

**THE CONTRIBUTION OF PRIVATE UNIVERSITIES TO THE
DEVELOPMENT OF HIGHER EDUCATION IN KENYA
THE CASE OF KENYA METHODIST UNIVERSITY (1997 – 2013)**

BY

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DECLARATION

This is my original work and has not been presented for any award in any university.

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This project has been submitted for examination with my approval as the university supervisor,

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DEDICATION

This proposal is to my mother Jennifer Mwari for not forgetting me in her prayers; my family's continued support and understanding in the course of my study.

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ABSTRACT

This project is an historical research. Its prime concern describes a study on the contribution of the private universities to the development of higher education in Kenya; the case of Kenya Methodist University 1997-2013.

The objectives of the study was to investigate the origin and development of Kenya Methodist University from 1997-2013. Secondly to determine the role played by the church in the financing, organization and management of the university and finally to examine the contribution of Kenya Methodist University to the development of higher education in Kenya.

In order to examine the contributions of the private universities to the development of higher education in Kenya; the case of Kenya Methodist University (KeMU), the researcher employed historical methods for data collection and data analysis. The study was carried out specifically in Meru County where KeMU Main Campus is established and of which has vital information concerning other campuses. The study begins with the giving background information of the development of western education in Africa with special reference in Kenya, then the evangelical and educational activities of Methodists in Kenya. The development of public and private universities in Kenya with special reference to Kenya Methodist University.

The study examined the missionary activities in African which began in the 19th century as a result of evangelical revival in Europe in the 18th century. The revival led to the formation of many missionary societies not only to spread the gospel to the ‘heathen’ Africans but also to end slave trade and introduce legitimate trade among them. The study further shows the first missionaries in the Kenyan coast then later the Methodists having been inspired by their activities arrived at the coast. The study continued to show how the Methodist missionaries carried their evangelical and education activities in the Tana River Basin. Then after fifty years the Methodists entered the interior and settled at Kaaga where they established many educational institutions including Primary, secondary, tertiary institutions and later the university.

The study further examined how the development of higher education in East Africa started with the establishment of Makerere Technical College in 1922, then establishment of federal universities of East Africa and the rise of national universities and finally the growth and development of public and private universities in Kenya.

Suggestion for further studies and recommendations has been made, that is the government should acknowledge the role played by the private universities in provision of higher education in Kenya as well as production of highly skilled manpower to serve the nation.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Western education on the African continent began with Christian missionaries during the 19th century. The missionary activity in Africa was motivated by the 18th century evangelical revival in Europe which started through the work of John Wesley. The revival led to the formation of many missionary societies with an aim of spreading the gospel to the “heathen” Africans, introduce legitimate commerce to Africans and end slave trade (Furley and Waston, 1978; Bogonko, 1992; Sifuna, 2006).

The first Europeans who began Christianity in East Africa were the Portuguese in the 15th Century. However by the middle of the 18th Century the Christian faith had disappeared. The Portuguese rule (1498 – 1729) at the Kenyan coast particularly in Mombasa, Faza and Lamu, lasted for about two hundred years and had no impact on Africans. This was because most of the coastal people had been converted to Islam and therefore was deeply devoted to Islam. The only remains which witnessed an early Christian influence were the ruins of graves and chapels where the Portuguese were buried and worshipped (Anderson, 1970).

After the departure of the Portuguese from the coast of East Africa there arrived the Church Mission Society (CMS). Their first missionaries were John Krapf in 1844 and Johann Rebmann in 1846 respectively. These missionaries were principally concerned

with spreading the gospel and winning Africans for Christianity. These Bible men learned the local vernaculars or Kiswahili and translated Biblical literature into these languages with the purpose of enabling Africans to read the word by themselves in their preparation for baptism. They thus started the first school at Rabai Mpya in Mombasa and engaged in the task of education, translation of the Bible, church planting and ending the slave trade. The school established was meant for the sons of the chiefs and specifically for the freed slaves (Kendall, 1978; Bogonko, 1992). They were actually prayer houses, meant to teach Christianity and the rudiments of the 3rs that is reading, writing and arithmetic (Otiende, 1992).

The early work by Krapf and Rebmann was mostly concentrated at the coastal region. This was because there was no reliable means of transport and communication in the interior, insecurity posed by hostile communities such as the Maasai and the presence of slave trade. It was not until the completion of Kenya- Uganda Railway which was started at Mombasa in 1895 and reached Port Florence (Kisumu) in 1901, when missionaries began serious competition for spheres of influence in the interior of Kenya. However the locals in the interior did not see the immediate utility of acquiring Western Education. The few students who attended mission schools in this early time expected to be paid or given gifts such as sugar or salt to take home for their parents. To the African people, school disrupted the balanced indigenous economy without giving quick returns (Bogonko, 1992; Otiende, 1992).

The United Methodist Mission (UMM) activities in Africa which began many educational institutions in Meru including Kenya Methodist University (KeMU) reached Mombasa in 1862 (Nthamburi, 1982). The mission was pioneered by four missionaries namely; Thomas Wake Field and James Woolner from England, S. Elliker and J. F. Graf from Switzerland. They were inspired by Krapf writing in his Book “Travels Researchers and Missionary Labours”, where he had written about his experiences and the work of missionary’s activities in East Africa (Kendall, 1978; Nthamburi, 1982).

At the time Dr. Krapf had returned from Africa and he was living in Europe. He was consulted to lead them by the foreign mission committee of the United Methodist Free Church (UMFC) of Great Britain. Dr. Krapf agreed and the party left England in June 1861, reaching Mombasa in 1862 as earlier mentioned. The (UMM) mission first established a mission station at Ribe to evangelize the Galla and the Pokomo in the Tana River Basin. After straining for three years the team later established another mission at Golbanti. The UMM just like other missions faced many challenges in the Tana River basin especially, the persistence Maasai attacks and poor response of the Gallas (Oromo). These factors forced the mission to hand over to the Babuoya German mission; however the German mission later pulled out (Nthamburi, 1982, KNA LND 1/16).

After a period of fifty years laboring in the Tana River basin the UMM decided to move upwards on the Eastern slopes of Mt. Kenya and settled in Meru District. The granting of Royal charter to imperial British East African Company (IBEAC) had a direct bearing on the expansion of missionary activities. The company’s director Sir William Mackinnon

encouraged the mission to continue working among the people on whom they had some influence. This factor strongly motivated the Methodist missionary society to venture into the interior and open Kaaga Mission Station in Meru as their sphere of influence in 1912 (Nthamburi, 1982).

In September 1926, the Le Zoute International World Mission Conference was held in Belgium to strategize on the approach of education suitable for African continent. This was after the missionaries realized that effective evangelization would not be realized unless Africans were made literate. The conference spelt out the intention of missionaries in the education for Africans. It emphasized that African Education should involve character formation based on religion, hygiene, reading and arithmetic. It also emphasized on agriculture education, industrial education and physical education (Sheffield, 1973; Nthamburi, 1982)

At first Africans did not realize the importance of education. Their attitude changed after their experiences in the First World War (1914 – 1918). They realized that this form of learning opened paid employment opportunities. Therefore some entered mission school system and this impact led to massive opening of the schools in the colony. These factors made the Methodist Mission to open educational institutions such as Primary and Secondary Schools in Kaaga in Meru District (Nthamburi, 1982). The Methodist mission later established tertiary institutions such as Kaaga Rural Training Centre and Methodist Training Institute (MTI) which gave birth to Kenya Methodist University (Kamau.N, www.kemu.ac, 2003).

The development of higher education before independence in East Africa was slow in coming. This was because British colonialists were loath to give Africans higher education for fear that the blackman might be sharpened into what the white rulers used to call “political agitators and malcontents”, that is enlightened people asking for social and political equality (Bogonko, 1992). However the pressure for Africans expressing their dissatisfaction with the little education they were gathering at home gave birth to the foundation of the Makerere University.

Makerere University at first began from a technical school built in 1921 on Makerere hill in Kampala, Uganda and renamed Makerere College in 1922. The three East African countries decided in 1929 that higher education for the whole of East Africa should be centered at Makerere, although students sat for their Cambridge Overseas School Certificate Examination (CSCE) for the first time in 1935. Following the Earl Dela Warr Report of 1937 the college began offering diploma courses in medicine, agriculture education and veterinary science though it had not become a university college (Furley and Watson, 1978; Bogonko, 1992).

During this time most of the Africans benefited from higher education by going abroad although previously colonial governments did not like this, Dela Warr Report 1937, encouraged overseas scholarship. It noted that most individuals could profit by studying in a foreign university. The same views were recommended by Sir Cyril Asquith Commission Report of 1945. The report further recommended elevation of Makerere for a University status. In 1949 Makerere was finally renamed, the University College of

East Africa to offer courses for the University of London degrees. It began degrees in 1950 and its post graduate passed out in 1953, 13 out of 14 students qualified for the award of B. Arts and B. Science in general degree (Furley and Watson, 1978; Bogonko, 1992).

The first Kenyan higher education institution was the Royal Technical College of East Africa, established in Nairobi in 1956 to provide instruction in courses leading to the higher national certificate in Britain and to prepare matriculated students through full-time study for university degrees in technical and commercial courses not offered by Makerere. However, not until 1961 when the Royal College and Dar-es-salaam University College became degree granting institutions. The demand for highly educated people in East Africa and the African Nationalist's pressure made Sir Alexander and John F. Lockwood working parties of 1955 – 1958 and colonial government to grant the requests of Kenyans and Tanganyikans for universal colleges. Lockwood requested the three colleges to create a federal university of East Africa by 1966 (Bogonko, 1992).

The arrangement of University Development Committee (UDC) of East Africa had failed, and duplication went unabated. National aspirations had overtaken regional planning. This prompted the working party on higher education in East Africa of 1968 to recommend the promotion of each college to full university status. Thus the national universities of Dar-es-salaam, Makerere and Nairobi came into being (Bogonko, 1992).

The cease of the University of East Africa in 1970 and the transformation of its constituent colleges into full-fledged universities marked not only the parting of ways in

planning higher education inter-territorially but also the climax of developing that education in the region. Kenya seized the opportunity of developing university education with a view of meeting requirements of highly educated manpower. Thus University College of Nairobi through an act of Parliament was established as the University of Nairobi, thereby becoming Kenya's first university. Therefore the high demand for university education from 1980's led to the increase in the number of universities from one public university college in 1970 to eight public universities including Moi University 1984, Kenyatta University 1985, Egerton University 1987, JKUAT 1988, Maseno University in the year 2000, and Masinde Muliro University of Science and Technology (MMUST) in the year 2007 (Otiende and Wamahiu 1992; Bogonko 1992; Mwiria, 2007).

Private higher education in Kenya can be traced from the colonial period when the missionaries established schools and colleges for their converts. The first private institutions of higher learning was St. Paul's Theological College established in 1955, Scott Theological College in 1962. These institutions became the first pioneer private universities in Kenya following the relaxation in the 1990s of the government hitherto firm grip on the provision of higher education. The establishment in Nairobi of Kenya campus of the United States International University (USIU) in 1970 signaled the arrival of the first private university in the country with a secular orientation (Mwiria, 2007).

Since then many private universities have been established due to a number of factors. First, the significant shift in government expenditure priorities from social programs to

the economic sector in order to spur growth. The shift was necessitated by economic stagnation and the World Bank driven structural adjustment policies which called for cut backs on education, health and other social service; the World Bank sees private universities as the most cost effective way on easing pressure on the public higher education system because they help expand higher education without adding significantly to government cost (Abagi and Nzomo, 2001). Secondly, the increase in the number of qualified secondary school leavers seeking higher education. This increase in the number of secondary school graduates was triggered in part by massive expansion of primary education. Despite the high demands for university education, by the year 2003 Kenya public universities admitted about 40,000 students annually out of over 50,000 qualifying secondary school graduates (Mwiria, 2007).

The private universities arose due to the inability of the public universities to admit all university qualifying students. Thus with the enhancement of supportive legislation and formulation of enabling policies, particularly the establishment for the Commission of Higher Education (CHE) in 1985 the role of private university was clearly defined and the requisite quality assurance structures put in place. With these the growth of the institutions was accelerated from only three in 1980 to 31 presently, 15 of them fully accredited by being issued with the charters (Siringi, 2013).

The pressure for university education and therefore the need for its expansion experienced mostly in urban areas had also intensified in Meru. On the other hand owing to the church policies pursued in the education sector before and after independence. The

Methodist mission which had settled in Meru in 1912 and having established many educational institutions as earlier mentioned needed a higher institution for its converts (Kamau .N www.kemu.ac.ke, 2003).

These factors gave birth to the Kenya Methodist University, the subject of this study. The university is the pioneer of the private universities in Meru. It was not established as an isolated project; at least two institutions namely Kaaga Rural Training Centre and Methodist Training Institute consequently formed the basic foundation. The Kenya Methodist University (KeMU) was given a letter of interim authority on June 1997 by the Commission of Higher Education (CHE), and awarded its charter on June 28th 2006 by His Excellency the retired President Mwai Kibaki. Its main campus is situated within the woodlands on the North Eastern slopes of Mt. Kenya, since then it has grown and established other campuses in Nairobi, Mombasa, Nyeri, Nakuru and Kisii (Kamau .N www.kemu.ac.ke, 2003).

1.2 Statement of the Problem

The demand for higher education in Kenya as from 1980's had been triggered by the massive expansion of primary and secondary education over the last three decades, an expansion which was itself propelled by demographic pressures. Population growth rates remained just under 4% per year for most of the 1980s and 1990s. The increasing sophistication of the economy, which demands a skilled work force, has also fuelled the demand for higher education. The religious organizations got determined to open tertiary

institutions primarily for their followers which had been instrumental in the emergence of church sponsored universities in the country (Mwiria, 2007).

This study investigated the origin, development and contribution of Kenya Methodist University as a pioneer private university in Meru. The university was established in Meru by the Methodist Church where the Methodist Mission had made its first settlement in 1912. The church had many followers and many assets including land and education institutions such as primary schools, secondary schools and tertiary institutions. It was therefore necessary to establish a higher institution to serve its converts, the community and the many secondary school leavers.

In order to realize this act, the study focused on the establishment and development of Kenya Methodist University from 1997 to 2013. The year 1997 was ideal to begin the study as it's the year when Kenya Methodist University was granted a letter of Interim Authority. This was in response to the increased demand for more higher education institutions in Kenya. Effort was made to show the impact of the university on the education aspirations of the local community and the entire nation.

1.3 Objectives of the Study were:

1. To trace the origin and development of Kenya Methodist University from 1997 – 2013.

2. To determine the role played by the Methodist Church in the financing, organization and management of the university.
3. To examine the contribution of Kenya Methodist University to the development of higher education in Kenya.

1.4 Research Questions

- I. What led to the existence, growth and development of Kenya Methodist University?
- II. What role is the Methodist Church playing in the financing, organization and management of the University?
- III. What role is the Kenya Methodist University playing as a private University to the development of higher education in Kenya?

1.5 Significance of the Study

The study of the Kenya Methodist University as a private university was vital because the university has originated from the most influential Church in Meru which apart from evangelization has carried many educational activities in Meru.

The university has shown significance growth and development in terms of student numbers, staffing and infrastructure to cater for increasing demand for higher education in Kenya and the region. The study will be able to help in planning, decision making and formation of a framework for management and development in higher education. Besides the contribution of KeMU in higher education to the local community, Kenya and the

region, the university has enhanced the living standards of the locals. As it was hoped the study came up with the findings that would add knowledge to the history of higher education in private institutions in Kenya.

1.6 The Scope

This study analyzed the role of a private university to the development of higher education in Kenya. However, the study was not based on other private universities as it was basically focused on the origin, growth and development of Kenya Methodist University as case study for this investigation. The study was mainly concerned on education activities of the Methodist church on higher education. This was specifically on growth and development of the first mission university in Meru and the events that led to its establishment and development.

1.7 Limitations of the Study

These are those characteristics of design or methodology that impact or influence the application or interpretation of the result of the study. These are some aspects of the study that the researcher knows may negatively affect the results of generalizability of the results, but which he/she probably has no control, they have to do with sample size, length of the study or data collection procedures (Mugenda, 1999; Walliman, 2005).

The limitations of this study therefore were:

- i. It was not possible to interview all the resource persons such as members of the senate. For instance the chancellor, for he was not available.
- ii. Lack of enough literature materials related to this topic of study. For example few studies had been done if any concerning the contribution of Methodist church to higher education.

1.8 Operational Definitions of Key Terms.

- Missionary - This is used to refer to European Christians who claim to have the burden of educating Africans and the spreading of good news to Africa. In this study it refers to the United Methodist Mission missionaries who started the mission at Kaaga.
- Evangelization - This has been used to refer to the process of persuading Africans to accept the new faith and the white man's belief systems. In this study it refers to the conversion of Africans to Christianity in the areas the Methodists served.
- A Circuit - subdivision within a synod. A circuit consists of a number of churches in an area served by a Methodist Reverend. It particularly refers to Kaaga Circuit which hosts the university.

- A Methodist - A member of the church founded in Great Britain by John Wesley. In this study it refers to the sponsors of the Kenya Methodist University.
- A synod - An area under the jurisdiction of a bishop. In this study it refers to Kaaga Synod.
- The conference - This is the ultimate decision making body of the Methodist Church. In this study it refers to the conferences held as concerning the establishment and the running of the university.
- Private University - is an institution of higher learning that is owned by a religious organization and is usually not controlled, run or owned by the government. However it may be subject to government regulations and can receive public financial assistance (Eraser, 2013). In this study it particularly refers to the Kenya Methodist University.

1.9. Organization of the Study

The study was organized in chapters.

Chapter one contained introduction of the study including background of the study; chapter two involved the review of related literature. Chapter three dealt, with methodology which was used in the study. Chapter four, five, six and seven dealt with the

analysis of the data of the study. Chapter eight dealt with summary, conclusion, recommendations of the study and suggestions for further research.

CHAPTER TWO

REVIEW OF THE RELATED LITERATURE

2.1 Introduction

This chapter dealt with the review of existing literature related to this study. The aim of this chapter established what is known about the contribution of private universities to the development of higher education in Kenya with special reference to Kenya Methodist University. This was done under the following themes: the development of western education in Africa with special reference to Kenya. Missionary contribution to the development of education in Kenya. The evangelical and educational activities of the Methodists in Kenya. The development of higher education in East Africa with special reference to Kenya. The development of private universities in Kenya with special reference to Kenya Methodist University.

2.2 The Development of Western Education in Africa with Special Reference to Kenya

We cannot separate the history of western education in Africa from the history of Christian missionary activities. In almost every African country, Christian missionaries pioneered western education. The reason behind this was that Christian missionaries took schools as the most effective avenues towards evangelization. In the history of African education, it is true to say that Christian missionaries played a very vital role in the establishment and development of western education in Africa.

Ayayi, (1965) studied the emergence of African elite in Nigeria during the second half of the 19th Century. He showed how Christian Missionaries transformed the social aspect of

Africans through two important institutions, namely the church through evangelization and schools. He held a lesser view when he examined the aims, methods, nature and the African attitude to missionary work. He observed that the missionaries introduced education to enable their converts to read the Bible and other religious materials by themselves. This education however, limited the basis of reading and writing as compared to arithmetic. The biggest emphasis was however religion and moral training.

Ayandele, (1966) in his book “The Impact of Missionary activity on the modern Nigeria” argued that through evangelization Africans got uprooted from their cultural beliefs. He asserts that missionary education came to be embraced by the Africans as a means of being enlightened on their positions in the colonial period. The impact of missions on the wider society became notable when Africans educated by missions became nationalists who enlightened the people of their respective societies on their rights in the social, economic and political front during the colonial period.

According to Oliver (1970), in his writing on missionary activities in East Africa, he dwelt at length on the establishment and development of missionary work in East Africa. He wrote on missionary activities in East Africa and the progress they made from as early as 1856 to 1949. He also outlined the government contribution to the development of African education during that period.

In his work on the missionary activities in Africa Sifuna (1990) showed that western education in Africa in the 19th century was as a result of European and American

missionary societies target on emancipating and rehabilitating ex-slaves. Sifuna looked at education as a modern tool towards rehabilitating ex-slaves. He also identified Christian missionaries as having played a leading role in introducing to Africans western form of education and establishing schools for them.

Other works by Anderson 1970; Sheffield 1973; Furley and Watson 1978; Otiende Wamahiu and Karugu 1992; Bogonko 1992 acknowledge the role played by Christian missionaries in the education of Africans in Kenya. Alliance High School, the first African secondary school in Kenya was established in Kikuyu in 1926 through missionary efforts.

These studies are related to this as they are showing the origin of the western education in Africa and specifically in Kenya. The pioneers of this education are the missionaries who not only did the work of evangelization but also opened schools, tertiary institutions and the universities. Therefore higher education in Africa is rooted from missionary education activities which these studies worked on.

2.3 Missionary Contribution to the Development of Education in Kenya.

Many researchers have studied on the educational activities of various missionary activities in Kenya. The studies undertaken reveal important activities of some missionary groups and their educational activities.

The work by Eshiwani (1993), showed the evolution of formal education in Kenya. He discussed how formal education was introduced in Kenya by missionaries in the 19th century with the first school being established at Ribe near Mombasa. The places where the Methodist missionaries established their first mission station before proceeding to Golbanti, where they established another mission to evangelize the Pokomo.

Other scholars like Roland, (1968); Bogonko, (1992); Otiende and Wamahiu, (1992) surveyed the development of western education in Kenya. They asserted that among the many missionary activities carried out in East Africa, building of churches and schools were among the weapons the missionaries undertook to spread Christianity in Kenya. Their studies also showed how the missionaries were responsible for the growth of East African education and how in later years the churches they founded contributed to modern East Africa countries.

The historical development of Alliance High School and its contribution to the emergence of African elite in Kenya was examined by Kipkorir (1969). He argued that this first African secondary school established in 1926 by the Alliance of Protestant Missions was meant to prepare a better educated African Christian leadership to serve civil service. He noted that the school became a formative ground for individuals who have ended up serving the country in different capacities. He further stated that out of the nineteen ministers in Kenya cabinet at independence, ten were old boys of Alliance High School. Other boys occupied important positions such as permanent secretaries, Attorney General, Commissioner of Police and Chief Justice.

Closely related to the study above was the work of Greaves, (1969) in which he analyzed the work of Carey Francis a CMS Missionary in Kenya. Francis has a lot of influence on Alliance High School. His tireless efforts laid the foundation of Alliance High School as the most admired school in the country thereby becoming a model for other schools.

Osogo, (1920) examined the role of the Holy Ghost Fathers towards the development of secondary education in Kenya by documenting the history of Kaaba – Mangu, the first secondary school by the catholic church in the country. This study observed the effort of these missionaries towards the general development of the country. It ascertained that missionary activities led to the emergence of industrious persons who have served Kenyans in different capacities.

Temu, (1972) by undertaking the study on British protestant missions of which the Methodists and Presbyterian missionaries were included took more time to deal with settlement of missionaries at the coastal region of Kenya. He argued that the main aim of the Ribe and Golbanti mission stations were geared by the desire to convert the Galla and Pokomo. He continued to argue that the schooling become necessary to the converts to enable them read the Bible. It was inevitably out of this close relationship between evangelism and seminary schooling that opportunities for higher education developed later on.

2.4 The Evangelical and the Educational Activities of the Methodists in Kenya

A number of studies have been carried on the United Methodist Mission (UMM) activities in Kenya. Their findings are of great important today. They provide knowledge on activities of these missionaries towards promoting education in Meru. Oliver, (1965) in his study on the missionary factor in East Africa identified education as a major factor that these missionaries involved themselves in. The UMM after hard work along the coast and Tana River basin carried their activities to the Meru community.

Nthamburi, (1982) traced the origin and growth of the Methodist Church in Kenya from 1910 and 1940. He showed how the mission evangelized through the school emphasizing that the church had a policy of using the evangelists who were taught how to read and write. Following the influence of missionary activities several schools were started in Meru. They played a significant role in transforming the Meru people and gave rise to the demand for higher education. He still argued that the Methodist Mission shaped the evangelical and educational activities in Meru region. He observed that the mission took education as an effective tool for evangelization. Its curriculum was mainly based on reading, writing and arithmetic, bible and practical training in hard work.

Micheni, (1988); Mati, (2006); and Njoki, (2011), researched on the contribution of the Methodist Mission on the development of education in Meru. Micheni, (1988) examined about the Methodist mission and how the Local Native Council of Meru assisted in the opening of the Meru School, a boys secondary school by the Methodist Church. Mati, (2006) researched on contribution of the Methodist Missionaries to education in Meru

Central District. He revealed that the first group of missionaries to Meru put up a mission station at Kaaga a base they used as a centre for establishing education in Meru. Njoki, (2011) also worked on contribution of Methodist Missionaries to education in Meru and the establishment of Kaaga Girls High School, the first Girls School in Meru. These schools together with many others later established produced many school leavers definitely leading to the Methodist Church establishing higher education institutions. These studies are related to this one as they researched on the contribution of the Methodist missionaries to education in Meru. This study researched on the contribution of the Methodist church to the development of higher education in Kenya. On the other hand this study filled the gap left by these studies as it concentrated specifically on higher education which these studies did not address.

2.5 The Development of Higher Education in East Africa with Special Reference to Kenya

Studies have been carried out on growth and development of higher education as from independence up to the recent decades in East Africa. They have analyzed various issues underlining the growth and demand of university education including africanization of higher education, rapid population growth and need of skilled manpower to the country's economy. However, the high demand has been met with various problems based on quality of education and financing of that education.

Ajayi, (1996) although his book is entitled “The African experience with higher, education” he likewise examined each of the East African Universities which included Makerere, Nairobi and Dar-es – Salaam. He noted attempted federation of East African Universities to the formation of national universities. He further noted that higher education was demanded by African elite educated in the mission schools.

Furley and Watson, (1978) worked on history of education in East Africa. They examined the pioneers of higher education from home and abroad, development of the university of East Africa and the rise of national universities. For instance the pioneer of university education started in Makerere College 1922 formerly established as trade and technical school. However, the idea of Makerere College being predominance was changed in 1958 when Lockwood working party recommended establishment of university colleges in Kenya and Tanganyika. Thus Royal Technical College in Nairobi, become a university college.

Mkude, Cooksey and Levey, (2003) examined higher education in Tanzania. They noted that the interest in higher education was from their simple view that an independent scholarly community supported by strong universities goes hand in hand with a healthy and stable democracy. They thus perceived the need of higher education as to lead to enlightened individuals in all aspects including political democracy.

Kasozi, (2003) researched on university education in Uganda. He noted the expansion of university education in Uganda since 1988. For instance he observed that the number of

recognized university institutions in Uganda had grown from one in 1988 to over ten in 2001. The high demand for university education in 1990s was influenced by introduction of universal primary education (UPE) since many pupils joined the school system. He continued to argue that Ugandan government eagerly meets the costs of higher education because it contributes to the economic development of the individual and the state.

Achola, et al (1990), examined both the growth of public and private universities in Kenya. They noted the increasing demand for more education opportunities for a fast growing population and the government's commitment to make education accessible to all Kenyans. They asserted that it will be mainly through education, training and research that the nation will be able to meet the many challenges of socio-economic development and industrialization, utilize modern technology and enhance the quality of life for Kenyans. They observed two features on the debate on higher education in sub-Saharan Africa which included, call for Africanization of the universities most importantly on the curricula. Secondly, pressure for the purpose and function of the university to perceive differently from those in Europe.

In his book "Reflections on Education in East Africa" Bogonko, (1992) examined the development of higher education and its role in the society. He noted that throughout the colonial and independent era; the development of university education was pathetically the slowest, most delayed and most neglected of all the levels of education. He further noted that, the university is accredited to transmit, create and classify knowledge through teaching, research and publication programmes.

Mwiria, et al (2007), carried out a study on significance changes and reforms in Kenyan public universities since 1990. They argued that since independent in 1963, the provision of higher education in Kenya as in other African countries has been subject to the dynamics of a fast changing society. They also supported the need for government commitment to higher education because of its significance production of skilled manpower. They also noted the rapid growth in the number of higher institutions and enrolment. They observed that public universities increased from one in 1970 to six in 2000 with the student's population rising to 42,193 including private sponsored students. These studies have showed the growth and development of public universities and the increasing number of students who demands higher education. Therefore, there is need to fill the gap left for establishing more universities especially in rural areas to cater for the rapid demand.

2.6 The Development of Private Universities in Kenya.

A number of researches have been carried out as concerning the development of private higher institutions in Kenya. Those studies have shown the role and reforms in private universities in Kenya.

Achola, Gray and Kerre, (1990) examined the role of private universities in Kenya. They noted functions of the Commission for Higher Education (CHE) established by the university Act 1985 as that of co-ordination and harmonization of university education,

advice on the establishment and accreditation of university institutions. They observed that in 1987, the commission registered nine private universities, eight of them having religious affiliation. They further established a good case for the need for private university in terms of their flexibility which cannot be matched by the bureaucratically encumbered public institutions...looked at the role of private universities in terms of their contribution in meeting the demand for higher education, as partners in mobilizing resources for higher education and as pace setters in the quality of higher education.”

Bogonko, (1992) on examining problems facing the public universities saw the need of establishing private universities to ease accommodation and admission problems in the public universities. He observed that accommodation raised the problem of pegging, the actual intake of students to available beds at any given university. This resulted to qualified students being left out leading to a big backlog of frustrated young people. In this regard he noted that the existing training and research institutions be developed as university institutions offering degrees of Kenyan public universities and that with proper control and guidance, private and harambee universities should be established.

Just as they had examined public universities in Kenya, Murunga and Mwiria et al, also did a study on private universities. They observed that the high demand for higher education has been triggered by massive expansion of primary and secondary education over the last three decades, plus the sophisticated economy which demands skilled workforce. They also noted that the determination by some religious organization to open tertiary institutions primarily for their followers has been instrumental in the emergence of

church-sponsored universities in the country. The idea related to the opening of the Kenya Methodist University by the Methodist church in Meru. These authors carried a study on four selected private University in Kenya which includes; United States International University (USIU), the Catholic University of East Africa, (CUEA), The University of East Africa, Baraton (UEAB) and Daystar University. This study was related to their study because it selected Kenya Methodist University the first higher institution for the Methodist church which was started in Meru owing to the mission's first settlement in 1912. The mission had other institutions in the area and from there the university has grown tremendously to other parts of Kenya.

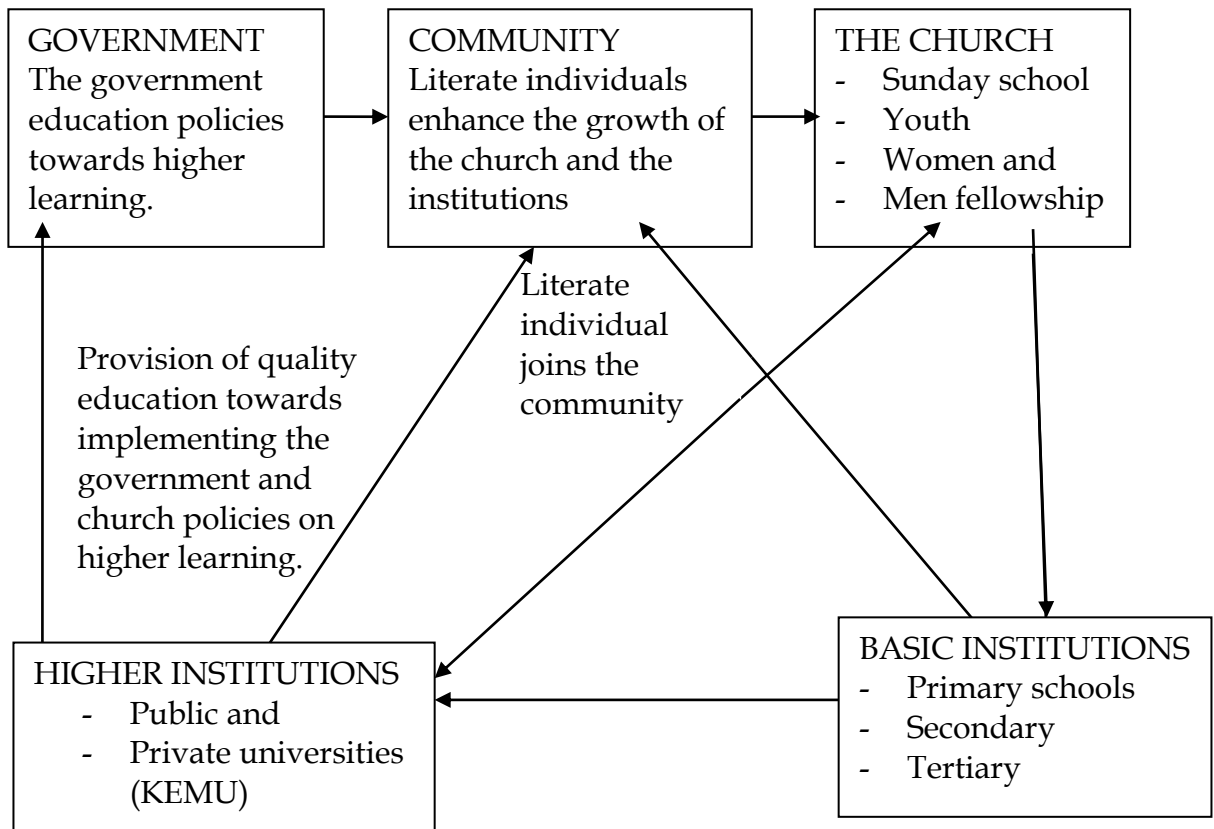
2.7 Summary of Reviewed Literature

It was reviewed as from development of western education and missionary activities in Kenya. This was for the purpose of providing better background of education development in Kenya. It was established that many studies were done to show efforts made by both public and private universities in Kenya. However it was noted that even though various studies were made concerning missionary activities, public and private education in Kenya, very little if any was made on provision of higher education by the Methodist church despite of its recent engagement. Therefore a strong case was established on the need of this study; the role being played by the Methodist church to the development of higher education in Kenya. This study filled the gap on historical development of KeMU as a Methodist sponsored university in Kenya.

2.8 Conceptual Framework

The study was based on the following conceptual framework, which illustrated the relationship between the government, community, the church, public and private universities in provision of higher education. The government through its policies allows establishment of institutions. The Methodist church established schools and the university. The literate individuals leave the university and join the community. They participate in growth of the church, schools, university and the community.

Figure. 1. Conceptual Framework



CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discussed on the following subtopics; research design, sources of data, sampling techniques, procedures for data collection, evaluation of data and data analysis and presentation.

3.2 Research Design

The researcher employed historical method of research. Historical research is a systematic and objective location and synthesis of evidence in order to establish facts and draw conclusion concerning past events (Sifuna 1995). In this case the researcher used historical research design in which related themes, topics and arguments were considered together. Historical method was preferred in this kind of research because it deals with the systematic search for facts relating to research questions about the past. Thus the researcher hoped to achieve a better understanding of present institutions, practices and issues in education (Cohen and Manion, 1994).

Therefore historical method was the most appropriate for documenting the role of private universities in Kenya and narrowing it to Kenya Methodist University for better understanding to its establishment, growth and development.

3.3 Sources of Data

Sources of data can be categorized mainly into two; primary and secondary sources of data. Data is anything given or admitted as a fact on which a reference is based. It is anything assumed, actual or used as basis for reckoning (Koul, 1983). Primary sources of data are those sources that can be described as items that are original to the problem under study. They are the first witness to a fact (Koul, 1993). Primary sources include; personal records, official records, oral testimonies of events, myths, spoken account of a witness of an event, pictorial records, mechanical records, photographs, tape records, remains or relics. Relics are objects whose physical or visual properties provide information about history of events or institutions. The oldest structures such as the church, school building and mission stations which depict this information. In this research, much of these primary materials were obtained at various archives namely: Kenya National Archives, Archives of Methodist Church in Kenya and the Kenya Methodist University. Incoming and out coming correspondence (1908 – 1950), this must have had information on the influence and early activities of the missionaries. The Church and the University Senate meeting minutes, and Archives of the University of Nairobi.

Oral interviews also formed a good source of primary information. This supplemented the gaps in archival materials. The information in oral interview was counter checked to find out whether it tallied with the archival records. Different people were interviewed, the largest were the former and current church leaders who were directly involved in the church educational activities, members of the board of trustees, lecturers and former and

current students of Kenya Methodist university. Some significant leaders like the chiefs or local politicians who were eye witnesses of some events which took place such as allocation of the institutional land and fund raising were also interviewed. They gave information on how the university had influenced their lives and the aspirations of the community.

Secondary sources of data were also used. Secondary sources are the accounts of an event provided by a person who did not directly observe the event, object or condition. The person may have directly contacted an actual observer and talked with him or read an account by an observer (Koul, 1993). Thus they are made up of data that cannot be described original. For this reason they are in danger of inaccuracy and distortion therefore the researcher relied possibly on primary sources and used the secondary sources only to bridge the gaps between the various pieces of primary sources. The researcher used them as documents available in various archives as specified above. They included; quoted materials, textbooks, magazines, bibliographies, historical reviews, replicas of art objects, and newspapers (Cohen and Manion, 1994).

3.4 Sampling

Sampling is a way of selecting a sample or a fraction of members of the population to gather information which will represent the entire population. Population represents the objects, people or the events, which are subject of the study (Walliman, 2005).

The population used here was mainly people who were interviewed. Therefore the selection of the interviewees were done by purposeful sampling methods where the researcher selected what he thought was a “typical” sample. Purposeful sampling method is also a non probability sampling that is done with purpose in mind .It is through this technique that the researcher got samples from those categories of people who were interviewed. This meant that the researcher consciously decided who were to be included in the interview. Those chosen were charged to have information that represented the entire population (OSo and Onen, 2008).

3.5 Procedures for Data Collection

First the researcher started by visiting local archives to collect the primary sources of data available. The archives visited included: Kenya National Archives in Nairobi, Archives of University of Nairobi and KeMU and Methodist Church Archives where findings were recorded. The researcher also carried out the interview with some of the key informants for supplementing the information which was extracted from the records. First the researcher established a good rapport for the interviewee to feel at ease and express himself willingly. The researcher did this by first greeting the interviewee and having a pleasant conversation to elicit adequate responses from him/her. The researcher made use of structured forms or tape recorder to record the responses of the interviews. The use of tape recorder saved time for the interviewer which he may use recording the responses.

(Koul,1993; Cohen and Manion, 1994). Those who were interviewed included former and current - church leaders, support staff, members of the senate, lectures and students.

3.6 Evaluation of Data

The collected was evaluated before being accepted as historical evidence for the study. This is because historical method gets much of their data and information from the past records or documents. This meant that the researcher is not physically involved in the evidence. Thus the information which is obtained will be checked for validity by both external and internal criticism [Koul, 1993; Mugenda, 1999].

The external criticism also called lower criticism was aimed at evaluating the nature of the sources to establish their originality, hence establishment of the genuineness and authenticity of the source materials. It was therefore aimed at documentation rather than the statement it contained, with analytic forms of the data rather than the interpretation or meaning of them in relation to the study. This uncovers plagiarism, forgeries and distortions [koul, 1993]. It was also aimed at establishing the age of authorship of the documents by checking signatures, handwriting, script type, style, spelling and names. External criticism also checks the consistency with what is known about the author or period from another source. This therefore involved a careful scrutiny of the author's characteristics and qualifications to establish their abilities as reporters of events in question.

Internal criticism also called higher criticism aimed at ascertaining the truthfulness of the information contained in the records, hence checking the validity, credibility or worth of the content of the document. Internal criticism was also done by scrutinizing such factors as competence, good faith, bias and general reputation of the author. Their acquaintance with the facts being reported and lastly whether their reports were in agreement with other available information on the same topic by different people who also witnessed those events (Koul,1993; Cohen & Manion, 1994; Oso & Onon, 2008).

3.7 Data Analysis and Presentation

The data was accepted as historical evidence after it had been verified and validated; the information and the data collected were analyzed qualitatively. The researcher described the historical facts in a systematic way, to come up with useful conclusions and recommendations (Sifuna, 1995).

The researcher noted what was observed to supplement the recorded data from the interviews, primary and secondary sources of data. On the research questions and the objectives of the study, the researcher obtained detailed data about the contribution of the private universities to the development of higher education in Kenya, with a special reference to KeMU. The researcher presented the report in logical, chronological and topical order. This included the educational activities of UMM in Meru County and the contribution of KeMU to the development of higher education in Kenya.

CHAPTER FOUR
THE COMING OF MISSIONARIES AND THE ESTABLISHMENT OF
WESTERN EDUCATION IN KENYA

4.1 Introduction

This chapter examines the coming of missionaries and the establishment of western education in Kenya; the coming of the United Methodist Mission (UMM) in Kenya, its settlement in Meru and its early educational activities. Western education was initially brought by the missionaries and this education was the most wide spread single system in the country by 1920. By that time the colonial government and Africans had come increasingly to have a say in education although far less effective than that of missionaries.

4.2 The Coming of Missionaries and Education in Kenya

Western education in Kenya began with the Christian missionaries in the 19th century. This was as a result of 18th century evangelical revival in Europe which was started through the work of John Wesley (born in 1707 to 1788 and also the founder of the Methodist Movement). The revival led to the formation of many missionary societies to not only spread the gospel to the “heathen” Africans but also eradicate slave trade and introduce legitimate commerce to Africans (Furley and Watson,1978; Kendal, 1978).

Christianity was begun in Kenya by the Portuguese in 1498 having settled at the coastal area. However by the middle of the 18th century the Christian faith had disappeared from the coastal area. The Portuguese rule (1498 -1729) at the Kenyan coast particularly in

Mombasa, Faza and Lamu lasted for about two hundred years and had no impact on the Africans. This was because most of the coastal people had been converted to Islam. The only remains which witnessed an early Christian influence were the ruins of graves and the chapels where the Portuguese were buried and worshiped (Anderson, 1970; Nthamburi, 1982).

Western education mainly took root after the arrival of John Krapf in 1844 and Johann Rebmann in 1846 under the auspices of the Church Mission Society (CMS). Their major work was concerned with spreading the gospel and winning Africans for Christianity. They also learned the local languages and translated the Bible into Kiswahili (Kendal, 1978).

Krapf and Rebmann started the first school at Rabai Mpya in Mombasa among the Rabai people. The school was meant for the sons of the chiefs and the freed slaves. However in those early years it was freed slaves who really gained from such education. Chiefs and other African people preferred their children to undertake traditional chores than attend mission schools. To the African people school disrupted the balanced indigenous economy without giving quick returns (Kendall, 1970; Bogonko, 1992).

The early work by Krapf and Rebman was mostly concentrated at the coastal region. This was because there was no reliable means of transport and communication in the interior, insecurity posed by hostile communities such as the Maasai and the presence of slave trade. Only a few Missions had started at the coastal region which included, the Holy

Ghost Fathers which started a mission station at Bura in 1895 and the German Neukirchen Mission also established a mission among the Pokomo at the same time (KNA ED/12/1/3). It was not until the completion of Kenya –Uganda Railway which was started at Mombasa in 1895 and reached Port Florence (Kisumu) in 1901, when missionaries began serious competition for spheres of influence in the interior of Kenya (Furley and Watson, 1978).

The declaration of the British protectorate over Kenya in 1895 also ensured security for the missionaries. Therefore many Americans and Europeans missionaries moved up the country to the healthy highlands occupied by the Kikuyu and dense populations of Kavirondo (Oliver, 1965). For instance CMS opened stations at Taita in (1885), Kahuruku (1901), Waithanga (1903), Kahutuia (1906), Mahiga (1908) and Embu (1910). Archdeacon Willis was posted by Bishop Tuckler of Uganda a protectorate Missionary to open work among the Luo, Luhya and other surrounding tribes (Otiende, 1992).

The Church of Scotland Mission likewise opened stations at kikuyu in 1898 and Tumu Tumu in 1908, later extended its influence to Chogoria in Meru. The American Inland Mission (AIM) moved to Ukambani and Kikuyuland spreading its wings to Masaai and other Rift Vally peoples. The Consolata Catholic Mission (CCM) soon extended its influence to Nyeri and Meru. The Mill Hill Mission (MHM) which entered Kenya from Uganda settled at Yala, Kakamega and Nyaburu in Nyanza (1910). The Friends African Mission (FAM) and the Quakers set up stations at Kaimosi and Vihiga and the Church of God at Mwihila in North Nyanza. The Seventh Day Adventist (SDA) settled at

Kamagambo, Gendia and Nyanchwa in South Nyanza (1906-1912) Thus by 1910 the Coastal, Central and Western regions had been occupied by the missionaries (Oteinde and Wamahu 1992, Bogonko, 1992).

In the early 1909, the Missionary Education Board was established by the protestant missions in the protectorate. According to Sifuna (1990), the Board provided a forum for the discussion of common problems facing education in Kenya at that time. This coincided with the appointment of the Fraser Education Commission of 1909 through whose recommendations of the government agreed to assist mission schools. By 1911, a department of education had been formed. This enabled the government to have a direct influence over the educational policy, and came to the aid of missionaries by providing them with the financial aid (Sifuna, 1990; Otiende, 1992).

4.3 Christian Missionary Education

After establishment of mission stations they opened mission schools (central schools) to teach the boarders and later outer schools (village schools) as feeder schools. Their role was principally concerned with spreading the Gospel and winning the Africans for Christ. These Bible men translated Bible literature into Kiswahili and vernaculars to enable Africans read the word by themselves. The schools established were merely prayer houses meant to teach Christianity. The illiteracy of their tutors and the missionary experiences elsewhere of using the school as an instrument of evangelization, however

necessitated the teaching of the 3RS to accelerate the process among the Africans (Bogonko, 1992).

Moreover, missionaries needed to erect mission stations, to provide food for their residents and to meet government requirements in industrial training for grant in-aid-to missions. Simple industrial education in agriculture and technical training helped solve these problems. The missionary's main aim apart from Christianity and civilizing Africans was to make the mission self-perpetuating and self-sufficient (Furley and Watson, 1978).

Literacy education was never a priority in mission schools. It was the pressure from the Africans ever since the beginning of western education which eventually forced the missionaries to add some academic education. By 1910 most of missionary bodies which started work in Kenya had established a number of central station schools and village schools. However the process of spreading western education in the colony was slow by the end of First World War (Sifuna, 1992).

Some factors were for or against the spread of western education in Kenya. For instance the Africans reaction to missionary invasion varied from immediate interest to open opposition. Chiefs and elders co-operation necessitated opening of the schools. Their sons were required by the missionaries and the government to attend schools. It was also easier to open schools among the settled communities than the pastoral areas. The Muslim element at the coast was also a negative factor hence concentration of the schools

was in Central, Western Kenya and the Taita –Taveta while the rest of Kenya for many years remained sparsely settled by missionaries (Furley and Watson, 1978; Bogonko, 1992).

Another factor which influenced the development of missionary education in Kenya was the presence of white settlers. They were encouraged by Sir Charles Eliot a Commissioner of the East African Protectorate as from 1903, to come and settle in Kenya and make it a “white man’s country” (Furley and Watson, 1978). These settlers needed educated labour in form of masons, carpenters and recorders. The government had similar needs besides the missionaries who needed teachers cum evangelists. The high pay that such “educated” Africans soon earned, wetted the Africans desire for education. Thus the building of many schools by 1910 was largely due to Africans demand for academic education. The racial factor was also influential; a culture conflict began between Christianity and Africanism. Although the negative factors slowed down the germination of Christian education, that education was actually established in Kenya by 1920 (Sifuna, 1992; Otiende, 1992).

In western Kenya such mission school as the CMS in Maseno and Butere, MHM in Yala, Kakamega and Nyabururu, the SDA Kamagambo and Nyanchwa and the FAM Kaimosi, Vihiga and Lirhandu were established. The rivalry for territorial hegemony among missions resulted to building many outer schools as feeders. Teachers were hurriedly trained to teach these schools. By 1920 only Maseno, Yala and Kaimosi had developed substantial primary schools programmes (Bogonko, 1992).

In central Kenya the schools with primary status included CMS Kabete and Kahuhia, the CMS Kikuyu and Tumutumu, the HGF Kaaba and CCM Nyeri. The village schools were also established which sprung up due to missionary rivalry and the African demand for secular education. At the coast there was CMS Buxton High school an advanced primary school offering courses not offered by the elementary schools of the time. Buxton was multi- racial but lost its character as more schools were opened up country (Bogonko, 1992; KNA PC/1/4/20).

It was from such schools that the first African elite emerged. The CMS Maseno School for instance produced such people as Daniel Odindo, Jonathan Okwiri, Simeon Nyande, Onduso, Ezekiel Apindi and Rev. Jeremiah Awori who soon shaped African politics in Nyanza. In central Kenya too, Harry Thuku, Philip Karanja, James Beautah, Job Muchuchu and Jomo Kenyatta emerged from the CSM, CMS, GMS and AIM school corridors as well as from the First World War (Bogonko, 1992). Again although Christian education was not very influential at the coast, it was such schools which produced Africans at the coast who demanded a University College from the East Africa protectorate education commission of 1919. The government, missionaries and the private sector also tapped their first educated workers, evangelists, teachers, hut counters, clerks, telephone operators, carpenters and builders from mission schools. It was these schools too which initiated modern social change in Kenya water mills, brick houses and

agricultural practices. But besides the missions the government and Africans had a hand in education for Africans (Furley and Watson, 1978; Otiende 1992, (Bogonko, 1992).

4.4 The Coming of the United Methodist Mission (UMM) in Kenya and its Settlement in Meru

i) The Origin and the Historical Background of the UMM

The missionaries who came to Kenyan coast and Tana River Valley belonged to a small group of European Christians. They came under the auspices of the foreign mission committee of the United Methodist Free Churches of Great Britain. The Methodist Church of Great Britain was born as a result of the Wesleyan revival movement of the 18th century. In his life time (1707-1788), Wesley molded the society of the people called Methodists into one group but after his death the unity of the Methodism was threatened by splits and secessions as early as 1795. In spite of the splits various branches of the Methodism sought unity with other Methodist groups. For example the Wesley Association and the Wesleyan Reform Movement desired unity on the New Testament principles. A union was proposed though not all churches supported as some chose to remain outside the union but those who elected to join the union inaugurated the first conference of the United Methodist Free Churches (UMFC) in July 1857 (Nthamburi, 1982).

In the succeeding years a spirit of unity prevailed within the Methodist ranks giving rise to a number of movements. The most important was the movement that led to the 1907

union which began with the 1901 Ecumenical Conference. This was a conference that had succeeded in drawing the Methodist churches together. From that conference a committee comprising of three Methodists bodies, namely the New Connexion, the Bible Christian and the UMFC was formed with a view to working out the basis of union on the 16th July 1907 at Wesley's Chapel city road London. The new union was henceforth called United Methodist Church (Kendall, 1978; Nthamburi, 1982).

The United Methodist Mission (UMM) evangelical activities in Kenya including Meru started in 1862 after its arrival in Mombasa. The mission was pioneered by four missionaries namely: Thomas Wakefield and James Woolner from England, S.Elliker and J.F Graf from Institute of Krischona Switzerland. They were inspired by Krapf writing in his book "Travels Researchers and missionary Labours" published in 1860 where he had written about his experiences in Ethiopia and the work of missionary activities in East Africa especially among the Orma. The team of those four missionaries was lead by Dr. Krapf who had prior knowledge of the Kenyan coast. Dr. krapf was consulted to lead them by the foreign mission committee of the United Methodist Free Church (UMFC) of Great Britain. They left England in June 1861 and reached Mombasa in 1862 (Kendall, 1978; Nthamburi, 1982).

The (UMM) first established a mission station at Ribe not far from Mombasa which was used as a base to evangelize the Galla and the Pokomo in the Tana River basin. The area was also a thousand acres of land site set up by Sir Battle Frere to settle the freed slaves on the behalf of British Government after the slave trade was made illegal (Kendal,

1978). However after three Months only Wakefield remained behind after the other three missionaries went back home because of bad health. Wakefield worked alone until the arrival of Charles New in 1863. They both founded a chain of missions along the coast at Ribe, Ganjoni (Mazeras), Chonyi and Jomvu where they managed to baptize 21 converts in 1870 (Nthamburi, 1982; KNA PC/1/4/20).

The UMM faced many challenges in the Tana River Basin especially the frequent and devastating Maasai attacks and the poor response to the Galla (Oromo). These catastrophes forced the mission to hand over to the German Neukirchen Mission which had been operating in the area. However the German mission later pulled out due to the threat of the First World War (Nthamburi, 1982; KNA LND 1/16).

The Methodist missionaries shifted their attention to the Pokomo community and established a mission station at Bobuoya in 1899. Unlike the Galla, who were pastoralists the Pokomo were agriculturalists and had settled along the banks of River Tana .They were therefore accessible and available for evangelization. This was proved when the first Pokomo Christians were baptized on the same year Bobuoya mission was founded. However, it was noted that Pokomo were deeply committed to their traditional religion (Nthamburi, 1982; KNA LND 1/16).

After a period of fifty years laboring in the Tana River basin the UMM decided to move upwards on the Eastern slopes of Mt. Kenya and settled in Meru District. A number of factors made the UMFC to venture into the interior and settle in Meru. First the long

period of hard work at the Coast and Tana River the Methodist missionaries had not achieved encouraging results. For instance by 1900 the mission had 412 members only and these were on decreasing trend so that by 1905 they were only 34 (Nthamburi, 1992; KNA PC 1/4/20).

Secondly the possibility of opening the Meru mission was high on the agenda of the UMFC. The agenda was reached after the Methodist was motivated when other European missions attempted to reach the people in the interior. For example as earlier mentioned the Church of Scotland Mission (Presbyterian) had established a mission at Kikuyu in 1889, the African Inland Mission at Kijabe in 1895, the Church Missionary Society (Anglican) reached Nairobi in 1900, the Consolata Mission reached Nyeri in 1902, Waithaga (1903), Kahuhia (1906), Mahiga (1908), and Embu in 1910 (Taylor, 1958).

The granting of the Royal charter to the Imperial British East Africa Chartered Company (IBEAC) in 1888 had a direct bearing on the expansion of missionaries' activities. Sir William Mackinnon, the company's director encouraged the missions to start working among the people on whom they had some influence. This was another factor which strongly motivated the Methodist Missionary Society to come and open Kaaga mission station in 1912 (Nthamburi, 1982; KNA ED 12/1/3).

However due to the shortage of funds and personnel the decision of occupying Meru was not immediately implemented. It was not until 1910 when Rev. John Griffith and Mr. Bassett travelled a journey of 800 Kms from Ribe to Meru through Embu to discover things for themselves. This first journey was made for the purpose of mapping out the

area and making recommendations to the home committee. They found that the area is a cool highland with hills, valleys and innumerable rivers and streams and a climate favourable to the Europeans. The conditions were in contrast to the hot, humid and malaria infested coastal stations (Valender, 1988).

The second journey to Meru was made by Rev. Griffiths and Mimmack a lay missionary, in September 1912. With fifty employees they cleared the ground and build a mission house at Kaaga. They were given the site by the Meru elders because to them it was a forbidden forested area occupied by the demons and the witch craft. To the Europeans it was a favourable site to establish the mission. Thus within a month along thatched cabin was made Griffiths returned to the coast where he was stationed while Mr. Mimmack was left to complete the final touches (Nthamburi, 1982).

In 1913 Rev. R.T Worthington arrived in Meru. Although Mimmack had started the initial construction of the mission, Worthington is regarded as the pioneer of the Methodist mission in Meru. He was enthusiastic, committed and he had taken a six months course to acquire medical knowledge to prepare for tasks ahead of him. David M' Ituma a Meru convert who was formerly trained at Kikuyu by the Presbyterian mission, assisted them in the work of catechism, teaching and acted as an interpreter since he could understand English. The Meru mission was situated on the North Eastern slopes of Mt. Kenya at an altitude of 1600 meters (Nthamburi, 1982; Jones, 1989).

ii) Early Educational activities of UMM in Meru

After the arrival of UMM in Meru they started the first class which was composed of young boys and adult men. The curriculum included biblical teaching as well as church attendance, Sunday worship, acquiring European manners and clothing and attending catechumen classes. This Christian teaching was meant to cut them off from the rest of the community by forming another community around a mission station (Nthamburi, 1982). They were thus protected from the old social influences and could easily be supervised and instructed. This reflects the studies made by Ajayi, (1965) who painted a picture of how Christian Missionaries transformed the social aspects of Africans through important institutions namely the church through evangelization and schools.

Many of the first converts who came to the mission stations as boys were enrolled in schools and later became missionary agents who helped in spreading the gospel. Reading and writing were regarded as the white man's magic and the source of his power. Thus it was a great advantage to acquire such magic - power lay on such education (Nthamburi, 1982; KNA DC/KMG/2/8/16).

The missionaries constructed a rough building of mud and thatch open on one side to serve as churches and schools. By the end of 1913 a group of boys were attending schools and a dormitory was built for them. The school curriculum in Kenya at this time entirely depended on the aims and needs of individual missionary groups. The UMM developed a curriculum purposely aimed at primary missionary objectives in Kenya: that

is the establishment of a curriculum meant to produce a local Christian community modeled on European Christianity (KNA DC/KMG/2/8/16).

The main tools used by Christians missionaries in evangelism was to construct a network of village schools in which children of all ages could be given simple education in reading, writing and arithmetic alongside religious institutions leading to church membership and baptism.(Sifuna and Otiende 1992). This also concedes with Ajayi, (1965) views, who observed that the missionary introduced education to enable their converts read the Bible and other religious materials by themselves. This education though limited to basis of reading and writing was coupled with some arithmetic. The biggest emphasis of this education was however on religion and moral training.

From the beginning schools emphasized on the 3Rs (writing, reading and arithmetic), Bible and industrial education. Basic skills in manual activities such as building, logging, bricks making, cooking, sewing and cultivation were informally taught to those who got attracted to Kaaga Mission. This type of curriculum fitted well with the government direction in education following the Fraser recommendations on the provision of technical and religious education to counter immorality. According to Fraser Report technical training for Africans would replace the relatively expensive Indian artisans (Sifuna and Otiende 2006; KND DC/KMG/2/8/16).

This idea coincided with the arrival of Miss Taylor in 1920 (sent purposely for the education of the gender-girls) that helped in establishment of girl's education at Kaaga.

Plans were developed to transfer elementary work to village schools so that central schools could concentrate on advance classes. Thus it was felt that there was need to establish industrial schools at Kaaga to serve Meru, Coast and Tana River. It was necessary to meet the demands for building and furniture. Mr. R.J Brewer was recruited for this post by United Methodist Mission Committee in London and was considered fit for the appointment. This is subject to his contribution in improving technical drawing skills in order to satisfy the Kenya education department (Nthamburi, 1982).

Initially the missionary stations attracted the social outcasts and famine victims and other maladies in the society. They attracted orphans, strangers as well as offenders who were escaping punishment from the elders, the idlers and those who were found to be lazy (Sifuna and Otiende 1992). Meru people were bound together by a network of traditions, beliefs and aspiration. It was considered an act of treason for anyone to deviate from what was recognized as the traditional norm of behavior. These people were send out by the elders in the mission stations to have a foretaste of what the new religion entailed. In the mission stations they were taken care of and rehabilitated (KNA DC/KMG/2/8/16).

However later on the school started attracting other boys such as the sons of the chiefs and other elders. Although the school was coming on well, there were moments of anxiety. For instance in 1914 a fire left five of the original twelve boys burnt to death and created much uncertainty as to the future of the mission. This incidence portrayed how the Meru community was against the introduction of western education by the missionaries. Despite of these setbacks, the first eleven baptisms were conducted in 1916.

It was a time of jubilation and thanks giving and this event marked the beginning of a new era in Meru mission (Nthamburi, 1982; KNA DC/2/8/16).

Girl's response to education and general status of women caused some concern. If no girls went to school and consequently become Christian, It would be difficult for Christian men to get their spouses unless of course they reverted to marrying 'heathens' a course of action forbidden to them by the rules of the church. Girls did not begin to attend school until 1920 when the first woman missionary was appointed (Nthamburi, 1982).

The instruction work during the initial stages of the Methodist mission was mostly done by the missionaries. There after Africans started taking interest and getting involved in the affairs of the mission. Local leaders such as Philip M'noti including other early converts like Daudi Ituma, Joseph Jara, Stephen Kireria, Rev. Korinelio, M' Mukira emerged and took their places in instructing the Africans as well as spreading the gospel (Nthamburi 1992, Gitonga 2008).

A major feature that boosted the number of learners not only in UMM schools but in other Kenyan schools was the outbreak of the First World War in 1914. The decision by the British to recruit Africans to join the Kenya African Rifles and others to serve in this war forced many Africans to take refuge in mission stations to avoid conscription (Temu, 1972). This factor increased the number of those who demanded vacancies in the few schools that were there. Thus this resulted in the need of establishment of more schools.

Between 1918 and 1919 two misfortunes happened; famine and influenza struck Meru and had a salutary effect on the growth of the Methodist mission. It is estimated that 25% of the population died. A lot of people flocked into the church as a result. The church had become a refuge for the hungry and the destitute. The missionaries took this advantage and evangelized the Africans (Nthamburi,1982, Gitonga, 2008).

As from 1928 there was a tremendous growth of education in Meru especially after Mr. W,H Lauguton was appointed as a missionary in charge of education. In 1929 a permanent school building (presently Kaaga Boys) was erected at Kaaga using local bricks. This was done with the help from government grants and the Meru Local Native Council. For instance Kaaga mission received £ 949, 13~~2~~ for educational purposes.

The establishment of a girl's boarding school (Kaaga girls) in Meru in 1936 and the arrival of miss Bertha Jones in 1937 meant an improvement of the girls' education. There were forty girls who were eager to learn. Their curriculum at this time comprised of sewing, knitting and hygiene in class 1, 2, and an addition of housewifely for class 3 (Nthamburi, 1982; Njoki, 2011).

On the other hand the years 1940 and 1950 were characterized by great expansion of educational activities. The Methodist Mission established other educational institutions around Kaaga and other parts of Meru. For instance it extended to Miathene and Maua regions where it opened primary schools, secondary schools and also established the hospital. This expansion meant demand for more teachers hence in 1947 saw the opening of two teachers training centers initiated by the Methodist church at Ribe and Meru. With

the rapid increase in school enrolment, it was necessary to hire more trained teachers so as to maintain high educational standards (Nthamburi, 1982).

CHAPTER FIVE

THE DEVELOPMENT OF HIGHER EDUCATION IN KENYA.

5.1 Introduction

Before the opening of the Royal Technical College of East Africa at Nairobi in 1956 and the University College in Dar-es-salaam in 1961, all post-secondary higher education for other East African countries was done at Makerere College in Uganda. Hence the development of higher education in Kenya as from the colonial period can be traced from the origins and development of Makerere College and the role it played in educating Africans. This portrays the fact that though other levels of education such as primary and secondary education were slow the university education in Kenya was the slowest. Therefore there was no university education locally in East Africa until 1949 when Makerere College was elevated to become the University College of East Africa. All university education was obtained in foreign lands, such as in Britain, India, America, Russia, and South Africa. After seven years the Royal Technical College (RTC) came into being slightly rescuing Makerere pressure of admission (Furley and Watson, 1978; Mngomezulu, 2012).

The RTC became a university college in 1961 and renamed the Royal College, Nairobi. The two colleges together with the University College of Dar-es-salaam founded the federal University of East Africa in 1963. This chapter therefore aimed at tracing the development of university education as from the establishment of Makerere and the birth of East African federal universities which included the university colleges of Makerere, Nairobi and Dar es Salaam. Then the development of national universities, the

establishment and the development of public universities in Kenya. Finally the establishment and development of private universities in Kenya with special reference to Kenya Methodist University (KeMU).

5.2 The Establishment of Makerere and the Birth of Federal Universities of East Africa (1921-1970)

The British colonialists were not interested in providing Africans with higher Education because they thought it will sharpen them and make them demand shares in government jobs, private firms and land. On the other hand the Africans were thought of having low intellectual ability hence the idea of providing more secondary education let alone university level was shunned. The colonialists feared it will produce what they called “political agitators and malcontents” who would question colonialism. In fact most employed Kenyans only knew how to read and write and do minor arithmetic (Bogonko, 1992).

The development of higher education in East Africa therefore was extremely slow in coming. This was as a result of few Africans and Europeans who were not satisfied with the little education they were getting. Africans wanted higher education to be like the white man. A few European officials like Governor Sir Philip Mitchell courted the idea of higher education for Africans in order to denationalize Africans to work the colonial system and promote western civilization better (Farley and Watson, 1978).

The history of higher education in East Africa and Kenya in particular can be traced from the technical school in Uganda Africans, built on Makerere hill in Kampala in 1921. In 1922 the school was renamed Makerere College. However it was not until 1929 that Makerere was made the seat of higher learning for the whole of East Africa. In 1933 a committee was formed by the Colonial Office Advisory Committee under the Chairmanship of James Currie to study the educational situation in East Africa. The Currie Report found that Britain had neglected higher education in her colonies. Thus it recommended that Britain should take as a duty to set up universities in colonial Africa and also called for immediate and publicly announced programmes for university development. The British Colonial Office adapted the report and was made available to the public (Currie Report, 1933).

In 1935 the first candidates at Makerere sat for the Cambridge Overseas School Certificate Examination. As from that time, higher education needed a more systematic approach. Thus following the Currie Report on higher education in British Africa, it recommended that Makerere College, Yaba College in Nigeria, Gordon College in Sudan, Achimota College in Ghana (Gold Coast) and Fourah Bay College in Sierra Leone be raised to university status (Currie Report, 1933; Furley and Watson, 1978).

In 1936 a commission chaired by Earl De la Warr (under secretary of state) was appointed by W. G.A Ormsby - Gore the then secretary of state for colonies to look into the question of higher education in British East African dependencies. The terms of the commission was particularly concerned with the development, organization,

administrative control and the working of Makerere in relation to the society, student, education needs of women and the allied institutions within the region. The commission reported its findings in 1937 and recommended that Makerere should continue awarding diploma, continue offering professional courses in teacher training, medicine, agriculture and veterinary science and would become centre of research while maintaining contact with other research institutions (De la Warr, 1937).

Following De la warr report Makerere College was made independence in 1938 with its own governing body with representatives from all four territories of East Africa. The governments of Uganda, Kenya and Tanganyika set up an endowment fund to enable Makerere exercise its autonomy under its own government council. Uganda poured more than £ 250, 000 Tanganyika £100,000 and Kenya £ 50,000 Uganda contributed more because of special interest it had. Uganda for many years had majority of students in Makerere and notably few Kenyans. This was the consequence of Kenyans meager contribution to the endowment fund. Places in the college were allocated in proportion to each government contributions (Farley and Watson, 1978).

Uganda predominated in all the student enrolment right from the beginning. For instance in the years 1934, 1940 and 1950, It had 127, 113, and 90 students at the college. Kenya had 15, 28 and 91, Tanganyika and Zanzibar 8, 40, and 53. The predicament for Kenyan was that white settlers and administrators adopted the same negative attitude in higher education as in secondary schools. These very facts enhanced the case of Kenyans and

Tanganyikans for institutions of higher learning in their own respective territories (Bogonko, 1992).

By 1945, however, Makerere was neither a university college nor a university. Actually the Second World War slowed down the progress of Makerere as it did in other East African countries. It was still what Cameron and Dodd (1970, 143) termed a super-secondary school with well-developed school preparing students for diplomas in medicine, agriculture, veterinary science and teacher training. The flow of qualified entrants into the social services departments was very slow likewise their professional competence was at a low level (Farley and Watson, 1978).

However Sir Cyril Asquith's Commission Report of 1945 strongly recommended reading Makerere for a university status. On 13th July 1943 Asquith Commission was set up by Oliver Stanley British secretary of state under the chairmanship of Sir Cyril Asquith. This was after the Second World War when the British government considered university education to be one of the most important questions in connection with the post-war reconstruction and development of the Empire. The idea of creating colonial universities as supplied by Currie and De la Warr was necessary and needed accomplishment (Asquith Report, 1945).

The commission published its report in 1945 and said that the chief objective of establishing universities in British colonies should be to create institutions to which the colonies, after that first stage of development would look for the production of men and

women with standards of public service and capacity for leadership which self-role would require. It regarded as practical and indeed as urgent the immediate setting up of university collages which would not be empowered to grant degrees but which would be created on an equal footing with the western universities (Asquith Report, 1945).

The report strongly recommended readying Makerere for a university status. Makerere was finally renamed the University College of East Africa in 1949 to offer courses for the university of London degrees. It began degree courses in 1950 admitting students with Cambridge School Certificate (CSC) qualifications. Its first graduates passed out in 1953, 13 out of 14 finalists qualifying for the award of B.A and B.SC general degrees. It was an impressive success but the number of students spoke of the severely restricted number of openings for university education locally. There was needed for more places in higher education for Africans which Makerere could not accommodate (Asquith Report, 1945; Ajayi, 1996).

The number of Kenyan students at Makerere University College continued expanding. Between the years 1940-1950 Kenyans students at Makerere grew very fast. The credit goes to efforts of Alliance High school and Holy Ghost College Mangu as from 1948. But as from the end of 1949 CMS Maseno came to aid in efforts done by the two schools. For instance in 1950 in the '0' level examination Maseno School helped Kenya to contribute 43% of all the students admitted at Makerere University. By 1952 Kenya not only met its annual student quarter but also gained all places which were open to free competition (Furley and Watson, 1978; Bogonko, 1992).

Table.1: Kenyan Students at Makerere College, 1950-1962

Year	No. of students	Year	No. of students	Year	No. of students
1950	91	1955	205	1960	399
1951	86	1956	222	1961	399
1952	107	1957	251	1962	319
1953	138	1958	316		
1954	168	1959	354		

Source: Colony & protectorate of Kenya: annual report, 1956-1962.

Kenyan students also went overseas for further studies through government bursaries, loans and scholarships and were open to all races. Bodies such as Colonial Development and Welfare Fund likewise provide the scholarships. However such schemes were not open to Africans until 1945. The Africans were accorded the lowest consideration in comparison to what Asian and European students received. Africans who constituted 96 percent of the total population of Kenya held an annual average of 11.3 percent of overseas government scholarships and bursaries while the alien races, who formed a mere 4 percent of the population were allocated a massive 88.3 percent of the government scholarships abroad (Bogonko, 1992; Mngomezulu, 2012).

It can be argued that the government paid for Africans to go to Makerere College and did not allow Europeans and Asians to go there. Moreover Europeans had special government scholarships to the Prince of Wales school (currently Nairobi School) and the Kenya High school whiles Asians had government scholarship to Asian High School and

Allidina Visram High school which totalled to 32 in 1957. Africans had no such special scholarships (Tembo, 1985).

For a long time Kenyan Africans had asked for higher literary education. This was shown during the sitting of East African Protectorate Education Commission of 1919. Kenyan members in it demanded for “education up to the Matriculation class”. On the other hand the prevalent political situation, the nationalistic sentiments since the end of the Second World War and the lions share of students places that Uganda occupied at Makerere likewise activated Kenya and Tanganyika to press for their own institutions of higher learning (Furley and Watson, 1978; Tembo, 1985).

A few years later many Local Native Councils and the Associations such as the Kikuyu, Kikuyu Central and the Young Kavirondo Association asked for higher colleges of the same caliber as Makerere. The colonial office simply said that their needs were fully being met by Makerere College. Nothing happened until after the Second World War. However Africans had made a point which could not be ignored in any planning for higher education in East Africa (Furley and Watson, 1978; Bogonko, 1992).

In 1948 when the Beecher Commission was appointed to review Africans education, the indigenous people reacted sharply asking for university education and more scholarships and bursaries to study abroad. A year earlier the government of Kenya had decided to draw up a plan for establishing an institution for higher technical and commercial education in Nairobi. Worried about lack of technical skills among Africans, Africans

agitation and encouragement of the Asquith Report after the Second World War the colonial government of Kenya decided to find a higher technical and commercial education in Kenya. In 1947 a committee was set up to investigate and draw up a plan for the college. On reporting the committee recommended the establishment of such an institution which would later grow into a university of Kenya (Furley and Watson, 1978; Tembo, 1985).

The Governor of Kenya, Sir Philip Mitchell accepted the report of 1949 and the secretary of state having approved the scheme, the building of the college began. The settler community in Kenya was jubilant that the production of technicians was possible as opposed to Makerere's liberalism. The administration was also happy about the Royal Technical College. For instance Governor Mitchell on laying the foundation stone for the college on April 25 1952 said that he looked forward to the day when RTC would be granted "a Royal Charter" and so achieve the equivalent of a university status (East African Standard, 26 / 4 / 1952). He noted of the growth of technical education of the four countries' secondary schools which would enable the RTC to take off.

The Royal Technical College received a Charter in September 1951 and served the whole of East Africa. To construct and run it, the Colonial Welfare and Development Fund and contributions from Asians throughout East Africa and from East African's governments were used. The Asians community had already formed the Gandhi Memorial Academy which aimed at building a college of higher learning in arts and sciences in Kenya as a living memorial of Mahatma M.Gandhi the father of *satyagraha* movement against the

British imperialism who had been gunned down in 1947. The Asians accepted their project of the Gandhi Memorial Academy to be incorporated into the Royal Technical College of East Africa. The RTC was finally built by grants from the Colonial Development and Welfare Fund (RTC Charter, 1951; Furley and Watson, 1978).

Admission of the first students was done in April 1956. Thus began courses in architecture, engineering, commerce, land and building economics, and domestic science. In its first intake the college justified its interterritorial title in that 141 students were from Kenya, 46 from Uganda and 26 from Tanganyika. By then Makerere admitted less than half of those students who sought entrance from African secondary schools. Thus the opening of the RTC of East Africa in Nairobi somewhat reduced the stiff competition for entry into Makerere. As RTC admitted its first students, the need was felt for expert advice on the pattern of higher education in East Africa (Furley and Watson, 1978; Tembo, 1985).

Meanwhile Tanganyikans were also pressing hard for a separate university collage in their country. They presented their case before the United Nations visiting missions of 1948, 1951 and 1954. The pressure increased after the formation of the Tanganyika African National Union (TANU) in 1954. Julius Nyerere the President of TANU in his evidence to the UN Fourth Committee in New York in 1956 gave credence to such a need. He claimed that his country had fewer students in Makerere than Kenya and Uganda. He added “for a country like Tanganyika, the importance of higher education

cannot be over emphasized. Our leadership and progress towards self-government depended on higher education” (Nyerere, 1966).

Already the Working Party under Sir Carr-Saunders (then director of London School of Economics) of 1955 had concurred that university colleges had to be established both in Kenya and Tanganyika on understanding that not competitive with Makerere. They would be inter-territorial and would be subject of consultation between the four governments (Carr-Saunders Report, 1955).

The Carr- Saunders party terms was to; review all post-secondary education in East Africa taking note of the plans for the development of existing higher education institutions and review the estimated requirements of higher education in East Africa for the next ten years. The party also recommended that drastic steps be taken to accelerate the pace towards the establishment of the federal university. It still supported Makerere as the only institution of university status in East Africa and was ranked alongside with the other universities of Africa (Carr-Saunders Report, 1955).

The Working Party had observed that the speed of the process of establishing other universities was impeded by the fact that East Africa was not a single territory but three or four including Zanzibar (Saunders Report, 1955). However it is clear that Kenya was already far ahead of Tanganyika thus making it obvious successor to Makerere.

The Department of Education paid immediate heed to the Africans demand as the colonial government launched a Higher Education Trust Fund in Tanganyika. Some £

700,000 was set aside for the founding of a university college. That fund plus sentiments expressed by the RTC in Nairobi to offer degree courses in economics and engineering as from 1956 necessitated the setting up of a working party on higher education under Dr. John F.Lockwood of 1958 (Tembo, 1985).

On the other hand impressed by the report of the first working party (Saunders) the East African governments in their Joint White Paper accepted the recommendation on promoting regional integration in higher education. But before implementing any resolutions, they needed an independent opinion. They requested the secretary of state for colonies to appoint a working party to examine the proposal set out in the paper (Busen, 1961).

In 1958 the Working Party under the chairmanship of Dr.J.F.Lockwood Master of Birbeck College of London and Vice-Chancellor of the University of London was appointed. Its terms was to; examine and advice on proposals for the creation of new institutions of higher education in East Africa and to advice on their desirability, scope and the timing of their establishment, to examine and advice on the pattern of future development of higher education in East Africa and examine on practicability of developing them within the single university or University College of East Africa, to examine and advice on the additional facilities of higher technological and professional training required in East Africa (Lockwood Report, 1958).

The working party recommended upgrading of RTC to a university collage status providing courses of training in technology and courses leading to university degrees but with special relationship with the University of London. The student who completed their studies in such a college would secure employment in administrative, educational, commercial and industrial institutions throughout East Africa (Lockwood Report, 1958). On the establishment of the university college in Tanganyika the Lockwood Working Party merited the idea that necessary preparatory measures be taken so that such a college be opened in 1965/66. They arrived at this decision behind reasons that; financial support needed by each college came from all the three governments and therefore support for inter-territorial and local institution offering the same facilities would over stress the governments and would cause unnecessary and costly duplication of facilities. The party also recommended that the university of East Africa had to be established not later than 1966 (Lockwood Report, 1955; Busen, 1961; Furley and Watson, 1978).

In 1960 the three East African Governors appointed the Quinquennial Advisory Committee (QAC) which was tasked to consider the proposals for, and the estimated cost of higher education in East Africa. Its chairman was E.B David. The QAC committee advised that immediate steps should be taken towards the establishment of a university college of Tanganyika which would join with Makerere and Royal College of Nairobi in a university of East Africa. It also recommended the establishment of the Provisional Council for the university of East Africa for the purpose of laying down administrative structures and guiding rules. The council was formed in 1961(QAC Report, 1960; P.C, 1961).

On the case of Tanganyika the subsequent working Parties did not see the immediate need of Tanganyika opening its own college until 1965. They once contemplated recommending that a university college to be established in Tanganyika could offer geology. On the other hand when Makerere became a university college it did not offer courses in law and engineering. The RTC filled one gap by offering the latter. This was partly a major reason that made the University College of Dar es salaam to be established (Lockwood Report, 1958; Furley and Watson, 1978).

Thus soon after attainment of internal self government late in the 1960, the new cabinet decided to open the university college in October, 1961 in the new TANU headquarters. The first intake of law students was 14. The establishment of a university collage in Tanganyika completed one of the many phases leading to the establishment of the University of East Africa.

However the Royal College and the University College of Dar es Salaam did not come into being as degree – granting institutions until 1961. With the ever amounting African nationalist pressure and the demand for high educated people of East Africa, the two working parties as mentioned (Carr-Saunders, 1955 and Lockwood, 1958) and the colonial government were left with no option other than grant the request of Kenyans and Tanganyikans for the university colleges. Lockwood particularly recommended the merger of the three colleges to create a federal university of East Africa by 1966 (Furley and Watson, 1978).

In 1958 the Royal Technical College after it was transformed into University College of East Africa, admitted 284 students and by 1960 the number had risen to 350. In 1961 the East African High Commission (EAHC) Act upgraded the RTC into the status of a university collage and subsequently renamed the Royal College of Nairobi (RCN) and turned into a University College offering Bachelor of Arts and Bachelor of Science degrees in engineering of University of London. In 1962 the faculty of veterinary science was transferred from Makerere to RTN. In 1963 the College of Social Studies Kikuyu formed part of the RCN. In the same year 18 graduates were awarded degrees of University of London and the total enrolled at the university stood at 452 students (Varsity Focus Souvenir, 1993).

Following the acceptance of the Lockwood Report, the governments of East Africa established a University of East Africa in 1963. Despite of the initial qualms by Uganda, the University of East Africa Act was passed in 1962, giving it the right to determine who might teach, what might be taught and who might be taught. It was inaugurated on 27th June 1963 with President Julius Kambarage Nyerere of Tanganyika as its first Chancellor (Varsity Focus Souvenir, 1993).

The same year 1963 Kenya attained its independence, Royal College became the University College of Nairobi and joined Makerere and Dar-es-Salaam Colleges to form the Federal University of East Africa. Although they were allowed to teach and research the constituent colleges were not to duplicate professional faculties. Thus Nairobi was allocated engineering, veterinary science and architecture for the years 1963-1967;

Makerere, medicine and agriculture and Dar-es- Salaam was given law. The degree awards from then would be of the University of East Africa and not of the University of London. In 1965 the Institute for Developmental Studies (IDS) was established primarily as a research institute in Social and Cultural studies at Nairobi. In 1967 the Faculty of Medicine was inaugurated at Chiromo Campus and admitted its first students (University College of Nairobi Calendar, 1967/68; Varsity Focus Souvenir, 1993).

As the university entered its final phase 1967-1970 each college was steering its own course. The faculties of forestry and law were created at Makerere; medicine and agriculture at both Nairobi and Dar es Salaam. However due to nationalist's pressure mainly from the Kenya and Tanganyika demanding for national universities, the arrangement of University Development Committee (UDC) was disrupted. Duplication now went on unabated, national aspirations had overtaken regional planning. This prompted the Working Party on Higher Education in East Africa of 1968 to recommend the promotion of each college to full university status. Thus the university of East Africa was dissolved in 1970, with each of the three countries (Kenya, Uganda and Tanzania) establishing their own national Universities under their respective Acts of parliament (Higher Education in East Africa Report, 1968; Varsity Focus Souvenir, 1993).

Table.2: Kenyan Students Enrolled at University Institutions in East Africa from 1963/64 to 1970/1971 (First degree students only)

Years	Nairobi	Makerere	Dar es Salaam	Total
1963/64	160	190	20	370
1964/65	220	210	60	490
1965/66	380	220	80	680
1966/67	490	250	130	870
1967/68	710	300	120	1130
1968/69	860	360	140	1360
1969/70	1110	440	180	1730
1970/71	1630	460	210	2300

Source: Ministry of Education Annual Report of 1971.

5.3 Educational Policies and Commissions in Kenya

Kenya has been engaging in a series of educational commissions and other policy documents to guide and review education system at all levels including higher education. Since Independence in 1963, a number of commissions have been set up to review Kenya's education systems. The first commission after independence was in 1964(chaired by Professor Ominde) and aimed at reviewing the whole education system. Ndegwa Commission (1971), Gachathi (1976), Mackay (1981), Kariithi (1983) followed. Other commissions were the Presidential Working party on Education and Man power Training for the Next Decade and Beyond 1988 (Gachathi Report, 1988) and the Commission of Enquiry into the Education System of Kenya (Koech Report, 2000). The government on the other hand has been preparing Sessional PAPERS, Development Plans and making Annual Reports to adopt some of the recommendations made by these Commissions and

implement them. These commissions have influenced the education policies and practices in Kenya.

1. Ominde Report (1964)

Most of its recommendations were based on basic education. For example, medium of instruction as from standard one to be English, radio be used as a means of teaching in primary and secondary education. In other words Ominde Report as it sought to realign education inherited from the colonialist to meet the needs of the young nation. It proposed education that would foster national unity as well as creating sufficient human resource base to spur development.

2. The Report of the National Committee in Educational Objectives and Policies (The Gachathi Report, 1976)

Before this report, there was the 1974-1978 Development Plan which consequently led to the appointment of the Gachathi Report. The Plan acknowledged the most important goals of education as production of enough people with skills and knowledge required to support a high rate of economic growth, and fostering of cultural values which enrich people's lives bringing forth a united and productive society (Development Plan, 1974-1978).

The Gachathi Report focused on education policies and objectives. It also focused on national unity, economic, social and cultural inspiration of Kenyan people. Harambee and community founded schools were started which automatically gave rise to many secondary school leavers hence high demand of higher education as from 1980s. It

likewise recommended the co- ordination at national levels of education so as more government resources are being made available for university education and training through consuming ministries. It also recommended cost sharing to meet educational activities. It requested that secondary schools needs to be changed to make them terminal at Form VI so as to cater for those who are not admitted at the university (Gachathi Report, 1976).

In respond to Gachathi Report the government engaged in Sessional PAPER No.5 of 1998. It acknowledged the idea of Harambe which enhanced our national unity. It observed that to satisfy the national values people especially the youth needs to be trained to cope with rapid changing social and economic circumstances in the world. The Report noted that the youth and the society in general regard the acquisition of a university degree as a means to the best personal and social advancement (Gachathi Report, 1976: 85).

3. The Report on the Presidential Working Party on the Second University in Kenya (Mackay report, 1981)

This report was appointed to look on the possibility of establishing a second university (Moi University). This was because Nairobi University had grown and reached its full physical capacity yet could not keep up with the unending demand made of it in terms of diversified curricular and its capacity to absorb the ever growing number of secondary school leavers. The second university was expected to ease congestion at the University

of Nairobi and introduce new learning which would meet the high level manpower requirements of modern and increasing technological society (Mackay Report, 1981).

The report had a number of recommendations that: the university to be established should have a bias in technological instruction and orientation; the establishment of a College of Continuing Education; lengthening of the university education by one year and restructuring of education systems including removal of "A" level segment; expansion of other post secondary training institutions and establishments of a council on Higher Education. In other words the commission recommended the ending of 7.4.2.3 system of education to the current 8.4.4 system (Mackay Report, 1981).

4. The Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond (Kamunge Report, 1988)

This report was charged to review the national education and training for the next decade and beyond and make recommendations thereto. The commission noted that there was rapid development and expansion of education and training since independence. This growth was attributed to factors such as peace and stability in the country, the increasing demand for more educational opportunities for a fast growing population and the government commitment to make education accessible to all Kenyans and to train adequate manpower to meet the needs of a growing economy (Kamunge Report, 1988).

The report indicated that it would be mainly through education; training and research that the nation would be able to meet the many challenges of socio-economic development

and industrialization; utilize modern technology and enhance the quality of life for all Kenyans (Kamunge Report, 1988).

The 1988 Sessional PAPER No.6 on this Report acknowledged the continuous growing demands for university education as more school leavers especially from the 4-year secondary education of the 8.4.4 system of education seek to enter universities. The government planned to continue with expansion and the development of university education to meet these demands. It said that it will be done through optimum utilization of current public university and the development where necessary of existing institution as university institutions.

The government said that it would encourage the development of good private institutions while at the same time strengthening the university education supervisory and coordinating machinery. It also ensured proper co-ordination and harmonization of university development in order to maintain high quality of teaching, research and scholarships in university education (Sessional PAPER No.6, 1988).

The government also implemented some of the recommendations for instance, some of the existing training and research institutions have been developed as universities, offering degrees as those of the Kenyan public universities. Also the establishment of private universities is being done, guided and controlled to ensure they offer courses relevant to the needs of the Kenyans while maintaining the required standards.

5. The Commission of Enquiry into the Education System of Kenya (The Koech Report, 2000)

Recommended totally integrated quality education and training (TIQET). The government did not adopt the report due to cost implications although it adopted some of its recommendations. For instance curriculum rationalization.

5.4 The Development of National Universities and the Establishment and Development of Public Universities in Kenya (1970-2013)

The dissolution of the university of East Africa marked the parting of the ways in planning higher education as an inter-territorial venture, but climaxed the beginning of the development in higher education in the region. Each state now decided its own destiny in university education with a never ending duplication of professional faculties for it aimed at meeting her requirements in high level manpower. Kenya seized the opportunity to develop university education with a view to meeting requirements of highly educated manpower. Indeed the dissolution of federal university soon proved to be a blessing for Kenya (Bogonko, 1992).

The University College of Nairobi was therefore renamed the University of Nairobi. The University of Nairobi was established under the Act of Parliament Cap. 210 of 1970 on 23rd October. The act indentifies its name, interpretations, objectives and functions, membership and government of the university and financial provisions (Kenya Bills, 1970.165).

In the same year it was expanded by the addition of new faculties and departments. For instance Faculty of Agriculture at Kabete, Law at main Campus in July and in September Faculty of Education was opened previously Department of Education. Kenyatta University College was included as a constitute college of University of Nairobi through the Act of 1970. In 1972 the Faculty of Education and Department of Domestic Science was transferred to Kenyatta University College.

In 1974 a number of developments took place; two departments of Pharmacy and Dentistry were established and latter elevated to faculty within the College of Health Sciences in 1996, the Department of Bio Chemistry was set up as a service department for all science oriented faculties. The department was based in the Faculty of Medicine for administrative purposes. In December 1985 when Moi University was created the Department of Forestry was transferred from the Faculty of Agriculture to become the nucleus of the first academic programme. The University of Nairobi has since grown to be the largest University in Eastern and Central Africa with over 50,000 students, the highest concentration of scholars and academic programmes housed in 17 schools, 9 institutions, 4 Faculties and over 70 departments managed through 6 campus colleges headed by principals (The University of Nairobi Calendar, July 2011/June 2012; July 2012/June 2013).

Currently the government has established nine universities which have campuses in all over the country. Moi University was the Second public University to be established in Kenya following recommendation by a Presidential Working Party-Mackay Report 1981.

The University was to develop degree programmes in vital scientific and technical fields and provide academic programmes with a practical orientation. It has established four campuses, Main, Chepkoilel, Town campus, Nairobi and one constituent college-Western University College of Science and Technology. Moi University is best known in the country for its forestry and wildlife conservation studies, although it also runs academic programmes in engineering, agriculture, physical studies, medicine and social sciences, graduate studies and education. Its graduate population grew from 83 in 1985 to 6298 in 1990/91 and currently accommodating over 20,000 students (Moi University Calendar, 2012/2013).

Kenyatta University was inaugurated in 1995 as the third public university in Kenya. Its foundations were laid in 1965 when the British government handed over the Templer Baracks to the Kenyan government. It was converted an institution of higher learning being a branch of Nairobi University and then known as Kenyatta College. The University offers degrees courses in physical sciences, social sciences, business studies and environmental programmes in education for which it is considered the leading education institution in Eastern and Central Africa (Kenyatta University Calendar, 2012/2013; Bogonko 1992).

Egerton University was the fourth public university to be established in Kenya. Although it was founded in 1987, its history dates back to 1939 when Lord Maurice Egerton of Talton, a settler farmers, donated 300 hectares of land from its estate found a school for training white settlers youth career in agriculture. It became a college in 1950 started

offering certificate and diploma courses in agriculture and education. In 1979, the government of Kenya and USAID funded the expansion of the college and gazetted it as a constituent college of Nairobi but became a full university status in 1987. Egerton has four other campuses namely; Njoro, Laikipia, Kisii, Nairobi, Chuka and town campuses and a student population of over 15,000. It is best known in agriculture (Egerton University Academic Calendar, 2012/2013).

The fifth public university in Kenya is Jomo Kenyata University of Agriculture and Technology (JKUAT). It became a fully fledged University in 1994 and is situated 40 Kilometers North East of Nairobi on Thika Nairobi highway in central province. Its origin dates back in 1981 when it was started as middle-level Technical College by means of assistance from Japanese government. The Japanese established a continent wide research body at JKUAT known as the African Institute for Capacity Development (AICD) to promote capacity building in Sub-Saharan Africa. The University offers a variety of degrees in engineering, computer science, food science and agriculture. While the University of Nairobi remains the institution preferred by Kenyans for most of degree courses, it has recently started to lose to JKUAT in engineering and computer science programmes (Abagi and Nzomo, 2001; Mwiria, 2007).

Maseno University in Western Kenya is the sixty public university established in the year 2000. It started first when the Church Mission Society expanded the mission centre for learning and agriculture activities. Later it became a teacher, training college (Siriba Teacher Training College) and government training institute. These two institutions were

handed over to Moi University in 1990. The process of upgrading these establishments at Maseno was triggered by the admission crisis in 1990, when the public universities were unable to cope with the large number of students admitted for degree programmes. The students were from combined admission of the former 7;4;2;3 and 8;4;4 education systems. Maseno remained constituent college of Moi University until 2000 when it was elevated to a university status with 3 faculties ,2 institutes and a student population of 4300 (Maseno University Calendar, 2012 /2013; Mwiria, 2007).

The seventh public University is Masinde Muliro University of science and Technology. Formally it was called Western College of Science and Technology .The university is named after Masinde Muliro beloved Kenyan politician who helped to found the school. Muliro died in 1992 MMUST become a fully accredited public University in 2007, before being elevated to fully university status. It was a constituent college of Moi University. The school was established in January 1972 known as waffera College or WECO, a college of Arts and applied sciences awarding certificates and diploma in technical courses in 2002. It become a constituent college of Moi University and changed its names to Western University College of Science and Technology.

From seven public Universities in 2007 and the addition of two more universities which includes, Technical University of Kenya (Kenya Poly University) and the Technical University of Mombasa (Mombasa Poly University) in 2009 the number climbed up to twenty one universities to the year 2013 .This was an addition of twelve more universities which includes; Chuka University, Dedan Kimathi University of Science and

Technology, Jaramogi Odinga Odinga University of Science and Technology, Laikipia University, University of Kabianga, Karatina University, Kisii University, Maasai Mara University, Meru University of Science and Technology, Multi Media University of Kenya, Pwani University, South Eastern Kenya University (Commission for University Education Statistics, 2013; Siringi, 2013).

Registration of Universities and degree offering institutions from 2007 to 2011

The number of chartered private universities increased marginally from 13 in 2010 to 14 in 2011. While the number of registered universities declined from 3 to 2. The number of public university constituent colleges increased from 15 in 2010 to 23 in 2011. The high demand for university places due to the increase in intake by the Joint Admissions Board was partly fulfilled by the increased number of university colleges.

Table .3: Registration of Universities and Degree Offering Institutions from 2007 to 2011

Category of institution	2007	2009	2010	2011
• Chartered private universities	7	11	13	14
• Universities with letters of interim authority	4	9	9	11
• Registered universities	5	4	3	2
• Institutions approved for collaboration with universities in offering university programmes.	6	7	7	7
• Public university constituent colleges				

	1	14	15	23
• Public campuses established	–	3	27	30

Source: Cited from economic survey, 2012.

The most salient feature of university education in Kenya has been the rapid growth in the number of institutions and enrollments. The number of public Universities increased from one in 1970 to nine in 2009, with the student population rising to over 70,000 excluding privately sponsored students. And by 2013 the growth has risen up to over twenty one universities as stated above.

Student Enrolment in Public Universities, 1997/98-2012/2013.

(Enrolment includes regular and parallel degree programmes in 7 public universities)

Table.4: Student enrolment in public universities 1997/98-2012/2013.

Fields	1997/1998	1998/99	1999/00	2000/01	2001/02	2002/03	2003/04	2004/05
Undergraduates	33,894	33,921	33,404	44,494	55,906	59,684	62,185	69,138
Post graduates	2,170	2,896	2,905	2,923	3,275	8,076	5,691	8,019
Others i.e Dip.	561	817	2,424	3,287	3,497	4,072	4,675	4,334
Total	36,625	37,634	38,733	50,704	62,678	71,832	72,550	81,491

Fields	2005/06	2006/07	2007/08	2008/09	2009/10	2010/11	2011/12	2012/13
Undergraduates	70,095	79,520	85,351	89,404	108,528	134,395	141,764	170,417
Post graduates	6,892	6,677	6,789	6,920	7,054	8,735	16,133	24,417
Others i.e Dip.	4,690	5,140	4,967	4,324	7,118	7,796	5,904	6,856
Total	81,677	91,337	97,107	100,648	122,700	150,926	163,821	201,690

Source: Statistical Abstract; 2006, 2009 & 2013.

With the Kenyan economy experiencing negative growth for most of the 1980s and 1990s, the government of Kenya found itself no longer able to sustain its previous levels of financial support to the public universities. This situation arose at the same time as the growth in student numbers that resulted from both the pressure exerted from the expanded lower levels of education as well as the fact that the possession of higher education qualifications was becoming more highly regarded as a ticket to formal sectoral employment. These factors incidentally gave rise to establishment and growth of private universities.

5.5 The Development of Private Universities in Kenya with Special Reference to Kenya Methodist University

Private higher education in Kenya can be traced to the colonial period when the missionaries established schools and colleges for their converts. The first private institutions of higher learning was St. Paul's Theological College established in 1955, Scott Theological College in 1962. These institutions became the first pioneer private Universities in Kenya following the relaxation in the 1990s of the government hitherto

firm grip on the provision of higher education. The establishment in Nairobi of Kenya campus of the United States International University (USIU) in 1970 signaled the arrival of the first private University in the country with a secular orientation (Mwiria, 2007; Siringi, 2003).

By 2001 there were 17 private universities that were chartered, registered or operating in Kenya with a letter of interim authority from the Commission for Highest Education (CHE). There were other four private universities which were actually offshore campuses of foreign universities which were recognized by the CHE although by then not accredited. These universities includes Australian Studies Institute (AUSI), the University of South Africa (UNISA) centre in Kenya at the Kenya College of Accountancy, the University of London and Technikon of South Africa at the Kenya School of Professional Studies and the University of the Free State at the Kenya College of Communication and Technology (KCCT) all located in Nairobi (Abagi and Nzomo 2001; Mwiria, 2007).

Among the 17 private universities 13 of them including the four “offshore” universities are located in Nairobi (the capital) and its peri-urban zones while only four are located outside the capital. Those found outside Nairobi are established in rural areas but in agriculturally high- potential districts- Kabarak University Nakuru, Kenya Methodist University in Meru, Kenya Highland Bible College in Kericho and the University Eastern Africa, Baraton in Nandi. This trend follows closely the Christian mission’s pattern of establishing educational institutions during the colonial era.

The establishment of private universities in rural areas is less attractive than in urban areas; they are more expensive to set up and also to manage because of lack of enough facilities cum lecturers. The initial costs including the provision of staff housing, access roads and medical facilities are quite high. In addition urban based universities have a quite high enrolment of part time students who work while attending classes in the evening and at the weekends (Murunga, 2001; Mwiria, 2007).

However as from the year 2002 many private Universities have been established due to a number of factors. First the significant shift in government expenditure priorities from social programs to the economic sector in order to spur growth. The shift was necessitated by economic stagnation of the world Bank driven structural adjustment policies which called for cut back on education, health and other social services; the world Bank sees private Universities as the most cost effective way of easing pressure on the public higher education system because they help expand higher education without adding significantly to government cost (Murunga, 2001; Mngomezulu, 2012).

Secondly the increase in number of qualified secondary school leavers seeking higher education. This increase in number of secondary school graduates was triggered in part by massive expansion of primary education. Despite the high demands for university education by the year 2003 Kenya public Universities admitted about 70,000 students annually out of over 80,000 qualifying secondary school graduates (Commission for Higher Education statistics, 2004).

Inevitably before the expansion of private university education it was estimated that in the late 1980's and 90's at least 30,000 students were seeking education abroad at a cost of Ksh. 40,000 billion. With the enactment of supportive legislation and formulation of enabling policies, particularly the establishment of the Commission for Higher Education in 1985 the role of private universities was clearly defined and the requisite assurance structures mechanisms put in place.

The Commission for Higher Education (CHE) was established in 1985 under the provisions of the University Act. The Commission had 20 members majority appointed by the President who also appoints the Chancellors of public universities some whom form its members. It has also other members representing private universities and other tertiary institutions. Its role and functions includes; consulting universities and advising the government on university policies and helps interpret policies once decided, it also advises the government on planning higher education in accordance with human resource projections in public and private sectors, divides the budgetary cake between universities using official policy priorities and planning criteria, the universities then receive their grants of public funds from the intermediary body (University Act, 2012).

The commission is also concerned with accreditation of private universities in Kenya. The Commission also inspects each public university at least once every four years for purpose of quality assurance; it likewise makes regulations in respect of admission to the public universities and provides a central admission services through the Joint Admissions Board (JAB). The JAB was established in 1980 for the purpose of regulating

entry to Kenyan’s public universities. It is charged with selecting students for admission to the Kenyan public universities and distributing them to various faculties. It comprises of the Vice Chancellors and the members of the senate of public universities. In the year 2012 the Commission for University Education (CUE) was established under the University Act No. 42 to succeed the Commission for Higher Education. The CUE likewise was mandated to regulate university education in Kenya (University Act, 2012).

Now with the mechanism of establishment put in place the growth of the private institutions was accelerated from only three in 1980 to 31 currently 15 of them fully accredited by being issued with the charters by CHE (Mwiria, 2007; Siringi, 2013). Illustration is shown in the two tables below: Table. 5 (a) Shows chartered private Universities and the year of charter. (b)The universities with letters of interim authority;

Table. 5 a: Chartered Private Universities in Kenya

S/No	Name of University	Year of Charter.
1	University of Eastern Africa, Baraton.	1991
2	Catholic University of Eastern Africa.	1992
3	Scott Theology College.	1992
4	Daystar University.	1994
5	United States International University.	1999
6	Africa Nazarene University.	2002
7	Kenya Methodist University.	2006
8	St. Paul’s University.	2007
9	Pan African Christian University.	2008

10	Strathmore University.	2008
11	Kabarak University.	2008
12	Mount Kenya University.	2011
13	Africa International University.	2011
14	Kenya Highlands Evangelical University.	2011
15	Great Lakes University of Kisumu.	2012

Source: Economic Survey, 2013.

Table 5.b: Universities with Letters of Interim Authority

S/No	Name of the University	Year of Letter
1	Kiriri Woman's University.	2002
2	Aga Khan University.	2002
3	Gretsa University.	2006
4	KCA University.	2007
5	Presbyterian University.	2008
6	Adventist University of Africa.	2009
7	Inoorero University.	2010
8	The East Africa University.	2011
9	Genco University.	2011
10	Management University of Africa.	2011
11	Riara University.	2012
12	Pioneer International University.	2012

Source: Commission for University Education Statistics, 2013.

With an enrolment of about 35,000 students in 2010/2011 against approximately 198,000 in public universities private universities account for at least 20 percent of all the students

pursuing university education in the country . The increase in the number of students seeking private university education in the country has been mainly as a result of the inability of the public institutions to absorb all the qualifying schools leavers seeking higher education. Even with the commendable growth of the public funded programmes about 100,000 qualified Kenya Certificate of Secondary Education (KCSE) examination candidates are locked out of subsidized university education. As a result more than 15,000 qualified students enroll in private universities (Siringi, 2013).

On the other hand during the 2011/2012 academic year, there was double intake of students who sat for KCSE in 2009 and 2010. Overall enrolment in all the universities (both public and private) increased by 11.6 percent from 177,618 to 198,260 in 2011/12. Over the same period total female enrolment in all the universities grew by 15.3 percent compared to male 9.3 percent (Economic Survey, 2012).

Table 6: Student Enrollment in Private Universities from 1997/98-2012/13

PRIVATE ACCREDITED	1997/98	1998/99	1999/00	2000/01	2001/02	2002/03	2003/04	2004/05
Daystar University	1,292	1,681	2,278	1,812	1,864	2,135	2,156	2,271
Baraton	842	952	1,044	1,306	1,127	1,531	1,561	1,644
Catholic	1,320	1,402	1,617	1,477	1,574	1,803	1,842	1,940
U.S.I.U	1,808	1,901	1,960	2,311	2,544	3,106	3,102	3,139
Scott Theological	82	96	103	93	102	105	106	123

College								
Agha Khan	–	–	–	100	135	212	245	265
Strathmore	–	–	–	–	–	415	650	757
Kabarak	–	–	–	–	–	190	250	300
Nazarena	–	–	–	492	522	652	680	757
Methodist	–	–	–	102	340	589	876	1,164
Kiriri Women	–	–	–	–	54	143	225	345
University of Science and Technology								
TOTAL	5,344	6,032	7,002	7,963	8,680	9,541	12,660	13,606
PRIVATE	2005/6	2006/7	2007/8	2008/9	2009/10	2010/11	2011/12	2012/13
ACCREDITED								
Daystar	2,293	3,891	3,906	4,103	3,793	5,915	4,049	5,331
Baraton	1,590	2,698	2,712	2,849	2,019	3,149	2,155	3,647
Catholic	1,904	3,231	3,256	3,420	2,019	3,149	2,155	3,647
USIU	3,298	3,402	3,407	3,579	4,590	7,158	4,899	5,206
Scott Theological College	135	229	249	257	131	204	140	255
Agha Khan	332	563	562	596	179	279	191	503
Strathmore	1,038	1,761	1,818	1,910	2,341	3,657	2,499	5,811
Kabarak	447	758	786	826	1,126	1,756	1,202	1,215
Nazarene	857	1,454	1,469	1,543	1,285	2004	1,372	1,932
Methodist	1,275	1,263	2,198	2,309	2,426	3,763	2,589	11,203
Kiriri Women	437	741	768	806	180	281	192	124
University of Science and Technology								
TOTAL	13,606	20,892	21,132	22,198	20,089	31,327	21,443	37,672

Source: Statistical abstract, 2013

On the other hand it is the private universities that have been able to reduce gender imbalance in access to higher education. At least 50 percent of the students enrolled in various institutions are women compared with about 35 percent in public universities. This is because mostly they offer courses that favours the women and more artistic in nature. Like most higher education systems in the world one of the main characteristics of private universities in Kenya is that they offer specialized courses that are easier to teach, requires fewer resources and have a premium in both the labor market (Mwiria, 2007).

Remarkably in Kenya even private universities with religious learning largely offer courses that are market friendly indeed more than 90 percent of students enroll in these programmes, mostly in business administration, humanities, computer science, human resources, hospitality accounting and communication. Due to the high initial capital outlay required and the equally high expenses of running science, engineering and medicine programmes very few of the institution offer the courses. This trend is common with most private Universities in Africa and other parts of the world besides Kenya (Siringi, 2013).

In the last 10 years however some private universities such as the Kenya Methodist University, Mount Kenya, University of Eastern Africa at Baraton and Kabarak Universities have registered strong presence in applied sciences, medical and health related courses that for a longtime were the preserve of public Universities. Unlike in the

past private universities now offer degree and diploma programmes in pharmacy, clinical medicine and laboratory sciences (Siringi, 2013).

With regard to quality, Kenya's private Universities are highly rated. Lately there has been a positive trend where private universities recruit senior academic management staff such as Vice Chancellors, Deputy Vice Chancellors and Deans from among experienced scholars in public universities. Increasingly lecturers from public Universities are seeking employment in private universities that offer better pay package. Ties have also largely managed to run on schedule, unlike the public institutions as there are hardly any student disturbances. As a matter of fact, there are students who join the institution on that account alone (Mwiria, 2007; Siringi, 2013).

CHAPTER SIX
THE ESTABLISHMENT AND THE DEVELOPMENT OF KENYA METHODIST
UNIVERSITY.

6.1 Introduction

Kenya Methodist University (KeMU) is a chartered private university founded by the Kenya Methodist Church in Kenya. With the Main campus situated within the woodlands on the North Eastern slopes of Mt.Kenya five kilometers from Meru town. It has established other campuses in Nairobi, Mombasa, Nakuru, Nyeri, and Kisii with centers at Meru Town, Maua and Marimati. The study of KeMU will include the geographical location of KeMU in Meru County. The end of Kaaga Rural Training Centre to Methodist Training Institute (MTI), Challenges faced during the opening of the university, Financing, Organization and Management of the university, Co-educational activities including sports, athletics and clubs. Relationships of KeMU with other universities and influence of KeMU to the local communities,

6.2 Geographical Location

Kenya Methodist University (KeMU) main campus is located in Meru County and in Imenti North Subcounty. Before 1990 Meru was formed under former Meru District which extended from Embu in the West to Isiolo in the North East and Kitui in the East. In the South it is boarded by Kitui and North by Laikipia District. Afterwards it was divided into four districts namely; Meru North Disrict (Nyambere), Meru South District, Tharaka District and Meru Central Disrict. Following the new constitution, these four

districts have been merged to form two counties; Tharaka Nithi County and Meru County.

KeMU (Main Campus) is found within Meru County at a place called Kaaga the home of many educational institutions established by the Methodist Mission. It is five kilometers along Meru-Maua road from Meru town, the headquarters of Meru County. Meru town is situated on the equator in the middle of Meru County and on the North Eastern slopes of Mt. Kenya.

6. 3 The End of Kaaga Rural Training Centre and the Methodist Training Institute

The coming of KeMU in Meru was a long process in educational plan and development. At least two institutes namely; Kaaga Rural Training Centre and Methodist Training Institute (MTI) consequently formed the basic foundation, in form of physical and infrastructure in the establishment of KeMU. With an increased population, rising unemployment of the youth and poor land use in the 1950's local church leaders hatched the idea of training local people, to become self reliant through training in agriculture, motor mechanics, theology and carpentry. Consequently, a local committee was formed and funds were sought from Christian aid in Britain through the National Council of Churches in Kenya (NCCCK) to develop a training centre (Meru Circuit Minutes, 21.8.1950).

The idea of the establishment of Kaaga Rural Training Centre coincided with the fact that agricultural education was very important enterprise particularly to the Methodist

Church. From the beginning the Methodist Mission's objective was to treat agriculture as central to education and emphasize its importance to the community. A second objective in teaching good agricultural methods was the desire to be self supporting, especially in cases where a mission had acquired large pieces of land around the mission centre or in the outlying districts, thus relieving the home church of the burden supporting even trivial activities of mission in the field (Meru Circuit Minutes 21.8. 1950; Nthamburi 1982).

The local people needed agricultural training due to shortage of food. At the time there was occurrence of drought bringing shortage of food such as yams and bananas which local people depended on yet there was also evident that people died because of the drought. Thus as from 1950's the need arose of training the local people about good agricultural methods including animal husbandry and health matters (Personal Interview with Rev.Dr.Lawi Imathiu, 17.6.2014).

The Methodist Church acquired 54 acres of forested land which was close to Kaaga from Meru County Council in Miriga Mieru to house the proposed project. This was after Rev, Fred Valender in 1955 Chairman of the Synod education committee requested the council for allocation of the forested land to the church. Formerly the land was set aside by the Meru County Council for development purpose in agriculture. In 1956 after the council honoured the request, the ground was cleared and the following year the first physical infrastructures was established comprising of a hostel, offices, dining hall and a kitchen, meeting room, three staff houses, two duplexes along with a workshop and animals farm

house. The funds for doing this work were contributed by the Synod (Synod Minutes, 25.11.1957; P.I with Rev.Dr. Lawi Imathiu, 17.6. 2014).

In 1958 the Kaaga Rural Training Centre was born for the purpose of training people and providing skills that would promote self reliance. Afterwards the Church realized the importance of opening another training centre at Marimati in Tharaka currently in Tharaka Nithi County. Tharaka region is the driest part of Meru and is always affected by the drought. Although the area is dry the church saw the need of extending the training centre to the area especially for training in animal husbandry. Thus in 1980, a centre was opened in Marimati currently in Tharaka Nithi County (P.I with Rev. Dr. Lawi Imathiu 17.6.2014; Bundi, 16.6.2014).

In the year 1983 the Methodist Church thought of starting their own theological college for training evangelists or reverends. The church arrived at this decision for a number of reasons first there was shortage of the clergy, secondly its members were being trained locally in other church institutions and thirdly the church used a lot of funds to give its members scholarships abroad. The college had five pioneer students who included; James Kaumbura, Ndunda, Daniel Mugambi, Micheck and Cecilia Mwongera (P.I with Rev. Muriuki, 18.7.2014).

The second intake was in 1984, which consisted of a group of six students who also included Duncan Bundi (now in Great Britain), Bishop Douglas Machafu (now in coast), Joel Kirimi (in USA), the late Robert Kinoti, Peter Kirimi (in USA) and Ronald Nchai (

now Bishop Kilifi). By then it was training evangelists by awarding them only certificates. Later on the institute started giving instructions to students on diploma courses but their diploma certificates were issued at St. Pauls Theological College in Limuru. The inception of the Methodist Training Institute in 1983 was the stepping stone for the establishment of the higher learning institution in Meru. The MTI graduate students who needed further training plus the many secondary school leavers a need of a higher institution was important. Thus the MTI progressively gained momentum until the opening of the university in 1997(P.I with Rev. Dr. Lawi Imathiu 17.6.2014; Rev. William Muriuki, 18.7.2014).

6.4 From Methodist Training Institute (MTI) to the Inception of Kenya Methodist University (KeMU)

The Methodist Church in Kenya holds that education is crucial to the development of people (Nthamburi, 1982). Thus as noted earlier it established the first school at Ribe in 1864. A second school by the Methodist was started at Mazeras in 1894 and another in Golbanti (Tana River) in 1896 (Nthamburi, 1982). Since that time the church has pioneered and supported the development of primary and secondary schools. On the other hand, besides training members of the clergy, it has also promoted professional training for teachers and nurses. It now proposed to extend its educational activities to university level of education. The evolution of KeMU is now based on the 1906 Methodist Church education policy that resorted to the development of schools, industrial institutes and colleges (Nthamburi, 1982). Therefore the coming of KeMU was a long process education plan and development. Since 1986, the Methodist leadership dreamed with her

constituency of establishing an institution for higher learning, to meet the needs of the people and the nation for both their spiritual well being and academic excellence (Shanzu Conference minutes, 1986).

The Kenya Methodist University came as a logical step towards education excellence as the focus of the church in pursuance of its holistic gospel. However the university was not established as an isolated project. At least two institutions namely Kaaga Rural Training Centre and Methodist Training Institute consequently formed the basic foundation. Thus the Methodist Church transferred the land and the infrastructure belonging to those two institutions to KeMU (Shanzu Conference Minutes, 1986; Rev. Dr. Lawi Imathiu, 17.6.2014).

In 1986, during the Methodist conference held at Shanzu Teachers College, Mombasa the then Presiding Bishop Rev. Dr. Lawi Imathew announced a vision to establish a university sponsored by the Methodist Church. In 1987, the Methodist Church (MCK) formed a working party to study the possibility of establishing a Methodist university. Following the conference decision to establish the university, Rev. Dr. Imathiu took the opportunity as the Presiding Bishop to create awareness and seek support at the highest level of the Kenya government (Shanzu Conference Minutes, 1986; Rev. Dr. Lawi Imathiu, 17.6 2014).

On 12th September 1987, the working party formed three sub-committees to deal with programmes namely; Academic, Finance and the Documentation committee. Academic

committee was chaired by Mr. David Mwiraria. Other members included Prof. Mutuma Mugambi and Prof. Zablon Nthamburi. The Finance Committee was chaired by Mr. Francis T. Nyammo with Rev. Dr. Brenchey chairing the documentation committee. It was later in November 1988 that the committee met with Professor Joseph Maina Mungai, the then Commission Secretary to the Commission for Higher Education (CHE) to discuss the accreditation procedures and to seek guidance and making formal proposal to the Commission. The Commission for Higher Education was concerned with accreditation for private universities (Commission for Higher Education, 1988; Methodist Church in Kenya Annual Conference Minutes, 14.8.1998).

On 11th April 1991, the Trust Deed for the establishment of the proposed university was drawn up by Mr. Aaron Ringera. The Trust Deed members included, Rev. Dr. Lawi Imathiu, Mr. Gideon Mwobobia, Prof. Mutuma Mugambi, Dr. Julia Gitobu, Mr. Francis Nyammo, Rev. Dr. Zablon Nthamburi, Rev. Johnston Komora, Prof. John Marangu, Mr. David Mwiraria and Mr. Aaron Ringera. In the same year staffing was started, curriculum, library development and financial development plans were developed. These were presented to and reviewed together with the Commission for Higher Education (The Trust Deed, 11.4.1991).

In 1992, the draft proposal was completed and approved by the Commission for Higher Education. This paved way for visitation by the Commission's Technical Committee. Funds were raised to build an office block and to sink a bore hole. A chlorinating unit for piped water was installed. These undertakings nearly took four years to complete. The

kind hearted Brotie family from the USA donated 50,000 dollars to renovate the kitchen and the dining hall. The family gave a further 200,000 US dollars for putting up a library. These friends came to give technical and financial support to the Methodist church and education in Kenya through auspices of Rev. Dr. Lawi Imathiu. Being a prominent and experienced church leader especially when he served as the Vice Chairman (1983-1988) and the Chairman of the World Methodist Council (1988-1992) and the President of the Methodist Church (1970-1979) had made contacts and friendship with many individuals and organizations. His offices were at Junaluska, North Carolina USA. Because the library fund was insufficient, a fund raising committee was set up under the chairmanship of Jacob Mwirigi (Board of Trustee minutes, 21.8 1992; Rev. Dr. Lawi Imathiu 17.6.2014).

In 1995, Prof. Mutuma Mugambi was appointed a pioneer volunteer principal of the proposed university. Both Prof. Mutuma Mugambi and Rev. Dr. Lawi Imathiu were requested by the board of trustees to accelerate the pace of the university project. The university project continued to attract international and cross-cultural relations with peoples of the world. The major non-Kenyan actors were from the United States (Richland friends, e.g., David Skin and Rev. Norm Hausa), Korea (Maria Um – main donor) and Britain (David). Friends for the proposed university from Richland and Washington State in USA visited Kenya and shared their views on the university idea. Top on the agenda was the establishment of the Kenya Methodist University Development Association (KeMUDA) to raise funds in the USA for KeMU'S growth (Board of Trustee minutes, 15.4.1995)

In June 1995 Bishop Imathiu paid a visit to the United States and met the Richland friends and members of the Central United Protestants Church (CUP) to formerly establish KeMUDA as a nonprofit fundraising organization for development of the university. Some of the early note worthy support sources from KeMUDA included large consignments of books, computers, medical equipments and funds to help with operations and scholarships. KeMUDA also helped to identify and send volunteer teaching staff for example Mr. and Mrs. Yehma Luhahi (P.I with Rev. Dr. Lawi Imathiu, 17.6.2014).

On December 16th 1995 a major Harambee was held in which H.E former President Daniel Arap Moi officiated and helped to raise twenty million Kenya shillings to complete some of the ongoing physical infrastructures for instance the library. Meanwhile KeMU had continued to attract support from Korean Methodist Church Movement under the leadership of Ms Maria Um. She helped to organize financial support (raised over one million dollars) from the Methodist Church in Korea towards construction of women's hostels (named after her), the acquisition of minibus and the construction of the university chapel. The total amount of money raised combined with the twenty million was over eighty eight (88,000,000) million Kenya shillings (Kaaga Synod Minutes, 8.12.1995; P.I with Rev. Dr. lawi Imathiu, 17.6.2014; Mr. Njagi, 28.7.2014).

The British Methodist Church Movement also provided support in various ways, such as sending Prof. David and Rev. Elizabeth Dunn-Wilson to KeMU as lecturers in the department of theology. This was because there was shortage of lecturers in this discipline. On 9th June 1997 the Commission for Higher Education granted a letter of Interim Authority giving an approval for the establishment of Kenya Methodist University. This letter authorized the Methodist Church to establish a higher institution. The authority also paved way for the creation of academic programmes. In the month of September the same year the university opened its doors with 11 pioneer students in theology and 8 in business administration programmes (Letter of Interim Authority; MCK Annual Conference Minutes, 18.9.1997).

During the 1997-98 academic years an inauguration ceremony took place and Prof. Mutuma Mugambi was installed the Vice Chancellor on 31st January 1998. Over fifty supporters of KeMUDA attended the ceremony. During his tenure Prof. Mugambi improved the university by addition of new programs-one doctor of philosophy, ten Masters, one postgraduate diploma in education, fifteen bachelors, eighteen diplomas, four certificates and a pre-university. He also helped to open campuses in Nairobi, Mombasa, Nakuru and Nyeri (Letter of Interim Authority, 10.7.1997; MCK Annual Conference Minutes, 18.9.1997).

The first graduation was held during in the year 2001. It was a milestone event for the eleven graduates. The entire community turned out to celebrate the reality that their own

sons and daughters were now able to obtain a university degree (Rev. Dr. Lawi Imathio, 17.6.2014).

On 28th June 2006 the university was awarded the Charter (see pg 98). On 24th January 2013 it was awarded a certificate of re-inspection after a comprehensive inspection for the purpose of determining the status of university Governance and Quality Assurance of academic programmes (Strategic Plan, 2013-2017).

Prof. Mugambi administered the university for over twelve years up to 25th March 2010 when Prof. Alfred Mutema was appointed the 2nd Vice-Chancellor. Prof. Alfred Mutema is a distinguished scholar, author, brilliant thinker, strategist and an exemplary leader. He has led the university through a phase of rapid growth and development increasing the student population to over 11,000, 2 schools namely; school of business and economics, school of medicine and health sciences; 3 faculties; faculty of education and social sciences, faculty of computing and informatics and faculty of science and technology, 23 academic departments and more than 600 members of staff (The Charter, 28.6.2006: Statutes June 2006; Strategic Plan, 2013-2017).

The Chancellor is Rev. Joseph Ntombura. He is the third Chancellor of KeMU university after Rev. Dr. Stephen Kanyaru (second) and Rev.Prof. Zablon Nthamburi (first), inducted as the 6th Presiding Bishop of the Methodist Church in Kenya (MCK) on 10th January 2013. As per the university charter, the Presiding Bishop of MCK automatically becomes the Chancellor of the university (The Charter, 28.6.2006). The university has

now grown and established six campuses namely; Meru (main campus), Nairobi campus, Mombasa campus, Nakuru campus, Nyeri campus and Kisii campus with centers at Meru town, Maua town and Marimati. The university offers 5 certificates, 16 diplomas, 22 Bachelor's degrees, 12 masters and 3 doctor of philosophy programmes in their 23 departments (Senate minutes 13/5/2013; The Charter, 28.6.1997).

6.5 Challenges Faced During the Opening of the University

The greatest challenge was to convince the people perceive positively the idea of establishing the university by the Methodist Church. For instance, the delegates who attended the 1987 Shanzu Conference could remember very vividly, some comments and reactions of the delegates on the idea of the establishing the university. These comments were meant for the torch bearer of the idea of establishing a Methodist university in Meru, who is Rev. Dr. Lawi Imathiu .Some delegates said, “He thinks building a university is the same as building a nursery school?” The Rev. simply replied, “Yes it is. You place one stone on top of another until you get the job done.” However the delegates were convinced and they accepted the vision of establishing a university sponsored by the Methodist Church. Following the conference decision to establish the university, there was the task of creating awareness among the Meru people on the benefits of the university. This was done through church fellowships and public rallies (Shanzu Conference Minutes, 1986; Rev. Dr. Lawi Imathiu, 17.6.2014).

The land challenge was another issue to be pointed out. Initially the land occupied by the university belonged to the Meru County Council. It was a 54 acres of forested land and

was first allocated to Kaaga Rural Training Centre, the same compound where the Methodist Training Institute was established. All these transformations as from Meru County Council property and clearing of the forest were not easily done (Synod Minutes, 25.11.1957; Bundi 16.6.2014).

On the other hand the 54 acres was not enough for the establishment of the university which needed future expansion. The university later on traded six acres from the neighbours two of them joined the university to the main road (Meru-Maua) the other two across the valley. This challenge was solved when the university obtained two acres where the main gate was constructed, the four acres where more hostels were added, two more acres were obtained (formally Greenland Lodge) one and half kilometers down the road and eighty more acres from Muthui at Kithoka about five kilometers from the university (Strategic Plan, 2013-2017; Rev. Dr. Lawi Imathiu; 17.6.2014).

Finance was another major challenge. The establishment of the University needed a lot of funds to renovate the present physical infrastructures, putting up of new blocks for instance the administrative block, the library block and for running the University. The Methodist Church in Kenya together with her friends had already invested more than 100 million Shillings. But to be able to fulfill its vision, KeMU needed 33 million Shillings every year to run its affairs. Some of the money was raised locally and with the assistance of the university friends already mentioned on page 90. People and institutions were invited to be founder members of KeMU by promising their pledges and what they will contribute towards KeMU. They pledged their personal goals under the following titles;

gold seal (100,000), silver seat (50,000), bronze seal (30,000), blue seal (10,000), green seal (5,000) and plain seal (1,000).

The Golden individuals were twenty seven (27) for example- President Moi, Rev. Dr. Lawi, Mr. Eliod Mathio; Golden Inst.(10).-Methodist Church, KNUT, North Imenti Development Association. Silver Indivi.(9)- Mr. and Mrs. Gideon Mworira, Prof. Mutuma Mugambi, Mr. Silas Muriuki, Mr. David Mwiraria, Inst.(7)-MCK Nkubu Synod, Abothuguchi development Association, MCK Kaaga Circuit. Blue Indivi.(41)- Mr. Mworira Mugambi, Hon. Kiraitu Murungi, Mr.J.N.Njuguna, Justice D.M.Rutere. Blue Inst.(7)- MCK Nyambene Synod, K and K Archi Plans, MCK Kaaga Synod Women Fellowship. Bronze Indivi.(12)-Mr. Naftali Ikiara, Mr.Stephen Mutai Manyara, Mr. Mugambi Mbwii. Bronze Inst.(7)-MTI, Maua Methodist Hospital, Munincipal Council of Meru. Green Indiv.(29)- Mr. J.S.T. Kamunchuluh, Ms, Lucy Kireria, Mr. Solomon K. Murugu. Green Inst.(13)- Kenya National Chamber of Commerce, MCK Saint Johns, KNUT Meru Branch. Plain Indiv.(220)- Mr. Leonard M' Imathio, Mr. Geoffrey K.Laichena and others there were no plain institutions (The Charter, 28.6. 2006; Bundi, 16.6.2014, Rev. Lawi, 18.6.2014).

The shortage of lecturers was another challenge which affected the university. The university on the other hand needed competent administrators who could manage and administer the university to achieve its vision, mission and the objectives. The formation of Kenya Methodist University Development Association (KeMUDA) was crucial not only helping to raise funds and providing other basic equipments for KeMU growth. It

also helped to identify and send volunteer teaching. For instance Mr.& Mrs. Yehma Luhahi a Congolese but an American citizen who Started Mathematics and Computer Science Programs, David Skin, Norm Hausa all from USA. From Britain there was Prof. David and Rev. Elizabeth Dunn-Wilson. The local pioneer teaching staffs were Rev. Prof. Nahason Gitonga, Rev. William Nguku and Rev. John Mungania (Bundi, 16.6.2014; Strategic Plan, 2008-2012).

The challenge of shortage of water also faced the university during its establishment. Enough clean water was needed for the entire KeMU population. The challenge was solved by digging a borehole and installation of the chlorinated piped water.

6.6 Financing, Organization and Management of the University

Financial constraints bedevil both private and public universities and affect entire Africa continent. In fact the major financing challenge for Kenya higher education is often “how to do more with less, since available resources have been on the decline. In Kenya furthermore the legal distinction between a private and a public university lies in the source of funding. The universities standardization, accreditation and supervision rules, stipulate that ‘Private University means a university with funds other than public funds. Public university means a university maintained or assisted out of public funds. In essence, law requires that private universities funding be largely from non-public sources (The Charter and the Statutes, 2006; Mwiria, 2007).The definition applies to Kenya Methodist University where its main sources of finance include: **Tuition fees and other**

charges. Tuition fees received from students registered in various schools and faculties constitute the major source of revenue for the university.

Resource mobilization. The university established the directorate of resource mobilization to provide linkage with potential benefactors in order to raise funds to support university growth and development. These include,

- (i) **KeMUDA.** Kenya Methodist University Development Association (KeMUDA) was established in June 1995 to raise funds in the USA for KeMU's growth. It is a non profitable organization which up to today provides technical and financial support to the university. Its members are Richland friends and members of Central United Protestant Church (CUP).
- (ii) **KeMUAA.** KeMUAA means Kenya Methodist University Alumni Association. Its members consist of the graduates of the university. They bring together graduates and former students of the university so as to raise funds to assist the university.
- (iii) **Friends of KeMU.** Who includes local and foreign as mentioned earlier.
- (iv) **Endowment Funds, gifts, trust and bequests.** KeMU set up an endowment fund which will support scholarships for needy students who cannot afford to pay their fees at KeMU. KeMU staff committed themselves by putting their contributions aside in a bid to attract support from the public and corporate sector. For instance the current staff complimented of 454 members contributed worth Khs. 200 per month which could total to 1,089,600 per year to support the scholarships. The University council established an endowment

fund, advisory committee and a steering committee consisting of staff, lecturers and alumni. The two committees work together in establishing policies, guidelines, and fundraising strategies and hired a fund manager (Thuguri Mungai, 2009).

(v) Public-Private partnerships and Private-Public partnerships.

Auxiliary Enterprise Projects. During the planning period the university will develop an enterprise policy that will mainstream revenue generations in the appropriate cost centers. This will provide supplementary services for students, faculty and other staffs.

Other sources of revenue includes –Short courses, Funded Research Projects, Seminars and Conferences, Consultation Services and finally Students loans, Bursaries and Scholarships.

The university uses these revenue for the growth and development purposes including; catering for the students welfare, the development of infrastructure – renovation of old buildings and putting up of new ones, opening of new campuses and centers, development of academic programmes and development of the staff (The Charter and the Statutes, 2006; Strategic Plans, 2008-2012; 2013-2017).

Governance and Management

The governance and management of the university is stipulated in the Trust Deed, the Charter and the Statutes. The Trust Deed is a legal document which establishes and identifies the owners/directors of the university rather the sponsor. Its members form the Universities Board of Trustees and are eligible after every five years (see pg 6). In this case the sponsor (MCK) is responsible for establishing the university. The sponsor is established for religious, educational and charitable purposes (The Trust Deed, 11.4.1991).

The Charter is an official legal document provided under the current University Act 2012 (Cap 210B). The Charter gives the authorization of establishing the university giving it its name, interpretations, objectivities and functions, membership and government of the university and the financial provisions. The Charter is renewable after the university is re-inspected by the Commission of University Education which was established in the year 2012 (University Act, 2012; The Charter, 28.6.2006).

The Statutes these are rules made by the University Council according to the Charter to guide and govern the running of the university. In other words the laws enacted by the University Council to be followed by every member under the roof of the university (The Statutes, 2006).

The governance and management structures of the Methodist university consists of a Board of Trustees (BOT) or Directors, a University Council, a Chancellor, a Vice-

Chancellor or Rector, Deputy Vice-Chancellors and a Senate. Below the Senate are faculties or schools and departments. At each of these levels there are variations in terms of power and authority. Universities councils oversee the operation of these institutions that their various departments are in harmony with policies outlined by stakeholder groups or sponsors (Mwiria, 2007). This is how KeMU governance structure is organized. The university is sponsored by the Methodist Church in Kenya which appoints the Board of Trustees. The Presiding Bishop of the Methodist Church in Kenya is the Chancellor of the university. There is therefore an interdependency relationship between the university and the Methodist Church in Kenya. The Board of Trustees appoints the Council which has the overall responsibility over the governance and operations of the university.

The University Council appoints the Vice Chancellor who is responsible for the implementation of the policies of the university. The university has other organs which are established by the charter and statutes which have specific functions in the management of the university. These include the Management Board, the Senate and the Alumni Association.

The Management Board assists the Vice-Chancellor in overseeing the implementation of policies and management of the university. The Senate provides leadership in the process of reviewing and developing academic programmes. It also formulates policy guidelines, rules, regulations and procedures on academic matters for approval by the Council besides fundraising. The Alumni Association provides relevant information on relevance,

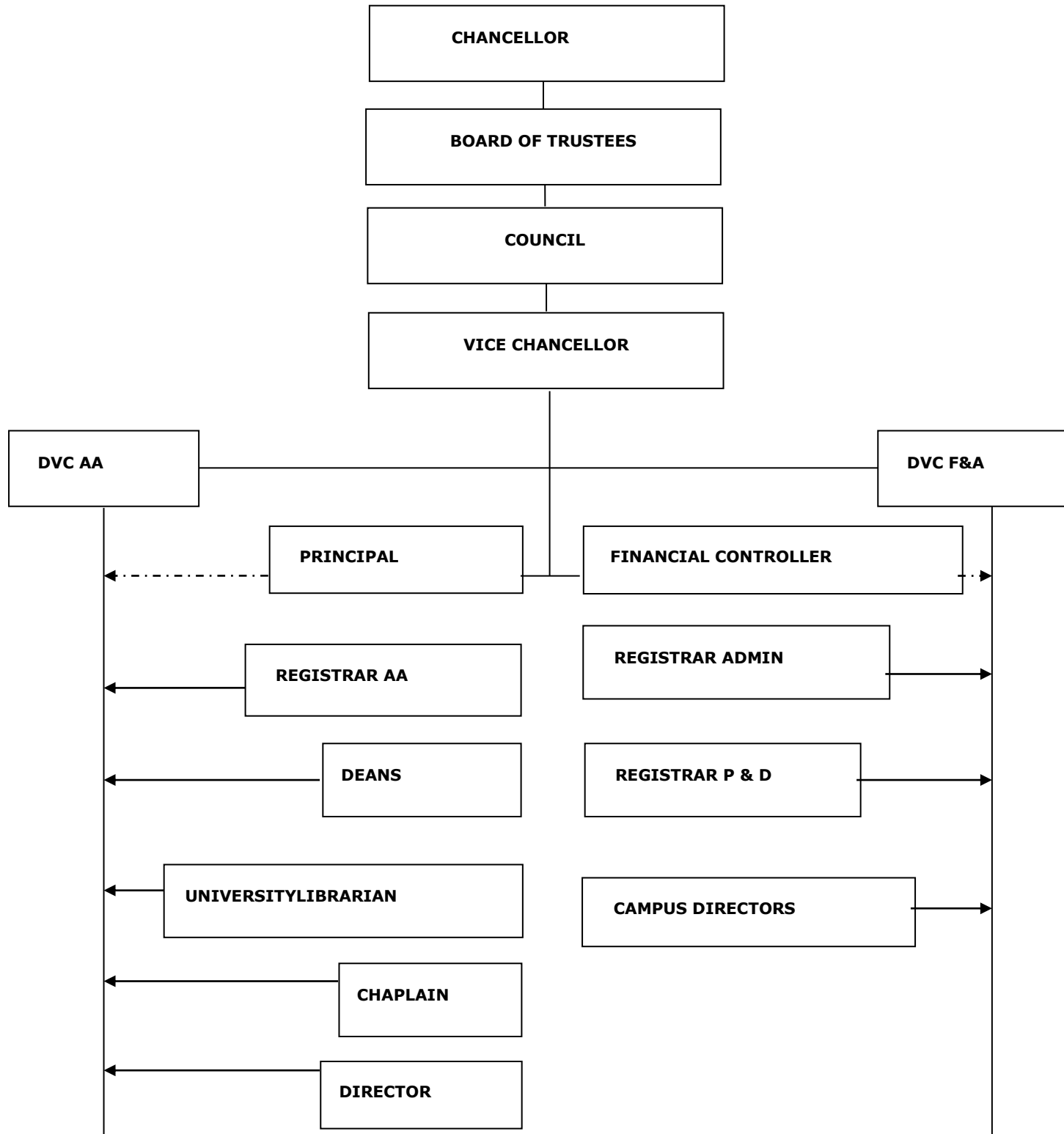
quality and affordability of academic programmes. It also provides information on strategic locations for the establishment of campuses and centers and also on the preferred infrastructure for various academic programmes (The Charter, 28.6.2006; the Statutes, 6, 2006).

The University Council plays its major role of ensuring good leadership and best management practices are applied for effective and efficient management of the university. Specifically it ensures accountability on university expenditure, recruitment of senior members of the university, approval of academic, administrative and financial policies. It also promotes discipline among members of the staff and approves inter-institutional collaborations with other Universities and institutions.

The BOT raises funds for the University and ensures a good relationship between the University and the Methodist Church in Kenya. The Office of the Chancellor promotes good corporate image of the university and provides pastoral and spiritual oversight to the university among other important functions of the Office of the Chancellor.

The Vice Chancellor generally provides leadership and direction on academic administration, finance and development of policies and procedures for effective, management of the university. In undertaking these functions, the vice chancellor will be assisted by the University Management Board (The Charter, 2006).

Figure. 2 Structure of the University Governance



Source: Strategic Plan 2013-2017.

6.7 Co-Educational Activities Including Sports, Athletics and Clubs

Co-curricular activities are very important in facilitating the achievements of quality, all-round education. Therefore Kenya Methodist University appreciates role played by the sports and recreation activities in enhancing campus experiences as well as keeping students physically fit and healthy. They get involved in many sports and recreational activities such as the basket ball, rugby, Tae Kwando, football, volleyball, table tennis and swimming. They have been competing at different venues which made the university emerge as a sports power house not only in Kenya but in East Africa (KeMU Newsletter, 1-3. 2013).

For instance, KeMU students attended the annual sports festival held at Kenyatta University on 24th/25th October 2009. They have also been holding tug-of-war between the academic and administrative wings. KeMU also participated in East Africa University Games (EAUG) held on 7th -12th February 2013 at Dar-es-Salaam in Tanzania. The university participated in ten disciplines for both men and women. The most notable was Tae Kwando, rugby and swimming. KeMU scooped a total of 13 medals- 1 Gold, 5 Silver and 7 Bronze. On the other hand the university women soccer team and the table tennis team likewise put up a strong show for the battle of the trophy. Overall KeMU was ranked position 13 out of 41 universities. KeMU on the other hand has Clubs and Students Association. For example it has KeMUSO Kenya Methodist Student Organization which is under the department of student welfare. The organization is mandated to promote students welfare, the development and encouragement of their

social and academic life and establishment of co-operation with student organizations in other universities (Kiraithe, 13.6.2014; News Letter, 1-3.2013).

The University has a number of clubs which have been participating and excelling in different venues. For instance the debating club on 12th September 2009 in collaboration with other universities held a mock debate at Strathmore University. The Kenya Model United Nation KMUN-KeMU Student/Chapter role played as ambassadors from the United Nations (UN) member states. They debated on a gender of the humanitarian impact of two years of blockage on the Gaza Strip, made speeches, prepared draft resolutions, negotiated with the allies and adversaries and resolved conflict. They also conducted another mock debate on 7th November 2009 at USIU (News Letter, 1-3.2013; Kiraithe,13.6.2014).

The University student's drama club was not left behind; it shinned well in different occasions. For instance, the 2013 annual national drama festivals held in Mombasa, KeMU students were crowned 2nd nationally and also the winner of best nationally (Kiraithe, 13.6.2014).

KeMU on the other hand has been holding annual beauty contests for selecting Mr. and Miss KeMU pageant. In the year 2012 Mr. Heron Lubisia was crowned Mr. KeMU and Miss KeMU was Helen Hivita from Southern Sudan. Those crowned Mr. and Miss KeMU 2013 were Mr. Brian Chanzera a student from Nairobi campus (Bachelors in Business Administration) and Miss Aluei Gai once again from Southern Sudan a student

at the main campus pursuing a diploma in clinical medicine (KeMU Newsletter, 1-3. 2013).

KeMU also shines a lot in athletics. For instance in the Katheri Marathon the university marathon team emerged top in the 21 km race. In the Laikipia University marathon, KeMU team trounced all the other universities to scoop the top prize. The Mount Kenya extreme sports challenge held high in freezing temperatures of Mount Kenya equally saw KeMU team scoop top honors in the individual categories in half marathon and 6 km junior races (Kiraithe, 13.6.2014; KeMU Newsletter, 1-3. 2013).

6.8 Relationship (Collaboration) of KeMU with other Universities

Kenya Methodist University does not exist on an island of its own. It has been having partnership with various organizations and institutions. There exists also a Memorandum of Understanding (MOU) between her and other universities. The linkages cut across both local and international institutions for the purpose of broadening its network and to meet some of the challenges facing it. However the relationship is that which responds to the institutions and Kenya's socio-economic realities in order to ensure that its own priorities do not get sidelined.

Therefore KeMU has pursued collaboration and partnerships both locally and internationally to strengthen its capacity all round. The university embraces diversity by recruiting students and staff with an international outlook. Currently, the student community is blended over 22 nationalities and is expected to grow. KeMU exchanges

students, staff, faculty programmes as well as collaboration in curriculum development with the local and international institutions (Senate minutes 12/9/2013; Mbijjiwe, 19.6.2014).

For instance KEMU has established a memorandum of understanding (MOU) between herself and the institutions such as;

- (i) The Colorado State University in Colorado United States of America (USA).
The agreement was entered in the year 2011.
- (ii) KeMU likewise signed a memorandum of understanding (MOU) with the Norwegian School of Theology (NST) for student exchange programmes.
- (iii) It also collaborated with Multi Media University (MMU) of Malaysia to offer E.MBA
- (iv) There exists a cordial relationship and partnership between KeMU and the University of Michigan. Especially in the school of medicine and health sciences. For instance the university of Michigan team lead by Professor Dan Clauw visited KeMU and in partnership participated in research at Kithoka community in Meru.
- (v) There also exists relationship between KeMU and Stoney Brook University.
They have been exchanging students, staff and academic programmes.
- (vi) The university is collaborating with the institute for the promotion of civil societies (IPCS) at Yei in Southern Sudan to offer certificates and diplomas.
- (vii) William Paterson University of New Jersey.
- (viii) Tufts University Boston USA.

- (ix) Kenya Agricultural Research Institute (KARI).
- (x) Several other collaborations with Tertiary Institutions, Colleges, and Hospitals in Professions such as Information Technology, Accounting, Nursing Practices, Guidance and Counseling are also in place. Likewise in other field activities including; sport, clubs and others. For example the mock debate held on 12th September 2009 in Strathmore University, the inter campus sports tournament held on September 2012, the annual sports festival held at Kenyatta university and the East African University Games (EAUG) held on 7th, 12th February 2013 at Dar-es-Salaam University to name but a few.

These memorandums of understanding benefit the university in exchange of teaching staff, students, and faculty programs as well as in curriculum development (Strategic Plans; 2008-2012; 2013-2017).

On the other hand, based on the Research programmes, the university has been collaborating with the National Commission for Science, Technology and Innovation (NACOSTI) by holding annual International Research conferences. For example, the multidisciplinary research conference held on 25th-27th April 2012 which attracted researchers from all over the country. The theme of the conference was Promoting Research and Innovation towards the Attainment of Vision 2030. The university also hosted another research conference on 27th- 29th August 2014 at the Main Campus Meru. This research conference was meant to make the university exchange ideas for the

purpose of improvement of research capabilities in all disciplines (Research Conferences, 25th-27th.4. 2012; 27th-29th.8.2014).

6.9 Influence of the KeMU to the Community (CSR)

The private universities exhibit a good deal of commitments to local community development programmes, linking themselves to neighbouring communities by including programmes in their curricula that enable students to apply the retrieval knowledge to practical life situation (Mwiria, 2007).

At KeMU for example, it has been supporting rural development in many areas. It works diligently with partners to support the environment, agriculture, health and education required to build a sustainable healthy communities. They are motivated by desire to join God in His work of renewing hearts, bodies and communities with acts of compassion and restoration (Strategic Plan, 2013-2017).

Therefore the influence of KeMU to the community is evident in all dimensions of life and touches the social, economic, religious and political life of Kenyan people. For instance, KeMU provides library services to the community. The student user community includes those enrolled in various modes of learning such as full time, part time, distance learning and school-based. Use of information technology at KeMU has enabled the library to reach out its clients wherever they are; far and wide.

KeMU likewise provides library services to the non members. Anybody requiring the library services can she/he register him/herself with a fee of kshs 1,100 per year. Thus one is allowed to access the resources in the library but not allowed to borrow books out of the premises (P.I. with Ngera, 27.6.2014).

On one occasion, KeMU library in conjunction with Kenya National Library Services (KNLS) Meru branch held a Children Reaching Tent (CRT). KeMU sponsored the event as a part of community social responsibility activities. The purpose of the CRT was to develop, inculcate, encourage and sustain a desiring habit and culture for a lifelong reading in children. The event was held on 24th May 2013 at KeMU Main campus compound from 9.00am to 4.00pm guided by the theme “Reading is knowing” ‘Kusoma ni Kujua” the event brought together 198 pupils all drawing from 8 primary schools from Meru Municipality (KeMU Newsletter, 1-3, 2013; P.I. Ngera, 27.6.2014).

KeMU formed a club known as Kenya Methodist Pure and Applied Science Club (KEPAS). The club was founded on the objective of educating the community on the importance of Science and its different field activities on life activities. The major reason for the club activities is emphasizing the value of Science in the lifestyle of people. For example the constant degradation of the ecosystem is a curious issue for Science to explore and discover solutions (Newsletter, 1-3, 2013).

On the other hand, KeMU in many occasions has been involved in taking care of the environment surrounding it. For instance,

(a) Nyeri campus participated in tree planting where they planted over 1500 trees. This was a good example of taking care of ecosystem and preventing degradation of the environment.

(b) On December 2nd 2010, they adapted a cheetah a sign of taking care of the wildlife an implication of wildlife conservation and reflected in hospitality and tourism management.

(c) Also as part of community social responsibility KeMU students involved in cleaning the city. For instance, on 23rd June 2012 Mombasa campus led by Prof. Sheila Ali Rhanga (Campus Director) participated in cleaning up Mombasa city, likewise on 8th September 2012 the Marimati Center students participated in cleaning up Marimati market (Mbijjewe, 19.6. 20 14; KeMU Newsletter, 1-3, 2013).

(d) Nairobi campus on the other hand, on a number of occasions has participated in community service at Nairobi with much success. For instance, the university partnered with Hewani Parking Limited in providing fast, smart and organized solutions to Nairobi's parking problems by installing hydraulic parking technologies with stacks of vehicles parked vertically at a time. This partnership with the industry is successful implementation of KeMU's programmes especially under the School of Medicine and Health Sciences showing catering on environmental health. The campus also planted trees in Nairobi National Park.

The school of Medicine and Health Sciences likewise under Prof. Jotham Micheni the DVC (A & F) had done a lot on CSR programmes. For instance; at different occasions they organizes annual free medical camps to reach the disadvantaged in Meru region and

Isiolo. The university undertakes similar community outreach programme across all campuses. For example they visited Ol Polei clinic in North Laikipia where they planned for annual /medical camp in September 2013. The school also donated wheelchair to Joyce Mwai a staff of AHITI Ndomba Kirinyaga. The medical school has also been involved in awareness of dreaded diseases such as the breast and cervical cancer and HIV/AIDS (Mbijjewe, 19.6.2014; KeMU Newsletter, 1-3, 2013).

The Kenya Methodist University student Organization (KeMUSO) and the department of the student welfare are responsible in furthering the welfare of the students as well as the community at large. The student body organized a number of events which are in line with the university's mission of contributing to the transformation of our society. For instance;

- (i) In March 2012 KeMUSO under Ronnie the Chairperson organized a visit to Talithakum Children's Home in Nyahururu. They donated food, sanitary pads and detergents among others.
- (ii) On 14th July 2012 KeMUSO funded the South Sudan's 1st independence anniversary held at Uhuru Park. This brought together all South Sudanese residents in Kenya and their Kenyan friends to mark the historic day. The chief guest was the then Ag. South Sudan Deputy Ambassador to Kenya Mr. Adriano Deng.
- (iii) In July 2012, they organized a funs day at Kinoru Stadium targeting all street children within Meru municipality. It was an early Christmas for hundreds of street children who funned up to dance and make merry. The students donated

wheelbarrows to the street children for use in generating some income for themselves.

Similar undertakings (fun days) have been done in different occasions and across other campuses.

- (iv) In mid October, KeMUSO organized a career talk targeting high school students within Isiolo Town. This was meant to motivate the KCSE candidates as they prepared for their exams and also guide them in making career choices (Senate minutes 13/9/2012; KeMU Newsletter, 1-3, 2013).

Other most important impact the University has had on the local community and the entire nation and the region is the production of knowledgeable and highly skilled manpower in all fields including educationists, economist, politicians and theologians.

For instance in the field of educationists we have KeMU Alumni Association members; Mrs. Lucy Mugambi who is currently the Principle of Kaaga Girls high school. There is Rhoda Kabutu who is the current head teacher of Kaaga School for the deaf. There is Dr, Fred Mugambi who is currently the director Kenyatta University Mombasa campus. KeMU has also breded politicians who are serving the nation and shinning well in political matters .For example Rahim Dawood who is the member of parliament of Imenti North in Meru County, Then Florence Mutua who is a woman representative in Busia County. There is Abdikadir ore, the Member of Parliament Wajir West. Finally we have Jackson Muriuki County representative Meru County. Currently KeMU has enrolled Gideon Mbuvi ‘Mike Sonko’ who is the Senator of Nairobi County. The Managerians we

have Mr. Kanga who is the manager of Equity Bank Meru Branch. These prominent people have formed KeMU Alumni Association which holds annual general meetings to discuss matters concerning the welfare of KeMU students and the support for development of KeMU (P.I with Bundi, 16.6.2014; Mbijjewe, 19.6.2014).

CHAPTER SEVEN
HOW HAS KeMU CONTRIBUTED TO THE DEVELOPMENT OF HIGHER
EDUCATION IN KENYA?

7.1 Introduction.

University education is the apex of the formal system of education for education and training of high level manpower for national development. Universities are also charged with the role to teach, undertake research, develop and advance knowledge, store and disseminate such knowledge. University education and training programmes are expected to respond to the demands of national development and emerging socio – economic needs with a view to finding solutions to problems facing the society.

Since the inception of KeMU in 1997, it has grown in leaps and bounds to the current position whereby KeMU is now in six campuses namely Meru campus (which is the main campus), Nairobi campus, Nyeri campus, Nakuru campus, Mombasa campus, and Kisii campus in various counties in Kenya. This growth has been attributed to the leadership, management and staff committed to the university's mission, philosophy and core values resulting in tremendous development of the university academic research and community service in keeping with its broad objectives. These ideas are in line with the specific objectives of the university education in Kenya.

Chapter 7 exposes how KeMU is contributing to the development of higher education in Kenya. KeMU has a strategic plan aimed at achieving its objectives of course which are in line with the specific university education objectives in Kenya. It also contributes to

the development of higher education through its achievements, provision of education (degrees and diplomas) to students who do not manage to join public universities directly through JAB. On the other hand, offering relevant programmes (courses) for the job market (Timothy Kinoti, 2014).

7.2 Strategic Plan.

The demand for higher education in Kenya and within the region has continued to increase and as a result many institutions of higher learning have been established in order to respond to education and the training needed to meet the market demands. However the development and implementation of relevant, quality, accessible and affordable programmes continues to be major challenge for the universities. This calls for the universities to undertake strategic planning and management decisions in order to deal with these challenges. Development plan is one of the major approaches that provides roadmaps for growth and development of the institutions of higher learning. Therefore since the inception of KeMU in 1997 it has been guided by a five year developmental plan (KeMU Strategic plan 2013-2017). For instance the development plans 1998-2002, 2003-2007, 2008-2012 and 2013-2017.

According to KeMU's strategic plan 2013-2017, Professor Alfred Mutema Vice - Chancellor had this to say about KeMU;

KeMU has continued to be guided by its development plans since its establishment in 1997. The need to consolidate the gains and achievement of strategic development plan 2008-2012, the emerging developmental agenda in

the educational sector and the challenges facing the university necessitated the development of the 2013-2017 strategic plan.

The process of developing the plan was inclusive and it involved all key stakeholders in the university. Several consultative meetings and workshops were held in the preparation of plan. The analysis of the data and the findings led to the identification of 7 strategic areas which will guide implementation of the plan. The strategic areas include;

- (i) Planning and development of market driven academic programmes.
- (ii) Improvement of human resource capacity for academic and administrative functions.
- (iii) Provision and improvement of infrastructure and facilities for teaching and learning.
- (iv) Diversification and sustainability of financial resources.
- (v) Improvement of leadership, government and management practices.
- (vi) Development of research capacity and
- (vii) Corporate social responsibility.

The 2013-2017 Strategic Plan provides relevant and adequate information to key stakeholders which will enable them to provide policy direction and advice, plan, manage and also make appropriate decisions for future growth and development of the core business of the university. These includes; developing and implementing high quality academic programmes: Undertaking relevant research for national development and Participating in corporate social responsibility to empower the community to improve their well being (Strategic Plan, 2013-2017).

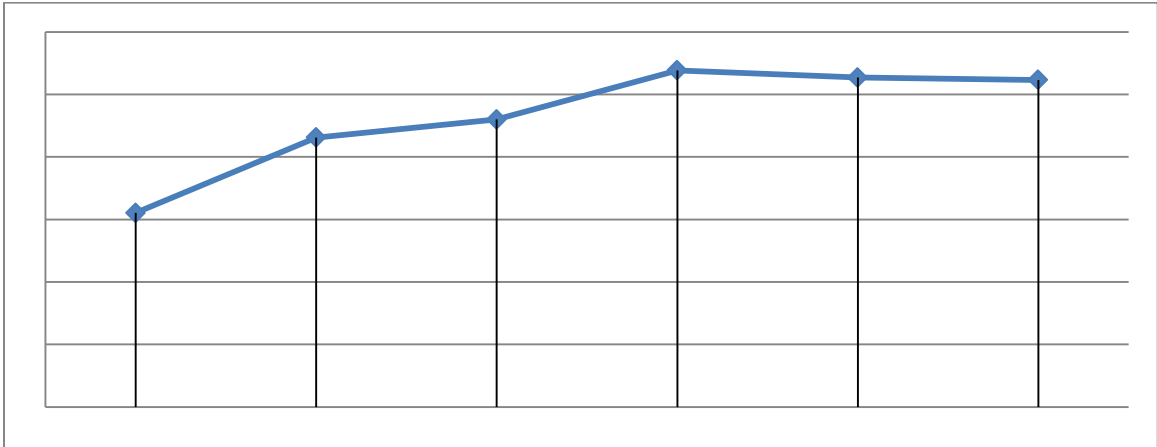
7.3 University Achievement

Since the establishment of KeMU in 1997, there has been tremendous growth and development. Currently, the University has various programmes which include: twenty (20) Diplomas, thirty (30) Bachelors, fourteen (14) Masters and one (1) PhD. More programmes have been approved by the University Senate and are being considered by the Commission for University Education (CUE) (Academic Handbook, 2009).

The University has continued to develop and mount needs-based academic programmes that complement the government efforts in addressing national development agenda. The mounting and implementation of training of medical doctors in the School of Medicine and Health Sciences is a milestone in the history and development of the University (Academic Handbook, 2010).

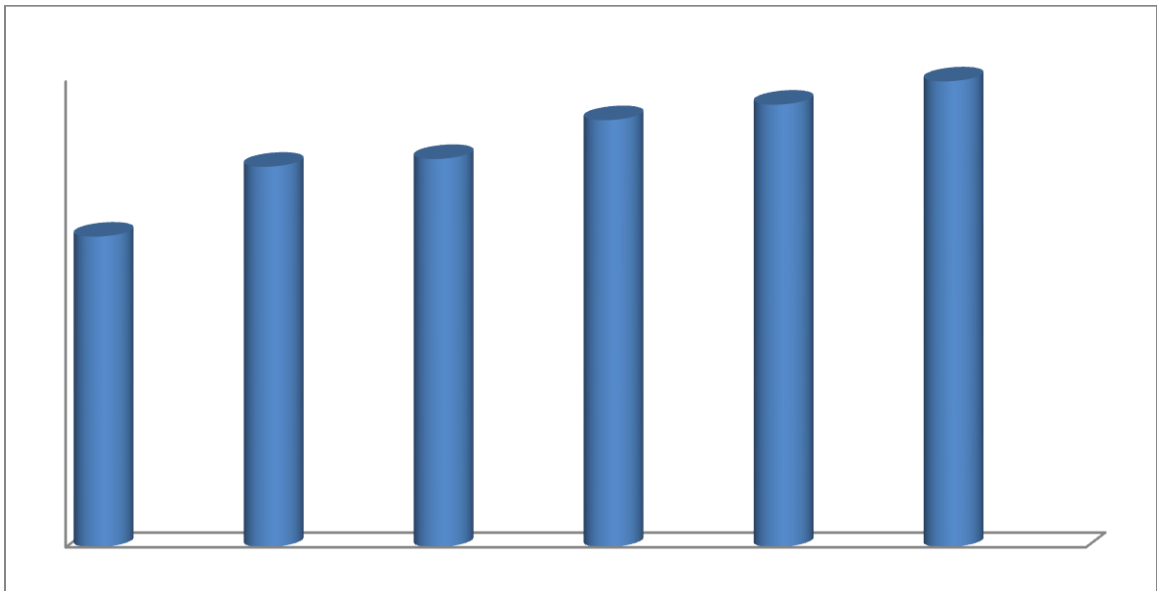
The University has witnessed tremendous growth in student numbers from 6,208 in 2008 to 10,463 in 2013 as shown in the Figure 3 below. However a decline in the number of students is experienced as from 2012 (10,538) to 2013 (10,463). This could be attributed to the competition by other private and public universities in Meru County. These students are housed in two schools and three Faculties as cited earlier, across campuses in Meru, Nairobi, Mombasa, Nakuru, Nyeri, Kisii and centres in Meru Town, Maua and Marimanti (Senate minutes 12/9/2013, Strategic Plan, 2013-2017).

Figure 3: Student enrolment trend from 2008 - 2013



Source: Office of Registrar – Academic Affairs

The University has continued to recruit and retain qualified and experienced faculty and administrative staff and currently, has a staff compliment of 600 up from just over 400 in 2008 as shown in **figure 4** and **table 7** below. This has contributed to tremendous growth of the university in terms of well trained personnel to deliver quality services to the students and KeMU and its environs.



Source: Human resource office- KeMU.

Table. 7 University Academic Staff Projections 2010-2012.

Description	2010	2011	2012
Full Professors	4	8	15
Associate Professors	12	28	38
Senior Lecturers	30	59	73
Lecturers	54	93	108
Assistance Lecturers	51	81	90
Teaching Assistants	4	6	6
Chief Technologists	5	14	16
Total	160	289	346

Source; Human Resource Office; Strategic Plan, 2008-2012.

In order to provide a conducive teaching and learning environment, the university has likewise invested adequately in physical infrastructure, modern equipment, relevant and adequate teaching and learning resources. These include; acquisition and utilisation of KeMU Towers and KeMU Hub, the establishment of Kisii Campus, Meru Town, Maua and Marimanti Centres, modern lecture rooms, laboratories, libraries, offices, students recreational facilities, catering and accommodation facilities, transport, including student and staff medical services among others. Additionally the University has adopted modern technology to enhance the use of ICT for teaching and learning and is implementing an Enterprise Resource Planning (ERP) System for academic and administrative purposes (Senate minutes, 13.9.2012; 13.5.2013; 12.9.2013; Strategic Plan, 2013-2017).

Since the award of the Charter in the year 2006, the University has been managed in accordance with the Charter and Statutes and various policy guidelines. Rules and regulations governing academic, administrative, finance, audit and research have been developed and implemented. There has been good corporate leadership and management by various governing organs of the University. In the year 2011, CHE re-inspected the University in accordance with the law and has since approved the award of “Certificate of Re-Inspection” to the University (Senate minutes 13/5/2013, Certificate of Re-inspection, 2013).

The University has won various awards on the provision of quality services for the improvement of academic programmes between 2010 and 2012. These include; the award for the Best Academic Library and Overall Library of the year (2012). The University has also been ranked number one in Kenya in terms of usage of e-books and e-journals for three consecutive years, the Best Institution of Higher Learning on the use of ICT in the year 2012 by the Computer Society of Kenya and admitted to the CIO100 List of Top Organisation in the use of ICT in East Africa. Further, during the Annual KENET Vice Chancellors and Heads of Institutions Forum for the year 2012, the University won the following awards: Best Institution in Terms of Personal Computers (PCs) per 100 Students Ratio, Best Institution with the Highest Percentage of Registered Student laptops and 3rd Best Institution with the Highest ICT Human Capacity (Senate minutes 12/9/2013, Strategic Plan, 2013-2017).

CHAPTER EIGHT

SUMMARY, CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS FOR FURTHER STUDIES.

8.1 Summary.

The study set out to investigate the role played by the private universities to the development of higher education in Kenya. The study laid special interest with the establishment and development of Kenya Methodist University (KeMU) between (1997-2013).

The objectives of the study were to trace the origin and development of Kenya Methodist University from 1997 to 2013. To determine role played by the Methodist Church in the financing, organization and the development of the university and to examine the contribution of Kenya Methodist University to the development of higher education in Kenya.

Review of the related literature established that though many studies have been done on the development of western education in Africa, Missionary contribution to the development of education in Kenya, the evangelical and educational activities of the Methodists in Kenya and in Meru, the development of higher education in East Africa with special reference to Kenya and the development of private universities in Kenya, little or no attention has been made on the activities of the Methodist church to the development of higher education in Kenya and Meru in particular. This is what

necessitated the study on the contribution of the Kenya Methodist University to the development of higher education in Kenya.

The study employed historical method in order to reconstruct and document on the events and happenings of the problems studied. The study traced the introduction of western education in Kenya, the origin of the united Methodist Mission its educational activities and settlement in Meru, the establishment and development of higher education in Kenya particularly private universities with special reference to Kenya Methodist University (KeMU). On the other hand the study has presented the establishment and historical development of Kenya Methodist University from 1997 – 2013.

The study has also shown how KeMU has contributed to the development of higher education in Kenya through its many achievements as stipulated in the developments plans. For instance it has grown in terms of students numbers (over, 10,000 in 2013), staff (over 600), infrastructure and academic programmes including two schools and three faculties. Just like other famous private university in Kenya KeMU has done a lot in transformation of our society by providing high quality education that promotes excellence in scholarship, research and selfless service to the community.

8.2 Conclusion

The study set out to investigate the role played by the private universities to the development of higher education. The study laid special interest with the establishment and development of KeMU between 1997 – 2013. This was an important study because

the Methodist Church later aspirations on the higher education were built on the foundational work already accomplished in other private institutions and areas. For instance St. Pauls Theological College established in 1955 in Limuru and the United States International University (USIU) established in Nairobi in 1970.

The Methodist Church likewise needed a higher institution for her own to cater for the great demands for university education and that of its converts. The church first established the university where it had assets plus other educational institutions including primary schools, secondary schools and tertiary institutions.

The place was other than in Meru where it had made the first settlement in the interior in 1912. On the other hand there was need for the university to grow and expand to other parts of Kenya and the region. This is because of the competition with other private institutions and to respond to education and training needs to meet the market demands.

For many years before and after independence the nation has been in demand of higher education to get the high paying white color jobs and replace the disappearing Europeans after gaining independence. Partly these factors gave birth to the University of Nairobi in 1970 from then on the growth and development of university education has gone up, currently over 22 national universities have been established. The growth came about as from 1990s due to the increased number of qualified secondary school leavers seeking higher education. This was triggered by massive expansion of primary education.

Despite of their growth, public universities were unable to absorb all qualified secondary school graduates. With these together with the establishment of Commission for Higher Education in 1985 mandated with accreditation of private universities more private universities were established. Majority of these universities have religious background including Kenya Methodist University.

These factors eventually led to the establishment of Kenya Methodist University in Meru as earlier mentioned when the university was given the letter of interim authority in 1997. It was established out of many institutions including Kaaga Rural Training Centre and Methodist Training Institute (MTI). The university received its Charter in 28th June 2006 given by His Excellency the retired President Mwai Kibaki.

Although being faced by many challenges during its establishment, the university has since grown in terms of infrastructure, staffing, academic programmes and students' numbers as well as establishing other Campuses in Nairobi, Mombasa, Nakuru, Nyeri and Kissii. It has also established centres at Meru town, Maua and Marimati. Thus the study has examined the growth and development of KeMU as from 1997 to 2013 the time of its fourth strategic plan (2013-2017).

8.3 Recommendations.

The study has revealed the important role played by the private universities to the development of higher education in Kenya. It has also shown how the Methodist Church led to the establishment of Kenya Methodist University. The university on the other hand

has contributed a lot to the development of higher education in Kenya and the region. Therefore my recommendations are:

The government should acknowledge the role played by the private universities in provision of higher education in Kenya as well as production of highly skilled manpower to serve the nation.

KeMU as a private university should offer more entrepreneurial courses; this is in line with Kenya's vision 2030, to bridge up the gap of the employed and unemployed through the entrepreneurship skills obtained by students at the university.

Due to the rise on the establishment of private universities, KeMU should compete with them by offering quality education which is at par with the Kenya higher education standard (And concur with their motto; "The Future is Here").

My other recommendation to the stakeholders/policy makers pertaining this institution is that it should provide a variety of programmes which offer job opportunities in all aspects. This is due to the high demand for university education but basically on job oriented courses.

8.4 Suggestions for further studies.

The study has only examined the contributions of the private universities to the development of higher education in Kenya with special reference to KeMU. This happened to be the first private university to be established in Meru. The establishment of

other private campuses like Nazarene Campus, Presbyterian Campus and Mt. Kenya Campus in Meru should be studied. It would be important if some studies can be carried out on these campuses for additional knowledge about the contribution of private universities to the development of higher education.

Due to the rise of technology I would encourage that studies be done on the impact of technology on higher learning institutions in Kenya; some institutions of higher learning are now offering online programs.

A study should also be carried out concerning provision of new programmes offered by both public and private universities. Some programmes being offered by upcoming institutions are not accredited or in line with the market demands. For instance a case cited by CUE on closure of some public institutions arising from issues regarding recognition of programmes by professional bodies (Daily Nation, 30.10. 2014). Kenyans needs access to quality and relevant university education.

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APPENDIX I

INTERVIEW GUIDE/ SCHEDULE

FORMER AND CURRENT SENATE MEMBERS (ADMINISTRATORS).

1. As a member of the senate (administrator) what is your position.
2. Are you a former or current member of the senate.
3. If you are a former or current member of the senate how many years have you served in the senate.
4. If you are a former member of the senate what factors lead to the establishment of the university.
5. What challenges did you face/face in the establishment and management of the university.
6. a) How many faculties/schools do you have.
b) Indicate their names and their departments.
7. Where did/do you get the funds to manage and develop the university.
8. In your opinion how has the Kenya Methodist University contributed to the development of higher education in Kenya.
9. What role has the community and the church played towards establishment and development of the university.

APPENDIX II
INTERVIEW GUIDE/ SCHEDULE
FORMER OR CURRENT LECTURERS.

1. Are you a former or current lecturer.
2. If you are a former or current lecturer, how many years have lectured in this university.
3. Which school/faculty did you/do you lecture.
4. Indicate the number of students in your faculty/ school.
5. How do you ensure that quality education is provided in the university.
6. In your opinion how has the Kenya Methodist University contributed to the development of higher education in Kenya.
7. What challenges has the university faced towards the development of higher education in Kenya. If any how has it been solved.
8. What role has the community and the church played towards establishment and the development of the university.

APPENDIX III
INTERVIEW GUIDE/ SCHEDULE
FORMER OR CURRENT ACADEMIC STAFF: SUCH AS THE DEANS,
REGISTRARS.

1. Are you a former or current academic staff.
2. Which position do you serve/were you serving in the university.
3. What is the:
 - a. Number of faculties/schools in the university.
 - b. Their underlying departments.
4. How many students are enrolled/admitted in each faculty/school in the years you served.
5. How do you ensure that quality education is provided in the university.
6. In your opinion how has the Kenya Methodist University contributed to the development of higher education in Kenya.
7. What is the source of funds for running and managing the university.

APPENDIX IV
INTERVIEW GUIDE/ SCHEDULE
FORMER AND CURRENT CHURCH LEADERS.

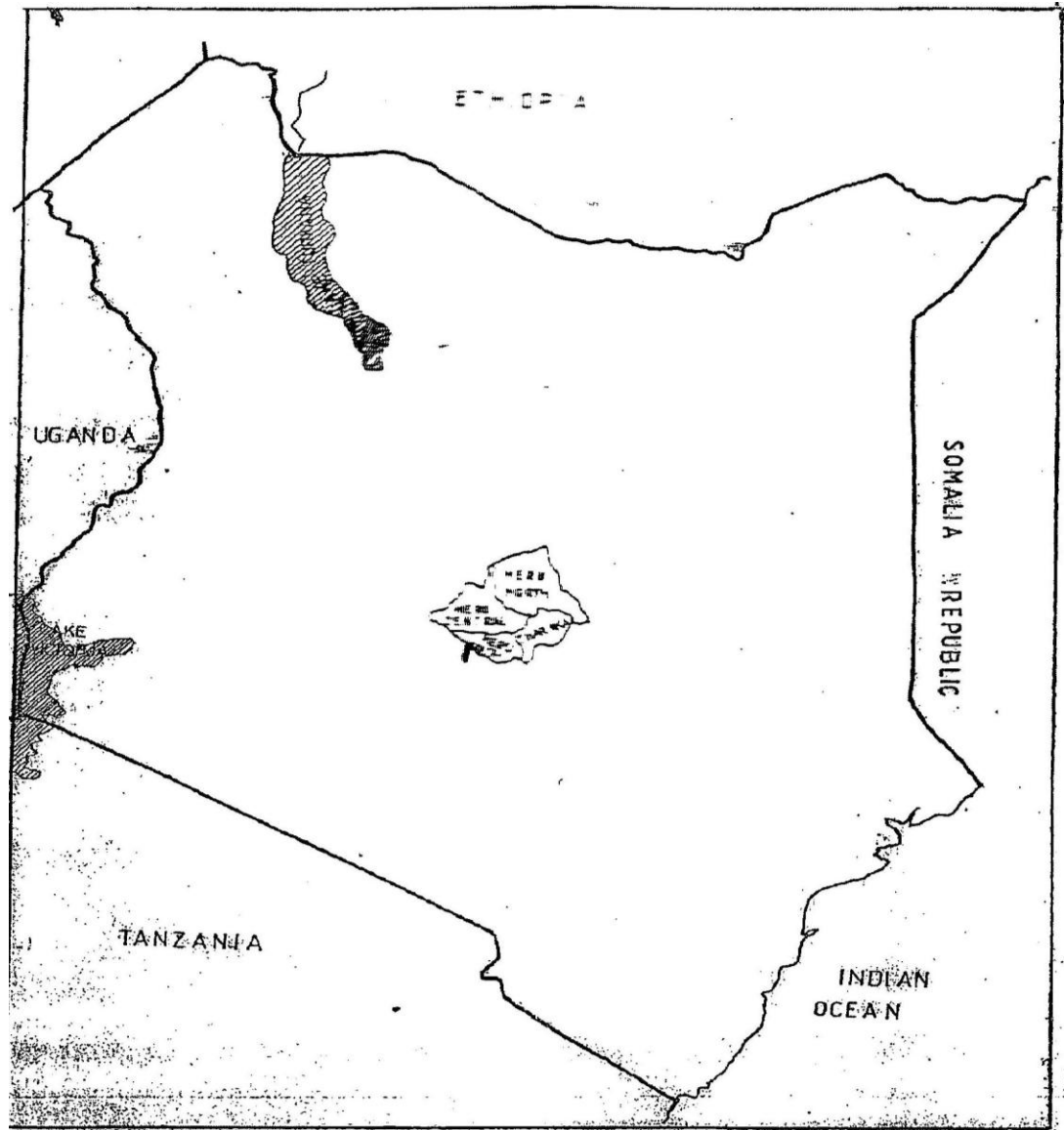
1. Are you a former or current church leader.
2. What part do you play/were you playing in the university.
3. How many years have you participated administering in the university.
4. What challenges the church faced towards the establishment and the development of the university.
5. What was the reaction of the local community towards the establishment of the university.
6. How has the university inspired the lives and education of the local community.
7. What role has the community and the church played towards establishment and development of the university.
8. In your opinion how has the Kenya Methodist University contributed to the development of higher education in Kenya.

APPENDIX V
INTERVIEW GUIDE/ SCHEDULE
FORMER AND CURRENT STUDENTS

1. Are you a former or current student.
2. Which faculty/school are you/ were you.
3. What role does the church play towards the establishment and management of the university.
4. How has the Kenya Methodist University contributed to the development of higher education in Kenya.
5. How has the university inspired the lives and education of the local community.
6. Do you think that quality education is provided in the university.

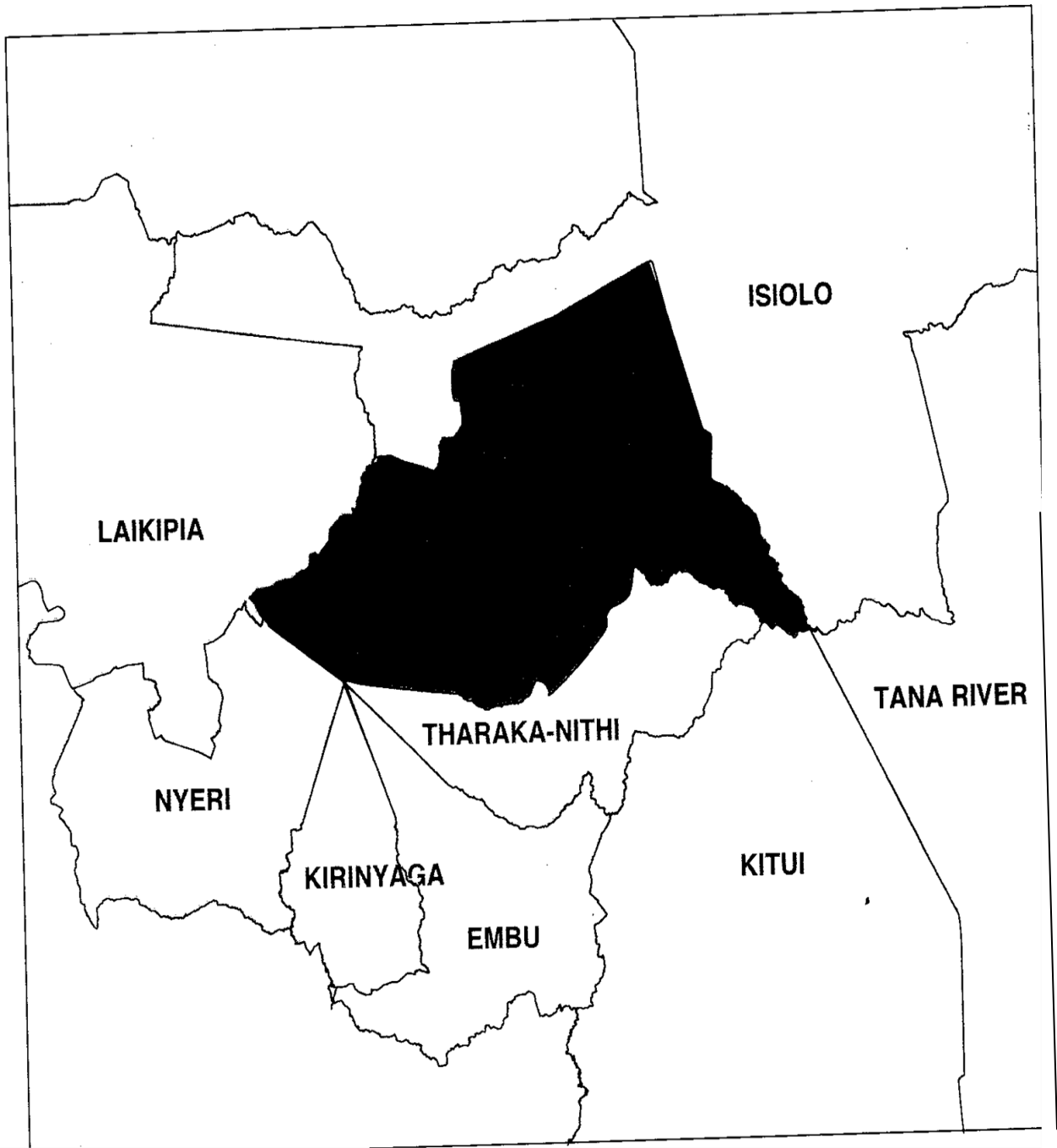
APPENDIX VI: MAPS

THE LOCATION OF MERU REGION IN KENYA



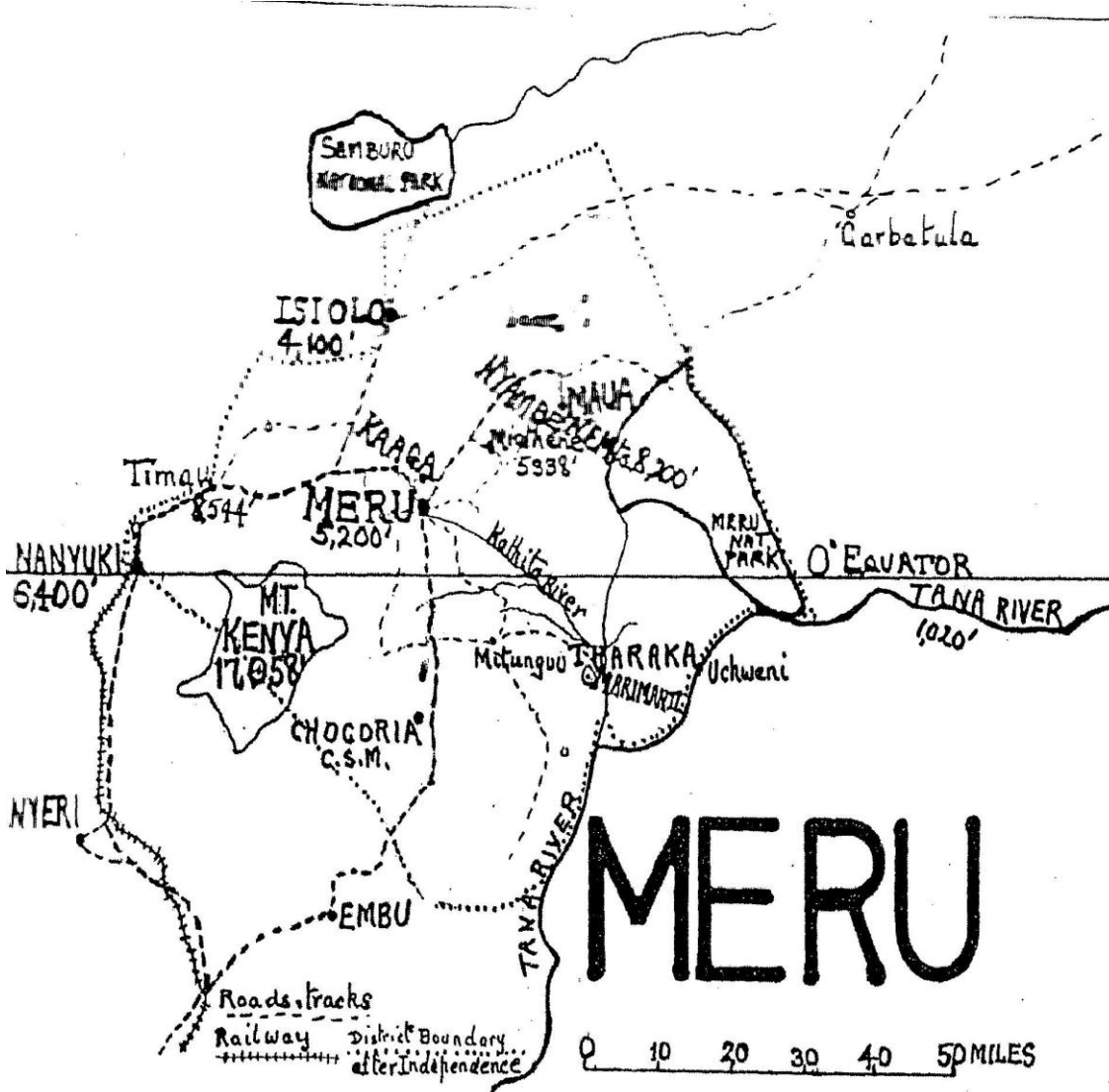
Source: Meru County Administrator, Meru County

MERU COUNTY AND NEIGHBORING COUNTIES IN EASTERN REGION



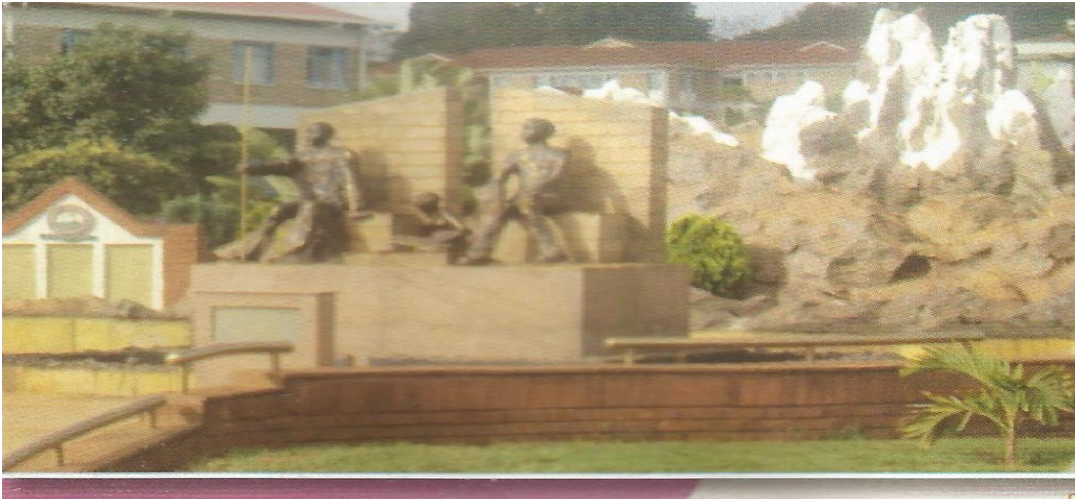
source: County Administrator, Meru County

THE MAP OF KAAGA REGION IN MERU REGION

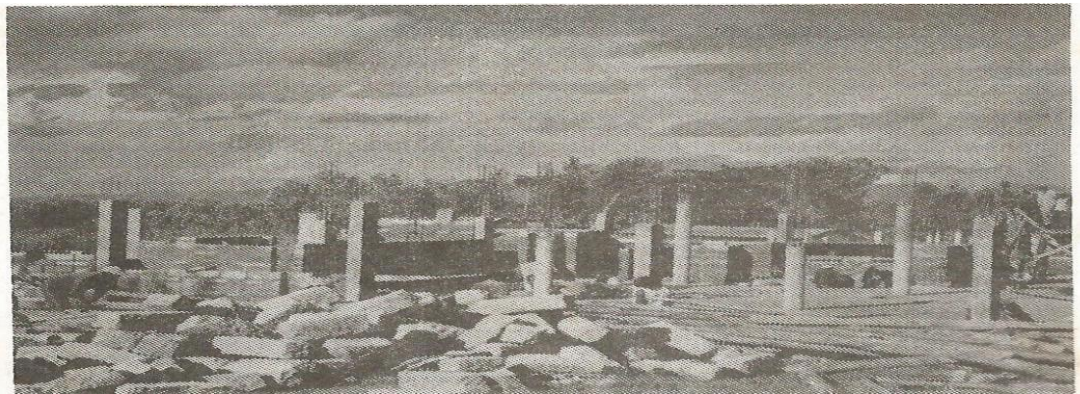


Source : Meru County Administrator, Meru County

APPENDIX VII: HISTORICAL PHOTOS



The fountain where the names of the university founders are displayed.



The construction of the library in its early stages in 1987



Administration block, opened on 10.9.2002.



The completed library opened, 23/9/2000



Research Conference, 24-27-2012



A photograph showing members of Commission of Higher Education, Board of trustees, Council and Management during the re-inspection in Jan, 2013