

The Role of the Church in Provision of Quality Education for an African Child

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Abstract

This paper attempts to engage the global West, North, East and Africa in reference to the role of the church in provision of quality education for an African child. Many of the developed countries in the West, North, and East have reached to higher levels of socio-economic development because of achieving so much in science and technology and that was possible because of investing in science education. However, as much as socio-economic development is achieved because of investing in science education, without church's role in safeguarding quality education very little can be achieved in responsive citizens. Although, we can't deny the fact that education in general has contributed to socio-economic development of the global world. The objective of this research paper is to analyze the role of the church in provision of quality relevant curricula and materials for the acquisition of literacy, numeracy and skills for lifelong learning and prepare holistic focused citizens. It tries to assess the church's role in safeguarding the quality of education to be taught to an African child. The families, schools and society are meant to prepare responsible committed and focused citizens. The church, however, has a prophetic role to participate in the curriculum to be taught in the schools. The schools equip the African child with knowledge and skills required to prepare them to respond to the demands of the global world. This paper concludes by articulating that, providing holistic education is necessary in schools and is aimed at ensuring the harmonious growth and development of students to be responsible members of the society. School chaplains seek to build a relationship of trust through compassionate presence and thereby offer help and support to a wide range of students. The type of education offered to an African child should enable them to be creative, innovative and solve critical problems according to the signs of time. Quality education, whether of child or adult, is the directing of total ongoing process of developmental growth towards specific set objectives in life. Education of children starts at home and parents have a prophetic role to provide sound teachings and discipline to their children. Although parents have a right to delegate part of their responsibility to teachers, however, they have a mandate to participate in the type of education to be given to their children.

Key Terms: The Church, Africa, Provision, Quality Education, a Child

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Introduction

Many of the developed countries in the West, North, and East have reached to higher level of socio-economic development because of achieving so much in science and technology and that was possible because of investing in science education (Rugambwa, 2015). However, as much as socio-economic development is achieved because of investing in science education, without church's role in safeguarding quality education very little can be achieved in responsible and God-fearing citizens.

Schools and the broader educational activities in any society do not function in isolation from other societal structures such as the family, state and church. Each societal structure thus has an own character and terrain which sets it apart from any other, and has persons in positions of authority to promote the function for which it is set apart. The ordinances of the Creator for this creation give to all societal structures (church, state, school, etc.) their distinctive character and function and assigns to each its distinctive authority. The African education has largely followed the Western industrial model with the state in the forefront of the provision of mass education to the populace (Jansen, Pretorius & Van Niekerk, 2009). Unfortunately, the educational ideals of many Africans remain frustrated because of the state's inability to deliver what it set out to do regarding the universal provision of quality education.

The Catholic Church is the largest non-state provider of quality education in the world, and its role is especially important in Africa. One in nine students in a primary school in Africa is enrolled in a Catholic school, and students from the region account for more than half of all students in Catholic primary schools globally. Through the role it plays in Africa, the Catholic Church is at the forefront of providing educational opportunities in low-income countries, but challenges abound. In particular, learning poverty defined as the inability of 10-year-old children to read and understand an age-appropriate text, affects nine in ten children in sub-Saharan Africa. Students in Catholic schools are not immune to this crisis. The Catholic Church is working to improve quality education in Africa, and there are calls for expanded church involvement in the provision of formal education. According to Jansen, Pretorius & Van Niekerk (2009) the Church of Jesus Christ of Latter-day Saints has also supported educational infrastructure in northern Uganda's Adjumani district, including the construction of girls' dormitories, washrooms, and incinerators, as well as scholarships for girls. The integral role of the church in quality education has highly contributed to the empowerment of girl-child education in Africa.

The Church's role in education as a Social Institution

The church as a mother is bound to give her children an education by which their whole life can be imbued with the spirit of Christ. This is quality, excellent, holistic and transformative education (Majawa, 2014). The Church promotes quality education which brings total change to

human life. The African children are expected to be taught Christian values in schools and thus desire to live with others in peace and harmony in the society.

The Christian church is a societal structure, and as such it is deeply involved in the problems faced by contemporary Africa (Azarya, 2019). It is an institution in the world and therefore cannot isolate itself from other institutions and the surrounding world. It cannot distance itself from the practical application of the Christian message for cultural development and the handling of everyday circumstances and situations in the world. Christ, the head of the church, is the perfect example of one who was moved by both the spiritual and bodily needs of people (Blackaby& Blackaby, 2011).

The establishment of the Missionary Societies in Europe and their commitment to spread the gospel and evangelize led the Church to develop a close association with education (Jenkins, 2019). However, this development was not new because the Church and religion were initially seen as the source of most professions in the global society including the great philosophers, teachers and doctors. The church needs to fulfill its prophetic function by pointing out, according to the Word of God, where other societal institutions neglect their educational responsibilities, and in this regard encourage its members to establish their own independent Christian schools. There is a believe that the Christian church should only in exceptional circumstances be directly involved in the establishment and control of Christian private schools, and then only until Christian parent communities can take over the control of these schools (Gaddis, 2019). The church should avoid establishing schools together with the state, as the state has in the history of modern education proved that it exerts a secularizing influence rather than a Christianizing influence in education.

Education days are usually organized by the Ministry of Education to evaluate the development of education in the district while taking stock of the past challenges and successes in the district. During this time, schools that have performed well including pupils and students are recognized and given prizes. This recognition enhances the performance of the excelling schools and injects the spirit of competitiveness in the schools not rewarded. In the same spirit, churches that sponsor schools also do organize their own Education Days for purposes of enhancing the education agenda in the district (Billingsley& Caldwell, 1991). During such occasions a number of church-sponsored schools have out-performed government-supported ones. For instance, during the Education to celebrate exemplary performance of the children in a particular school.

In Canada, a group of Mennonites made legal history by overriding the compulsory School Attendance Act. They had withdrawn their children from public schools and set up their own schools to educate their children in their own beliefs (Pillay, 2017). They wanted a school where the entire curriculum reflected their faith. The Roman Catholic run their own schools, and thereby dictate their own curriculum. In the Jewish managed school's specialist religion teachers are employed to teach religion each morning before secular instruction begins (Aggrey, Ngome& John, 2018). In Israel and Israel communities the world over religion permeates all activities of life. Teachers of religion are recruited from the local Israel community.

Children between the ages nine to fifteen years appear to be causing the main problems in education, because their needs are not met. The needs of these children must be addressed in specific and appropriate ways. One reason why their needs are not met is the learner/teacher ratio. According to Salmi (2003), the pupil/teacher ratio in primary education in Senegal is 56

pupils for each teacher. In South Africa the situation is not much different in vast areas of the country and according to Habib and Morrow (2006) the South African education system is under-producing 16 500 teachers a year. The training of teachers must be improved and speeded up in many African countries so that they will be able to face the additional demands and challenges coming their way. More emphasis needs to be placed on the development of a child who is all an all-round with life and social skills as well as all their learning skills

In Kenya, the Church of Scotland Mission-CSM (the present-day Presbyterian Church of East Africa (PCEA) which had arrived in the country in 1891 and set up a station at Kibwezi, was actively involved in the establishment of schools for the local people around the country. Consequently, a number of schools were established by the church to cater for the African children (Wambugu, 2019). As CMS was developing schools in West Africa, other Missionary Societies and Christian denominations were working in Kenya. For instance, a Church Federation consisting of Anglicans, Scottish Episcopalian and Methodists was formed for purposes of uniting the Christian Ministry to work towards a united training programme for young children of the African converts.

Most of the churches in Kenya have developed an education policy to help run the schools they sponsor. These policies are not a dichotomy but are complimentary to the government's education policy (Mbogo,2018). For instance, the Education Policy of the Africa Inland Church, states in its preamble that it will continue working in partnership with the government in educational reform and development with particular emphasis.

The study by Francis and Lankshear (2021) compared the impact of Anglican voluntary aided and voluntary controlled schools on a range of indices of local church life throughout the diocese of Chelmsford. After controlling for the influence of population size, the church electoral roll, the age of the priest in charge of the benefice, the number of churches in the benefice, and the number of stipendiary clergies employed in the benefice, the data lead to two conclusions. Voluntary controlled primary schools have no significant impact on any of the indices of local church life included in the study. Voluntary aided primary schools are associated with a significantly higher level of pre-teenage confirms, but they have no influence on the number of older confirm ands, the number of baptisms, the usual Sunday church attendance, or the number of festival communicants (Oduor-Noah, 2021). Data indicates that ACK owns and runs many educational institutions in Kenya and has the obligation of ensuring that high management standards meant to promote the Christian ethos are propagated in the institutions.

The Anglican Church of Kenya reaffirms its commitment to encourage lifelong learning by supporting Christian education within educational institutions by catering for the spiritual nourishment which leads to the intellectual, social, moral and physical development among the students. Anglican Mainstream posits that Anglican educational institutions are places where a holistic approach to human education and development is at the core of ACK teachings thus introducing chaplaincy services (Wambugu, 2019). The Anglican Church of Kenya sponsors and provides chaplaincy services to a large number of educational institutions in Kenya. Further, the Church has developed a policy document titled Anglican Church of Kenya Education Policy: Guiding Principles and Practice of Education and Training which underscores the role of chaplaincy in ACK-sponsored schools

The objective of the study by Aggrey, Ngome and John (2018) was to establish the origins and development of key religious organizations in Western area of Kenya and their

influence on curriculum implementation in public secondary schools. The study is based on Ludwig Von Bertalanffy theory of General Systems from which the systems approach in the learning process is derived. The study adopted a descriptive survey design. The findings indicated that key religious organizations have influence on curriculum implementation. Majority of the schools in the study area were founded by key religious organizations. The study found out that parents, local communities and the Government of Kenya play a crucial role in curriculum implementation. The study concluded that religious organizations play an important role in curriculum implementation in public secondary schools The Roman Catholic Church and Friends Church are dominant in the study area

According to Idowu (2018) parents who are involved in religious matters have higher educational expectations on their children. They communicate with their children matters regarding schooling. The children will then intend to pursue advanced courses, spend more time on homework, establish friendship with academically oriented peers, avoid cutting classes and successfully complete their degree. The main role of school sponsor is the provision of stable and friendly school environment where both students and teachers receive appropriate stimulation by being encouraged through the interest shown in educational performance and development. In addition, the school sponsors should ensure the allocation of sufficient time-on-task in the management of schools (Kgatle, 2018).

Recognized the important role played by chaplains in helping students realize their potentials and in molding their personality. Effective chaplaincy within the context of learning requires that students become competent and confident to discuss and make decisions based on their home life and what is learned at school. This is important because students completing the secondary level are expected to be all round by succeeding in academics, good discipline and having acquired positive attitude as indicated by Joseph (2019). Different scholars who have studied school chaplaincy have discovered that chaplains have a great role to play on students' holistic development. Providing holistic education is necessary in schools and is aimed at ensuring the harmonious growth and development of students to be responsible members of the society. School chaplains seek to build a relationship of trust through compassionate presence and thereby offer help and support to a wide range of students. A study by Cambridge University (2018) showed that the support of the chaplains focuses on the emotional, spiritual, discipline, academics and attitudes of students.

According to Jedwab, Meier zu Selhausen and Moradi (2022) Africans contributed to the spread of Christianity and Western education in various ways. First, Africans offered their land to accommodate missionary stations. Second, they mobilized building materials and provided labor for the construction of schools and churches. Third, some African converts became teachers and evangelists, thereby advancing missionary activities in at the Kenyan coast (Santos et al., 2017). Provided a general account of the role of Africans in the expansion of Christianity and Western education in Kenya.

Religion increases the family's human capital in many ways. For instance, religiously involved parents were more likely to plan successfully for the future and to structure their children's activities in ways that increased their children's likelihood of taking advanced math courses and graduating from high school (Héliot et al., 2020). Another study showed that family cohesion, which religious practice increases, is associated with increased internal locus of control

and academic competence among youth. Family cohesion also influenced the way youth dealt with problems.

The study investigated the Contribution of National Curriculum Development Centre (NCDC) into the teaching of Religious Education on academic performance in Primary schools of Bulamagi, Sub, County, Iganga District, Uganda (Samson& Allida, 2022). The results showed that NCDC has designed the curriculum and syllabuses of Religious Education, published some text books for Religious Education, and organized sensitization workshops for teachers of Religious Education. However, some of the challenges were: few teachers attended sensitization workshops organized by NCDC and negative attitude of the teachers teaching Religious Education. Teachers take Religious Education as a minor subject so they do not make schemes of work and lesson plans and do not teach as planned by the NCDC.

Statement of the Problem

Primary school completion in Africa as a whole was less than 50% at the turn of the century although there has been slightly growth of that enrolment rate to 60% in 2020. Unfortunately, the dire educational circumstances in Africa require rethinking the issue of direct church involvement in other societal structures, such as formal education. The priestly calling of the church demands closer and more direct involvement, which can also be applied to education in Africa, specifically regarding assistance in providing schooling, education of the vulnerable children in the society with Africa lacking behind in global statistics in enrolment of children to school. The Education Act (2013) of Kenya provided for sponsorship of schools. It gave religious organizations an opportunity to be involved in the running of their respective schools. There are schools which do not have a mutual relationship with their respective religious organizations because they believe there is interference from the sponsor which causes conflicts with school management. Religious Organizations were expected to take care of spiritual, pastoral as well as moral needs. The purpose of education is not just to make converts. Rather, it is intended to make good citizens of learners. Religious education will make learners to grow up to behave in accordance with the norms of society. Magezi and Igba (2018) pointed out that if children were deprived of knowledge of their faith, they would be hindered in their moral development and would be led astray in their spiritual life and by extension their societal development. This is what we see today in our society, graduates who have gone astray and has become a burden to society.

Objective

The objective of this research paper is to analyze the role of the church in development of relevant curricula and materials for the acquisition of literacy, numeracy and skills for lifelong learning and prepare holistic focused citizens.

Significance of the Study

This study is significant because it tries to suggest ways to strengthen the role of the Church in Provision of quality Education for an African Child in general.

Materials

Methodology

Both primary and secondary sources of information informed this study. Specifically, scholarly journal articles and books on missionary activities were used as sources of secondary data. The review also allowed a broad historical overview of the position of the African mainline churches in education of the African Child to be written.

Results

In Africa, the church plays a significant role in promoting the intellectual and spiritual growth of children through the medium of education. It is vitally necessary for children to grow up with values, and the church is in a highly advantageous position to facilitate this process. This opportunity to remind the church of the divine role it plays in the world, especially at a time like the present when there are so many competing forces influencing children.

The nature of the church as a societal organization is related to its mission of proclaiming the Word of God, serving the sacraments, and punishing members who deviate from Biblical prescriptions, according to a reformational point of view (Roth, 2022). Therefore, the church serves a particular purpose in the world, and it must not allow itself to be diverted from this mission by assuming the responsibilities of other societal structures or by aligning itself with a state that encourages the teaching of anti-Christian ideologies or secularism in educational institutions.

The Christian church is a social institution, and as such, it is vitally involved in the challenges that modern Africa must overcome (Ng'weshemi, 2020). Because it is an institution that exists in the world, it is impossible for it to operate in isolation from both other institutions and the world around it. It is impossible for it to divorce itself from the actual practice of applying the Christian message to the cultivation of culture and the management of the typical circumstances and predicaments that occur in the world. Christ, the leader of the church, is the ultimate example of One who was moved by the spiritual as well as the corporeal needs of people since he met both of these needs himself.

In addition, the church is charged with the prophetic task of proclaiming the Word of God to its members and to the rest of the world; the priestly task of assisting its members and the community where there is need, and there is a great deal of need in Africa; and the "kingly" redeeming task of battling sin throughout the world (McCray, Grant & Beachum, 2010). Believers in Christ are called to fulfill the roles of prophet, priest, and king, and it is through their service that the church exerts its influence in the wider world. Therefore, it is the responsibility of the church to prepare its members for these responsibilities. Because of this, the church, which represents the body of Christ here on earth, is directly drawn into the day-to-day activities of its members as well as the communities to which they belong. However, this does not imply that the church is required to meddle in the operations of other societal organizations in any way.

When trying to argue that the church should be active in educational activities like establishing schools and educating the broader community on HIV and AIDS and leadership, one should exercise caution when approaching the topic from the standpoint of a reformational Christian (Campbell & MacPhail, 2002). This should not divert the church's attention away from its mission; rather, it should be viewed as a temporary solution that is being implemented due to

certain conditions that necessitate taking action. The situations similar to this are currently widespread throughout Africa. The members of the church are tasked with the responsibility of carrying out the roles of priest, prophet, and king so that the church can exercise its authority in the world. It is primarily through this channel that all societal institutions such as schools should be brought into alignment with the Word of God (Nothias, 2020). Therefore, participation in church activities should ideally take place behind the scenes, by observing how individual members of the congregation live out their Christian vocations in the larger community.

Due to the deplorable state of education in Africa, the question of how directly the church should be involved in other aspects of societal structures, such as formal education, needs to be reconsidered (Campbell& MacPhail, 2002). The priestly calling of the church requires a closer and more direct involvement which can also be applied to education in Africa, more specifically in regards to assistance in providing schools, education of the populace on HIV and AIDS, and training leaders for all structures of society. However, the nature of this connection needs to be qualified as soon as possible.

In keeping with its prophetic, priestly, and kingly responsibilities, the church has a distinct societal and cultural calling in the world, and it must make its influence felt in the world in relation to other societal institutions and the community at large through its own and its members' Christian testimonies. In order to be a transformative force in African society and in African societal institutions like schools, the state, industrial and communities. Christianity in Africa needs to take on a socio-cultural form (Oko&Ogbodo,2022). In order to take part in responsible and accountable Christian cultural development, it is crucial that African society be saturate with a Biblical life and worldview. This is a crucial educational role the church must play in order to encourage its members to pursue their vocation of cultural advancement (Gen. 1:28). For the sake of fostering a Christian civilization and contributing to the unfolding of the inherent cultural development potential in creation, it is proper for the church to reach beyond its own membership to aid in providing the finest possible Christian education for all people. Because all humans are subject to the rules and regulations that God established for his creation. To further Christian cultural development in Africa, Christian churches should evaluate whether they are providing adequate support for traditional education, HIV/AIDS education, and leadership training. The development of Western schooling provides clues about the church's mandate to participate in formal education.

In terms of formal education, the mission of the church would be considerable: first, to encourage Christian parent communities to found Christian schools, especially in areas where there are no schools, and to assist them as much as possible in doing this; second, to assist Christian parent communities in providing literacy training opportunities for adults who are illiterate in their communities (Anderson, 2023). The latter would be consistent with, as well as an extension of, the goal of the Protestant Reformation, which was to ensure that the Bible is readable by all people. In addition to this, it will give a foundation for development in areas where there is a problem with illiteracy. The acquisition of literacy will make it possible for Africans to gain knowledge of the fundamental biblical concepts that will support the growth of their culture and the cultures of future generations.

The Ministers of Education of African Member States (MINEDAF) acknowledged around the turn of the century that the education system in Africa is in a state of emergency and

that something needs to be done in order to conduct the education battle successfully in view of its extraordinary urgency in Africa (Regmi, 2019).

At the turn of the century, less than half of all African children had completed primary school (Lee, & Jayakumar, 2021). According to a report in the newsletter of the Association for the Development of Education in Africa, only one in five African children make it through the junior secondary level of education. In contrast to places like North America and Western Europe, where the GER for secondary education is well over 100%, the GER for developing countries is only 57%. Only 23 million out of Africa's 90 million children of secondary school age are enrolled in school. Less than sixteen countries had full primary school enrollment in 2002. Seventy percent enrollment is an admirable goal, but the illiteracy rates (37%-82% in some countries) remain unacceptable. While South Africa has a gross enrolment rate of 95%, the rest of Africa has a rate between 31% and 67% (the mean is 53%). The illiteracy rates in these nations range from 16% to 76%, and in the last few years alone, the number of illiterate people in Sub-Saharan Africa has grown by 19 million.

Schools across much of Africa have been damaged by conflict and need to be repaired and restocked (Wagner et al., 2021). Priority must be given to the education and training of children with disabilities and so-called "child warriors," despite the fact that these endeavors will drain already-strapped resources (Unesco, 2002,4). Africa faces a monumental issue here that the continent cannot possibly solve on its own. In order to find a solution, we'll need to work together.

The education of young women is yet another contentious issue. In the year 2001, around 45% of students enrolled in primary schools were female. According to the report on literacy published by the United Nations Educational, Scientific, and Cultural Organization, there are 35 countries in the world that are home to 85 percent of the world's population that is illiterate, with women and girls making up two-thirds of this population. The primary reason for this is that in many parts of the world, custom and society dictate that young women should not pursue education but rather remain at home to care for their families and domestic responsibilities. This is a part of a larger problem, which the former president of South Africa, Thabo Mbeki, addressed in his opening speech at NEPAD on October 22, 2004, when he pointed out that there is no "woman movement" that can improve the status of women. He stated that there is no "woman movement" that can improve the status of women (Kuljian, 2022).

In order to carry out its prophetic role, the church must point out, in light of God's Word, the areas in which other societal institutions fail in their educational responsibilities, and in this context, encourage its members to create independent Christian schools (Kgatle, 2020). It is necessary for the church to fulfill its priestly function in a number of different ways, including making its facilities available for educational purposes such as for nursery schools and training in basic literacy, involving its members in school feeding schemes, and assisting orphaned children in obtaining and continuing their education.

Taking the preceding historical account into consideration, the mission of the church in terms of formal education would be, firstly, to encourage Christian parent communities to establish Christian schools, particularly in locations where there are no schools, and to assist them as much as possible in doing this; and secondly, to assist Christian parent communities in providing literacy training opportunities for adults who are illiterate within their communities. The latter would be consistent with, as well as an extension of, the goal of the Protestant

Reformation, which was to ensure that the Bible is readable by all people. In addition to this, it will give a foundation for development in areas where there is a problem with illiteracy. Literacy will make it possible for Africans to acquire the fundamental biblical ideas that will aid in the development of their culture and the cultures of their children and grandchildren.

It is essential that the church carry out its role as king, including but not limited to cooperating with the community of Christian parents to combat the influence of decline of traditional forces on education and fostering a Christian culture within the public educational system. Only in exceptional situations should the Christian church be directly involved in the establishment and control of Christian private schools, and even then, only for as long as necessary until Christian parent communities are able to take over control of these schools. It is best for the church to avoid establishing schools in partnership with the state due to the fact that, throughout the course of the development of modern education, the state has consistently demonstrated that the influence it has on education is one of secularization rather than Christianization.

Discussion

The Church has long been recognized as a significant institution in Africa, playing an integral role in the education of children. The Church's contribution to education goes beyond providing a moral foundation and includes resources and support for schools and other educational initiatives. The Church serves as a critical partner in addressing the inadequacy of educational resources in many African countries. With limited funding from governments, especially those with unstable political climates, faith-based organizations have stepped up to provide financial assistance for schools, teacher training programs, scholarships for students who cannot afford tuition fees, and other essential resources. Additionally, it can be argued that the Church contributes significantly to shaping academic curricula by championing values such as social justice issues critical to Africa's development. These values are often overlooked or marginalized by mainstream educational systems but are crucial components necessary for promoting inclusive societies on the continent. Another potential implication of this paper is how it underscores the historical legacy of colonialism on Africa's education system. Since many missionaries established early Christian schools during colonization periods across different African nations over centuries; post-independence churches continue their tradition through diverse activities geared towards education provision especially helping impoverished communities access quality learning opportunities. The church continues its commitment to contribute actively toward building strong academic institutions throughout sub-Saharan Africa while remaining faithful to its mission.

Conclusion

Over the years, the church in Kenya has used the golden opportunity to champion transformation of society through education. Although during the colonial period, the church found it challenging in running the church sponsored schools. However, during post-colonial period, the church took a prophetic position to speak for the voiceless by critiquing class and commercialization of education. Therefore, the church has contributed in quality education for socio-economic development and as a key tool for evangelization. From the moment a child is born, certain forces are at work influencing his/her psychosocial development. As his inherited

powers and tendencies surface and interact with his environment and his will, he takes on the characteristics of his adulthood. Human growth, however, does not end with physical maturity. Some faculties of the personality are capable of expansion and refinement into old age. Quality education, whether of child or adult, is the directing of this total ongoing process of developmental growth towards specific objectives. Therefore, this paper has attempted to shed light on the role of the church as an important partner and a stakeholder in the education of children in Africa.

Recommendations

Education of children starts at home and parents have a prophetic role to provide sound teachings and discipline to their children. Although parents have a right to delegate part of their responsibility to teachers, however, they have a mandate to participate in the type of education to be given to their children. The parents should be the role models to their children. The Institutions given the responsibility to nurture an African child like the church, state and the school must collaborate in matters concerning the development of the curriculum. The influence of the church in quality education should be reflected in the church sponsored schools. The role of the church sponsored schools and other church institution of higher learning are meant to promote “a just and peaceful society”. Therefore, this paper advocates for cooperation and collaboration between the church and state in provision of quality education and especially in Competency Based curriculum (CBC) in Kenya.

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