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SNA
28/5/26*

REPUBLIC OF KENYA

THE NATIONAL ASSEMBLY

THIRTEENTH PARLIAMENT – FIFTH SESSION – 2026

PUBLIC PETITIONS COMMITTEE



REPORT ON-

CONSIDERATION OF P/NO.15 BY REV. JOSIAH NJIRU WAJOSHUAH, CHAIRMAN OF THE ASSOCIATION OF PENTECOSTAL VOCATIONAL TRAINING INSTITUTIONS REGARDING THE ENACTMENT OF LEGISLATION TO REGULATE THEOLOGICAL COLLEGES IN THE COUNTRY

Directorate of Audit Appropriations &
General Purpose Committees
Clerk's Chambers
Main Parliament Buildings
NAIROBI

THE NATIONAL ASSEMBLY PAPERS LAID	
DATE: 28 MAY 2026	DAY: Thursday
TABLED BY:	Hon. Maison Marwa, MP Member, Public Petitions Committee
CLERK-AT-THE-TABLE:	Irene Nduku MAY, 2026

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CHAIRPERSON'S FOREWORD

On behalf of the Public Petitions Committee and pursuant to the provisions of Standing Order 227, it is my pleasant privilege and honor to present to this House the Report of the Committee on Public Petition No. 3 of 2025 regarding the enactment of a legislation to regulate the proliferation of theological colleges in the country.

The petition was presented to the House pursuant to Standing Order No. 225 (2) (a) by the Honorable Speaker on behalf of the Petitioner.

The Committee considered the Petition and observed that the petitioner wants a regulatory framework for theological training and the establishment of occupational standards for practicing ministers.

The Committee undertook this inquiry by listening to the stakeholders and receiving written submissions from the Petitioners, concerned citizens who made submission and the Ministry of Education

The committee notes that Kenya National Qualifications Framework (KNQF) Act, Cap. 214 and TVET Act Cap. 210A currently regulates the training space. The Committee recommends that the Ministry of Education maps out all theological training schools and ensures compliance with prevailing laws, within ninety (90) days of tabling of this report. The Committee further recommends that the ministry convenes an inter-faith forum to identify gaps identified in regulation of faith training.

The Committee appreciates the Offices of the Speaker and Clerk of the National Assembly for providing guidance and necessary technical support, without which its work would not have been possible. The Chairperson expresses gratitude to the Committee Members for their devotion and commitment to duty during the consideration of the Petition.

On behalf of the Committee and pursuant to the provisions of Standing Order 199, I now wish to lay the Report on the Table of the House.

HON. MUCHANGI KAREMBA, CBS, M.P.

CHAIRPERSON, PUBLIC PETITIONS COMMITTEE

PART ONE

1 PREFACE

1.1 Establishment and Mandate of the Committee

The Public Petitions Committee is established under the provisions of Standing Order 208A with the following terms of reference:

- i) considering all public petitions tabled in the House;
- ii) making such recommendations as may be appropriate with respect to the prayers sought in the petitions;
- iii) recommending whether the findings arising from consideration of a petition should be debated; and
- iv) advising the House and reporting on all public petitions committed to it.

1.2 Committee Membership

1. The Public Petitions Committee was first constituted in October 2022 and reconstituted in March 2025 and comprises the following Members:

Chairperson

Hon. Muchangi Karemba, CBS, M.P.
Runyenjes Constituency
United Democratic Alliance (UDA)

Vice Chairperson

Hon. Janet Jepkemboi Sitienei, M.P.
Turbo Constituency
United Democratic Alliance (UDA)

Hon. Patrick Makau King'ola, M.P.
Mavoko Constituency
Wiper Democratic Movement-Kenya
(WDM-K)

Hon. Edith Vethi Nyenze, M.P.
Kitui West Constituency
Wiper Democratic Movement-Kenya
(WDM-K)

Hon. Joshua Chepyegon Kandie, M.P.
Baringo Central Constituency
United Democratic Alliance (UDA)

Hon. Beatrice Kadeveresia Elachi, CBS, M.P.
Dagoretti North Constituency
Orange Democratic Movement (ODM)

Hon. Maisori Marwa Kitayama, M.P.
Kuria East Constituency
United Democratic Alliance (UDA)

Hon. Paul Biego Kibichiy, M.P.
Chesumei Constituency
United Democratic Alliance (UDA)

Hon. Bernard Muriuki Nebart, M.P.
Mbeere South Constituency
Independent

Hon. Patrick Munene, CBS, M.P.
Chuka Igambang'ombe Constituency
United Democratic Alliance (UDA)

Hon. John Bwire Okano, M.P.
Taveta Constituency
Wiper Democratic Movement-Kenya
(WDM-K)

Hon. Peter Mbogho Shake, M.P.
Mwatate Constituency
Jubilee Party (JP)

Hon. Suzanne Ndunge Kiamba, M.P.
Makueni Constituency
Wiper Democratic Movement-Kenya
(WDM-K)

Hon. Peter Irungu Kihungi, M.P.
Kangema Constituency
United Democratic Alliance (UDA)

Hon. Sloya Clement Logova, M.P.
Sabatia Constituency
United Democratic Alliance (UDA)

1.3 Committee Secretariat

2. The secretariat comprises the following:

Lead Clerk

Mr. Victor Weke

Principal Clerk Assistant II

Ms. Miriam Modo

Clerk Assistant I

Ms. Kafuyai Wamae

Clerk Assistant III

Mr. Bernard Kipchumba

Clerk Assistant III

Mr. Clinton Sindiga

Legal Counsel II

Mr. Arkan Mumin

Research Officer III

Ms. Felister Muiya

**Public Communication
Officer**

Ms. Nancy Ouma

Research Officer III

Ms. Fridah Ngari

Media Relations Officer III

Ms. Roselyne Njuki

Principal Serjeant-at-Arms

Mr. Paul Shana

Serjeant-at-Arms

Mr. Collins Mahamba

Audio Officer

Mr. Pascal Valerian

Hansard Officer III

PART TWO

2 BACKGROUND OF THE PETITION

2.1 Introduction

3. The petition was presented to the House pursuant to Standing Order No. 225 (2) (a) by the Honorable Speaker on behalf of the Petitioner.
4. The Petitioner is the Chairman of the Association of Pentecostal Vocational Training Institutions of Kenya (APVOTIK), an association registered under the Societies Act, and with over two hundred (200) Bible colleges across Kenya.
5. In recent years there has been a proliferation of theological colleges, Bible schools, and online ministry training platforms, especially those affiliated to Pentecostal, Charismatic and Indigenous movements, many of which operate without an episcopal order.
6. While this growth has enhanced access to theological education, it has also led to challenges, inter alia, absence of a standardized curriculum; questionable accreditation of some institutions; emergence of “diploma mills” and unverified “degrees”; doctrinal confusion and pastoral unpreparedness; and disparities in ministerial competence across denominations.
7. The Petitioner is concerned that the lack of a recognized regulatory framework tailored to theological education has implications for credibility, quality assurance, and the integrity of ministry within the church community. Existing statutes such as the TVET Act, Universities Act and the Kenya National Qualifications Framework Act primarily address secular education and do not cater for the unique character of sacred and spiritual training.
8. The issues in respect of which this Petition is raised are not pending before any Court of law or any constitutional or legal body.

2.2 Prayers

9. The Petitioner prayed that the National Assembly, through the Public Petitions Committee considers enacting a law to allow the Pentecostal and Evangelical religious sector to establish a self-regulatory authority to manage theological education. Such an authority will accredit theological institutions and programmes, recognize prior learning (RPL), protecting those already serving in ministry and preserving doctrinal integrity among its following.

10. The Petitioner prayed that the National Assembly, through the Public Petitions Committee considers enacting a legislation expressly providing for regulation of theological training and education within the Pentecostal, Charismatic and Indigenous church community, standardization of curricula; accreditation of Spirit-filled, biblically faithful and academically sound institutions; accountability and integrity in ministerial training; facilitation of contextual theological research; regional and global networking for academic and ministerial excellence.

PART THREE

3 STAKEHOLDERS' SUBMISSIONS

3.1 The Petitioners

The Rev. Josiah Njiiru Wajoshuah, Chairperson, Association of Pentecostal Vocational Training Institutions of Kenya (APVOTIK) appeared before the Committee on Thursday 5th March, 2026 and he submitted as follows -

11. For over a century, theological education in Kenya has largely operated outside the formal national education system. As a result, thousands of pastors have faithfully served their communities for decades; however, their training and experience remain largely unrecognized within the national qualifications framework.
12. Existing regulatory bodies, such as the Kenya National Qualifications Authority, the Technical and Vocational Education and Training Authority, and the Commission for University Education, regulate academic and technical training. However, these institutions were not designed to assess theological education, spiritual formation, or ministerial ethics, thereby creating a significant policy gap.
13. Churches are registered under the Societies Act; however, the quality and standards of ministerial training remain largely unregulated.
14. They also cited the national reform context following the Shakahola tragedy, after which the Presidential Taskforce on Religious Organizations recommended stronger oversight and certification of religious leaders. The Shakahola tragedy exposed the loss of life from manipulation by untrained, unaccountable spiritual leaders. Theological education must uphold public safety, religious freedom must be safeguarded and the state must support structures that prevent extremism.
15. The petition by Association of Pastors and Visionary Overseers of Theological Institutions in Kenya (APVOTIK) therefore proposes the establishment of a faith-led Theological Education Council within the national qualifications framework. The proposed council would recognize ministerial training, certify experienced pastors through Recognition of Prior Learning (RPL), and establish ethical and educational standards for theological education.
16. The proposal does not interfere with doctrine or worship and fully respects Article 32 of the Constitution of Kenya on freedom of religion.

17. Finally, the petitioners seek the establishment of a legal framework that recognizes the service of ministers, protects the public, and ensures quality theological education in Kenya.

3.2 Ministry of Education

The Principal Secretary, Ministry of Education, Dr. Esther Thaara Muoria appeared before the Committee on Thursday, 12th September, 2024, and submitted as follows—

18. On the issues of questionable accreditation of some religious institutions, the existence of self-regulating professional organizations enables training that is linked to the respective sector needs. Self-regulating organizations set occupational standards, monitor competence and maintain ethical practice among their members. They also establish occupational standards that are critical in setting up training curricula as well as licensing their members to practice. Governments on the other hand usually oversee the regulatory bodies through laws to ensure that self-regulating bodies serve the public and not just the relevant professions. The absence of a central self-regulating theological body is the likely reason why there is training fragmentation in the sector.
19. Accreditation is executed in strict compliance with existing Policies Laws and Regulations and is immune to secular or non-secular orientations of the institutions being accredited.
20. 34 Christian Sponsored Institutions are accredited by TVETA to offer Christian Chaplaincy and Christian Ministry Curricula. Consequently, any institution offering training outside the realm of the TVET Act or any other lawful authority is operating unlawfully.
21. On the issue of absence of standardized religious education curricula, the TVET Curriculum Development, Assessment and Certification Council (TVET-CDACC) is the body corporate responsible for Curriculum Development, the development of occupational standards and competency-based curricula for all sectors, including religious and theological vocations. It also conducts assessment and issues certificates to candidates who have successfully demonstrated the required competency standards.
22. All curricula developed by the Council are informed by Sector Skills Advisory Committees (SSACs), which comprise industry experts and practitioners who advise on the occupational standards expected of a worker in each field, and the skills required to be imparted through training. This ensures that every qualification offered is grounded in real-world occupational demands and labor market needs.

23. The Council has to date developed three (3) religious curricula under the TVET qualifications framework.
24. On the issue of lack of a regulatory framework for theological education, it should be noted that the Kenya National Qualifications Framework (KNQF) Act, Cap. 214 has sufficient legal provisions to regulate both theological and non-theological education in Kenya. Section 5(1) of the Act bestows the Kenya National Qualifications Authority (KNQA) with a statutory mandate to recognize and register qualifications conferred by accredited institutions. This ensures harmony, comparability, alignment, and standardization of qualifications granted both nationally and internationally.
25. The National Qualifications landscape in Kenya is structured into five sub-frameworks or sectors, namely: Basic Education, Technical and Vocational Education and Training (TVET), University Education, Industrial Training, and Professional Education and Training. Each of these sub-frameworks is governed and regulated by a designated regulatory and quality assurance body established through an Act of Parliament.
26. Through the framework, KNQA coordinates, harmonizes, and integrates the standards and regulatory mechanisms applied across these five sub-frameworks. This ensures comparability of qualifications, facilitates progression pathways for learners, and promotes national and international recognition of Kenyan qualifications.
27. The KNQF Act also facilitates the regulation of practitioners and professionals in specialized sectors through the registration and recognition of professional examination bodies.
28. These institutions operate within the KNQF Act by developing and administering professional qualifications that are aligned with nationally recognized competency standards.
29. In view of the foregoing, it is observed that the absence of a tailor-made regulatory framework for theological education does not necessarily imply a regulatory vacuum within the national qualifications system. Rather, theological education institutions are required to situate their academic and professional qualifications within the existing regulatory framework.
30. To ensure that theological qualifications meet nationally recognized standards, facilitate academic progression, and enhance transparency and public confidence in theological training institutions should institutionalize the KNQF Act.

31. This approach would enable the theological education sector to maintain doctrinal autonomy while ensuring that its qualifications are integrated within the national education and training system.
32. Theological practitioners who may possess the requisite skills that have not been recognized can be accorded recognition in the Recognition of Prior Learning (RPL) framework.
33. RPL provides a structured and harmonized mechanism through which individuals can have their knowledge, skills, and competencies acquired through informal, non-formal, or experiential learning assessed and formally recognized.
34. The State Department for Technical Vocational Education and Training (SDTVET) views that the TVET Act Cap. 210A and the KNQF Act Cap. 214 provide substantive legal and regulatory frameworks to govern accreditation, recognition and registration of theological education curricula. The laws provide a mechanism of co-creating and reviewing curricula as well as pathways to registered duly registered theological education institutions and Qualifications Awarding Bodies. TVET-CDACC has collaboratively developed two (2) based curricula and one (1) Muslim-oriented curriculum. It has also cumulatively assessed 810 candidates register to pursue theological training.
35. Whereas SDTVET acknowledges the proliferation of theological colleges and the legitimate desire to regulate them, the State Department remains committed to collaborative engagement with all stakeholders within the Education and Training Sector, including those in theology to build public confidence in the accreditation of institutions, recognizing and registering the qualifications and collaboratively developing the training curricula. It is genuinely believed that such an approach will not only ensure effective and efficient service delivery in the sector but will also create an environment where all stakeholders are protected and benefit from legislations arising thereof.
36. There is no central regulatory body for religious education. She emphasized on the need to engage theological professionals so as to get the occupational standards that are to be used. Curricula are developed from professional bodies who give the occupational standards that are used in curricula development.
37. The Religious Organization Bill, 2024 seeks to create a framework for all religious organizations.

3.3 Submission by Mr. Muriuki Mutuma

Mr. Muriuki Mutuma, a concerned citizen submitted written submissions dated 24th November, 2025 to the clerk of the National Assembly. He submitted as follows -

38. The petition presented by APVOTIK is unconstitutional, inherently impractical and substantially flawed and it should be dismissed.
39. Theological training is part of the 'teaching' right provided for under Article 32(2) of the Constitution. Thus, by attempting to incorporate targeted regulation of theological colleges, APVOTIK contravenes this constitutional provision because the Association wants all Christian denominations to manifest a teaching that is fashioned in APVOTIK'S image and likeness.
40. The proliferation of a thing does not necessarily mean that there is regression. It simply denotes growth. It would thus appear that APVOTIK is uncomfortable with the exponential growth of the Gospel through theology.
41. Standardization of spiritual matters is a runaway horse that can't be practically attained. It is impractical to settle on a singular theological curriculum that conforms to all Christian groups and their respective doctrines and beliefs.
42. It is possible that the petitioners may have been misled by incidents like the Shakahola incident.
43. Every individual religion and religious group has an inherent right to determine its own curriculum, both in structure and in content.

PART FOUR

4 COMMITTEE OBSERVATIONS

Upon reviewing and considering the submissions by the petitioners and other stakeholders, the Committee observed that—

44. The petitioners want a regulatory framework for theological training and have suggested a Theological Education Bill.
45. Currently, existing regulatory bodies, such as the Technical and Vocational Education and Training Authority (TVETA), the Commission for University Education (CUE), and the Kenya National Qualifications Authority (KNQA), regulate technical and academic education.
46. Currently, there is no faith-led regulatory council mandated to assess ministerial competence, theological training, ethics, and institutional standards within a faith-based context. The Committee observed the difficulty in regulating the practice of faith, especially the charismatic kind as there was no central authority on personal beliefs.
47. Existing mechanisms such as Recognition of Prior Learning (RPL) within the national qualifications framework are primarily designed for secular professions and may not adequately evaluate spiritual calling, pastoral experience, and theological formation.
48. Kenya National Qualifications Framework (KNQF) Act, Cap. 214 and TVET Act Cap. 210A regulate both theological and non-theological education in Kenya. Section 5(1) of the Act bestows the Kenya National Qualifications Authority (KNQA) with a statutory mandate to recognize and register qualifications conferred by accredited institutions.
49. The Committee notes the difficulty in harmonizing and regulating standards for faith training across denominations, especially in recognition of prior learning and other informally acquired faith competencies.

PART FIVE

5 COMMITTEE RECOMMENDATIONS

Pursuant to the provisions of Standing Order 227, the Committee responds to the Petition as follows—


50. On the prayers that the National Assembly considers enacting a legislation expressly providing for regulation of theological training and education within the Pentecostal, Charismatic and Indigenous church community, standardization of curricula; accreditation of Spirit filled, biblically faithful and academically sound institutions; accountability and integrity in ministerial training; facilitation of contextual theological research; regional and global networking for academic and ministerial excellence; **The Committee recommends that within ninety (90) days upon tabling of this report, the Ministry of Education should establish/map out all theological training institutions countrywide and enforce compliance within the prevailing laws;**

The Committee further recommends that within ninety (90) days of tabling of this report, the Ministry of Education should convene a multi-faith forum to address gaps identified in the practice of faith-based training and consideration of the draft bill presented by the petitioners for purposes of public participation.

Signed:  Date: 28/05/26.

HON. MUCHANGI KAREMBA, CBS, M.P.

CHAIRPERSON, PUBLIC PETITIONS COMMITTEE

 THE NATIONAL ASSEMBLY PAPERS LAID	
DATE:	28 MAY 2026
	DAY. Thursday
TABLED BY:	Hon. Maisori Marway/MP
CLERK-AT THE-TABLE:	Member, Public Petitions Committee Irene Ndeky

ANNEXURES

Annexure 1:	Adoption List
Annexure 2:	Public Petition No.15 of 2025 regarding enactment of a legislation to regulate proliferation of theological colleges in the country.
Annexure 3:	Minutes of Proceedings



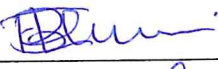


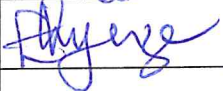


PUBLIC PETITIONS COMMITTEE

ADOPTION LIST

- (i) Consideration and adoption of the P/No.15 of 2025 enactment of legislation to regulate Theological Colleges in the country by Rev. Josiah Njiru Wajoshuah, Chairman of the Association of Pentecostal Vocational Training Institutions of Kenya (APVOTIK).

We, the undersigned, hereby affix our signatures to this Report to affirm our approval:

DATE: 7/5/2026

	HON. MEMBER	SIGNATURE
1.	Hon. Muchangi Karemba, CBS, M.P. (Chairperson)	
2.	Hon. Janet Jepkemboi Sitienei, CBS, M.P. (Vice Chairperson)	
3.	Hon. Patrick Makau King'ola, M.P.	
4.	Hon. Beatrice Kadeveresia Elachi, CBS, M.P.	
5.	Hon. Joshua Chepyegon Kandie, M.P.	
6.	Hon. Maisori Marwa Kitayama, M.P.	
7.	Hon. Edith Vethi Nyenze, M.P.	
8.	Hon. Patrick Ntwiga Munene, M.P.	
9.	Hon. Paul Biego Kibichy, M.P.	
10.	Hon. (Eng.) Bernard Muriuki Nebart, M.P.	
11.	Hon. Peter Mbogho Shake, M.P.	
12.	Hon. Suzanne Ndunge Kiamba, M.P.	
13.	Hon. John Bwire Okano, M.P.	
14.	Hon. Sloya Clement Logova, M.P.	
15.	Hon. Peter Irungu Kihungi, M.P.	

