

**THE CONTRIBUTION OF THE CHURCH MISSIONARY SOCIETY TO THE
DEVELOPMENT OF EDUCATION: A CASE OF NG'IYA GIRLS SCHOOL OF
SIAYA COUNTY, KENYA 1923-1967**

BY

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**A Thesis Submitted to the School of Education in Partial Fulfillment of the
Requirements for the Award of Master of Education Degree in History of
Education, Department of Educational Foundations, School of Education**

MOI UNIVERSITY

APRIL 2013

DECLARATION

DECLARATION BY THE STUDENT

I the undersigned declare that this Thesis is my original work and has not been presented for degree in any other University or institution of learning. No part of this Thesis may be reproduced without the prior written permission of the author and /or Moi University.

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DEDICATION

To my family members, my mum Fanice, my wife Valentine, my daughters Cynthia and Vanessa Sherry, my brother Reuben and my sisters Sherry and Patty. To the glory of my grandmother, Mrs. Seruya Andaje Omanyala and finally to all my friends and students of History and Government at Bungoma Baptist Girls High School and Mudavadi G.H.S.

ACKNOWLEDGEMENT

I wish to acknowledge various people and institutions that made the completion of this Thesis possible; first, I am greatly indebted to my supervisors, Dr. J.K Chang'ach and Mr. George Kegode for giving me relevant skills in research and thesis writing. I owe my success to my supervisors who gave me excellent assistance throughout the programme.

To Prof. Isaac Kimengi, Dr. Simwa Kefa, Mr. Jack Lumallas and the entire Department of education foundations of Moi University. I am also gratefully to Prof. Peter Odhiambo Ndege, Prof. Mwaruvie, Prof. Makana, Prof. Anne Nangulu, Dr. Prisca Tanui and the entire department of History and Political Science of Moi University for encouraging me to undertake further studies and not to forget Prof. Peter Barasa, Dean School of Education at Moi University who mentored me in my undergraduate studies.

I wish to express my appreciation to Moi University, Egerton University, Kenyatta University, University of Nairobi, Masinde Muliro University of Science and Technology, Maseno University and Kibabii University College for using their libraries.

I am immensely gratefully to my family members; I cannot forget to mention their endurance and patience, during my absence and encouragement. I do acknowledge with gratitude the concern and continued support of my History and Government students whose concern, constant encouragement, patience and understanding is sincerely appreciated. Lastly, honor and glory be to God who gave me good health, wisdom, knowledge and hope which enabled me to complete this study.

ABSTRACT

The study set out to establish the contribution of Christian missionaries in the development of education in Kenya. The study focused on the contributions of C.M.S in the development of education, a case study of Ng'iya Girls School of Siaya County, Kenya, 1923-1967. The study was guided by the following objectives; to examine the contributions of the C.M.S in the development of education in Siaya County with particular reference to N.G.H.S. To trace and examine the historical development of N.G.H.S. To examine the challenges N.G.H.S faced in its growth and development of education in Siaya County of Kenya. To establish the impact of C.M.S established schools on socio-economic developments to the local community of Siaya County of Kenya. Historical method of research was extensively employed since it is a historical study. The case study approach was blended by the researcher with the historical method of research culminating to a case study approach which ensured intensive investigations of the phenomenon under study. The main sources of data were primary and secondary, primary data mainly involved oral interview, data from the Kenya National Archives, the school archives and secondary sources included books and other written records. Non random selection technique called purposive sampling and snowballing technique was employed. The guiding principal to the process of data verification was subjecting the gathered information to historical techniques of internal and external criticism in the process of determining authenticity of the data collected. The main community that was examined in relation to the school was the Luo. The study has demonstrated the fact that by producing substantial African elites the school under the auspices of C.M.S largely accounts for socio-economic transformation of local community as well as at the national level. This class of educated elites acted as agents of transformation while performing their roles such as administrators, teachers, and doctors, religious leaders among others. The findings further demonstrate that C.M.S, as a forerunner has greatly contributed to literacy development in colonial as well as post colonial Kenya. Ng'iya Girls as a school was responsible for socio-economic and political changes 'modernization' which emerged in the traditional set up of the Luo as well as the neighboring communities and the nation as a whole. The study is significant since it reveals important aspects relevant to the establishment and growth of secondary education and further expansively identified major historical problems hindering the growth and development of secondary education and the solutions sought. The study is resourceful to Ng'iya girls' high school in developing its history and the recommendations will be of great importance to education stakeholders and Historians. The study therefore calls for recognition of the role played by the C.M.S among other missionary groups in the development of education in Kenya.

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LIST OF ABBREVIATIONS

A.C.K	Anglican Church of Kenya
A.I.M	African Inland mission
B.O.G	Board of Governors
C.M.S	Church Missionary Society
C.P.K	Church Province of Kenya initially C.M.S, today the Anglican Church
C.G	Church of God
C.S.M	Church of Scotland Mission
F.A.M	Friends African Mission
H.G.F	Holy Ghost Fathers
K.N.A	Kenya National Archives
M.H.M	Mill Hill Mission
N.G.H.S	Ng'iya Girls High School
P.A.G	Pentecostal Assemblies of God
S.D.A	Seventh Day Adventist

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

This chapter highlights the background of the study and it also seeks to draw light into the activities of the Church Missionary Society that begun in Kenya way back in 1880. The chapter addresses the purpose of the study, significance of the study, justifications of the study, scope and limitations of the study. The chapter further addresses theoretical framework employed in the study and the operational definition of terms used in the study.

1.2 Background of the Study

Education is a phenomenon that is basically as old as man himself and cannot be detached from human civilization. Indeed, man settled and became organized in families and clans. He developed gestures, signs and symbols to convey ideas and to communicate. Between 6000 and 5000 years ago man invented the art of writing. Education thus became an institution (Sifuna and Otiende, 2006:6). The way our early ancestors educated their young ones and their generations to come is significant to the study of the historical development of education in any given society. Inevitably there is all the reason to be made aware of the main avenues of action in the ancient times (Sifuna and Otiende, 2006:6). Early civilizations in Ancient Egypt, Mesopotamia, Hindu civilization, Chinese civilization, Hebraic civilization, Greek civilization and Roman civilization laid the basis of modern western formal education that has since developed throughout centuries.

By 14th and the 15th centuries, the continent of Europe realized great urge for knowledge, the period of Renaissance having been influenced by the medieval ideals triggered this urge more. During the Middle Ages schooling became a matter of clerical training for performing of religious duties, not preparation for secular affairs (Sifuna and Otiende, 2006:85). Renaissance was thus a reaction against instructional method of learning base on authority and religion. This period brought light to the general life of man, thus the society was considered modernized. Man was able to inquire, search for the truth and report his findings that culminated in the rise of Agrarian and Industrial Revolutions in continental Europe.

Agrarian and industrial revolutions were characterized with slave trade and slavery to acquire labour to work in farms and the need for raw materials from Africa in industries in Europe. This triggered the rise of religious and social movements in North America and Europe which affected the global set up socially, economically and politically. These movements may have influenced Christian missionaries to move out to the new lands and fight the social evils associated with the changes in Agricultural and industrial sector. The religious revivals involved a transformation in the Christian faith of the church adherents while the social movements appealed to individual to be sober, industrious and self sacrificing (Elsa, 1973:2).

Missionaries were influenced by the growth of the progressive movements whose main principle was based on the need to uplift the poor from their plight. Christian missionaries got concerned not only with individual conversions to Christianity, but also with social reform and development of society as a whole (Shanguhya, 1996:1),

hence Christianity and western education had been viewed as vehicles of progress and development.

It is vital to acknowledge that, missionaries role in education was integrated and fused with evangelical work. Initially schools were situated in churches or mission stations where formal instruction was given to Africans. It is at the same place where medical services were also offered to Africans. Generally, western education and western medical services were offered to Africans as an enticement to accept Christianity. Other vital aims of missionary education included, to impart Africans with relevant agricultural and manual skills to promote settler farming, to give African technical skills to improve their industrial knowledge, to offer basic literacy skills to enable Africans to read the Bible and do simple arithmetic and to have Africans trained as catechists to enhance the spread of Christianity.

For all the growing prosperity of the C.M.S, it was more of an accident than design that the Church of England was thus respected in the East African field and it is a significant fact that until 1874 the only men it could find to face the vigor of the climate were the Lutherans trained at Bessel (Oliver, 1966:5). In 1844 the arrival of the Church Missionary Society missionaries changed the social dimension of the coastal people, since they were able to set up the first mission and school in Kenya, as noted by Sorobea, even after the coming of the Portuguese Christian missionaries at the Coast of Kenya way back in the fifteenth century. Western Christianity and education never really took root until the arrival of Johann Krapf and Johan Rebman of the C.M.S in 1844 and 1846 respectively (Sorobea, 1992:18).

This fact is greatly supported by Roland who argues that, Johann Krapf had been a missionary in Abyssinia frustrated in his attempt to work among the Gallas in the kingdom of Shoa, in 1844 he sought and obtained permission from the home committee to attempt to reach the same tribe from the South Eastern base at Mombasa, Rebman was sent to join him in 1846, Erhardt in 1849 (Oliver, 1966:6). This was the base of pioneer C.M.S missionary work in East African region.

The arrival of Christian missionaries whose work faced a lot of opposition from the native Africans influenced the establishment of colonial rule in Kenya; in the last quarter of the 19th century colonial government provided basic facilities to European missionaries which included pacification of resisting African communities. With the start of the rail road and the declaration of a protectorate in 1895, a new era began, missionaries, officials, traders and settlers started to move inland towards the attractive highlands. Missionary activity accelerated rapidly. New protestant missions became active (Anderson, 1970:15), with basic infrastructure in place especially the Kenya-Uganda railway and the development of telecommunication network by the colonial government, several missionary groups arrived in Kenya.

“It was in Western Kenya where the extension of the railway produced an interesting scenario of missionary rivalry and scramble for sphere of influence. They included the Friends African mission (F.A.M) or Quakers who settled at Kaimosi in 1902; the Church of God (C.G) at Kima in 1905; the Church Missionary Society (C.M.S) at Maseno in 1906; and the Seventh Day Adventist (S.D.A) at Kamagambo in 1906. The latest on the scene were the Pentecostal Assemblies of Canada missionaries (hereinafter the Pentecostal Assemblies of God, P.A.G) in 1910 (Shanguhya, 1996:3).”

As noted from the above events, the C.M.S being the subject of this study arrived at the region at almost the same time with the other missionary groups who had great interest

over the region mainly because the people of Western Kenya and their leaders gave them warm reception. For quite a length of time the Luo who are the subjects of this study accepted the British occupation in their territory since 1885. From this perspective Missionaries had a cordial relationship with the Africans except in some areas where they received mixed reactions from Africans.

The C.M.S was among the very first pioneer missionaries in Nyanza. As early as 1908 some four different missionary bodies were at work among the Nyanza communities. The African Inland Mission (A.I.M) started work at Nahera in Kisumu and also Litein in Kericho, the C.M.S at Maseno, the Seventh Day Adventist (S.D.A) at Ngedia and Nyanchwa in south Nyanza, the Friends African Mission at Kaimosi in Terik in North Nyanza, the Roman Catholic at Ojola in Kisumu and elsewhere in North Nyanza, the National Holiness Mission (now called the World Gospel Mission) were at work at Tenwik among the Kipsigis, the Church of God mission were busy at Kima in Bunyore (Elizabeth, 1:1956).

The Luo community and generally the people of Siaya County are part of the beneficiaries of Western formal education system that was introduced by missionaries. As noted earlier the only way missionaries had to use to liberate Africans was through education. At their initial stages of the evangelization process, missionaries used mission stations and churches as schools. The question as to how the C.M.S missionaries reached Ng'iya a remote place in Luo Nyanza can be easily answered by the fact that available documented sources as well as oral tradition from the research done show that high concentration of missionary activities was in western and central parts of Kenya as evidenced in the earlier discussions.

The riddle as to why Ng'iya was chosen for the establishment of a girls high school has been unraveled in this study, though as noted by Elizabeth (Elizabeth, 1956:40), practically due west of the boulder strewn district of Maseno lies the hilly unfertile area of Ng'iya, in the center of the Luo speaking tribes of Nyanza in contrast to Maseno itself which lies on the Eastern border, for this reason Ng'iya was chosen as a new C.M.S station in 1919 when further expansion of mission work was considered desirable.

Ng'iya and its environs experienced the impacts of different missionary groups' activities, for example the Church Missionary Society (C.M.S) established mission stations at Maseno, Butere, Ng'iya and Ngure consequently establishing Maseno School, Butere Girls' High School, Ng'iya Girls' High School and Ngure Girls' High School. Friends Mission took up Kaimosi and Chavakali leading to the establishment of Kaimosi Girls' High School, Kaimosi Technical College, Kaimosi Teacher Training College, Chavakali Boys High School, Kaimosi Boys High School and Friends Boys High School Vihiga. Mill Hill Fathers established St. Marys Kibabii Boys High School, Cardinal Otunga Girls High School in Bungoma among other Secondary Schools. The Salvation Army undertook the establishment of Mudavadi Girls' High School, Toloso Salvation Army Secondary School, Kolanya Boys' High School, Kolanya Girls' High School and a number of primary schools and secondary schools in the region.

However, it should be pointed out that even today some of the most important aspects of social welfare services are still carried out by the missions and Christian churches that took over from the missionary groups and now are playing the sponsor roles, with

government efforts being considered only as supplementary to the already well established services. The Anglican Church established by the C.M.S still plays a crucial role in the educational development of N.G.H.S and other schools established by the C.M.S. The church today has actively taken the sponsorship role of the school and has its members in the school board of governors. The church has also helps in financing major school projects.

1.3 Statement of the Problem

Secondary education in Kenya has expanded rapidly since the coming of missionaries and the establishment of western formal education, needless to say the foundation and provision of secondary education in colonial Kenya was predominantly the work of Christian missionaries.

This study therefore has unraveled the problem of how the C.M.S established schools contributed to the growth and development of western formal education and the impact of their activities to the African society they came in contact with as discussed in chapter four and five of this study. The question as to how missionaries chose particular locations and places to establish mission institutions and carry out their activities including the establishment of schools and other learning institutions cannot be under scored basing on the fact that their activities may have influenced the African society both positively and negatively thus there was a greater need to carry out critical inquiry on the case.

C.M.S like other missionary groups were influenced by a combination of factors in the establishment of their mission stations, churches, hospitals, schools and other

institutions though in some cases like N.G.H.S there are unique reasons why the location was chosen as discussed in this study, after critical investigations were done.

Many historians as well as academic researchers have already undertaken various research studies on the role of C.M.S and other missionary groups, the case of Ng'iya though interesting has received very little or if not, escaped scholarly attention. There is no documented evidence and if there is, it is fragmented information presented by Elizabeth (1956) and other few scholars and writers regarding the contributions of C.M.S in educational development at Ng'iya, this calls for scholarly attention of the growth and development of N.G.H.S, therefore this study has unraveled both Historical and academic mystery that will definitely lay foundation for further research on the role of missionaries in educational development. This formed the basis of this study.

1.4 Purpose of the Study

The purpose of this study was to establish the contributions of C.M.S to the development of education in Kenya: with special reference to Ng'iya Girls' High School, 1923-1967. The study therefore discusses the contributions of C.M.S in the development of education in Siaya District, Siaya County. The study examines the historical development of N.G.H.S, challenges faced and the solutions sought. The study further explores factors responsible for the establishment, growth, and development of N.G.H.S and its impacts to the local community 1923-1967.

1.5 Objectives of the Study

To achieve the purpose of this study the research was guided by the following objectives:-

1. To examine the contributions of the C.M.S in the development of education in Siaya county with particular reference to N.G.H.S.
2. To trace and examine the historical development of N.G.H.S.
3. To examine the challenges N.G.H.S faced in its growth and development of education in Siaya county of Kenya.
4. To establish the impact of C.M.S established schools on socio-economic development of the local community of Siaya County of Kenya.

1.6 Research Questions

To answer the above research objectives the following research questions were formulated:-

1. What was the contribution of the C.M.S missionaries in the development of education in Siaya County with particular reference to Ng'iya girls' high school?
2. What is the historical development and growth of N.G.H.S?
3. What challenges did N.G.H.S face in the course of its growth and development to education?
4. What is the impact of N.G.H.S to socio-economic developments of Siaya County of Kenya?

1.7 Justifications of the Study

The need to undertake this study was motivated by the fact that C.M.S as a forerunner of evangelical work in Kenya has played a wider role in educational development in the country. As compared with other missionary organizations, educational role played by C.M.S has not been adequately covered in scholarly work especially in Nyanza and particularly in Ng'iya. Ng'iya Girls' High School was used as the point of reference to bridge the gap by examining its historical development and growth by identifying the factors for its growth, challenges faced, solutions sought and the impacts of C.M.S activities which has escaped or rather thinly treated in existing scholarly work. Scholarly studies done earlier have mainly dwelt on elementary and primary education leaving out secondary education, a gap that has been filled in this study. This study is important because it reveals important aspects relevant to the establishment and growth of secondary education in Kenya from colonial period. The findings herein will definitely help in identifying major historical problems hindering development and growth of secondary education in Kenya and solutions found will help in solving similar hindrances and challenges to educational growth and development.

1.8 Significance of the Study

This study reveals important aspects relevant to the establishment and growth of secondary education in Kenya from colonial period. Its findings will definitely help in identifying major historical problems hindering development and growth of secondary education in Kenya and solutions found will help in solving similar hindrances to educational growth and development. Although several researches have been undertaken on the role of different missionary groups in several parts of the country, little has been done on the role of the C.M.S missionaries in the promotion of education

at Ng'iya and specifically N.G.H.S therefore this study is very resourceful to N.G.H.S as it is a vital historical reference when developing its history, plans and future strategies. This study has also unraveled both historical and academic mystery that will definitely lay foundation for further research on the case.

This research is significant since its findings and recommendation will assist policy makers, educational stakeholders and the Ministry of Education, Science and Technology in planning and making appropriate decisions regarding the establishment, historical growth and development of secondary education in Kenya. Together with other researches earlier done, the research will help to create general awareness on the link between the state, religious organizations and other stakeholders in promoting education.

This study has provided information relevant to curriculum development that will reveal other areas that require further study. In line with the above, the findings of the study are expected to be useful to practitioners and researchers by contributing significantly through its advancement of theoretical literature. The basis of this research is its theoretical and conceptual understanding of the role played by the C.M.S in the growth and development of education in colonial and early period of independent Kenya which is useful to researchers in the field of History of Education, as well as general historians. The desire of the researcher is that the study be taken as the basis for further research on the role of missionaries in promotion of secondary education in colonial and post colonial Kenya.

1.9 Assumptions of the Study

The assumptions of this study were that:

1. The former teachers, former students, C.M.S/A.C.K officials and other Stakeholders will provide useful information without any biasness during the study period.
2. The findings of the study will be considered useful to N.G.H.S, educational administrators, Historians, religious organizations and Ministry of Education Science and Technology officials.
3. Most stake holders in education have no clear understanding on the role played by religious organizations especially the C.M.S in promotion of education in Kenya.

1.10 Scope of the Study

The study was undertaken between February 2012 and March 2013 to examine the role played by the C.M.S in the growth and development of education. The study was basically carried out in Siaya District, Siaya County in the larger Western Kenya region. The research focused on the role played by the C.M.S missionaries in the growth and development of secondary school education in Kenya, with special reference to N.G.H.S, in Siaya District, Siaya County. Besides that the study also examined the trends of education between 1923-1967 a span of 41 years, 1923 when the school was started by Miss Fanny Moller, a pioneer missionary from Australia who laid the foundation of the Girls' School, it is also the time when Africans at Ng'iya especially women and girls were introduced for the first time to western formal education and 1967 as a terminative year because it is also a period when the independent government

effectively adopted the recommendations of the Ominde commission of 1964 that had proposed that the management of educational institutions to be under the government.

It is also the period when the C.M.S was extensively involved in educational work in western Kenya culminating in the involvement of Africans in the administration of educational institutions with the first African deputy head teacher Ms. E. Oluoch who will later take over the management of the school in 1976 as the first African principal, being appointed. The span of 41 years gave the researcher enough space to have an in depth study on the contributions of C.M.S to educational development, since the study period covers the years the missionaries served as heads of the institution beginning with Fanny Moller 1923-1952, Churchill 1952-1961, Humphreys 1961-63 and Woods 1963-1969 (see appendix 17), this therefore gives an in depth understanding of their contributions.

1.11 Limitations of the Study

As a historical research, oral interview guided by an interview schedule was a primary tool in data collection, however the source is subjected to exaggerations therefore limiting reliability and validity of the research, to avoid this the researcher subjected the information collected in the field through verification of data available at the Kenya National Archives and the school's archives . Conceptually the study was limited to the role of the C.M.S missionaries in the growth and development of education in Kenya; therefore it was not possible cover all other roles played by the C.M.S missionaries. The scope of the study was restricted within Ng'iya whose finding is generalized for the whole country; hence similar studies need to be carried in other parts of the country. Reaching key informants who were scattered in many parts of Kenya was not easy;

however snowballing sampling technique was used. Some respondents were not willing to give information. Hence the researcher attempted to reach as many respondents as possible.

1.12 Theoretical Framework

The study was based on modernization theory that emerged in 1950s as an explanation of how the industrial societies of North America and Western Europe developed. This theory seeks to explain how societies progress, what variable affect that progress and how the society can react to the progress. The theory asserts that human beings are able to change the society within a generation and the change must be facilitated by advancement in technology, education, production and consumption. As societies modernize, modernization theory points out that they leave behind their historical and agrarian lifestyle in form of modern industrial and technological lifestyles which is facilitated through appropriate education. New advancement often bring with them advancement in medical care, education and disaster protection.

“Historically” modernization is the process of change towards socio-economic and political systems that have developed in western and North America in the 17th and the 19th century and has then spread to other parts of the world. The theory argues that societies develop in fairly predictable stages through which they become increasingly complex. Development depends primarily on the importance of technology as well as a number of political and social changes believed to come about as a result. For example modernization involves the increasing levels of schooling and the development of mass media both to foster democratic political institutions. Through this theory western capitalist values and practices are the basis of “modernizing” third world countries and

help them become self sustaining. Proponents of this theory include Walter Rostow, W.A Lewis, Talcott Parsons and Daniel Lerner among others.

According to modernization theory development as a product of transformation or change is related to modernization, therefore it is viewed as a process of societal transformation from traditional society to modern society, a concept that was held by the Christian missionaries as they came to Africa. Therefore the initial impetus to modernization was the result of the impact of the external forces such as colonial expansion and imperialism in Africa. With the coming of Christian missionaries in Africa and with the support of colonial powers they established their institutions for the purpose of creating modernity among the indigenous community. This led to the emergency of new mechanism of social integration and a change in the social structure.

Guided by modernization theory, this study has therefore examined the positive role played by Christian missionaries in both colonial and post colonial period, in relation to the nature of the impact of their activities on the traditional communities in Kenya with whom they came into contact with. The study envisaged the main concern and perception of the missionaries on the needs of Africans in relation to the general expectation of Africans in colonial setup. It became clear on the onset to European philanthropists and missionaries who perceived the realization of African needs through education. As argued by painter (1951:20):-

“With prophetic highlights Friends recognized that proclaiming Christian messages of salvation involved much more than singing and praying and preaching. Their concern was to witness to the truly abundant life in Christ. The African people to whom the missionaries were being sent would need medical care, more suitable homes, food and for their families, education for the young and old, and above all, they would need to develop their own Christian culture by expanding the entire horizon of their living”.

To the missionaries, western schooling was seen as one of the key tenets to “modernization” of Africans. Instance, to the native Africans western formal schooling was a means of achieving economic, social and political status. The products of western missionary education became great agents of ‘modernization’ in the African social setting through the roles they played in both colonial and post colonial period. Several scholars have argued differently on the contributions of missionaries in colonial and post colonial Africa. The argument has been more profound and greatly associated with total transformation of the African way of life.

Missionary endeavor should not be lightly dismissed as precursors to colonial conquest. Walaba (2009) agrees that missionaries came to spread Christianity, ‘civilize’ or ‘modernize’ Africans, abolish slave trade, slavery and introduce humane trade. Since some missionaries faced some problems from Africans; the missionaries requested for protection from their respective mother countries. The question as to whether colonization hurt or transformed the African people is a subject of greater academic discussion by both Europeans and African scholars. However it should be noted that there is a strong relationship between missionary work and Colonialism. Colonialism here should be seen as a pillar of missionary endeavor thus an agent of ‘modernization’. This relationship is brought out clearly from the fact that, imperial powers mainly

occupied countries where their missionaries had established themselves (Walaba, 2009:22). In this case Christian missionaries were agents of European colonization in Africa that distorted African culture, liberation, conceived the actual misery of Africans due to colonialism and was part and parcel of European colonization (Wanyama, 2012:16). In Britain and other parts of Europe the need to spread European faith formed a very important justification for imperial expansionism (Maxon, 1989:24). It was away of effectively ‘modernizing’ Africans whose impacts are adverse through post colonial period.

Native Africans viewed and associated missionaries with colonial evils imposed on them, namely forced Labour, land alienation, destocking policy, tax payment, kipande system (Pass) and other social evils, particularly when the missionaries got involved with administrative issues, hence the assertion that “Africans lost their land as they closed their eyes participating in official prayers offered by missionaries”. Missionaries were seen to have gotten mixed up and forgot their evangelical mission in Africa, which led Africans to view them with a lot of contempt as noted by Wellborn (1976:386)

“The denomination which was imported from West caused not only social but political division; and nationalism developed and the God of the church became identified with the God of the Europeans, it began to be asked whether Christianity was in fact the religion for Africa or whether it was no more than the religion edge of the imperialist” a policy of divide and rule”.

Education was religious based and actual classroom teaching was based on the basic 3R’s (Reading, Writing and Arithmetic). In this case western formal education paid less attention to the needs, goals and expectations of the wider African society. The perception that Africans had no written history made the natives to be considered

conspicuous by lack of tradition, history and culture, sentiments that were greatly echoed by Wilson (1952:34).

“While the rest of the world was being occupied by rapid developing races of mankind, elaborating from the first rudiments of civilization their own culture, these Africans advanced hardly at all. The primitive hunter had learned to cultivate a few crops and to keep domestic animals; they made for themselves huts.....then progress stopped and in that stale they seem to have been content to remain”.

The ordinary European regarded Africans as retarded children incapable of intellectual effort and deficient in constructive power. The argument that Africans were infamous to European and motivating spirit behind missionary education was brought out clearly by Huxley (1931:189).

“I am prepared to believe that if we ever do devise a really satisfactory method of measuring inborn mental attributes, we shall find the races of Africa slightly below the races of Europe in pure intelligence...But... And the but: is a big one...I am perfectly certain that if this proves to be so the differences between the races will be small...and the great majority of the two populations will overlap as regards their innate intellectual capacities”.

To Africans as earlier on indicated, missionary education had no meaning and place in the society. Missionaries were identified with land grievances and their form of education failed to meet the circumstance of the time, as the Africans saw them criticism of the opposition to missionary influence deepened to erupt in the 1929-31 “circumcision controversy” (Mutua, 1975:28). Missionary education interfered with the tribal rites and structures and many native Africans opposed this kind of education because it alienated members of the society from the tribal life.

Two schools of thought explain the impacts of missionary activities in Africa. The first school of thought views the role of European missionaries as agents of “pollution” and “erosion” of African culture. Missionary education seemed to be irrelevant to the indigenous people. It prepared and modeled individuals to be patriotic citizens, providing the much needed labour force for colonial administration in Africa therefore ‘modernizing’ the African society in the western style. It was a means of African exploitation and hence it herald imperialism and eventual colonization of Africa a concept that never pleased the native Africans who came in contact with Europeans.

The second school of thought perceived Christian missionaries as having played a key and fundamental role in positively transforming and modernizing African society. They introduced into Africans with whom they came into contact with the taste for western material culture (Rotberg, 1967:10). Missionaries played a key role in transforming the lifestyle of Africans, they urged Africans to adopt white mannerisms and taste for western material culture. Western education introduced by missionaries in this sense was seen as a factor being accepted and fitting in the rapid changing African society in colonial times.

Western education as introduced by the Christian missionaries and effected and propagated through the school institution proved as the most appropriate means for orienting and preparing individual for useful and relevant role in the emerging society where European economic, social and political system and values begun to replace the traditional ones. These were aspirations African people wished to achieve through the education offered in colonial schools (Shanghuyia, 1996:15). They trained Africans to take up clerical jobs in the colonial government, to be self reliant through technical and

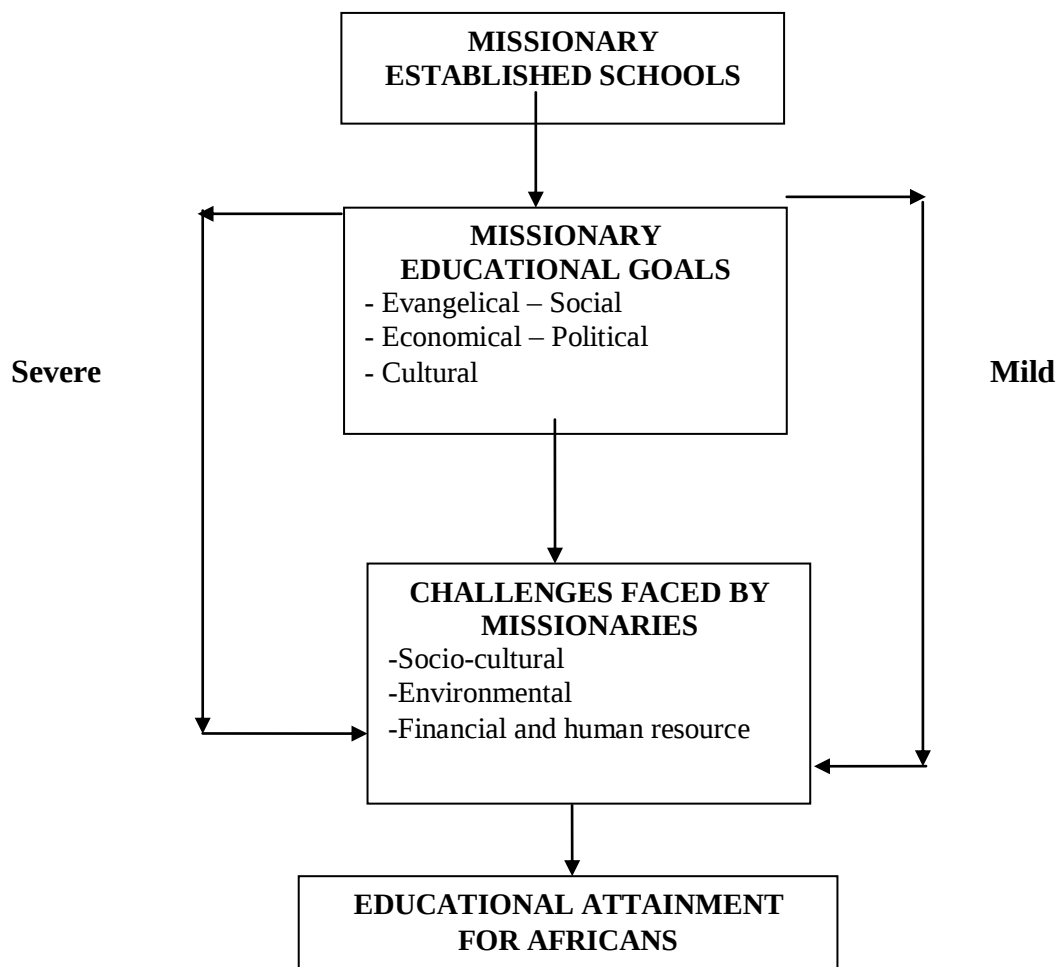
vocational training and teachers of mission schools. The move was later on viewed to have greatly culminated to the development and growth of Africa nation. The need for western education grew with time as the African society experienced modernization and transformation from colonial and post colonial Africa.

Both the colonial government and the missionaries played a critical role in meeting the ever rising demand of education. Education became a basic source of survival for one in the society. Secondary school output became critically important for it was those with secondary education who could go on to become university graduates or enter training for a wider range of technical business or administration careers (Stabler, 1969:16). This argument is also put forward by Oliver (Oliver, 1952:292), that Kenyans got secondary education because of Christian missionary activities who wanted to entrust the leadership of East Africa in the hands of Christians, arguments put forward by also Bauer (Bauer, 1990) and Wanyama (Wanyama, 2012:20) . The need for the establishment of N.G.H.S by the C.M.S missionaries was for the purpose of meeting the demands of the society.

The study was mainly guided by the second perception of the perceived important role played by the European Christian missionaries in positively transforming African society (See fig 1.1). The second school of thought is also supported by a number of scholars and historians among them Maxon (1989), Welbourn (1976), Ngugi wa Thiong'o (1972), William Ochieng' (1989). Missionary education should be viewed as having been relevant and vital except in specific areas of lives of the indigenous African communities under study whose social, economic and political activities were

negatively affected. In this later transformation the negative effects brought by the missionary education cannot be under scored.

Figure 1.1 Missionary Educational Activities



1.13 Operational Definition of Terms

C.M.S	Missionary society that later on established the Anglican Church
Afrocentric:	Scholars who view Africans centered scholars
Development:	Positive trends in education
Eurocentric:	Scholars who attribute positive development to Europeans
Evolution:	Slow gradual change.
Growth:	Progressive development in education through increased enrolment.
Development	The process of improving and increasing available facilities
Population:	A group of people relevant to this study subject
Sponsors:	The Anglican Church and its agents who initiates projects/funds
Ng'iya School	N.G.H.S both at the time it was a primary and secondary school
Western Kenya	Includes the present western province and some parts of the Rift valley and Nyanza province.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

To put more emphasis and bring out a clear meaning to the work, a review of related literature on relevant publication and documents was undertaken. It should be noted that several studies have been carried out on the contributions of missionaries to the growth and development of education in Kenya and Africa at large. This Chapter will specifically examine Africa indigenous education; the evolution of Western education system and missionary role in financing African education in Kenya.

2.2. African Traditional Education

Long before the arrival of Europeans and Arabs in Africa, Africans had an elaborate system of education. However Eurocentric scholars and historians who first came to Africa held the view that an African is a savage, a pagan with no history and culture that he was primitive, that he knew nothing and that Africans never taught their young (Sifuna and Otiende, 2006:149). However, this view has been objected by African scholars and historians who argue that, if the common conception of education is that which takes place in schools, fails to consider the wide variety of teaching and learning that goes on outside any formal institution (Sheffield, 1973:1).

Traditional education cannot be separated from the society because both are intertwined with the same cultural fabric. Education begins at the time of birth and ends with death (Kenyatta, 1962:96), informally by parents, senior people and the elders of the society; formally, by apprenticeship to craftsmen: and by initiation rites (Herskovits, 1962:222).

Early Childhood Education took place in and around the home. It took the form of games, riddles, stories and specific instructions concerning the correct behavior to adopt towards his numerous relatives and other members of the community (Sifuna Otiende, 2006:2). Kinship knowledge acquired was very vital because it was a major determinant of status and privileges. Traditional education was concerned with personal relations, rather than natural phenomenon (Kenyatta, 1962:102). Nevertheless, natural phenomena and practical knowledge were also imparted, largely in the course of participating in the work of the home and farm. Names of particular plants, the uses of different trees, management of particular herd of sheep's and goats and cattle were taught (Kenyatta, 1962:117).

Through apprenticeship individuals acquired specialized skills such as woodcarving, tanning, blacksmithing, hunting, bee keeping and practical use of different herbs, roots and leaves as medicines. These occupations were in most cases hereditary, but even so the emphasis was on learning by practical application of skills important to the application of the society (Sifuna and Otiende, 2006:2). An African whole life was marked by progress from one level to another hence the lowest social status to the higher as played by the rites of passage. Whether formal and informal means were used, these rites usually culminated in an initiation ceremony, frequently associated with circumcision on physical ordeals. These initiates were ready to assume the responsibility of adulthood and until it was complete, no young man could be considered a full member of the society (Scanlon, 1960:148)

After initiation individuals went through a period of seclusion where they were given instructions of social values and responsibilities. The initiates were given the basic knowledge necessary to assure that the identity of the tribal community would persist from one generation to the next (Sheffield, 1973:2). Although indigenous education systems varied from one society to another, the goals of these systems were often strikingly similar (Sifuna and Otiende, 2006:150). Indigenous education therefore embraced character building as well as the development of physical aptitudes. In broad terms indigenous education emphasized social responsibility, job orientation, political participation, spiritual and moral values (Otiende and Sifuna, 2006:150). However, the coming of Europeans affected the entire fabric of traditional cultures (Sheffield, 1973:3). This includes indigenous education system. Though left and abandoned by many, aspects of indigenous African education still exist, but as result of westernization and especially urbanization, to which the culture was exposed, traditional institutions and the powerful structures have broken down , leaving many Africans caught between two worlds (Sheffield, 1973:3).

2.3 Evolution of Western Education System in Africa

Formal western education was introduced for the first time by European missionaries a little more than a hundred years ago. The primary purpose of all Christian missionaries was to spread Christianity. Naturally then they taught Africans how to read the Bible and how to write at their mission schools. Missionaries thus were pioneers of educational work in Kenya, mission schools were built at their centers. There, young boys and girls were trained on Christian lines and ways from fears of ‘animism’, for example the students had to be Christians to give up their ‘traditional pagan’ beliefs. Missionaries received every encouragement from the government for their endeavors in

promotion of education to the Africans. Till 1911 African education was in the hands of the missionaries, the government was too busy in establishing colonial influence and law and order in all parts of the country and pacifying resisting African communities. Besides the provision of formal education, mission schools trained pupils in technical crafts such as carpentry, metal work, agriculture and construction.

With the coming of colonialists in Kenya, indigenous education changed its form, education among many ethnic groups in pre colonial Kenya as discussed was imparted by senior generations during particular period. Old men and women were the holders of wisdom. Growing boys and girls received education from their fathers and mothers. On the other hand, fathers and mothers received their education from the older ones in the community, however when the white men penetrated the country they did not approve this type of informal education, they took Africans as having no education at all.

In Kenya the development of western formal education was controlled by the Christian Missionaries and is solely the role and contributions of Christian missionaries. Missionaries who came to Kenya belonged to different church organizations from Europe. The first group of missionary visit Kenya can be traced as far back as 1498, the Portuguese explorer Vasco Da Gama reached the Kenyan Coast at (the City state of) Malindi and in his company were several Roman Catholic missionaries. Although they did not take up sustained evangelistic work, sporadic contacts were made with the local population (Barrett, 1973: 29). This followed a series of missionary contact in Africa and consequential establishment of mission stations and schools. The various missionary organizations took the responsibility of educating Africans. Painter acknowledges that the mission board in America reminded their field workers in 1922

that instead of serving as pastors of meetings, the missionaries should devote their time and strength to the training and preparation of Christian leaders on the various field (Painter, 1951:111).

Western education took strong dimension with the coming of three C.M.S Christian Missionaries (Ludwig Krapf and Johann Rebman) in 1844 and 1846 respective (see appendix 18) and Erhardt in 1849. They translated the Bible into Swahili and started a boarding school for the sons of the chiefs at Rabai in Mombasa. However, the coastal tribes were not particularly receptive to severe pietism of the C.M.S pioneers (Sheffield, 1973:8). Dr Krapf published a most valuable Swahili dictionary while Rebman studied Nyika language. Dr Steere translated the bible into Swahili, much of the subsequent work that has been done in African literature and culture has been based upon the works of this missionaries (Canon Masake 12/08/12).

Nevertheless, the educational work of the C.M.S missionaries continued and foreshadowed some of the main dichotomies of education in the twentieth century. Under Krapf and his early successors, education at Rabai was intellectual in orientation if not in content; it sought to inculcate basic literacy, for reading scripture and manual tasks, and develop chiefly values for the supposed world benefits (Sheffield, 1973:3). It was at Rabai that the foundation stone of western formal education was laid. Many Africans were sent to India to train at Sheranpur, Nasik in order to teach at Christian missionary schools in 1864 (Sorobea, 1992: 18).

By 1910, missionaries of different denominations had spread in many parts of the country and set up a total of thirty five mission schools. By 1920, the missionary

education had started off as a mere handful of schools had greatly expanded such that their numbers had reached 2,266 by 1931. However there were but village schools whose classes reached only at standard 3 or 4, full primary reached standard 6 and only 32 schools had reached this level by 1931. It should be noted that missionary education was not to produce passive minded African Christian converts who would not question the oppressive colonial religious activities (Eshiwani, 1993:18). From the very beginning there should be direct relationship between academic learning and the practical application of what was learned, learning to read the Bible should lead to the acceptance of the principals of Christian teachings and the application of those principals in living (Painter, 1951: 117).

This was evident by use of catechists as teachers in schools. Africans were In fact being given low type of education to provide for cheap labor in European farms. However this move elicited a lot of concern for the quality of education given to African as noted by one provincial administrator.

“Speaking generally it may be stated that the bulk of the instructions carried out by native teachers is of little educational value since it must be remembered that many of the missionaries are not trained teachers and do not view education as of greatest value but merely as a medium of the Christian belief” (Sifuna, 1980:8)”

As noted education started in the elementary classes and then to the higher classes which were equivalent to the primary and secondary levels. In 1911 the department of education was established and a director of education was appointed to organize education in Kenya. The colonial education was organized on racial lines; there were different schools for Europeans, Asians, Arabs and Africans. The government spent most of the money on European education whereas very little for African education.

The British government had accepted in the Devonshire white paper (1923) that Kenya was an African country and it would be developed in the interest of the African people, hence there was reasonably good progress in the African education in the following years. By 1926 there were several government primary schools in the country and in 1924 the first education ordinance in Kenya required all schools including missionary schools to be registered, it was required that a school must be properly managed and approved syllabuses to be taught by qualified teachers.

Although the details of missionary educational effort varied, it is possible to identify some general aspect of missionary education (Sheffield, 1973:11). The first goal of missionary education was to gain converts and train catechists who could both preach and teach, but literacy soon became a basic concern, since Protestants had to be able to read the Bible for baptism (Oliver, 1952:213). With time the curricular was soon broadened to include manual training. The relative importance of religious instructions, literacy and humanistic education on the one hand, and technical training on the other, was a constant source of disagreement in missionary circles. In reporting on the international conference held at Lezoute, Belgium, September 14-21, 1926, the Reverend Edwin Smith defined the goal of missionary education as “to fashion character after the pattern of Christ”, by maintaining a religious basis of all subjects (Smith, 1926:109).

Missionaries could not agree on the similar goal of education to be offered to Africans. At the Jeanes Conference of 1935, two speakers advocated divergent approaches to Christian education. The Reverend Dougall, who had spent many years in Kenya, stated that “In history or reading lesson the Christian teacher will be teaching history

and reading, religion will pervade the teaching of non-religious subjects, but as energy and inspiration, not as diagnostic truth (Carnegie Corporation of New York, 1935:233) in striking contrast to Dougall, the Reverend H.W Murray from Southern Rhodesia stressed the great value of the Memorization of Bible passages (Carnegie Corporation of New York, 1935:233).

The adverse effects / impacts of western culture upon traditional societies aroused certain dislocations and conflicts between the Africans and Christian missionaries. Missionaries failed to differentiate Christian ethics from the European way of life. To them becoming a Christian generally meant negation of the traditional African way of life (Otieno, 1963:229). This meant that the country continued to rely on the support of the establishment of schools by religious groups (Koech, 1999). During the colonial period the British colonial government sponsored a study of educational system in what came up to be known as “Frazer report of 1909” which gave rise to racial education system.

The government, established the education department in 1911, and the government took up steps to coordinate the missionaries’ educational efforts. In 1913 the Church of Scotland mission called a conference at Kikuyu to establish a federation of protestant missions in the territory, although no African had a voice in the proceedings, it was a significant effort to coordinate educational policy and the efforts bore fruit after the First World War. The Phelps stoke commission of 1924 was set up which gave Africans more western educational opportunities. Further developments were realized twenty five years later when the colonial government set up the Beecher commission of 1949 which encouraged more Africans to go to school generally to seek knowledge wherever

it could be found. This is due to the fact that the commission came up at the time of great re-awakening in Kenya both educationally and politically. Three years later the Binns Commission of 1952 was set up which reinforced the recommendation of the Beecher commission. After independence other commissions were set up with the view of improving the quality and African access to western education. Among the commission we had the Ominde commission of 1964. This has led to the rapid growth of and the expansion of primary, secondary, college and university education. Teachers training colleges have been established both privately owned and government owned to train teachers.

2.4 Missionary Role in Financing African Education in Kenya

Missionary role in educational development of Africans should never be underscored. Apart from the C.M.S who is the subject of this study, other researches have been done on other missionary groups and their contributions to educational development. Studies on the Friends African Mission in both social economic and political contributions in western Kenya has been brought out clearly by Painter (1966), Smack (1987), Rasmussen (1985) and Kay (1973). A study on the Pentecostal Assemblies has been done by Shanguhya (1996). A Study on the Church of God missionaries has been done by Sogoni (2013) and that of the Mill Hill missionaries by Wanyama (2012). To some extent these studies have proved that missionaries played a critical role in educational development in Kenya, however this study has gone further deep to bring out an expansive understanding of the specific role played by the C.M.S. Examining the works of Otieno (1963), Smack (1987), and Rasmussen (1985) on the missionary roles, they have mainly dwelt on elementary and primary education for Africans leaving out secondary education of which the gap has been filled in this study.

After the coming of missionaries, missionary groups opened schools before government began to be concerned with education. Despite lack of centralized control over standards or policy of education, the missions laid the foundations for future educational development in Kenya. The fact that the government relied so heavily upon the voluntary agencies, long after assuming major responsibility for the education of Africans, was an acknowledgement of the mission substantial contribution (Sheffield, 1973:12). Missionary involvement in education was necessitated by the fact that they needed to spread the gospel and civilize African communities which they considered illiterate. For their work to be successful, they needed to teach Africans reading writing and arithmetic as a prelude to teaching religion (Sifuna, 1990).

The products of these institutions serve this country in various capacities, in professions such as teaching, medical, administration and social economic sectors (Wanyama, 2012:35). For this reason, missionary societies that pioneered Kenya, established mission schools in different parts of the colony. In its part, the colonial government supported this initiative since it also required the service of literate Africans in its western administrative set up.

The church had a sole duty of providing teachers and facilities for the schools which most of them found it to be difficult, this led to most missionary groups seeking finance and material aid from the government abroad, this unique relationship developed between the church and state in dealing with education. The mission partnership in education had grown into a mature relationship by 1952 with government at the insistence of missions, taking an increase measure of responsibility .In the beginning,

the government participation consisted largely in making monetary grants(Painter, 1951:118). But later on the responsibility was left for the church and different missionary groups. This means that the country continued to rely on the support of the establishment of schools by religious groups (Koech, 1999).

2.5 Summary

It is worth noting that while several studies have been undertaken on the role of missionary organizations in the growth and development of education in Kenya. Little or if not none has been done on the contributions of the C.M.S on the growth and development of education at Ng'iya especially N.G.H.S. This study has therefore unraveled both historical and academic mystery that will definitely lay a solid foundation for further research in this case as well as similar cases. As indicated in the study, pre-colonial African society was well knit in all spheres of life. The study has therefore proved the fact that the coming of Christian missionaries especially in the interior of Africa, such as Ng'iya had an adverse impact to the communities they came in contact with. Thus western formal education system evolved in such places as part of their activities in Africa. It has also been found out through this study that missionaries played a key role in financing African education

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter contains description of the research design, the study area, target population, sampling procedure, data collection procedure and data analysis.

3.2 Study Area

Ng'iya Girls' High School and the C.M.S mission now the Anglican Church mission lies to the east of Siaya district in Siaya county, Nyanza province of Kenya as indicated in appendix 19. The school lies in a 46 acres piece of land. It is located about 10 kilometers east of Nyagoma Kogelo and consequently 10 kilometers from Siaya town to the road to kisumu. About 38 kilometers from Luanda to kisumu highway.

Geographically the hilly zone of Siaya gives a unique serene environment though not fertile for farming, but little if not subsistence farming is being practiced by the natives. Ng'iya area experiences variations of temperature and rainfall. Like crop farming, livestock farming is currently performed primarily on subsistence basis. Cattle are predominantly of indigenous breeds with lower milk output than exotic breeds. N.G.H.S and the C.M.S mission center and the larger complex are adjacent to each other, in the sense that N.G.H.S neighbors Ng'iya mission hospital to the north, primary School to the north eastern side, Boys school in the eastern side and the church in the north. Demographic composition is made up of mainly the Luo speaking community, even at the time the missionaries were present up to today though neighboring luhya community has also benefited from the establishment of N.G.H.S and the establishment of other facilities like the C.M.S mission hospital and center. Over the years the

community has witnessed immigration of other communities and establishment of settlements at Ng'iya especially after independence.

3.3 Research Design

This study involved Historical method of research in collecting, analyzing and presenting data. Historical method of research deals with how the phenomenon under study came to be, its progressive development within a time frame and relatively, will have strong influence on what will happen in the future. This method is very useful in that the contribution of C.M.S in the growth and development of education in Kenya goes back into colonial times and the study sought to examine its case progressively in time and space. It's a method which attempts to establish facts so as to arrive at conclusions concerning past events and determine their relevance to the past circumstances. The interpreted facts can also be the basis of predictions of future events (Shanguhya, 1996:24).

Historical method of research has been defined by Borg and Gall (1983) as 'the systematic search for documents and other sources that contain facts relating to the historians questions about the past events and facts (Borg and Gall, 1983:373). Views that have been strongly supported by Cohen and Manion, who have defined Historical research as an act of reconstruction undertaken in the spirit of critical inquiry designed to achieve a faithful representation of any previous age (Cohen and Manion, 1994-45). Historical research is a critical inquiry and a product of a description of past events and facts (Wiersma, 1980:175).

R.G Collingwood (1946) proposed history as a discipline in which one relives the past in one's own mind, only by immersing oneself in the mental actions behind events, by rethinking the past within the context one's own experience, can the historian discover the significant patterns and dynamics of cultures and civilizations (Encyclopedia, 1983:9). This clearly justifies why Historical method of research was suitable for the study.

The suitability of this method to the study was that it enabled the researcher to come up with organized and clear account of events under investigation. Since the study deals with the history of education and as argued by Borg and Gall, through this we can get better understanding of one present educational practice and problems (Borg and Gall, 1983:807). The case study approach was blended by the researcher with the historical method culminating to a case study approach which ensured intensive investigations of the phenomenon under study and in this case N.G.H.S. No doubt that this method was found to be most appropriate to the study as a historical research.

3.4 Target Population

The population refers to a group of people relevant to the study. Is the full set of items from which samples is taken (Borg and Gall, 1989). In this case the population comprised of the previous principals, village elders, and former provincial administrators, former B.O.G chairmen, current principal, current B.O.G chairman, former senior teachers, former teachers, and former students, former C.M.S and Anglican Church officials.

3.5 Sample Size and Sampling Technique

A smaller size of population that was manageable to work was considered to make the study more focused and realistic. The sample population included people who had a direct relationship to the events being studied.

3.5.1 Sampling Technique

Non random selection technique called purposive sampling and snowballing technique was employed. Kisilu, Kombo and Tromp (2006) argue out that purposive sampling is a sample method the researcher purposively targets a group that is believed to be reliable for the study (Kisilu, et al, 2006:83). According to Patton (1990), Kerlinger (1983) and Orodho (2004), purposive sampling is used when there exists reasons to limit the samples to the cases that are likely to be information rich. Cases of subjects are therefore handpicked because they have information or they possess the required characteristics (Mugenda and Mugenda, 2003:53).

This method was best suited for this study since it enabled the researcher come up with organized and clear account of events as argued by Boll and Gall (Borg and Gall, 1983:807). According to Mugenda and Mugenda (Mugenda and Mugenda, 2003:51), in Snowballing a few identified subjects name others with similar characteristics until the researcher gets the number of respondents he or she requires. Population sample was carried out where categories of people were established and put into strata and the number of informants used under each stratum was determined in the field using the snowballing sampling technique basing on the availability of the respondents.

3.5.2 Sample Size

Through snowballing sample technique, fifty eight respondents were identified and classified as follows fifteen members of the local community, six former C.M.S clergy and missionaries, seven former head teachers, ten teachers, four former provincial administrators and sixteen former students. The number of the informants used by the researcher under study was determined based on the accessibility of the informants. Some of the key informants had passed away, others were not easily found since they were scattered in various parts of Kenya while Europeans missionaries had left for Europe. The female gender represented 51.72% while the male represented 48.27% of the total sample size as tabulated in 3:1.

Table 1:1 Sample size classified by gender

CATEGORY OF RESPONDENTS	NUMBER OF MALE RESPONDENTS	NUMBER OF FEMALE RESPONDENTS
Members of the local community	10	05
The clergy	06	-
Former Head Teachers	-	07
Former students	-	16
Former teachers	08	02
Former provincial administrators	04	-
Total respondents per gender	28	30

3.6 Methods and Procedure of Data Collection

The procedure for data collection included field interviews on established population samples and notes taken, because of the limited research time and resources the number of informants was limited to the various strata, for the sake of clarification and the need for more information some respondents were interviewed more than one time. Several visits were made to the Kenya national archives, C.M.S and the Anglican Church head quarters at Ng'iya and Maseno, Margaret Thatcher library at Moi University, Macmillan library in Nairobi, District commissioners' office in Siaya and the University of Nairobi library. Documents from school and the Kenya National Archives were read and notes carefully taken. Interview schedules were prepared consisting of questions of special category meant for explanations on various aspects that were guided by oral interview.

Since it was practically not possible to put the whole population under study, snowballing and purposive sampling methods were used. According to Kisilu, Kombo and Tromp (2006), Sampling is the act, process or a representative part of population for the purpose of determining parameters or characteristics of the whole population (Kombo and Tromp, 2006:78). Population sample for this study was drawn from different categories of people, for example they were categorized into strata and the number of informants used under each stratum was determined while in the field. Only those who could be reached through snowballing and those thought directly to be having useful information were interviewed in the field under each stratum. Accessibility to the informants was a determining factor on the number of sample population because some of the key informants to be interviewed were already dead and on one interesting occasion, one of the key eye witness to the C.M.S Missionary

activities at Ng'iya and a former worker of the school was too old even to talk, while some of the C.M.S teachers had already gone back to their homes abroad.

However the issue of the missing persons was sorted out by those who were accessible and eye witnesses of the events and those who had received first hand information from the missing persons. The rest of the information was to supplement field information which was obtained and read from the published works like books and Archival sources that was used to verify and justify the data collected in the fields through oral tradition.

Snowballing sampling technique was used to obtain information from former provincial administrators, village/clan elders, former principals and former students whereby, the few identified named others that they knew had required information. Purposive sampling was employed because it allowed the researcher to use cases that have required information with respect to the study.

Sample population was classified into the following strata; fifteen members of the local Luo community at Ng'iya who are the natives of the area. The target population in this stratum included ten old men and five old women aged between sixty to ninety two who were expected to give information on the coming of the first C.M.S missionaries, reasons for the location of Ng'iya, missionaries' activities at Ng'iya and probably the impact of missionaries activities to the Luo local community. The second strata included six C.M.S clergy and catechists. This stratum was expected to give information relating to the coming of the C.M.S missionaries at Ng'iya, their activities, experiences, aims and the challenges they faced at Ng'iya. The third stratum included seven former head teachers, ten teachers, and four provincial administrators. This stratum was

expected to give information relating to the enrollment, financial or grants given to the school, expansion and acquisition of school facilities including land and the C.M.S school administrative policies.

The fourth stratum included sixteen former students up to 1967. This stratum was classified on its own because of the availability of the many informants who may not be of significance to the study period since most of them joined the institution after the missionaries left. Because of the stated fact and in order to receive the required information in this strata, informants to be interviewed were limited to the period under study and slightly above the study period because most of them have died or were not able to be traced however all efforts were put in place to interview those who attended Ng'iya girls from lower classes to secondary and teacher training respectively and those who came in direct contact with the C.M.S missionaries on daily contact for the period that they were at Ng'iya as students especially under the study period.

3.7 Sources of Data Collection

Since this was a historical research the study mainly relied on historical sources of information because of its investigative inquiry into the past. primary and secondary sources of data were employed, primary sources was considered prime in this study as it is regarded as fundamental in historical research (Kulbir, 1990:97). Primary sources refer to those sources which have had some direct physical contact to events being reconstructed (Sifuna, 1995:70). In this case, Primary data mainly involved oral interviews/testimonies of live or actual participants or witnesses of events at and around Ng'iya, data from Kenya National Archives, N.G.H.S archives, minutes, correspondence such as memos and letters. Secondary sources of information are those

source of information that do not bare a direct physical relationships to the events being studied (Wanyama, 2012:61). Secondary sources of data used involved books and other written sources.

During oral interviews some informants were not actual witnesses of every activities of C.M.S but only related what had been handed to them through oral tradition by those who saw and participated in the activities of the C.M.S. Archival documents used included correspondence, photographs, autobiographies, mission publications, minutes of meetings and colonial government annual reports. Secondary sources were used to check the validity and reliability of the data collected from the field. Since as indicated some informants were not actual witnesses, others died while some suffered from memory lapses on actual years or on particular events that took place. Secondary sources used in this case included both published and unpublished articles such books, journals, dissertations and written articles.

3.8 Instruments of Data Collection

Face to face field/oral interview sessions were carried out on the sample and notes taken. In order to ensure extensive data collection, interviews schedule were guided by oral interviews which blended in the process, to ensure adequate collection of data, past photographs were used where special scenes have been captured such as missionaries laying foundation blocks or the school receiving grants and other donations from missionaries. Several visits to the K.N.A and A.C.K headquarters in Nairobi, Maseno and Kakamega were made by the researcher. Secondary sources of data helped the researcher to fill some informational gaps which lacked in the primary sources.

3.9 Validity and Reliability of Research Instruments

This research was subjected to careful analysis and evaluation of the data collected in the field through both internal and external criticism. Validity and reliability was judged using realism as a paradigm that relied on multiple perception about a single reality, as asserted by Healy and Perry (2000). Hence validity and reliability was ensured through application of technique carefully designed interview schedules, referential adequacy materials, purposive sampling, snowballing and evaluation of oral data and respondents. By engaging such multiple methods by the researcher, the degree of the results obtained will directly ensure that the results obtained are more valid, reliable and exemplifies diverse construction of realities.

3.10 Data Analysis

After data was collected from both primary and secondary sources, the researcher subjected the data to vigorous process of verification and justification. The process involved comparison of selected data to validate its reliability. The guiding principal to the process of data verification was subjecting the gathered information to historical techniques of internal and external criticism in the process of determining authenticity of the data collected. External criticism involves the process seeking to determine the genuineness and validity of the collected data at hand. As indicated by Sidhur(1990:7), it seeks to unravel the question, is the source what it seems to be?. Travers (1978) defines external criticism as an attempt to distinguish between misrepresentation of a genuine document, relic, monument or any source of data (Travers, 1973:58).

On the other hand, internal criticism involved finding out the literal meaning of various statements made by respondents and the documents consulted (Brickman, 1973:93).

Travers (1978) further argues that the main concern of internal criticism is to reveal a true picture of what actually happened at a particular time and place (Travers, 1973:58). Internal criticism establishes the value, worth, and accuracy of the information. It tries to establish whether the writer or creator was competent, honest, unbiased, acquitted with facts and the time in between happenings of events and its recording and the circumstances under which it was recorded (Best, 1993:91). In this case internal criticism gave a clear analysis of the meanings of statements within documents or reported information.

Data was then classified in reference to themes and historical periods under study as noted by Borg and Gall, thematic data presentations revolves around elaborations that are guided by main issues or events while chronological approaches uses the criteria of time in the presentation of events (Borg and Gall, 1983:107). As indicated earlier in this study, most of the information /data described in this study were based on the information given by testimonies of actual observers and participants as well as published and archival sources. To avoid possible exaggerations that may have aroused through the oral data collected in the field, respondents were checked against each other and further, their information subjected for comparison with the written sources through the process of triangulation, this process facilitated validation of data through cross verification from two or more sources. The data collected in the field by the researcher was checked with that obtained from the KNA and secondary sources.

The researcher subjected evidence collected through corroboration, where comparisons of data were done to ascertain the similarities in the content. Sourcing of data was also done where the originality of the data was obtained and lastly contextualization where

information obtained was determined on the basis of where the event as mentioned in the data obtained took place. As part of internal criticism, the researcher attempted to examine whether the authors of various documents were biased and influenced by certain events and facts. To establish these, more information on the author was sought such as reasons for developing the document by the author. The position of the author, the date the document was established and the place established, this was mainly done as indicated to ensure that the author of the document was not biased.

3.11 Ethical Consideration

Efforts were made to seek permission from all relevant authorities before questioning and interviewing occurred. The results of the interviews and other instruments shall be treated with a lot of confidentiality for the sake of the respondents as well as citations from the various documents of which some may be confidential in nature will not be exposed. The results of the study shall not be used for any other purpose apart from the stated one. Information given by respondents will be treated with at most confidentiality; efforts have been made to protect all the respondents and the sources where the researcher obtained information. Respondents during the field study allowed the researcher to quote their names in the study under oral testimony

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSIONS

4.1 Introduction

The coming of missionaries generally in East Africa and Kenya was triggered by a combination of factors ranging from socio-economic to political. This chapter therefore examines the coming of the C.M.S missionaries and their activities in Nyanza, which greatly affected the local African communities they came in contact with both positively and negatively. To bring out the concept clearly this chapter highlights the coming of western Christian missionaries and the establishment of mission stations in Nyanza and its environs, the coming of the C.M.S and the establishment of Ng'iya girls school, initial problems faced by the C.M.S at Ng'iya and the solutions sought, contributions of Canon A. E Pleydell and Miss Fanny Mollar in the establishment growth and development of western formal education at Ng'iya.

This chapter shades light on the introduction of western formal education at Ng'iya, the rise of Ng'iya girls high school and its impact 1925-1938, Government and CMS assistance to Ng'iya girls high school, community patterns in school development and enrolment, foundation of teacher education at Ng'iya 1931-1958, demands of secondary education 1930-1960, development of secondary education at Ng'iya 1950-1967 and finally conclusions. Factors for the growth and development of N.G.H.S are noted with particular emphasis on the role of the local community, government policies and direct assistance from the missionaries among others. This chapter attempts to bring out the

main social-economic and political impacts which N.G.H.S introduced to the local community as a result of its establishment.

This chapter seeks to bring out the differences in two main perspectives namely, the level and extent to which the establishment of N.G.H.S as a learning institution introduced western cultural values either directly through curriculum instruction or indirectly through missionary interaction with learners and the resulting effects thereof. The role, activities and the impact brought by the products of N.G.H.S who are former students both locally and internationally. The impact of the establishment of N.G.H.S will be examined in the light of two main phases. The early or initial phase, which will focus on the first products of the school, namely pioneers up to 1943. The later phase or stage will focus on the products produced from 1944 to 1967.

4.2 Indigenous Education System as Practiced by the Luo of Kenya.

Indigenous education was undoubtedly effective in all spheres of African life therefore a brief description of the Luo socio-economic and political organization will shade light into the aspects of education and changes that was brought by the missionaries at Ng'iya. Education in traditional African society entailed five main philosophical foundations namely communalism, preparationism, functionalism, perennialism and holism, this is evident from the culture of the community under study. Mzee Odongo one of the Luo elders in Nyanza during an oral interview (O.I; Odongo, 29/5/12) gave a wider description of the societal organization before the coming of the whites to Ng'iya village an area under study.

The family was the basic social unit of organization and the basis of traditional education among the Luo. Communalism or group cohesion was nurtured at this level.

Family socialization took its center stage at this level; this was done to strengthen the organic unit of the clan. At this level an individual was brought up to have concern to fellow human beings and given training on relationship with the wider members of the society. The Luo lived in villages of related people who formed clans. They believed in one supreme God “Nyasaye” who was worshiped from sacred places like trees, rocks, hills, lakes and river. Religious ceremonies were performed by elders and priests who prayed through the ancestral spirits “Juogi”.

They had ceremonies and occasions such as Prayers; sacrifice of good harvest, abundant rainfall and other blessings or against epidemics and other calamities. Divines interpreted Gods messages to people before conducting such ceremonies; it is through religious exposure of members that functionalism and perenialism was emphasized as this was the basis of moral values. Adolescent boys and girls were initiated through the removal of six lower teeth after which they were ready for marriage. Marriage ceremonies lasted for several months, followed by payment of dowry. Informal education was administered to the young ones for example, boys were taught by the older men in the society to be ready to take up family responsibilities and girls were taught by the older women in the society, they were brought up as future wives and mothers of children. However all children spent time with their grandparents learning about important values of the community. It is through such training that preparationism was exhibited where children were brought up and trained as useful members of the society.

Politically the Luo were divided into subtribes known as “Oganda”, each occupying an autonomous political and territorial unit “gweng”. Below this were the village

councils “jodongo” and the clan council “doho”. The gweng” was ruled by a council of elders “buch piny” made up of heads of clan councils, prominent diviners, healers, rain-makers and military commanders. The council of elders was headed by a chief “ruoth”. It dealt with important values like murder, cattle theft, boundary disputes, welfare and calamities. The youths were taught on the dangers of being involved in such vices. It carried out ritual ceremonies, declared war or negotiated peace with the adversaries. It was the custodian of “gweng” land and it was the final court of appeal. The council admitted strangers into the community or expelled undesirable individuals. The council of elders also appointed senior elders in the community who would give the youth training during initiation period, they were also considered as great custodians of communities’ history and culture.

Economically the Luo community practiced farming, animal keeping, hunting and gathering. Fishing was done on Lake Victoria and along the major rivers. Trade was carried out with the neighboring communities such as the luhya and the Kalenjin. At this level holism was exhibited which involved multiple learning where members were required to be skilled craftsmen and hunters and perform all other forms of economic activities. Specialized training was done at this stage. It is therefore evident that Africans had an elaborate education system which was deeply rooted in the environment both physical and social; this system brought the young ones with the world of reality and nature. African traditional education seems to reflect and build on the values, ethics and expectations of the wider society. This study therefore seeks to bring out the ideals of change characterizing C.M.S missionary activities and that interfered with the native African communities’ societal setting.

4.3 Coming of Western Christian Missionaries in Western Kenya and the Establishment of a Mission Station at Ng'iya and its Environs

Historically, the Portuguese were the first Europeans to attempt to spread Christianity in East Africa. However their success was limited for several reasons. During the 19th century, there were renewed efforts by Europeans to bring Christianity to Africa. Several factors contributed to the coming of missionaries in Africa. These factors have direct relationship to their coming at Ng'iya, which includes:-

They wanted to spread Christianity which was a response to evangelical movements in the Christian church in Europe and particularly so in Britain. During the late 18th century and early 19th century the movement aimed at converting to Christianity those in foreign land and this explains why and how they reached the continent of Africa and to the interior regions of East Africa such as Maseno and Ng'iya. Some missionaries belonged to humanitarian movements in Britain, this movements aimed at ending slavery and slave trade, they wished to replace trade in slaves with legitimate trade since Christian missionaries considered slavery and slave trade as both unethical and satanic as the practice worked against the Biblical doctrine of equality and brotherhood of mankind. Missionaries took it as their moral obligation to stop it. The abolition of slavery led to renewed strong desire among Christians in Europe to convert and help Africans (Walaba, 2009:23).

C.M.S was prominent in this agitation, and its lay secretary, Edward Hutchinson, made himself acknowledged expert in the whole question of the East African Coastal slave trade (Hutchinson, 1874:35). It should be noted that East African coast effectively participated in the East African Coastal slave trade (Richards, 1966:19). This clearly

explains why churches and mission centers were put up in various places in Africa and to some extent justifies the reasons why C.M.S were able to put up mission stations in Nyanza and other places in East Africa.

Some missionaries wanted to explore the interior of East Africa so that it could be opened up for Christianity and western civilization. This group was greatly interested in the geographical knowledge of East Africa. The aspect of opening Africa emanated from the belief that Africa was '*a dark continent*' because very little was known about it. The effects of these discoveries upon the future of missionary invasion were considerable. Even the simplest geographical results, the appearances of the great lakes upon the hitherto vacant spaces of the map of Africa, had special fascination for a generation that was just experiencing the new power afforded by steam navigation (Oliver, 1966:27). Lake Victoria played a significant role in the coming of C.M.S missionaries in Nyanza and its environs since it was a great geographical phenomenon that attracted geographical exploration and navigation.

Some missionaries wished to counter the spread of Islam which was becoming more prominent around the continent and also wanted to 'civilize' Africans. The concept of civilization of Africa is brought out by Wilson (1952:34),

While the rest of the world was being occupied by rapid developing races of mankind, elaborating from the first rudiments of civilization their own culture, these Africans advanced hardly at all. The primitive hunter had learned to cultivate a few crops and to keep domestic animals; they made for themselves huts.....then progress stopped and in that stale they seem to have been content to remain. Europeans believed that African culture was backward and religious practices barbaric.

They therefore felt that it was their duty to ‘civilize’ Africans by introducing western education and culture. Missionary work in Kenya started in 1844 with the arrival of a German missionary, Dr Ludwig Krapf. Krapf was sponsored by the Church Missionary Society, whose activities are the main concern of this study. He set up a mission station at Rabai and two years later he was joined by another German missionary Johan Rebman and in 1849 they were joined by yet another missionary Jacob Erhardt. Between 1847 and 1849 Krapf and Rebman set out by turns across the parched and thorny Nyika desert (Roland, 1966:6). From Rabai they traveled inland, Rebman traveled to Taita while Krapf traveled to Ukambani.

It was this travels in the interior that Krapf sighted Mt Kilimanjaro during his travels in Taita country. Erhardt was able to compile a map of the interior of East Africa, which was done largely through the information gathered from the Arab and the Swahili traders. His map aroused a lot of European interest in the interior of East Africa. The inclusion on the map of the inland sea led to speculation that this could be possibly the source of River Nile, thus arousing the interest of European geographers in the area. The inland sea in this case was Lake Victoria, probably a critical region neighboring the study area.

It remains factual that it was Livingstone the individual and not the C.M.S missionaries with their twelve years start and their powerful society behind them, who set motion the missionary invasion in East Africa. Their linguistic work laid a solid foundation for all who came after. Their explorations forged a vital link in the discovery of the great lakes and the Nile sources (Roland, 1966:6). The following years experienced the coming of more missionary societies in East Africa. The United Methodist Church set up a mission

station at Ribe near Rabai in 1864 and Jumuu near Mombasa. It is at this point that a first Luo by the name Apindi Odongo who came from Ng'iya got his first education and came in contact with the Christian word of God as freed slave, Apindi later returned home and taught people who inspired others to embrace western education and religion such as Obare Maraji, Nandi Agola, Ratenge, Rating, Okoo and Ochieng (O.I; Mical Auma, 23/01/13).

The Holy Ghost fathers established a settlement for freed slaves at Bagamoyo in 1868. Former slaves were introduced to western formal education for example they were taught basic skills such as agriculture, carpentry, reading and writing. The Presbyterian Church of Scotland set up a station at Kibwezi in 1891 and in 1898 moved to Thogoto. The African inland mission from U.S.A established their first station at Nzavi in Makueni and later spread to Kijabe, Nandi, Kabarnet and Nyakach. Catholic Missionary Societies such as the Holy Ghost fathers established the first mission station at St Austin's in Nairobi in 1899. The Consolata fathers established the first station at Nyeri in 1907.

By 1914 missionary work had been extended to western Kenya with the declaration of western Kenya along with all the Eastern province of Uganda as far as the Rift valley from Uganda as the protectorate of the British East Africa (Richard, 1956:8). Nabongo Mumia the king of the Wanga whose influence extended to the Luo land the main community under study was made a paramount chief. Nabongo Mumia was considered as a darling of the many. Nabongo was thus honored for he had helped much in the opening up of Western Kenya and facilitated the peaceful settlement of missionaries, arguments greatly echoed by Walaba (Walaba, 2009:61-62).

In 1905 Archdeacon Willis was posted by Bishop Tucker to the Nyanza province to open work among the Luo, which spread to the Bantu Kavirondo, the Nandi and the Lumbwa (Roland, 1966:169). At this time it was evident that change was to be experienced in Western Kenya, the main cause being the construction of the Uganda Railway that linked Western Kenya and the Coast and with it came a tremendous influx of those of Muslim faith, of traders and merchants of interpreters and clerks for the new administration of office boys and sailors for the township and workers for the railway and the port. There came the Roman Catholic fathers first of all to Kisumu Township (Richard, 1956:9).

Rev Walaba argues out (Walaba, 2009:26-27), that the railway line extension to high potential areas for example Thika to Nanyuki and Kisumu to Butere in 1931 was for missionary work. The Friends Missionaries arrived at Kaimosi around 1902 (Painter, 1951:19). The church of God established a mission station at Kima; the Pentecostal Assembly of God established a mission station at Nyang'ori.

The C.M.S being the main subject of this study arrived and established a mission station at Maseno, with the beginning of missionary work at Maseno two names are particularly mentioned and are popular even to the natives today that of Mr. Hugh Savile and that of Rev. J.J Willis (O.I; Rev. Masake, 12/08/12), a fact that Walaba (2009:44) fully agrees with. Work at Maseno actually begun in 1905, but as an effective C.M.S mission station in 1906. Maseno would later be a great hub of missionary work in Nyanza and its environs. Maseno will later lay foundation of C.M.S work in Nyanza and particularly Ng'iya.

Maseno school was developed in 1906 barely a year after the establishment of C.M.S mission station at Maseno. The school was established to be used as an agent of civilization among the native African communities and also as a transformational institution and school for the sons of chiefs, senior elders, other rulers and early Christian converts, who were seen as future leaders of the county. The education given at that stage was, of course elementary to a degree but at least it aimed at being all round, training spirit, mind and body (O.I; Rev. Masake, 15/08/12). The C.M.S also established a mission station at Butere in 1912, since it was also necessary to evangelize to the Luhya (Walaba, 2009:59).

The establishment of a C.M.S mission station and school at Butere is attributed to Rev. W Chadwick of the Eastern province of the Uganda Mission, who did a lot of missionary work at Butere that is evident today and Rev. A.J Leech, who had been mandated by Archdeacon Willis the Bishop of Uganda C.M.S to establish a mission center at Butere, the idea of establishing a mission centre at Ng'iya was strongly supported and advocated for by Mr. H.O Servile one of a pioneer C.M.S missionary at Maseno and Butere. Servile went ahead to build a house for Canon Pleydell to occupy at Ng'iya. Pleydell was the first missionary to reside at Ng'iya; he arrived at Ng'iya together with Ms Cole, a missionary and a teacher. The two would later be instrumental in the work of Fanny Moller in future (O.I; Mical Auma 23/01/13). Canon Pleydell A. E was sent to Uganda in 1904; he served at Maseno 1907, Ng'iya in 1921 and later became Hon canon of Mombasa cathedral in 1931 and retired in 1934 (KNA: MSS/61/447/276).

Though at the time they arrived at Ng'iya Apindi Odondi an ex-slave from Rabai had taught a number of Africans how to read and write and introduced a few of them to the Christian religion. He even constructed a house where he together with his disciples stayed. Their programme started at six every day with prayers after which they went to dig in the nearby spring called Kodondo pindi introduced his friends to prayer and fasting ,later more converts joined them such as Mongare, Awili, Wayodi, Ogot and Wandho, He trained them how to read the book of Mathew, Mark and Luke and even made them to cram the, this converts later on went to Maseno and were baptized as Nicannor Obare, Jafeth Nandi, Eliakim Rateng , Albert Rathing, James Okoo, Jacob Ochieng, Simeon Mangare, Saulo Wandho, Andrea Awili, Ibrahim Wayodi and Micah Asindi and Manasse Ogot who later became bishop Willis Cook at Ng'iya mission (O.I; Mical Auma (23/01/13).

Other missionaries who joined Pleydell at Ng'iya and offered great services to the local people they include, Rev Walter Edwin Owen (see fig 4.1), served in Uganda in1904, Butere in 1918. He became the archdeacon of Kavirondo in 1918 serving both at Maseno and Ng'iya, he died in 1945 (see fig 4.1), Rev. Carey Francis. Though he was posted at Maseno he was vital and instrumental and influenced Miss Fanny Mollers work at Ng'iya. He served at Maseno From 1928 to 1940 and alliance High school from 1940, Mayor A.W served at Maseno and Ng'iya in 1929, Wilton M served at Ng'iya between 1928 and 1929. Burr M.E served at Ng'iya from 1931 to 1933, Extance L. I.V served at Ng'iya from 1933, Rev R. P Crabb and Rev Ven W. E Owen served at Ng'iya in the late 1930s and mid 1940s. Miss Humphreys served at Ng'iya from 1955, Miss L. A Dodge served at Ng'iya in from 1952 (O.I; Rev. Masake, 12/08/12). These names

seem to be similar to the missionaries that Walaba mentions in his study (Walaba 2009:61).

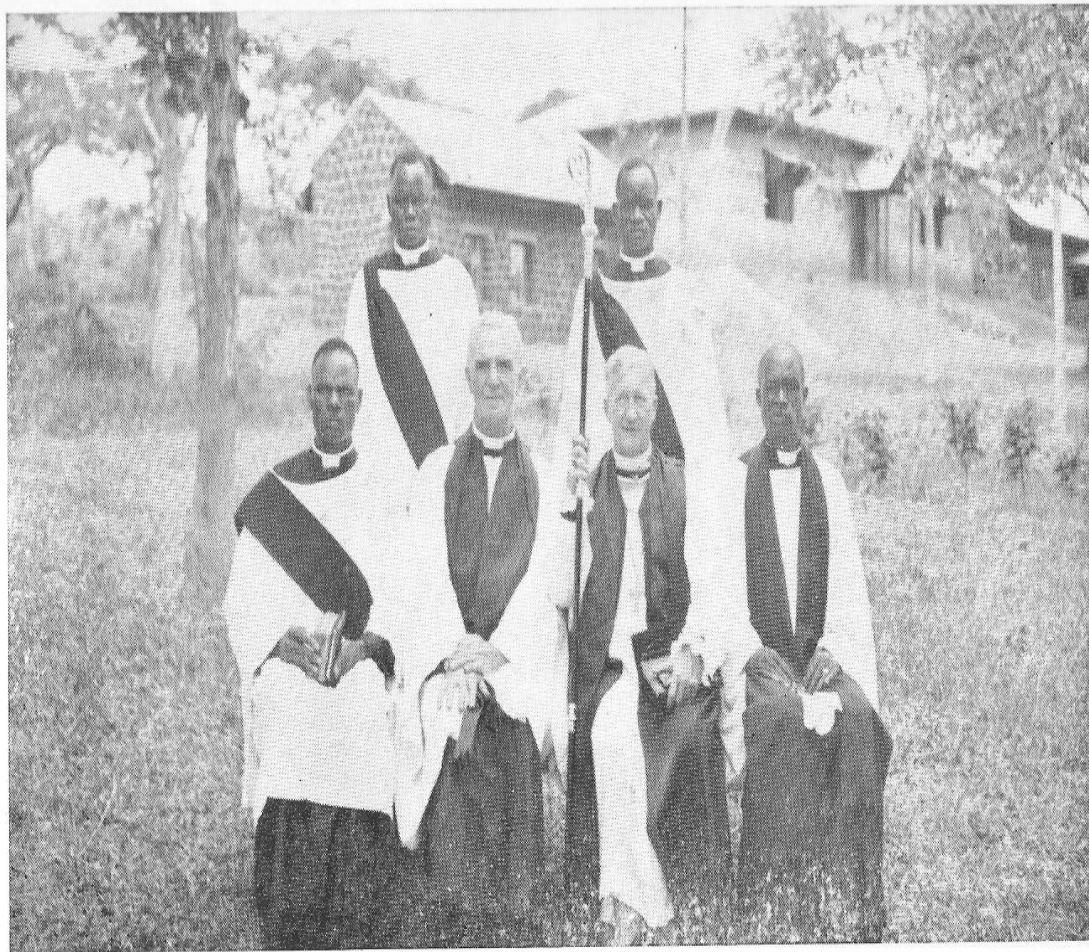
C.M.S being the subject of the study arrived at Maseno at around 1905 with the establishment of Maseno consequently Maseno school, later Butere 1912 which gave rise to Butere school and Ng'iya station in 1921 leading to the establishment of Ng'iya schools. Missionaries faced a number of challenges as discussed but they derived various ways of dealing with the challenges as brought out clearly in this study. Evidence from this study reveals that Canon A.E Pleydell foundation of a mission station was vital to Miss Fanny's Moller role in educational development at Ng'iya. Miss Fanny Moller played a significant role that has seen the establishment of today a leading national girl's school in the region.

The study also points out that Fanny Moller had a great interest in the education of girls and this fulfilled her dream by establishing Ng'iya girl's school. The success of her work may have been attributed from the fact that she was social as well as the experience she gained from her work at Butere and Maseno where she dealt directly with blacks and had an opportunity to study the local Luo native language.

The first missionary church at Ng'iya was built at Mzee Yindas' homestead and was a thatched roofed house. The timber used was carried on head by the Christian converts from Maseno (O.I; Rev Masake, 12/08/12). The present church was built in 1935; every Sunday after church people went to carry stones for the construction of the present church. Food for the worker was prepared in turns by the people of Ng'iya, Wagwer,

Agoro and Masumbi. The work was supervised by Arch Deacon Walter Owen (O.I; Mical Auma, 23/01/13).

Figure 2:1: a picture showing pioneer C.M.S Missionaries and African preachers at Ng'iya



The Right Reverend R. P. Crabbe, the Ven. W. E. Owen and clergy, after an ordination service at Ng'iya, 1940

Source Richards 1956:55

4.4: The Coming of C.M.S and the Establishment of Ng'iya Girls School

The case of Ng'iya as a C.M.S mission station was triggered by a combination of factors. Ng'iya was chosen as a mission station in 1919 when further expansion of mission work was considered desirable. Ng'iya is at the interior most part of the Luo Nyanza and at the time the missionaries came the local community had no much regard for the welfare of the girl child, this was evident from the enrolment of boys at the nearby Maseno school thus it was the main reason why the missionaries chose Ng'iya as suitable place for the establishment of a girls school to fight the cultural beliefs associated with the girl child (O.I; Achola Miriam, 02/07/12).

The school was set up on a seven acres piece of land given to the C.M.S in 1920 for the purpose of setting up a mission station (see appendix 9) but later on expansion took place and at the moment the school stands at on a forty six acre piece of land. Mr. H. O Savile first built a house for Mr. Pleydell to occupy, the first missionary to reside at Ng'iya. When he returned from Furlough in October 1921 (Richards, 1956:40). He was initially a missionary at Butere C.M.S station and it is noted that he did a lot of missionary work. Canon Pleydell was given a warm and tremendous welcome to Ng'iya, the same way he was welcomed in Butere by Nabongo Mumia the son of Nabongo Shiundu and his people.

In October 1921 the same year the most feared and loved, local chief Ng'onga and a large number of the Luo natives welcomed him with songs of heroic praise and shouts accompanied with noise of drums, flutes and horns in a triumphant possession similar to that of welcoming warriors from the battle field, not knowing that his coming will transform the society completely and bring array of change, development,

transformation, hope and light to the native Luo community in and around Ng'iya (OI; Owiti, 20/05/12), assertions highly supported by Mical (O.I; Mical Auma, 23/01/13), Rev. Masake (O.I; Rev. Masake, 12/08/12) and Richards (1956). In October 1923 Miss Fanny Mollar moved to Ng'iya beginning work amongst Luo girls and women which has continued ever since and grown into a prominent Girls boarding school and training college for elementary Teachers. Archdeacon Steroid writing of her says she did a grand work and was received by the Governor in person, Sir Philip Mitchell, who thanked her for her services before she left the country for retirement, (Richard, 1956:42-43).

Thus Ng'iya Girls school and mission station had been established. Mission station comprised of the Boys school, girls school, church, residence, Teacher training school and the Dispensary. Ngiya girls gradually developed with time training both junior school and elementary senior school students. Later on Ng'iya girls will become N.G.H.S and Ng'iya boys will become a demonstration school for both boys and girls. (O.I; Mical Auma, 23/01/13).

4.5 Challenges experienced by the C.M.S Missionaries at Ng'iya 1923-1967

C.M.S Missionaries faced a lot of challenges in the establishment of Ng'iya girl's school, and generally in the establishment of the C.M.S mission station at Ng'iya. However these challenges did not and if there was any damage caused could not hamper missionary duties of the C.M.S. These problems may have slowed the progress of missionary work at Ng'iya however solutions were sought to counter the same problems. Missionaries encountered the following challenges;

At the time when the first converts arrived such as Ezekiel Apindi, the local chief at the time was Chief Ng'onga Odima who became very suspicious of Apindi and other Christian converts. He threatened the early converts to stop their activities and created in the minds of the natives a negative perception of Christian religion, some of the early converts had to go to Maseno mission for the sake of their lives. At the time when Canon Pleydell arrived at Ng'iya though it was seen as Chief Ng'onga and his people gave him warm reception, they dealt with him and other missionaries with great suspicion (O.I; Achola Miriam, 02/07/12).

They suffered from diseases such as measles attack, malaria and sleeping sickness. There was measles attack in the mission centre in 1940 according to the school report (KNA: MSS/61/443/55). This problem was eradicated with the establishment of a dispensary at Ng'iya. Missionaries at Ng'iya also had some skills in administration of first aid and Western medication. First missionary Rev Canon Pleydell ran not only the church activities but the dispensary as well. Mrs. Pleydell helped him as Mrs. Leech helped Canon Leech at Butere and Mrs. Britton helped Canon Britton at Maseno. In 1925 Miss Marcia Wray developed the maternity side, winning the confidence of the Luo women of that area. A gift of £25 in that same year from the Government built a small maternity ward (Richards, 1956:54). The dispensary which was built in 1947 was not very well equipped and could only take a limited number of patients, evidence of the dispensary still stands about six hundred meters from N.G.H.S that has today been converted into local community dispensary hospital that serves the people of Ng'iya and its environs as a major health facility (O.I; Melechzadek Anyango, 10/7/12).

Cultural conflict between the newly introduced Christian religion and African traditional and cultural beliefs and values emerged shortly after the arrival of the C.M.S missionaries at Ng'iya. Christianity for example preached against African practices such as polygamy and tooth removal as being ill and against ethical and principals practice of Christianity. At one point the Luo elders disputed missionary activities in the region by refusing to allow the children to go to school, Owiti recalls that it was because girls were kept in school all the time failing to take up the responsibilities at home, the elders saw this as a practice that may interfere with the traditional practices of early marriage which would also lead to creation of a generation of women who would definitely fail in there marital responsibilities. This problem was solved by the missionaries organizing several meeting with the elders and the local chief to solve the issues (O.I; Owiti, 20/5/2012).

Theft and Burglary cases at the mission station was on several occasions witnessed, on one occasion the mission was attacked by thugs who broke at the school offices and stole medicine. According to a letter written to Mr. Carrey Francis by Mrs. Fanny Moller on 30/5/1949, indicates that burglary was committed at the school premises, medicine were stolen from the school office and the police did not give any report on the issue (KNA: MSS/61/447/60). This problem was solved by establishing a police station at Ng'iya by the government (O.I; Owiti, 20/5/2012). The creation of a police station ensured necessary security measures in place, not only to the missionaries but also to the local community of which most of them had by now been converted to Christianity.

Lack of proper knowledge of the local languages hampered communication. To solve the problems missionaries were forced to learn the local Luo language before they embarked on their work. Canon Pleydell mastered Luo language just as Fanny Moller while at Maseno to an extent that he was given the name Orengo, Yohana a Luo elder notes that Bwana Orengo had a wonderful knowledge of Dholuo which he spoke like a Luo elder who had spoken the language for decades, a characteristic gesture of his arm reminded the Luo people of the way an elderly uses his flywhisk made out of cow tail, so he was called Orengo the bright or genius son of the west, a flywhisk elder (O.I; Yohana, 20/5/2012).

Pleydell had a great knowledge of the mastery of Luo language and its proverbs than all the other Europeans; like a hare his wisdom was deeper than that of all the bigger animals in the animal kingdom, so he seemed to have the advantage over all of them. He was particularly friendly with children and with the more elderly women whom he often gave gifts such as Bibles, sweets and cloths. He enjoyed chatting with them and was of great help to them through his teachings and counseling sessions. Because of this friendship with children and old woman he came to know more Luo stories and proverbs than even some Luo natives did not have an idea of. Mama Mical, who witnessed the events recalled that Bwana Orengo would even prepare meals for the natives before preaching to them the word of God, this enticed and made the natives to love him the most and want to learn more about the Christian God and His son Jesus Christ (O.I; Mical Auma, 23/01/13).

Poor transport and communication network faced the C.M.S missionaries. Transportation of equipments from kisumu to Ng'iya took several days. Vehicle at this

time were not very common, sometimes school equipments would take months or weeks to reach Ng'iya and in some occasions converts would volunteer to carry evangelical materials on foot from Maseno C.M.S mission station to Ng'iya (O.I; Jeremiah, 20/06/2012). This problem could not get an immediate solution until after independence that the government took up an initiative programme for the expansion and tarmacking of the road linking Siaya and Maseno via Luanda (O.I; Auma, 22/06/12).

Volatility from some members of the community under study who did not want foreigners in their territories greatly interfered with missionary work. The seed of hostility and suspicion grew out of the perception that Europeans are out to take their land, erode their culture and render traditional rulers incapacitated. Though some Africans accommodated Europeans but not whole hearted, it was after seeing the benefits associated with the Whiteman that they accepted them (O.I; Jeremiah, 20/06/2012). An unfavorable weather condition to the missionaries was another great challenge. At certain times of the year they experienced dry and hot weather while in some instances very cold and very heavy down fall. This was noted in a letter written by C.M.S secretary to Miss. Fanny Moller explaining an occasion when it rained heavily damaging the schools building (KNA: MSS/61/447/260). This sentiments were also expressed by Mzee Melechzadek (O.I; Melechzadek Anyango, 10/7/12).

4.6 Contributions of Canon A.E Pleydell and Miss Fanny Moller to Educational Development at Ng'iya 1923-1957

The ideas of establishing a mission station at Ng'iya was boosted by Mr. H.O servile who build a house for Canon Pleydell to occupy (Richard, 1956:40). Pleydell was the

first missionary to reside at Ng'iya. Canon Pleydell had just returned from Furlough in October 1921 and like most of the missionaries who pioneered work in Nyanza he was sent from Uganda to which country he had come in 1904. He first helped at Maseno School in 1907 taking it over when Archdeacon Willis became Bishop in 1912. During the 1914-1918 war he ran the pastorate and the school and did translation work in whatever spare time he would get (Richard, 1956:40).

Peter Osawe the son of the late Rev Shadrack Osawe who came in contact with Pleydell in his childhood and who learnt a great deal from him describes him as a gentle, lovable, self effacing person who believed in personal contact with people so that he always found time to meet and converse with them and visited them in their homes in times of joy and sorrow. Canon Pleydell known by many had a great gift of remembering the names of the native villagers even after long time of contact and the intricate ramifications of their family relationships, basing on the fact that African society at that time was polygamous and extended in nature. Osawe recalls that he was referred to as bwana Orengo, Orengo meaning the one from the west, the fly whisker and in other occasions he was referred to as “Apala Wuod Olaya” meaning European son or son of the west. Bwana Orengo had a perfect mastery knowledge and understanding of the Luo language, customs and beliefs. He could narrate accounts of Europe in Luo language, proverbs, preach to the natives and even composed church songs in Luo language (OI; Osawe, 22/5/12). Canon A.E Pleydell contribution to the development of Western education was varied, beginning with the translation of the New Testament to the native Luo language.

St. Mark was the first gospel to be translated in Luo it was then followed with Luke, and St. John and lastly the translation of the Epistle of St. James(OI; Ochieng 25/5/12). These were the first bible translation in Luo (Walaba, 2009:44). Mzee Ochieng notes that he could move from one village to another teaching people the Bible and how to sing hymns, after he had translated two or three hymns notes Ochieng he would teach us the tone using do-re-mi-fa-so-la-ti-do-do-ti-la-so-fa-mi-re-do and then he would give us sheets of paper on which the words were written to read after him, after about several repeated attempts we knew these hymns and the tune, we danced along with him like young children. Some of the hymns are sung in the church today and they have become widespread (OI; Ochieng, 25/5/2012). Ochieng further notes that Bwana Orengo would choose people who seemed suitable to learn from the villages and take them to Maseno to learn without paying any fees, after about two years of education that person would return to his home and be a teacher (OI; Ochieng 25/5/12).

Cannon A.E Pleydell layed the foundation for the establishment of a teacher training college at Ng'iya later on in the years to come by setting up a normal school for village teachers at Maseno. This particular school trained church teachers who worked across Nyanza including Ng'iya in promotion of western formal education through teaching people scripture reading. A school for Church teachers was established next to Maseno School; later on it will be transformed to Siriba teachers training college and in the years to come it will be converted to Maseno University that still occupies the facilities today. It's at this place the initial African teachers of Ng'iya Girls School and those who laid the foundation for western formal education received their training.

The people of Ng'iya had heard about the developments brought about by missionaries at the neighboring Maseno mission station, when they heard the coming of Cannon Pleydell they gave him an impressive reception at Ng'iya. A procession led by the local Chief Ng'onga came to welcome him accompanied by noise of drums, flutes, horns and heroic Luo traditional songs that were specifically sung to welcome warriors from a victorious battle (O.I; Mical Auma, 23/01/13). This directly shows the great expectations the people of Ng'iya had on Cannon A.E Pleydell and other missionaries who visited Ng'iya.

In 1921 Miss Fanny Moller at her youthful age from Australia joined the staff at Maseno as a teacher and a mentor to the young African girls, Maseno will transform the entire life and missionary work of Fanny Moller completely. It's at this place that she begun to learn the local Luo dialect, she ran women's and girl's classes at Maseno of which she inspired most of them and later on helped Dr. Stones in his hospital, that today serves as major health center at Maseno. She also assisted at Miss Downer's school in Butere as the head of the institution while Miss. Downer was ill at Maseno, and at other times she helped in Mrs. Hirsute School which was held in the afternoons and had local herd's boys and girls for its pupils, at Butere she gained a wealth of managerial experience that would later on be used at Ng'iya (O.I; Mical Auma, 23/01/13). Miss fanny was later on to change the lives of young girls at Ng'iya and laid a foundation that will exist for decades to come, Ng'iya girls' high school.

Fanny Moller who will later be the first principal of Ng'iya Girls from 1923 to 1952 (see appendix 17), set foot at Ng'iya in October 1923 to begin a revolutionary work among Luo girls and women, which has continued ever since and grown into a

prominent National Girls High school in Kenya today. The first girls whose fee was cow dung and eggs were Akech sister to an earlier convert Nicanor Obare, Opuko Og'ongo and Amoth Adhiek (O.I; Mical Auma, 23/01/13). The contributions of Miss Fanny Moller cannot be underscored at all, as discussed by the education secretary's letter to Miss Moller dated 19th October 1951.

“I do not think it necessary for me to labour the point that we have the at most regard and gratitude for all the work you have done for God at Ng'iya, and especially in the school. All the past years we know that you will leave your heart at Ng'iya. After so many years of full time service at Ng'iya is now going to blossom and we hope to have some worthy buildings so that molly does not have to overcome many difficulties that must have continually be set your work in adequate buildings.
KNA: MSS/61/447/276

C.M.S Archdeacon Strovold describes Fanny Moller as a missionary who did grand missionary work in the colony and was received by the governor in person Sir Philip Mitchell who recognized her dedicated efforts and thanked her personally for her selfless service in the colony of Kenya before she left the county on retirement back to Europe (KNA: MSS/61/447/146).

The coming of Pleydell opened a room for other C.M.S missionaries at Ng'iya such as Mayor A.W served at Maseno and Ng'iya in 1929, Wilton M served at Ng'iya between 1928 and 1929. Burr M.E served at Ng'iya from 1931 to 1933, Extance L. I.V served at Ng'iya from 1933, Rev R. P Crabb and Rev Ven W. E Owen served at Ng'iya in the late 1930s and mid 1940s. Miss Humphreys served at Ng'iya from 1955, Miss L. A Dodge served at Ng'iya in from 1952. Miss Cox a great friend of Miss Fanny Moller arrived at Ng'iya a few months later after the arrival of Pleydell. She was sent to the

C.M.S by the Stores family to whom she was nurse and governess. At that time there was only one house at the station occupied by Mr. Pleydell.

On the arrival of the two women he vacated his mud grass thatched house and instead occupied the little dispensary which was attached to it, the dispensary was later built of stones and still stand up to today as a local health facility. The other building on the station at that time was the Boys school which had an Africa Headmaster in charge, who had received training in Uganda as a teacher, today has also grown to be a provincial boys high school. This mud walled building with heavily thatched roof also served as a church for Mr. Pleydell Sunday services and classes for catechumen during the week., the remains of the building can still be seen on the eastern side of the school compound near the playing field (O.I; Osogo, 13/07/12).

It's at this point that the lives of many young girls and women would change, at this point decades to come a storey building will be erected to fulfill Fanny Mollers dream of education for Africans not only Africans but for an African girls child. Today the school that started on a seven acre of land (See Appendix 14, 9 and 10), is on a one hundred and sixty million infrastructure expansion programme to establish a state of art ultra modern national girls high school in the heart of the Luo community, a school that today has enrolment from all over the country (O.I; Okut, 17/07/12). Richards (1956), notes that in October 6th 1923, 50 girls of all ages and sizes invaded the mission house verandah waiting for instructions and on October 7th a hundred girls arrived so that Miss Mollers' school spread with something like chaos (Richards, 1956:43). This was the genesis of Ng'iya girl's high school and the introduction of western formal education to

the African girls at Ng'iya through which the society and the community around the school will be transformed.

In its origin, growth and development Miss Fanny Moller played significant role in the development of N.G.H.S right from its inception of course with the initial help of Canon A E Pleydell who established a C.M.S mission station at Ng'iya. Moller contributions include. She planned and erected the first building at Ng'iya girl's school. Richards notes that the money for the building came through the influence of Miss Moller from Australia. Bishop G. Cranswick encouraged the project so that £50 came from the Diocese of Gippsland, other helps from Geelon district and £20 from Mr. C.C Moller (Miss Mollers' father) (Richard, 1956:43-44). She encouraged and attracted continuous funding for the school to expand its facilities. Her administrative skills and inter personal relationship with the community ensured high enrolment of learners to the girls school. This is noted from the letter from the education department dated 13th March 1950 (KNA: MSS/61/447/146).

She further encouraged young girls to strive for academic excellence by organizing various college opportunities for the young graduand who performed well in school. For example in 1943 she organized for the admission of 16 students to various medical schools, two at Pumwani, maternity training Hospital, two at Maseno C.M.S hospital, two at Kaloleni C.M.S hospital the remaining when to be trained as teachers (KNA: MSS/61/444/07). These encouraged young girls to be fully dedicated to their academic work and also offered higher and professional education to the African child.

Canon Pleydell and Miss Fanny Moller laid down the foundation of western formal education and later secondary education among the people of Ngiya and consequently among the Luo women and girls, the community under study. The enormous contributions of the C.M.S missionaries to educational development in Kenya has been argued out by scholars such as Karani (1974) and Odwako (1975), they both agree that individual C.M.S missionaries and C.M.S mission group was responsible for the growth and development of western formal education in most parts Africa, a genuine fact proved by this study. C.M.S pioneered secondary education in western Kenya after establishing the first secondary school at Maseno in 1939, the school later developed into a full secondary school in 1948 (Wanyama, 2012:37). This is the same school that had a bearing in the establishment and eventual conversion of Ng'iya girls into a teachers training college and later a girl's high school and that influenced both Canon Pleydell and Miss Fanny Moller to develop interest in establishing N.G.H.S.

Stayer (1973) and Wanyama (2012) have both argued out that C.M.S as well as other missionary groups such as the M.H.M took education not only as a means of converting Africans and spreading the gospel but as a way of establishing a self reliant African society. Odwako (1975) brings out a clear understanding of the missionary role in educational development in Kenya and points out a clear scholarly analysis of their contributions in both primary, secondary and teacher education from 1905 to 1965. These studies strongly support the findings of this study in the case of N.G.H.S.

4.7 The Development of Ng'iya Girls High School 1923-1938

As missionaries were at work with the Africans, they were the first people to study the native languages. Dr Krapf and Rebman, the first missionaries in Kenya to launch

serious missionary work, opened a mission center at Rabai near Mombasa in 1844 to 1846. Walaba notes that, Krapf was a German Lutheran preacher and did fine work of translating the Bible into Kiswahili and producing the first Swahili dictionary. He preached the gospel to all those who would hear (Walaba, 2009:31). Krapf laid the foundation stone for western formal education in Kenya. Most Africans accepted Christianity as a necessary part of European value rather than a system of belief and ethics. For most Africans, it was the education rather than Christian teachings that they wanted. They had started seeing education as the main road for acquisition of power and status in the society.

Missionaries change of religious roles from ecumenical and educational functions to meeting social economic needs of the communities they came in contact with started with the realization that evangelization would be made possible through western formal education rather than propagation of the gospel alone. By 1912, missionaries had established forty main schools in various parts of Kenya, most of them at the coast, western Kenya including Nyanza and central Kenya.

Its important to note that the initial teaching work at Ng'iya carried out by Canon Pleydell was voluntary in nature and was much more of informal than formal, almost similar instructional methods to the traditional African society. Osogo recalls that Pleydell taught in all villages and especially places where there was no church teacher he would teach the villagers the word of God, how to read and how to write, teach them, new songs in English and also narrate to them stories about Europe and the far lands and the development that was to come in future (O.I; Osogo, 13/07/12). He together with others gave basic training to the first converts of the church. Ng'iya girl's school

grew out of Canon Pleydell vision, though it was the work and commitment of Miss. Fanny Moller who lead to the realization and reality of Canon Pleydell's dream. In reality establishment of any educational institution vibrantly has a bare ring on individuals or an individual's dream and concerted efforts and commitment of the bearers of the dream and definitely the support of the entire stakeholders to the dream.

It's worth noting that western formal education at Ng'iya was solemnly the work of C.M.S missionaries. As noted earlier in this study Ng'iya girls school started on 6th October 1923. The school registered over fifty girls who had heard about the benefits of western formal education and what was happening to the school graduands at the nearby C.M.S mission station and school at Maseno. The verandah of the first classroom was packed out and the girls from all the corners of Luo land sat chose together perhaps thinking about their future, and of all the girls present only one girl by the name Agnes Alumba could read; others were learning to read and most could not read at all. Miss Moller spent her first day writing their names in a book and trying to divide them into some semblance or rather learning cohorts of classes with Agnes in charge of one of them all since she had some knowledge of western education. Opata further notes that the situation was an impossible one so Mr. Pleydell approached the young African school master where upon the boys vacated the church handing it over to the girls while they made do with a shady place under a large tree, that still stands up to today. The young men evidently approved of the idea of a girls school for they gave in gracefully enough (O.I; Seruya, 02/03/12).

Since the school was rapidly increasing in its enrolment, Miss Fanny Moller had to derive a practical system that would deal with the rising number of African children interested in obtaining western formal education, Mama Seruya notes that older women who were Christians were taught in the mornings and the young ones were taught in the afternoons and were encourage to bring their daughters to school. Some of the girls at school were as young as the age of seven to eleven. Seruya, further claims that it was only possible to have afternoon school because young girls worked in the fields in the mornings, the morning session, however with the older women as discussed by Mama Seruya were Miss. Moller first teacher training classes at Ng'iya, who would later on assist her in training the young ones. She further notes that young girls were taught in the afternoon while older girls were taught in the morning classes with Nora who was married to one of the first converts Luka, Roda Agutu wife Catechist Robert Obuoga who later passed the elementary Teachers examination and became a teacher at Ng'iya girls school (O.I; Seruya, 02/02/12). The girls' school at Ng'iya opened a door of change in the community basing on how both the young and the old embraced the idea of schooling.

As a missionary school initially it offered elementary education, at this level standard I-IV where elements of religious education, writing, arithmetic, reading and hygiene were taught but later on there was introduction of standard IV –VI. The education given was supposed to inculcate elements of Christianity and western civilization (O.I; Opata, 27/5/12). Mary Anyango notes that it was difficult for them to attend classes on daily basis because the community did not attach much emphasis on the education of the girl child and also they were required to perform a number of duties before setting for

school, she notes that girls would disappear for a week and return the next: there was a constant stream of absentees and new pupils (O.I; Anyango, 27/5/12).

The rising need for education strained both physical as well as human resource. In April 1924 Miss Cox returned to Maseno to help in teaching and evangelization and Miss Moller carried on with occasional help from Mr. and Mrs. Pleydell. Rev Masake, notes that at one point the main poles supporting the classes and the missionaries houses and offices were eaten by the ants this made the girls school like the boys school, to be taught under a tree where storms drove them to one part or another of the compound for shelter for almost six months. It was with much thankfulness that teachers and pupils alike occupied the new school developed by Pleydell and Moller, although it was finished towards the end of 1924, but to them it was a great relief (O.I; Rev Masake, 20/09/12).

In 1926 Miss Moller traveled to Furlough, Mrs. Hunt a friend of Moller and a determined young lady who was educating young boys and girls back in Uganda came to keep Miss. Wray company and to run the school helped by Miss Mollers young teachers, Esther Lala then in September 1928 Miss. Wilton, a capable trained teacher came to replace Miss Wray who had got married to Dr. Ross of Kisumu, in 1929 Miss Wilton was invited back home after being dangerously ill with cerebral malaria (Richards, 1956:44-45). Never the-less in that year the first three girls passed their Elementary examination set by the education department despite the many challenges was the school undergoing. Rev. Masake, further notes that this was a great achievement when the girls school was established, girls education became more into line with boys education and there was a Yardstick now by which one could measure

academic progress for both the African boy child and African girl child and come up with variations, strength and weaknesses in curriculum implementation and infrastructural development (O.I; Rev Masake, 20/09/12). Ng'iya girls' school at this time had already taken root, and substantial impact had already started to be shown as early as this time barely seven years since its inception.

Mollers work was boasted by her friends and other CMS missionaries who came to work at Ng'iya among them in 1931 Miss Mary Burr who was a genius in religion, Art and Design, as recalls Abishag her student. Burr introduced to her students the concept of loving nature and expounded the curriculum to include Art and Design. It's in this very year that Abishag Opiyo passed the elementary teachers examinations being the first Ng'iya girl to do so and setting a new record for thousands of young African girls who would follow her later (O.I; Auma Agneta, 22/06/12). Up to this time Ng'iya girls was a day school though Fanny Moller stayed with students who came from the distant lands until September 1932 when Mr. G.E Webb came to open the first new boarding girls school. Abishag, further notes that, there were only three boarders at that stage and Sara was one of them, the other one was Nora and the third one was Rhoda, who later became Miss. Mollers first assistant African teachers. Abishag, further argued that at around 1933 Ng'iya girls had become a famous institution that most families wanted their daughters to learn their this influenced the coming of about twenty boarders and the number steadily increased with time (O.I; Abishag, 29/05/12). Ng'iya girls had started taking shape as a real modern school for girls up to this time it was so obvious that the curricular being offered was mainly the 3Rs, reading, writing and athletics with the main emphasis being put on catechical instruction.

The expansion of facilities, diversification of curricular and increase in human resource to deal with pupils of all ages and categories started at around 1933 and reached its apex at around 1960. A substantial Kindergarten was built in 1934 with the usual mud walls and thatched roof, today the kindergarten still stand next to the A.C.K church and in 1936 two good classrooms with murrum blocks and corrugated iron roof were built, the buildings still stand today as a living proof of C.M.S missionary work at Ng'iya girls. Young African teachers turn out in large numbers to help in teaching at the girls school; the establishment of a teacher training college at Ng'iya gave the school a real boost and impetus in terms of human resource that was a big challenge at that time, for teaching practice the college made use of its student to teach in the school. The teacher training college facilities were later given to the girls school when the college was transferred to Siriba near Maseno, this facilities still stand and the classes are used today for forms one's and two's by N.G.H.S (O.I; Jeremiah, 20/06/2012). Ng'iya girls high school had already established a base and taken its position in Siaya. Up to 1925 the school experienced increasing number of teaching staff as well as expansion in its physical facilities.

4.8 Government and C.M.S Assistance to Ng'iya Girls school before 1950

Solemnly the development of Ng'iya was basically a combination of efforts made by the C.M.S missionaries, the community and to some extent the colonial government. In the various discussions in this study the role of Canon Pleydell and enormous contributions of Miss Fanny Moller herself and through her influence, from Australia she was able to attract other missionaries to finance Ng'iya girls school for example Bishop G. Cranswick who initiated a project of about £50 through the Diocese of Gippsland, others like Geelon and Mr. CC Moller, the father of Miss Fanny Moller

helped a lot In purchasing equipment as well as putting up of infrastructures in the school compound(See Appendix 10, 11,15 and Appendix 16).

C.M.S Missionaries a part from the friends of Moller and Pleydell, those who reached Siaya and in particular Ng'iya village developed interest in developing and assisting the young native girls' access western formal education. The arrival from Sidney Australia of Miss Marcia Wray in 1925 was a great help, although Miss Wray's chief interest was to develop the dispensary and of maternity work yet she often helped taking classes in the girls school. A visit from Mr. Orr, the director of education in 1925 was of great encouragement especially as it resulted in a grant of £100 towards women's and girls' work in Nyanza, of this £25 went to general work throughout the country, £25 went to Butere girls school, £25 went to making a small maternity ward at Ng'iya and £25 was allocated to the girls school, with which the floor of the new school was cemented. (Richards, 1956:44-45), see also appendix 10, 11, 15 and 16.

The government through grants-in aid continued to give support to the school (See Appendix 16), various records and letters from the school to the principal clearly indicates the in depth assistance the school received from the Government, evidence of which is attached in appendix titled colonial and protectorate of Kenya interim grants the 1st Quarter to Ng'iya women's T.4 center and Ng'iya girls school in 1951(KNA: MSS/61/447/221).

4.9 Community patterns in school enrolment and development

The local community played a significant role in the growth and development of Ng'iya girl's school. As noted earlier in this study in an interview with Mr. Owiti Muga (O.I;

Owiti, 20/05/12) the community, when Canon Pleydell came to Ng'iya, although it was his first visit to the station the Luo people gave him a tremendous welcome. Assertions confirmed and supported by other documented sources, that the local chiefs with hundreds of people came to meet him and brought him home amid a great tumult and shouting accompanied by the noise of drums and flutes and horns in a triumphal procession.

As earlier on indicated in this study, during the construction of the school Canon Pleydell and Miss Moller received great help from the community. Most of the builders were members of the church and belonged to the district, chief Ng'ongo gave several trees for the roof and the general structure, men and women-members of Ng'iya church also gave timber and the women and girls cut and brought the grass for thatching (O.I; Oloo Erick, 08/06/12) This shows the great commitment the community had towards supporting the establishment of Ng'iya girls high school. In the bid to support educational development at Ng'iya educated elites came back to offer services as teachers for example Zeruya Adhiambo, Zipora Agawo, Esta Awino, Hilda Mbala, Beatrice Nyanguka, and Miriam Athieno (KNA: MSS/61/443/114).

The community was willing to provide children to go and learn at Ng'iya. As noted earlier in this study the overwhelming number of students who reported on the first day gives an indication of the willingness of the community to support education. The community responded as a reaction of what had happened at the nearby Maseno mission station, where the society had tremendously progressed, they therefore saw this as an open opportunity for their children to develop and progress and perhaps get white collar jobs and develop their society similarly to what was happening at Maseno. The

community was therefore very much ready for the establishment of Ng'iya girls school by providing land for erection of the school and later on the community facilitated the expansion of the school by providing more land (see appendix, 9 and 10).

Ng'iya girl's high school enrolment patterns were as follows, in 1939 roll was 276, in 1940 at the beginning of the year the school had an enrollment of 269 students, the drop in the roll was as a result of rain and measles attack (KNA: MSS/61/443/120). In July the same year enrollment rose to 280 (KNA: MSS/61/443/114), in 1943 the results were as tabulated in table 4.2.

Table 2. 1 Ng'iya Girls School Enrolment in 1943.

Teacher Training	Standard IV	Standard III	Standard II	Standard I	Sub A.B	kindergarten
6	11	31	28	29	37	66

TOTAL 208

SOURCE:-KNA: MSS/61/444/107

4.10 Foundation of Teacher Education at Ng'iya 1931 -1963

Between 1931 and 1963 N.G.H.S experienced the headship of four missionary principals, Moller 1923-1952, Churchill 1952-1961, Humphreys 1961-1963 and Woods 1963-1969, this is the period that shows total educational transformation of N.G.H.S. It is worth noting therefore that missionaries played a critical role in transforming the lifestyle of Africans. Rotberg notes that they introduced into Africans with whom they came in contact with the taste for western material culture (Rotberg, 1967:10). Education in this sense was seen as a critical factor in enhancing transformation of the

African society. It became therefore necessary to note that though there was a great need to establish schools, pioneer missionaries were not teachers though they taught.

The main interest for the missionaries was evangelization. This could be made possible if the converts were made to know how to read the Bible and write (O.I; Muga, 21/05/2012). This fact had a great impact on the curriculum offered to the learners. Religions doctrine overrode other essential aspects of the curriculum. Manual work as an integral part of the school curriculum was strongly resented by Africans, in Boys school carpentry was taught, and at Ng'iya girls Agriculture became a core subject in school (O.I; Auma Agneta, 22/06/12).

Pioneer missionaries laid great emphasis on manual and technical training a fact that continued for about twenty years from the coming of the CM.S missionaries at Ng'iya (O.I; Amondi, 01/07/2012). This fact is supported by Mama Julia a former student of Ng'iya, who argues that all skills were taught including carpentry, tailoring, agriculture and clerical work (OI; Julia Awuor, 2/7/12). Evidence of this is supported by Richards (1956:18)

‘The fine solid classrooms were built by the school; apprentices from bricks made on the premises and are a permanent reminder of the thorough and complete training given. There are other reminders not so obvious to the casual visitors, in the sanctuaries of the churches at Maseno, Butere and Ng'iya and as far away as Namirembe cathedral’.

Teacher education did not get any boost not until trained missionary teachers arrived such as Miss Fanny Moller who later gave basic training to some bright girls who became teachers in bush schools and local village schools, such teachers at Ng'iya

included Hilda Mbala, Zeruya Adhiambo, Esther Awino and Miriam Atieno (O.I; Miriam Achola, 02/7/12).

The concept of teaching Africans to teach their own people, started at the nearby C.M.S mission center at Maseno and the idea was able to spread to other mission centers such as Butere where the Chadwick's established a teachers training college at the mission center and Ng'iya, where a teachers training college was established next to the girls' school. This probably is attributed to Rev. J. C Hirst at Ng'iya mission and Mrs. Chadwick at Butere C.M.S mission, Seruya further noted that at Maseno, Africans were given some training, they sat an examination, known as the village teachers test and a certificate was issued to them and that was what was adopted at Butere and Ng'iya (O.I; Seruya, 02/03/12).

The need to establish a similar training college for teachers at Ng'iya arose, the first two years of a girl's admission at Ng'iya was devoted to literacy training solely. After that it was followed by a three year course in literacy and technical training. After which this group was allowed to teach in the lower school (OI; Atieno, 02/07/12). The real setting up of Ng'iya teacher training center came in reality in 1957 when the District commissioner central Nyanza wrote to the provincial commissioner Nyanza province expressing the need for and requesting the immediate Gazettement of Ng'iya teachers training center on 10th August 1957 (KNA: DC/KSM/1/10/49). At this time the principal of N.G.H.S was Ms. Churchill who served till 1961.

It is worth noting that the training of teachers included the male teachers from Ng'iya Boys School. The establishment of a teacher training center at Ng'iya was a real boost

to the educational development of the native Luo community in the following three ways. It opened a general door for girl child development. In 1931 Abisag Opigo passed elementary teachers examination, being the first Ng'iya girl to do so. Other girls had gone out to teach in the bush school but Abishag was the first of then to get a certificate, she continued to teach at Ng'iya and later went to Kisumu to teach in the C.M.S school.

As noted above, it solved the problem of teacher shortage at Ng'iya girl's school as well as the bush schools around Ng'iya. Teachers training college at Ng'iya provided Africans with the opportunity to start independent schools, which offered Africans relevant educational needs as well as played a critical role in the rise of African Nationalism. By 1946 in the whole county, Ng'iya not being an exception, there was a three level teacher training education namely:-

Elementary teachers training education (ET.T.T). This level of teacher training was supported by the missionaries though at some level they received grants in Aid from the central government. The course offered at the level led to elementary teacher certificates. Lower primary teacher training colleges. Lasted for two years undertaken by both the government and the mission stations. It led to the acquisition of lower primary teacher certificate. (LPT) Primary teacher training colleges. This was controlled by the government especially after 1943 (Education department Report 1945:19).

As noted it was relevant for the establishment of Ng'iya teachers training center. This need may have been motivated by point number one above, hence increased enrollment at Ng'iya girls' school and the few number of teachers who were not able to meet the ever rising demands of education was supplemented or rather got relief from the establishment of a teacher training centre. Generally the colonial government as early

as 1928 had realized the need of supporting African teacher's education, as noted in the education report as indicated below:-

“The principal need in African education continues to be properly trained teachers. It must however be realized in order to secure the end, candidates of good personal qualities have to be passed first through a sound school tradition, and through about three years of general and professional instructions” (Education department report 1928:6)

Ng'iya girls' school provided employment to the young teachers who later on graduated for the teacher training center. Among the students who also excelled in the elementary teachers examination where students of Ng'iya girls, this fact is noted in a statement made by Miss Fanny Moller to the education secretary.

“Native girls teachers are effective and efficient and they do excellent work and can be relied on to take responsibilities when necessary. Inspector for schools for Nyanza visited us during the year of inspection and examined the teachers trainees for elementary teachers certificate on December 9th to 10th where all the candidates passed, of the girl teachers who passed the teacher certificate, two will be on the staff at Ng'iya school but the other eight will be taken to sector schools. One in the south kavirondo, one in North Kavirondo and the other in different schools in central kavirondo.”

KNA/MSS/61/443/120

Several documental sources also confirm the above information concerning Ng'iya girls' students as valid facts. In 1941 the school faced a number of challenges for example ten teachers left to get married of which in July the same year the school almost went on strike, ten teacher trainee sat for examinations and they all passed, two were employed at Ng'iya girls, one at Ng'iya boys and one was to help at Ambira day primary school and six in the various sectoral schools (KNA: MSS/61/444/28).

The establishment of Ng'iya teacher's center was a major boost to the growth and development of Ng'iya girl's high school. Teacher education at Ng'iya existed until 1968 when it was eventually phased out to pave way for the creation of Ng'iya girls high school due to the ever increasing African demand for secondary education (O.I; Osogo, 13/7/12). In summary, the resultant effect was that Africans though gradually, were prepared to take over and establish more schools within their locality. The fundamental challenge of teacher shortage at Ng'iya was greatly minimized by the employment of the products from Ng'iya teachers training center.

Development of secondary education at Ng'iya between 1964 – 1975 was greatly influenced by the fact that Africans became much informed of their rights and demanded for more secondary education and higher education and opportunities that was to be relevant to their needs at the time. As a result Ng'iya girls' high school was born out of a missionary vision that has transformed the entire community and positively impacting the entire nation. From an individual's idea and the positive support of the stakeholders a national school has been born which for decades has produced great agents of societal positive transformation and for the coming decades perhaps centuries, its initial role will be maintained.

4.11 Demands of Secondary Education at Ng'iya 1945-1960

The development of secondary education in Kenya was a slow process. This was because the colonial government education policies denied Africans full academic opportunities. The justification was that Africans were not yet academically mature to pursue higher education echoed by Wilson, that while the rest of the world was being occupied by rapid developing races of mankind, elaborating from the first rudiments of

civilization their own culture, Africans advanced hardly at all. The primitive hunter had learned to cultivate a few crops and to keep domestic animals; “they made for themselves huts.....then progress stopped and in that state they seem to have been content to remain” (Wilson, 1952:34). Therefore secondary education was inadequate and higher education was virtually nonexistent up to 1950s. During the period of 1940 and 1963 many factors influenced trends in African secondary education; generally the demand for secondary education at Ng’iya like in most other places was triggered by a combination of factors. Ranging from socio-economic factors to political factors as discussed in this study.

The African Exsoldiers returning from service in the Second World War, talked of the benefits of advanced education wherever they had been and demanded for the same education for Kenyans. Both the First World War and the Second World War played a critical role in the demand for more educational opportunities by Africans. The Ex-service men who fought in the Second World War 1939-1945 played a significant role when they came back, with vigor strength and determination to fight for independence, political as well as social independence and liberate Africans from colonial injustices. This group of Africans educated the rest on the importance of eastern formal education.

The war provided a booming market for African Agriculture products which earned Africans a lot of money for the people who later on decided to invest in the education for their children (Kay, 1973:230-231). In his arguments, whatever benefits the ex-soldiers obtained from the war front was directly for the provision of quality education to their children. Not only did Africans wish their children to acquire western learning and thus have access to political power, they also wanted them to compete on equal

terms with European and Asia pupils in the same extent examinations, and to be first class citizens of the county (Furley and Watson, 1978:243).

The establishment and success of Kakamega, Kisii and Kagumo schools accelerated the development of secondary education and by 1945 these schools had outshone the endeavors of mission schools in examination results. The struggle for the demand of secondary education may have been as a result of the rise of African nationalism especially after the Second World War 1945. African nationalism which intensified after the Second World War mounted a lot of pressure on colonial government to give more and better education to the Africans. This was to produce local skilled manpower that would be needed at independence, which seemed inevitable from the mid 1950s. Colonial education or formal education was introduced to Africans by the white missionaries from Europe during the time when Europe was determined to 'civilize' Africans, an influence by the growth of the progressive movements whose main principle was based on the need to uplift the poor from their plight. Christian missionaries got concerned not only with individual conversions to Christianity, but also with social reform and development of society as a whole (Shanguhya, 1996:1), hence Christianity and western education had been viewed as vehicles of progress and development for the Africans in Africa.

It is vital to acknowledge that, missionaries role in education was integrated and fused with evangelical work. Initially schools were situated in churches or mission stations where formal instruction was given to Africans. It is at the same place where medical services were also offered to Africans. Generally, western education and western medical services were offered to Africans as an enticement to accept Christianity. In

the 19th century, Europeans aim was to help facilitate the spread of Christianity and definitely promote western civilization. Little did they know that western education that they were rapidly promoting and advocating for would ultimately lead to Africans acquiring new ideas and attitudes that would be destructive to the colonial interest in Africa. In fact western type of education succeeded in producing a new class of people called the “Africa elite” who became radicals demanding for complete decolonization of Africans and who also became vanguards of change in the society.

This group of people demanded for better and more educational opportunities at Ng’iya and other places. Africans such as Zeruya Adhiambo a product of Ng’iya who later on was an active member of the local native council played a critical role in the transformation of Ng’iya girls to Ng’iya girls’ high school. Elites felt that Africans were not given enough educational opportunities equivalent to Europeans that would make them self reliant (O.I; Apindi, 30/05/12).

The coming to power of the labor party may have also had direct influence on the African demand for more educational opportunities. The labor party ascended to power in 1945 and championed decolonization of colonial territories by criticizing colonization. Having been subjected to exploitative, oppressive and humiliating rule and conditions, African reaction to colonial rule was different from one county to another. The quality of education Africans were subjected too was also seem to be exploitative, it became paramount that the British government was to work towards ensuring equality for all races and this included provision of quality education .The British colonialists had to provide the affected people with education geared towards the said goal (Otiende, et.al, 1992:52).

The local native council of Siaya also played a key role in the development of secondary education at Ng'iya. The native council wanted higher education as opposed to technical and industrial education provided by missionaries and government. This was to enable them to compete for white collar jobs. The local native councils were established in Kenya in 1922 after the passing of Native authority ordinance aimed at improving the welfare of Africans by creating a channel through which they could air their grievances. To ensure it achieves its objectives of which one was the provision of a basic social needs such as water, public health, education, market and cattle dips, they greatly advocated for the expansion of African education. (Ojok, 2000:145).

It is through the local native councils that African aired there grievances on the need to widen the apex of secondary education. Local authorities continued to double stream the schools which led to a number of them into bankruptcy this has been noted by Beecher (Beecher, 1943). Furley and Watson, (1978:246-7) notes that the rising numbers was mainly because of the rising demand and needs for more educational opportunity for Africans.

After 1945, Africans demanded secondary education outside mission control. Africans also demanded a better higher education and a college similar to Makerere. The government yielded to this demands and increased the number of secondary schools to sixteen by 1957. Before 1960, Kenya was not offering advanced secondary education for Africans. Those who could afford advanced studies (form five and six) preceded to Makerere College. However after 1960, Higher School Certificate (H.S.C) course was decentralized from Makerere College to the local secondary schools. By 1962 such

local schools like alliance, Kagumo, Kakamega and Shimo la Tewa were offering H.S.C.

In 1968 with the abolition of a teacher training college at Ng'iya, Ng'iya girls' high school took over all the facilities occupied by the teachers training college; this was a major boost to the expansion of N.G.H.S. The school started offering certificate course at advanced level training for forms five and six under the headship of Ms. Stevenson who left in 1969 (O.I; Osogo, 13/7/12).

Table 3:2 Growth of secondary education in Kenya between 1940 and 1955.

YEAR	NUMBER OF GOVERNMENT SECONDARY SCHOOLS	NUMBER OF AIDED SCHOOLS	AFRICAN CERTIFICATE CANDIDATES BOYS ENROLMENT	AFRICAN CERTIFICATE CANDIDATES GIRLS ENROLMENT
1940	0	2	11	0
1945	0	4	17	0
1950	5	6	61	0
1955	8	9	245	7

Source Author (Barasa, 2013)

4.12 Development of Secondary Education at Ng'iya from 1950-1963

This period is mainly attributed to three ladies who followed the footsteps of Fanny Moller, Churchill 1952, Humphreys 1961 and woods 1963. Initially secondary education was an exclusive right for Europeans in order to eliminate job competition and limit African political awareness. Missionaries took up the challenge in 1926 by setting up alliance high school while the Catholics put up Mangu School in Thika in 1930. A number of schools later on sprung up basically due to the missionaries' sole role of evangelization. To the people of Ng'iya the establishment and growth of Ng'iya girls' high school over the years as noted by Erick, has become a 'God's gift to Siaya' through a historical accident (O.I; Eric, 08/06/2012). To the understanding of the natives and the inhabitants of Ng'iya and generally Siaya, N.G.H.S has been of great

benefit to them, and is seen as agent of transformation in the society both socially, economically and politically.

Oloo (2012) recalls after making reference to his old diary, that among the C.M.S pioneer missionaries who propagated western formal education in Nyanza included Canon Stanfield, Rev H.C Hitchen, Mr. E.Carey Francis (Former principal of Maseno and Alliance high school, Mr. White, Archdeacon Chadwick, Mr. G.S Webb, Mrs. Saville, Dr Havold Darke, Mr. Mackey, Rev J. J Willis, Rev Tucker, Dr. Scott (of the church of Scotland Mission), Edith Hills and Canon A.E Pleydell. The later often evangelizing and helping in the establishment of Maseno school, left Maseno in a nearby Kisumu and chose Ng'iya hills to build a small mud house at the school compound whose evidence still exists up to today (O.I; Oloo, 08/06/2012).

Ng'iya in Dholuo means “Stare at me” the school rests on 46 (forty six acres piece of land). The site plan for the school was established by Miss Fanny Mollar, whose contributions have been greatly discussed in chapter four of this study. According to the school records she arrived at Ng'iya on 5th October 1923 (NGHS: Rec/06/Nov/1923). Mollers impact at Ng'iya and the larger Siaya county was tremendous in the sense that many people around Siaya are called Molla a corrupt of Miss. Fanny Mollers name (O.I; Beatrice Odindo, 04/07/12). Miss Humphreys and Ms Woods greatly expanded and restructured the curriculum of the school by increasing the number of subjects offered to the African girls. The school ran both A and O level classes before and after the last missionary head Mrs. Stevenson left in 1969. The establishment of the a teacher training center at Ng'iya as discussed under foundation of teacher education co-existed with teacher training until 1968 when the college was

phased out and the building extended to the girls secondary school when Ms. Stevenson was the principal. This marked the great expansion of the girls secondary school (O.I; Oloo, 08/06/12).

Ng'iya girl's high school has gone through along, dynamic and unique history of growth, from a minute Fanny Mollers school to a prominent primary school, to junior and consequently senior high school is a history bond to be valued and appreciated. Today Ng'iya girls' high school boasts to be one of the schools recently elevated to national status and a top performing school in Kenya, with the current principal Mrs. F.A Okut expanding the academic programmes of the school and restructuring the facilities to be ultra modern.

4.13 Social-Economic Revolutions and Change in the Traditions of the Native Luo Community at Ng'iya 1923-1967

As previously discussed the aspect of land was a communal responsibility and ownership. It's evident from the study that the council of elders among the Luo "buch piny" which was headed by a chief elder "Ruoth" was the custodian of land. However with the advent of missionary activities at Ng'iya African's abandoned their ancestral land to the aliens. The missionaries took over control of African land and established a church, schools, mission hospital and residential homes as indicated in appendix a map showing Ng'iya high school complex (KNA: PC/NZA/3/14/23/49A) and extension of C.M.S Ng'iya mission (KNA: PC/NZA/14/123/33B). Further registration of the land in reference to the school as per the gazette notice setting up land for Ng'iya girls in 1957 (KNA: PC/NZA/14/123/49) and the district commissioners central Nyanza letter on Gazettement of Ng'iya girls in 1957 as reflected also in the appendix, clearly shows

how Africans lost their land, to the whites, of which the activities which took place on the same land had adverse effects on the local community.

Due to the influence of the C.M.S missionaries, Africans gave up some cultural practices like removal of teeth, and traditional way of worship and initiation rituals i.e. the practice of the removal of the six lower teeth was seen by the missionaries as Barbaric and of no positive value to the lines of the natives. Western formal education and Christianity as introduced at Ng'iya fought such cultural practices to the end as noted by Strayer, transformation of mission station into mission communities; represent sign of social as well as religious change in modern African history. Isolated outposts of European religious propaganda became focal point for new associations of Africans Europeans (Strayer, 1978:59).

The role of elders as custodian of culture and knowledge was done away with. The old in the traditional African society educated the youth on various aspects of life, all the aspects were eroded. The young who left for school lost parental values. In most cases they spent all the day in school and when Ng'iya girls' school became a boarding school they spent months in school. Pioneer students established independent schools and churches in and around Ng'iya. Village Schools came as a result of the Africans who had attained western education .and the growing urge of providing Africans with more educational opportunities and the rising spirit of African nationalism. N.G.H.S over the years since its inception has attracted the development of urbanization and high population around the area. This is evident by the fact that market centers have developed around the area as well as residential homes for the workers around Ng'iya and its environs. This population may have also been influenced by the availability of

social facilities around the school established by the C.M.S missionaries (O.I; Awuor, 26/7/12).

Through village schools young native girls were provided with a stepping stone to move to higher levels of education. N.G.H.S has over the years liberated the African girls from the bondage of illiteracy and has provided highly educated elites in the society. One of the renowned products of N.G.H.S is Hon Grace Emily Akinyi Ogot, former member of parliament and renowned scholar, Victoria Okungu who is a researcher at the University of Nairobi and renowned chemistry teachers Susan Olimba and Joan Otieno among many others, Lady Justice Emily Aluoch, an I.C.C judge based at the Hague in the Netherlands (O.I; Awuor, 26/7/12).

Then was a revolution in housing styles, following the new architectural designs introduced in the construction of classes' houses and dormitories at N.G.H.S and mission center by the pioneer missionaries. Many people started putting up iron roofed and cemented houses in and around Ng'iya. Traditional religious leaders had their roles reduced as mission schools produced educated leaders who took up leadership responsibilities both in the church and administratively. Even with the exit of pioneer missionaries, Africans took senior position at the mission station.

The establishment growth and development of N.G.H.S had adverse economic impact to the local Luo community who are the subjects of the study, in the sense that a class of enlightened Africans who progressed economically rose in social, economic and political power. Early students drawn into Ng'iya girl's high school established the

western system of economic production. In school skills of production were acquired through technical and industrial education taught to pioneer students at N.G.H.S the subjects included Agriculture and Home Science. Students took up trades taught as their occupations. Some utilized newly acquired skills to set up modern homes with permanent buildings (O.I; Osogo, 13/7/12).

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One result of the increased western type of education was the production of a class of African clerks and officers to assist the government in administration and Europeans in their business. Some of the students were employed as workers in the mission station, Ng'iya girls' school as well as bush schools, at settler homes and government departments. They provided services in different capacities and professions across the country. Agriculture education exposed members of the local community to new crops and methods of farming .some of these skills were learnt through demonstration plots established in school. This led to the establishment of small scale cash crop economies by the Africans in and around Ng'iya and other places.

Products of N.G.H.S were given appointments to the public community posts. Some worked as community service officers, doctors, nurses, as members of the local native councils. Young women who left homes to go to mission stations executed economic production gaps. This group abandoned traditional modes of production such as farming. The establishment of N.G.H.S and Ng'iya mission station in general triggered a number of land problems including immigrants who flocked the mission station as workers.

Political allegiance transferred from traditional elders and rulers to missionaries. Local traditional chiefs and elders complained of the bad behaviors of the converts, the chiefs and elders of the affected areas demonstrated that the missionary schools and the churches be shut down because of what they termed as negative influence (KNA: DC/KSM/1/10/43). Africans also became aware of the rights; this led to the rise, growth and development of African nationalism.

4.14 Roles of former students of N.G.H.S in community development.

Students engaged themselves in various activities for example preaching in the church and teaching in the local/village schools around. Some took informal roles as leaders of associations and organization. Out of the products of N.G.H.S who are in thousands providing services to this country in different occupations and levels since its inception, we have, Preachers such as Rosa Achieng the wife of Rev Joshua Omondi of the Anglican church of Kenya. Other students like Isabella Obel, who served as a secretary at the All Saints Cathedral in Nairobi, Dr. Pamela Kola. Teachers and education offices for example Rhoda Anyango, Alice Ogot, Joan Otieno who is currently a teacher at Nyabondo High school, Susan Olimba is currently a teacher at Mudavadi Girls High School, Victoria Okungu is a researcher at the University of Nairobi.

Bankers, Secretaries and accountants such as Josephine Obara who is the credit controller at K.K security, Laura Otieno who is an accountant and Stella Opondo a sales manager at Sameer Africa. Politicians and those in Government positions such as Hon. Grace Emily Akinyi Ogot, wife to veteran academician and Historian, who is also the Chancellor of Moi University Prof Bethwell Ogot. Agricultural officers, such as Dorcus Omoga, who is a lab technician at the ministry of livestock. Lady Justice

Aluoch, a judge of the I.C.C. They have been a source of envy by those who have not been able to go their way as indicated by Olimba (O.I; Olimba, 03/07/12).

4.15 Conclusions

The chapter has examined the coming of Christian missionaries in Nyanza and the establishment of mission stations in Nyanza and its environs. In summary, the discussions in this study has clearly brought out the facts that ,the level and the extent to which the establishment of N.G.H.S as a learning institution, introduced western cultural values either directly through curriculum instruction or indirectly through missionary interaction with learners and the resulting effect thereof. The role, activities and the impact brought by the products of N.G.H.S who are former students both locally and internationally are immense. The early or initial period, produced the first products of the school, namely pioneers up to 1949. This group became the vanguards and strong agents of change in the society who spearheaded an academic revolution whose course still goes on up to today, and early students drawn into Ng'iya girl's school established the western system of economic production a role still played by the ever increasing products of Ng'iya.

It is evident from the study that missionaries come to Nyanza for several reasons ranging from economic to social reasons. Spreading of western civilization was one of the main reasons for the coming of C.M.S in Nyanza and to spread Christianity. To achieve the two, Western schooling was introduced. Especially a among the young women and girls at Ng'iya school was a road through which Europeans were to ensure Western civilization takes roots among the Luo as well as the spread of Christianity

among the natives. Through the study the opening up of western Kenya was made possible by Nabongo Mumia who encouraged many Europeans to come to his territory hence he became an agent of western civilization and cultural as well as socio-economic and political transformation in his territory through which western formal education was introduced. The completion of the Uganda railway also facilitated the penetrating of the C.M.S missionaries in Nyanza, which was given boost by the warm reception that was given to missionaries by the native communities.

The foundation of Ng'iya girl's high school greatly stems out of the concerted efforts placed by Canon Pleydell who first proposed and set out to establish Ng'iya mission center. C.M.S missionaries gave assistance to Ng'iya girls school ranging from both material and financial assistance. The friends of C.M.S missionaries such as Mr. G.E Webb and Mrs. Wray, Dr Ross and Miss. Wilton gave a major boost to Miss. Fanny Moller personal contributions and the communities' efforts in setting up a modern girl's school at Ng'iya. Bishop G. Cravanswick who initiated a project of about \$50 through the diocese of Gippsland helped a lot in purchasing equipments as well as putting up of structures in the school compound. The government also came up with grants in aid and not forgetting the local leaders and the community that provided both moral as well as material support. The community was ready for the establishment of Ng'iya girls School by providing land that the school was erected and later on the land that facilitated the expansion of the school.

The foundation of teacher education gave a great boost for the growth of Ng'iya girls school. Ng'iya teacher training center provided N.G.H.S with teachers as well as helped in the spread of western formal education in and out of Ng'iya, as products of

the college became instrumental in the transformation of the native lives through the roles they played in the society. In conclusion the main social-economic and political impacts which N.G.H.S introduced to the local community as a result of its establishment have been extensively discussed in this study. The later period or stage produced from 1950 to 1975 took up leadership as well as professional positions both locally and internationally, Products of N.G.H.S were given appointments to the public community posts. Some worked as community service officers, doctors, nurses, and as members of the local native councils.

Generally the pre-colonial Luo culture was greatly interfered with, for example as discussed, there was Social Revolution and change in the traditions and lifestyles of the native Luo community at Ng'iya, due to the influence of the C.M.S missionaries, Africans gave up some cultural practices. Economic as well as Political impacts were realized. Political allegiance transferred from traditional elders and rulers to missionaries hence declining the socio-political roles of elders in the society. The establishment of N.G.H.S and Ng'iya mission station in general triggered a number of conflicts between the missionaries and Africans as earlier on discussed in the study.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1: Introduction

This chapter presents the summary of the findings, conclusions, recommendations and suggestions for further research. Inclusive are also summaries for the research problems, questions and findings of this study, conclusions and implications. The chapter also outlines recommendations and suggestions for further research.

5.2 Summary of the Problem, Research Questions and Methodology

The aim of the study was to unravel the mystery or the problem of how the C.M.S established schools contributed to the growth and development of formal education and the impact of their activities to the local African societies they came in contact with and in this case the Luo community who are the subjects of this study. The main purpose of the study was to establish the role of the C.M.S in the growth and development of education in Siaya County, a case of Ng'iya girls School and its impact 1923-1963.

On the same ground, the study attempted to answer fundamental study questions as follows, What roles did the C.M.S missionaries play in the establishment, growth and development of education in Siaya County with particular reference to Ng'iya School?, What is the historical development and growth of N.G.H.S?, What challenges did N.G.H.S face in the course of its growth and development and solutions sought. What is the impact of N.G.H.S to the local community?

The study used historical research method. The method heavily relied documents from the KNA and on face to face oral interviews guided with an elaborate interview schedule, archival and other written materials. These forms of data can either be referred to as primary or secondary depending on whether they offer eye witness or reported accounts of events in time. The researcher selected a population that constituted the sample that was used. Population sample was carried out when categories of people were established and put into Strata and the number of information used under each stratum was determined in the field using random sampling, technique and Snowballing technique basing on the availability of the respondent hence the sample made about 55 percent.

Each of the established strata was interviewed. Interviews were both formal and none formal. The current school administration and the old staff of the school and the provincial administrators were interviewed after appointments had been made in advance by the researcher. Non formal interviews were done mainly on former principals, village elders B.O.G chairman and Anglican Church officials. Data collected was verified using historical research methods of internal and external criticism. This method is useful in establishing the authenticity, appropriateness and adequacy of the data. Interpretations were made as illustrated in chapters three. Data was then classified in reference to themes and historical periods under study.

5.3 Summary of major Findings

5.3.1 The Contributions of C.M.S in the Development of Education at Ng'iya

C.M.S played a critical role in the establishment of N.G.H.S which includes the following:-

The C.M.S laid a solid foundation/ground for the establishment, growth and the development of the girls' school. By influencing the coming of missionaries like Miss. Fanny Mollar, Rev Stovold, Miss. Molly Churchill, Carey Francis and many others who became instrumental in the development of formal western education not only at Ng'iya but in the rest of western Kenya. Miss. Fanny Moller a C.M.S missionary vision of establishing N.G.H.S is what led to its origin and her tremendous efforts led to its growth and expansion. Giving the school Aid and giving assistance to Miss. Fanny Moller to supplement the grants in Aid from the government, greatly facilitated the expansion of academic programmers' and facilities at the school.

C.M.S missionaries assisted in putting up the first and subsequent structures at the school in its initial and also later stages. C.M.S encouraged local converts to admit their daughters at the girl's schools. Recruited trained and experienced teachers for the school, supplied materials such as books and chalks for the school. C.M.S provided administrative as well as technical assistance to the school.

5.3.2 The Historical Development of N.G.H.S

From the study the following were considered important in the historical development and growth of N.G.H.S from 1923 – 1967.

C.M.S played a critical role in the establishment of N.G.H.S as presented in the study; N.G.H.S tremendously grew from 1923 to 1967. Miss Fanny Moller contributions to educational development at Ng'iya were tremendous right from 1923. Being the founder of the girls' school, she dedicated all her time and energy to her work as discussed in the various chapters under this study. Missionary teachers who helped Miss Fanny Moller like Miss. Cox, Mrs. Clark, Miss. Molly Churchill who later became

the principal after the exit of Moller in 1952 (see appendix 17) and Mr. Bacon, among others played a critical role in laying a strong foundation of western formal education at Ng'iya and around its environs. Contributions of the local community and the local leadership at that time also played a critical role in the development and growth of education at Ng'iya. Most of the builders during construction were members of the local community. As noted in this study traditional rulers supported missionary activities for example Chief Ng'ongo gave several trees for the roof and general materials that put up the first structures. The community gave the missionaries warm welcome, provided land under which the school was erected and also accepted to send their children to school to receive western education.

The colonial government on several occasions assisted the school through grants in Aid for example in 1952 (see appendix 15). The government also assisted in ensuring quality and standards is maintained in the school through sending its inspectors and giving technical advice on the management of the school and curriculum implementation. Maseno School and Butere schools also played a significant role in the establishment, growth and development of N.G.H.S. It is this schools that helped lay the foundation for N.G.H.S. Educated members of the Luo community who had attained education were significant to the growth and development of N.G.H.S.

This group later on took up the management positions of the school, provided funds for expansion programmes and also became teachers. The elites sensitized the rest of the community members on the importance of education and also became role models to the native Africans since most of them got employment in the government. The establishment of Ng'iya teachers training center played a significant role in promotion

of education to the girls' school as discussed in the study. The role played by the initial products of Ng'iya girls school, who later on formed a group of elites that aggressively demanded for secondary education for the girls at Ng'iya was very instrumental in the development and growth of Ng'iya girls.

5.3 .3: Challenges N.G.H.S faced in its Growth and Development

What challenges did N.G.H.S face in the course of its growth and development? Missionaries' African teachers and students of Ng'iya encountered the following challenges:-

Suspicion and mistrust from African leaders for example local chief Ng'onga Odima at the time of the arrival of Canon Pleydell and Fanny Moller. Missionaries and students suffered from tropical diseases such as measles attack, malaria and sleeping sickness, this problem was eradicated with the establishment of a dispensary at Ng'iya. Cultural conflict between the newly introduced Christian religion and African traditional and cultural beliefs and values emerged shortly after the arrival of the C.M.S missionaries at Ng'iya.

Theft and Burglary cases at the mission station especially at the school section, was on several occasions was witnessed. On one occasion the mission was attacked by thugs who broke at the school offices and stole medicine as indicated in chapter four of the study. Lack of proper knowledge of the local languages hampered communication, to solve the problem of language barrier; missionaries were forced to learn the local Luo language before they embarked on their work. Poor means of transport and communication network was faced by the C.M.S missionaries as they carried out their

duties. Volatility from some members of the community under study who did not want foreigners in their territories greatly interfered with missionary work.

In conclusion as noted in chapter four of the study missionaries came up with ways/measures of dealing with these problems, the problems may have slowed the growth and development of N.G.H.S however the solutions sought were of great significance and the resultant impact therefore did not or if it did manifest was very minimal. C.M.S Missionaries faced a lot of challenges in the establishment of Ng'iya girls' school, and generally in the establishment of the C.M.S mission station at Ng'iya. However these challenges did not and if there was any damage caused could not hamper missionary duties of the C.M.S. These problems may have slowed the progress of missionary work at Ng'iya however solutions were sought to counter the same problems. Missionaries encountered the following challenges;

5.3.5: The impact of N.G.H.S on Socio-Economic Development to the Local community

Former students of Ng'iya engaged themselves in various activities for example preaching in the church and teaching in the local/village schools around. Some took informal roles as leaders of associations and organization. Out of the products of N.G.H.S, thousands provide services both at local and international level in different occupations and capacities since its inception such as providing various services professionals. Others became teachers, education officers and researchers in various institutions of higher learning. Bankers, Secretaries and accountants such as Josephine Obara who is the credit controller at K.K security, Laura Otieno who is an accountant and Stella Opondo a sales manager at Sameer Africa. Politicians and those in

Government positions such as Hon. Grace Emily Akinyi Ogot, wife to veteran academician and Historian, who was the Chancellor of Moi University up to 2013 Prof Bethwell Ogot. Agricultural extension officers, such as Dorcus Omoga, who is a lab technician at the ministry of livestock. Lady Justice Aluoch, a judge of the I.C.C.

In conclusion, N.G.H.S had an adverse impact on the local community and generally the people of Nyanza and the rest of the country. The impacts of N.G.H.S range from social, economic and political see chapter five. N.G.H.S has greatly contributed to social change and transformation in the culture and traditions of the Luo community. The school in it self has produced products that have consequently transformed the society in various spheres of life and professions. The school employed local African teachers who spent their income in developing the society economically. As previously discussed the aspect of land was a communal responsibility and ownership.

It's evident from the study that the council of elders among the Luo "buch piny" which was headed by a chief elder "Ruoth" was the custodian of land. However with the advent of missionary activities at Ng'iya African's abandoned their ancestral land to the aliens. The missionaries took over control of African land and established a church, schools, mission hospital and residential homes as indicated in appendix a map showing Ng'iya high school complex and extension of C.M.S Ng'iya mission. Further registration of the land in reference to the school as per the gazette notice setting up land for Ng'iya girls in 1957 and the district commissioners central Nyanza letter on Gazettement of Ng'iya girls in 1957 as reflected also in the appendix, clearly shows how Africans lost their land, to the whites, of which the activities which took place on the same land had adverse effects on the local community.

Due to the influence of the C.M.S missionaries, Africans gave up some cultural practices like removal of teeth, and traditional way of worship and initiation rituals i.e. the practice of the removal of the six lower teeth was seen by the missionaries as Barbaric and of no positive value to the lines of the natives. Western formal education and Christianity as introduced at Ng'iya fought such cultural practices to the end. Ng'iya mission station transformed into mission communities; representing a sign of social as well as religious change in to the community under study.

The role of elders as custodian of culture and knowledge was done away with. The old in the traditional African society educated the youth on various aspects of life, all the aspects were eroded. The young who left for school lost parental values. In most cases they spent all the day in school and when Ng'iya girls' school became a boarding school they spent months in school. Pioneer students established independent schools and churches in and around Ng'iya. Village Schools came as a result of the Africans who had attained western education .and the growing urge of providing Africans with more educational opportunities and the rising spirit of African nationalism. N.G.H.S over the years since its inception has attracted the development of urbanization and high population around the area. This is evident by the fact that market centers have developed around the area as well as residential homes for the workers around Ng'iya and its environs. This population was influenced by the availability of social facilities around the school established by the C.M.S missionaries.

Through village schools young native girls were provided with a stepping stone to move to higher levels of education. N.G.H.S has over the years liberated the African girls

from the bondage of illiteracy and has provided highly educated elites in the society. One of the renowned products of N.G.H.S is Hon Grace Emily Akinyi Ogot, former member of parliament and renowned scholar, Victoria Okungu who is a researcher at the University of Nairobi and renowned chemistry teachers Susan Olimba and Joan Otieno among many others, Lady Justice Emily Aluoch, an I.C.C judge based at the Hague in the Netherlands

Then was a revolution in housing styles, following the new architectural designs introduced in the construction of classes' houses and dormitories at N.G.H.S and mission center by the pioneer missionaries. Many people started putting up iron roofed and cemented houses in and around Ng'iya. Traditional religious leaders had their roles reduced as mission schools produced educated leaders who took up leadership responsibilities both in the church and administratively. Even with the exit of pioneer missionaries, Africans took senior position at the mission station.

The establishment growth and development of N.G.H.S had adverse economic impact to the local Luo community who are the subjects of the study, in the sense that a class of enlightened Africans who progressed economically arose in social, economic and political power. Early students drawn into Ng'iya girl's high school established the western system of economic production. In school skills of production were acquired through technical and industrial education taught to pioneer students at N.G.H.S the subjects included Agriculture and Home Science. Students took up trades taught as their occupations. Some utilized newly acquired skills to set up modern homes with permanent buildings.

One result of the increased western type of education was the production of a class of African clerks and officers to assist the government in administration and Europeans in their business. Some of the students were employed as workers in the mission station, Ng'iya girls' school as well as bush schools, at settler homes and government departments. Provided services in various capacities at both local and international level. Agriculture education exposed members of the local community to new crops and methods of farming. Some of these skills were learnt through demonstration plots established in school. This led to the establishment of small scale cash crop economies by the Africans in and around Ng'iya. Products of N.G.H.S were given appointments to the public community posts.

Some worked as community service officers, doctors, nurses, as members of the local native councils. Young women who left homes to go to mission stations executed economic production gaps. This group abandoned traditional modes of production such as farming. The establishment of N.G.H.S and Ng'iya mission station in general triggered a number of land problems including immigrants who flocked the mission station as workers.

Political allegiance transferred from traditional elders and rulers to missionaries. Local traditional chiefs and elders complained of the bad behaviors of the converts, the chiefs and elders of the affected areas demonstrated that the schools and the churches be shut down because of what they termed as negative influence (KNA: DC/KSM/1/10/43). Africans also became aware of the rights; this led to the rise, growth and development of African nationalism.

5.4 Conclusion

From the for research questions, it can be concluded that, C.M.S played a key role and contributed greatly in the establishment of N.G.H.S by laying a solid ground for the establishment of western formal education for Africans. N.G.H.S historically developed from 1923 to 1967 of which a number of factors played a key role as discussed in this study. The growth of Ng'iya girls high school was made possible by the fact that the school was able to positively encounter challenges by coming up with various solutions as discussed in chapter four of this study. N.G.H.S has greatly contributed to social-economic change and transformation in the culture and traditions of the Luo community.

5.5: Recommendations

Basing on the findings and conclusions of the study, the following recommendations have been derived:-

C.M.S role in establishment of N.G.H.S has been found to be lacking in many documented sources. It's worth noting that C.M.S being a major missionary group in Kenya it should not be generalized with other missionary groups such as the friends' missionaries, catholic missionaries among others. This is because C.M.S missionaries have contributed enormously and extensively in social developments of the Africans hence they should be treated independently. This study has shown that the church is a very cohesive institution which can be used to knit together the society for a common goal; this from the wider perspective promotes national integration.

Despite shading of missionary beliefs and practices especially after independence by

missionary established schools it has been revealed through this study that some missionary aspects are still intact up to today, it is therefore in order for some missionary values to be sustained and retain stated to form basic historical traditions of the school since some of the values are eminent and pertinent to this institutions. Missionary established schools and now church or mission sponsored schools play wider role in the society today, this roles should not be underscored.

5.6 Suggestions for Further Research

Study contains Information on colonial period and partly post colonial period. It is necessary for research to be done which will enable comparison between the growths of education in each period. The findings of this study have exposed the role played by C.M.S in the light of missionary school context, research should therefore be undertaken to concentrate on the role of the independent churches or government on educational development outside the context of mission schools and churches. Despite missionary influence through formal education some of traditional cultures are still a way of life among the Luo, a study is therefore needed to ascertain why some customs are still a way of life even after many years of strong influence from the western forces and why they are considered pertinent to those communities that they cannot be eroded.

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Names	Aage	Date	Place
Andaje Seruya	76	02/03/12	Musikoma
Abishag Opigo	82	29/05/12	Kosema
Anyango Mary	81	27/05/12	Agoro Tula
Osawe Fanuel	79	22/05/12	Sigana
Ochieng Faith	76	25/5/ 12	Kirindo
Opata Sara	67	27/05/12	Agoro Tula
Odongo Violet	89	29/05/12	Ng'iya
Owiti Muga	70	20/05/12	Dondi
Owiti Muga	70	21/05 /12	Dondi
Apindi Gordon	67	30/05/12	Kirindo
Yohana Odhiambo	81	20/05/12	Wagwer
Oloo Erick	67	08/06/12	Ng'iya
Jeremiah Omondi	81	20/06/12	Wagwer
Auma Agneta	70	22/06/12	Kirindo
Amondi Joyce	72	01/07/12	Ng'iya
Julia Awour Nora	77	01/07/12	Agoro Tula
Achola Mirriam	76	02/07/12	Kirindo
Atieno Mary Rhoda	73	02/07/12	Ng'iya
Olimba Susan	30	03/07/12	Madzuu
Odindo Beatrice	68	04/07/12	Ng'iya
Melechzadek Onyango	79	10/07/12	Masumbi

Osogo Peter	87	13/07/12	Ng'iya
Rev Canon Z Masake	68	12/08/12	Kakamega
Mical Auma Onyango	81	23/01/13	Ng'iya

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KNA: MSS/61/447/60 Letter from Fanny Moller to Carrey Francis dated 30th may 1949.

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APPENDICES

APPENDIX 1

INTERVIEW SCHEDULE

FORMER C.M.S/ANGLICAN CHURCH OFFICIALS INTERVIEW GUIDE

QUESTIONS

1. When did the C.M.S arrive in Kenya?
2. Name the pioneer missionaries at Ng'iya.
3. What made CMS start N.G.H.S?
4. How did the local community relate with those educated at the Mission school (tick where appropriate)

Regard them as aliens to the community ()

Feared they hence passively left them alone ()

Welcome them because they offered much to the Community ()

5. What kind of education was offered by the school (Tick where Appropriate)

Bible study () Reading () Industrial training ()

Arithmetic and writing ()

Any other

6. Were the students

Borders? () Day scholars? ()

7. Does the A.C.K established by the C.M.S still active in the activities of N.G.H.S

8. Do you know any church official that may have a lot of information on N.G.H.S and is still alive?

APPENDIX 2

INTERVIEW SCHEDULE

Clan / Village Elders

Name.....

1. Were you or any of your relative a leader at the time missionaries came at
Ng'iya?

.....

....

.....

.....

2. Did the Luo have any system of education before the coming of missionaries at
Ng'iya?

.....

3. What were the content and the methods of instruction in the traditional system of
Education among the Luo?

.....

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.....

.....

.....

4. Do you know of any cultural aspect that was part of traditional African Education
system that was affected by the C.M.S missionaries at Ng'iya?

.....

.....

.....

.....

5. When missionaries came how were they received at Ng'iya by the natives?

Poor reception /Resisted by Africans ()

Good /mixed reaction from Africans ()

Very good /Excellent/collaborated with Africans ()

6. What was the reaction of the Luo community to the establishment of a girl's school at Ng'iya by the C.M.S missionaries and not a boy's school like the neighboring Maseno School?

.....

.....

.....

.....

7. Did the community enroll girls on the first day the school opened?

.....

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.....

8. How many girls at that time do you know successfully finished school and were able to be employed by the government and known organizations of the time? Can you identify them?

.....

.....

.....
.....
9. Do you know of any impacts that Ng'iya girls had on the local Luo community?

.....
.....
.....

10. Can you mention /identify any other person/people you know who may be able to give us important information about the school and the community?

APPENDIX 3

INTERVIEW SCHEDULE

Former Students

1. When were you at N.G.H.S?
2. How many missionary teachers were at Ng'iya school at that time?
3. Did you interact with any of the missionaries?
4. Did the school administration or the missionary teachers' inform you on why they established N.G.H.S?
5. What was the content of the education offered by the school? Did it change you in any way as an African girl child?
6. After school were you employed by the government? What kind of employment were you offered?
7. How many girls do you know that went through Ng'iya that you know become successful? Can you mention them?

APPENDIX 4

INTERVIEW SCHEDULE

Former B.O.G Officials/Head Teachers/School Workers

1. Why was the girls' school established at Ng'iya?
2. When did you serve the school and in what capacity?
3. How many girls enrolled at the time you were serving in the school?
4. What do you know about the C.M.S missionaries?
5. What were the impacts of the activities of C.M.S to the local community?
6. How did the school community work with the C.M.S?
7. What challenges faced the school at the time?
8. What other information do you know about the C.M.S at Ng'iya and the school?

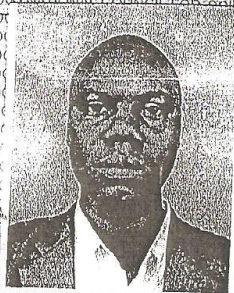
APPENDIX 5

RESEARCH PERMIT

Kenya National Council for Science and Technology.

Prof./Dr./Mr./Mrs./Miss/Institution
Samson Omachar Barasa
on (Address) Moi University
P.O. Box 3900-30100 Nairobi
has been permitted to conduct research in
Location
Siaya District
Nyanza Province
on the topic: The contribution of the church
missionary society in the growth and
development of education in Siaya County.
A case of Ng'iva school and its impact
1923-1975
for a period ending: 30 November 2012

Date of Issue
20 April 2012
Fee received
KSh. 5,000



Applicant's Signature
Secretary
National Council for Science and Technology

CONDITIONS

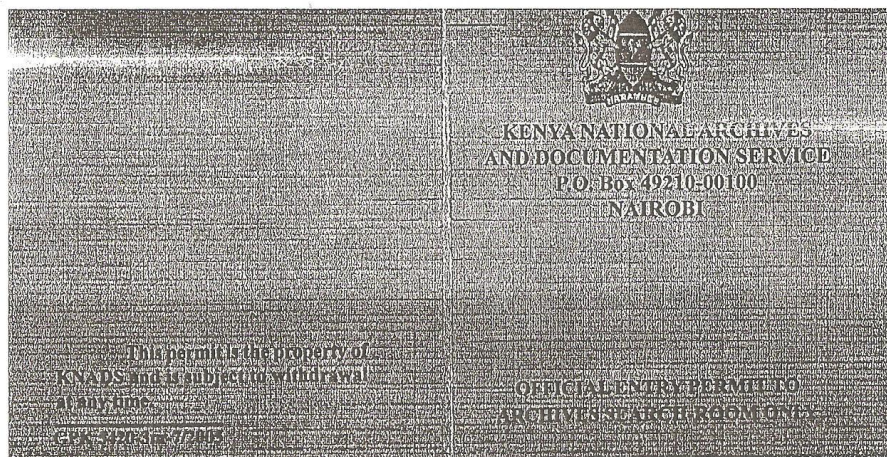
- 1. You must report to the District Commissioner and the District Education Officer of the area before embarking on your research. Failure to do this may lead to the cancellation of your permit.**
- 2. Government Officers will not be interviewed without prior appointment.**
- 3. No questionnaire will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

RESEARCH CLEARANCE PERMIT

CPK60553/mt/0/2012

(CONDITIONS see back page)

APPENDIX 6. KENYA NATIONAL ARCHIVES DOCUMENTATION SERVICE PERMIT



Permit No. 16957

Valid from 3/5/12 to 13/5/13

Name: BARASA
SAMSON ONDACHAR

Issued by

P. D. D. D.
Director

Address:
Box 35
VITHICA

RENEWAL DATES:

- 1
- 2
- 3

APPENDIX 7 RESEARCH AUTHORIZATION LETTER

REPUBLIC OF KENYA



NATIONAL COUNCIL FOR SCIENCE AND TECHNOLOGY

Telephone: 254-020-2213471, 2241349
254-020-310571, 2213123, 2219420
Fax: 254-020-318245, 318249
When replying please quote
secretary@ncst.go.ke

P.O. Box 30623-00100
NAIROBI-KENYA
Website: www.ncst.go.ke

Our Ref: NCST/RCD/14/012/407

Date: 20th April 2012

Samson Omachar Barasa
Moi University
P.O.Box 3900-30100
Eldoret.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*The contribution of the church missionary society in the growth and development of education in Siaya County: A case of Ng'iya school and its impact 1923-1975,*" I am pleased to inform you that you have been authorized to undertake research in **Siaya District** for a period ending **30th November, 2012.**

You are advised to report to **The District Commissioner and the District Education Officer, Siaya District** before embarking on the research project.

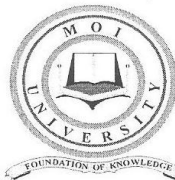
On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

DR. M. K. RUGUTT, PhD, HSC.
DEPUTY COUNCIL SECRETARY

Copy to:

The District Commissioner
The District Education Officer
Siaya District.

APPENDIX 8 RESEARCH APPLICATION LETTER



Tel: (053) 43001-8
(053) 43095
Fax: (053) 43047

MOI UNIVERSITY

P.O. Box 3900
Eldoret
KENYA

Office Of The Dean School Of Education

REF: MU/SE/PGS/54

DATE: 26th March, 2011

The Executive Secretary,
National council for Science and Technology
P.O. Box 30623-00100
NAIROBI

Dear Sir/Madam,

RE: RESEARCH PERMIT IN RESPECT OF BARASA SAMSON
OMACHAR (EDU/PGf/1005/09)

The above named is a 2nd year Master of Philosophy (M.Phil) student at Moi University, School of Education, Department of Educational Foundations.

It is a requirement of his M.Phil studies that he conducts research and produces a thesis. His research is entitled:

“The Contribution of the Church Missionary Society in the Growth and Development of Education in Siaya County: A Case of Ng’iya School and its Impact 1923-1975.”

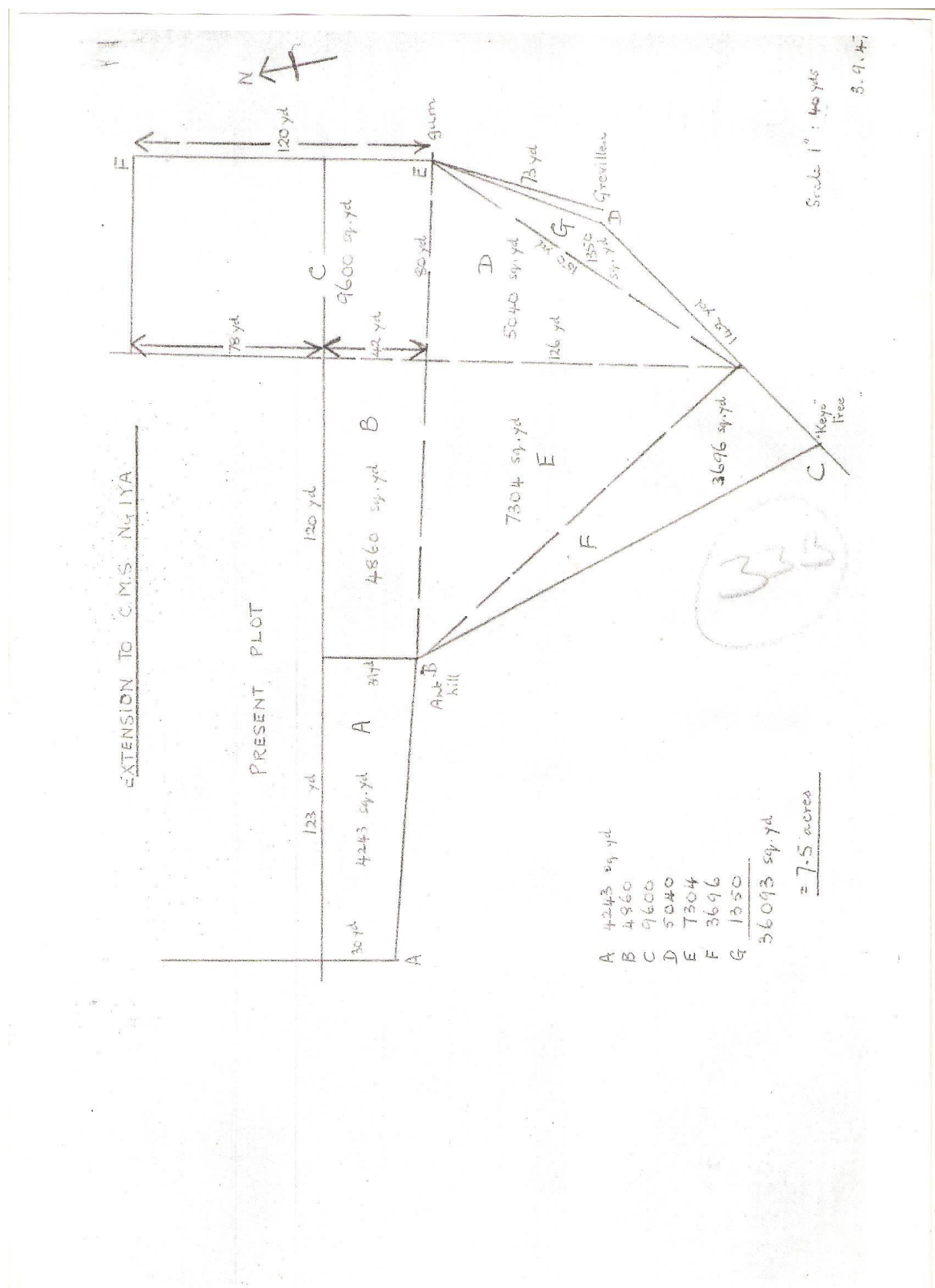
Any assistance given to him to enable him conduct his research successfully will be highly appreciated.

Yours faithfully,

PROF. P. L. BARASA
DEAN, SCHOOL OF EDUCATION

APPENDIX 9. EXTENSION MAP OF C.M.S NG' IYA PLOT DRAWN ON

03/04/1947



APPENDIX 10. LETTER SETTING APART OF NG'IYA C.M.S SCHOOLS

In reply please quote

Ref. No. ADG/LND/11/4/1/150.
and date

OFFICE OF THE AFRICAN DISTRICT COUNCIL

CENTRAL NYANZA,

P. O. Box 86, KISUMU.

10 August, 1957.

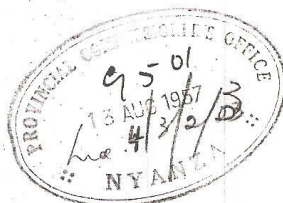
The Provincial Commissioner,
Nyanza Province,
KISUMU.SETTING APART OF NG'IYA C.M.S. SCHOOLS -
GAZETTING.

1. Teacher Training Centre
2. Boys' Intermediate School
3. Girls' Intermediate School
4. Demonstration School plot.

I enclose herewith in duplicate application for setting apart of land, together with draft gazette notice in triplicate and two plans in respect of the above subject.

2. May the settings apart be gazetted please ?

EOO/PAO.


DISTRICT COMMISSIONER,
CENTRAL NYANZA.


original of enclos (A)
original of space of land (B)
can

Ask DC what has happened about
Comprehension.

14/8

(50) (60)

**APPENDIX 11. LETTER FROM MELBOURNE AUSTRALIA TO MISS CLERK
ON CONSTRUCTION AT NG'YA GIRLS**

C.M.S.,
Flinders Lane,
Melbourne. C.I.
17th December, 1947.

Miss Clark,
C.M.S.,
P.O. Box 360,
NAIROBI. KENYA.

Dear Miss Clark,

Re Ng'ya Buildings.

If I give you this in history form you will have it all from the beginning.

It was agreed that Miss Moller's house should be used as a dormitory and that the ladies should live in the Archdeacon's house. Miss Moller did not like this idea and wanted to build a dormitory and Mr. Smith said we could have 1,000 shillings from Ng'ya rent. The actual fact she had this thousand because it was off set against a thousand shillings which she was to pay for the building of class rooms at Ng'ya.

Here is the history -

N.G.S. was to be a classroom short in 1947 as there was no T.T. in 1946 and St. 5 had taken the T.T. room. True St. 5 moved to Butere but then St. 6 came to Ng'ya (it mightn't have been the same classrooms but the effect was to be one short). The matter is therefore extremely urgent if St. 6 was to be at Ng'ya in 1947.

We approached Government (central funds) and they turned us down flat for the capital grant, as Ng'ya was then not under the development scheme and capital grants were limited to such items. Under pressure from us, the D. of E. instructed the S.E.O. Nyanza to get the D.E.B. to pass a grant for sh.3,000 for Ng'ya Boys' School. This was due to the Boys' School but would not have been passed for several years. In making this grant they instructed that the new building be put up on the elementary site but that the girls' school would thus gain an extra classroom. Usually for 3,000 shillings an elementary school builds a 3 classroom block and Ng'ya Boys' School would have been able to do this with voluntary help providing that they had ample time to put up the building. However, Ng'ya Girls' School wanted it twelve months earlier, that is by the 1st January, 1947 and the estimate for a contracted arrangement by Bertram Bowers was sh.4,000 so we approached Miss Moller who agreed to the thousand shillings extra before the erection of the buildings, otherwise we would not have proceeded. She was to pay that thousand shillings in January, 1947 and told me at the time that she had a working balance of over that amount but as she did not wish to run herself short I agreed to let it wait and then at her suggestion off set it against the thousand shillings which I was due to pay her as I received it from Waligorski rent. She would have had to wait for this because the rent money to be used was the rents which were to be received in 1947 made possible because Waligorski's were not given notice to quit when we decided to build the dormitory.

Your third paragraph gives a wrong impression. In contra payments money is off set against another amount but the actual position is the same as if cheques has passed hands, therefore in effect Ng'ya rent is paid to Miss Moller for a dormitory and Miss Moller paid the thousand shillings that she agreed to pay for the new building without which St. 6 would not have started.

The arrangement about the Boys' School buildings had the approval of Miss Moller, Mr. Smith, Secretary of the R.D.C. Educational Committee and the Rural Dean, and I think Miss Moller must stand by them.

Later Miss Moller, of her own free will, exchanged the right of use of the two classrooms in the new building for the use of classrooms formerly occupied by the Boys' School so that she would not have to walk so far, but in effect the position remains the same.

I am certain that what I have written is correct.

Yours sincerely,

Alfred Howroy

P.S. I note your post script. You have two chances of getting a thousand shillings out of me - your own and Buckleys!!!

All the very best for Xmas & New Year. Glad I had a telephone b'do all this time - & you know my handwriting is with 22 decs.



APPENDIX 12. NOTES ON THE STRIKE EPISODE AT NG'IYA GIRLS

Notes on the episode at Ng'iya Girls' School

July 10-11th, 1941.

Following on the exodus from Maseno School over the last week end, a somewhat similar attempt was made at Ng'iya Girls' School to follow the lead the Maseno pupils had given. There can be no reasonable doubt that Ng'iya was influenced by the Maseno example.

After very disorderly behaviour on the night of the 10th. and the mng. of the 11th. I was requested by Miss Moller to attend a gathering of the Hostel girls with herself and the Staff, as the pupils had stated that they wished to return home and leave the School.

I asked who wished to leave ^{whereupon} when the pupils stood up en mass. I told them that they had been placed at "School by their parents, and should not leave without their parents consent. Any pupil who left without the consent of the parents must understand that they were free to leave, but that they would not be allowed to return.

I told them to send the prefects to my Office to state what their grievances were. As this was a State aided School, I would ask the Inspector of Schools, together with representatives of those responsible for financing the School to consider the Girls' grievances before the term ended. But that there must be no further attempt at insubordination, and everyone must carry on as usual pending the outcome of the consideration which would be given to their statements.

The prefects attended at once at my Office and formulated the complaints, a copy of which is appended.

The complaints really boil down to complaints against the parents who do not pay fees sufficiently large to allow the School to provide all the articles which the girls want.

The girls, of course, think that the School finances could carry the cost on the present fees, but they are entirely ignorant on this matter.

We feel that the episode must be taken seriously, and patiently, and so handled that such an incident shall never recur. The initial behaviour of the girls was inexcusable but it must be remembered that the Maseno conduct was no doubt a factor which influenced them.

F. A. Moller

APPENDIX 13. TRANSLATIONS OF POINTS RAISED BY PUPILS AT NG'IIYA

GIRLS

TRANSLATION OF POINTS RAISED BY PUPILS OF NG'IIYA

GIRLS' SCHOOL 11/7/41.

20-2 to Mrs Moller by prefects

2. We want to go with our blankets when we go on Holiday, for we suffer from the cold in our homes.
2. Even at Ng'iiya we suffer from cold, and want heavier blankets which will protect better.
3. We want to be supplied with ^{Knickers} ~~shorts~~ and petticoats, for at the present we obtain these from parents, who have agreed to supply them.
4. We want sports clothing.
5. We want working garments for use when we dig and at other tasks.
6. We want more soap, for the present ration is insufficient.
7. We do not want to have to collect firewood.
8. We want pillows and mattresses.

Saty before rebellion. Was asked about clothes & explained.

Thursday 10th Lingire J. Pancher
 Mrs. Bitana went to see about further notes

3 sheets. called to office

Commencement of School. arranged ref. 1941. 69.

School Master went to see them.

Factions. Said wanted to go. Afterwards when Govt sent

2 Blankets
 1 over School 1 Sunday
 no underclothes
 no sheets
 sheets added
 2 Blankets coming in
 2 sheets from Govt. house.
 Sch. unif. Sunday Uniform
 Head cloth.
 Food:- Maize brought by girls
 Vegetables grown.
 Beans once a week

APPENDIX 14.SURVEY OF C.M.S PLOT AT NG'UYA ON 10TH JUNE 1930

Reference to Traverse and Road Sections

Line	Bearing	Distance

Co-Ordinates

Station	Y	Feet	in	Class of Beacon
NG1A	Major Trig Found Destroyed & replaced by one with pin in Conc.			
	All new Brs are Iron Pins in Conc.			
Local Data only				

Date of Instructions

Date of transmission of plans & Examined by

Charted by

Reference to Corners

Cor	Bearing	From	Feet	Mark

Scale 1:2500

SURVEY OF CMS PLOT AT NGIA (CENTRAL KAVIRONDO)

NATIVE RESERVE

AREA 733 ACRES

NATIVE RESERVE

NGIA (Major)

To Suva (major)

NATIVE RESERVE

See A.P. N° 10860

MAP ISSUED

10 JUN 1930

TO THE PUBLIC MAP OFFICE

PLAN OF L.R. N° 3649

I hereby certify that in person made and on the 11/1/1930 completed the survey represented by this plan on which are written the bearings and lengths of the lines surveyed by me, and that the survey has been executed in accordance with the existing regulations of the Survey Department.

Sd/- J.E.O. Farrell

Traced By B.L.C. 36/10

Compared By W.L.C. 36/10

Folio N° 32

Register N° 326

Subdivision N°

Section N°

Meridional District N.A. 36/W.I.I.d.

Administrative District Central Kavirondo

PROVINCE

Locality West of Yala Township

OFFICE COPY N° 29680

**APPENDIX 15. COLONY AND PROTECTORATE OF KENYA GRANTS IN
AID TO NG'UYA GIRLS HIGH SCHOOL.**

(22)

COLONY AND PROTECTORATE OF KENYA

F.O. FORM 20

To the Sub-Accountant at Nairobi Passed for payment* _____ Sub-Accountant.

Please pay The Educ. Secretary, Church Missionary Society, (Name and address)
as follows:— P.O. Box 360, Nairobi.

Date	Particulars	Quantity and Rate	AMOUNT	
			Sh.	cts.
1951	To Interim Grants for the 1st Quarter -			
	1. <u>Ng'uya Women's T.4 Centre.</u>	£ 107	2,140	00
	2. <u>Ng'uya Girls' School.</u>	£ 211	4,220	00
AUTHORITY:—			TOTAL .. Sh.	6,360 00

I CERTIFY that the amount of Sh. Six thousand three hundred sixty only.
is correct and that the rate/price charged is/are according to regulation/contract fair and reasonable and that it has been entered in my Vote Book/Ledger and/or has been incurred on the above quoted authority and should be charged as under.

E. T. Pope
Signature.

Date 24th Jan. 19 51 for Director of Education. Designation.

HEAD 7-4 Education

SUB-HEAD (8) African Education.

ITEM 8. Grants in Aid to African Schools

Account No.	Dept. Vch. No.	*STATION VOUCHER No.			D.W. No.	AMOUNT	
		Station	Voucher No.	Date		Sh.	cts.
P.7-4-8-8	25 G.				Ed.71/51	6,360	00

Receipt on reverse. *For Paying Office use only.

APPENDIX 16. GAZETTING AND SETTING APART OF NG'UYA SCHOOLS

In reply please quote

Ref. No. ADC/LND/11/4/1/152.
and date

OFFICE OF THE AFRICAN DISTRICT COUNCIL

CENTRAL NYANZA,

P. O. Box 86, KISUMU.

16th August, 1957.

The Provincial Commissioner,
Nyanza Province,
Provincial Offices,
KISUMU.

SETTING APART OF NG'UYA C.M.S. SCHOOLS -
GAZETTING.

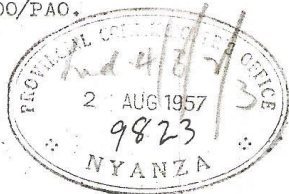
Ref. Your letter No. LND.4/3/2/3/50 of 14.8.57.

All queries concerning the payment of compensation now fall under Minutes No.9/57 and No.12/57 of the African District Council Lands, Agriculture and Veterinary Committee - copies attached for your easy reference please.

2. Minute No.55/57 of the African District Council authorised the setting apart of these Schools and that the question of payment of compensation to be considered by the Land Board later on. A copy of this Minute is also forwarded.

3. The setting apart of these schools is a matter of urgent please.

EOO/PAO.




DISTRICT COMMISSIONER,
CENTRAL NYANZA.

To DMC for further approval

REPLIED AT

NEXT SEE

(52) (53) (56)

APPENDIX 17

PRINCIPALS OF NG'IYA GIRLS SINCE ITS INCEPTION

Miss. Fanny Moller	1923-1952
Ms. Churchill	1952-1961
Ms. Humphreys	1961-1963
Ms. L. woods	1963-1969
Ms. Stevenson	1969-1976
Ms. E. Oluoch	1976-1988
Mrs. M .A Juma	1988-2001
Ms. Z Omondi	2001-2009
Mrs. F.A Okut	2009- present

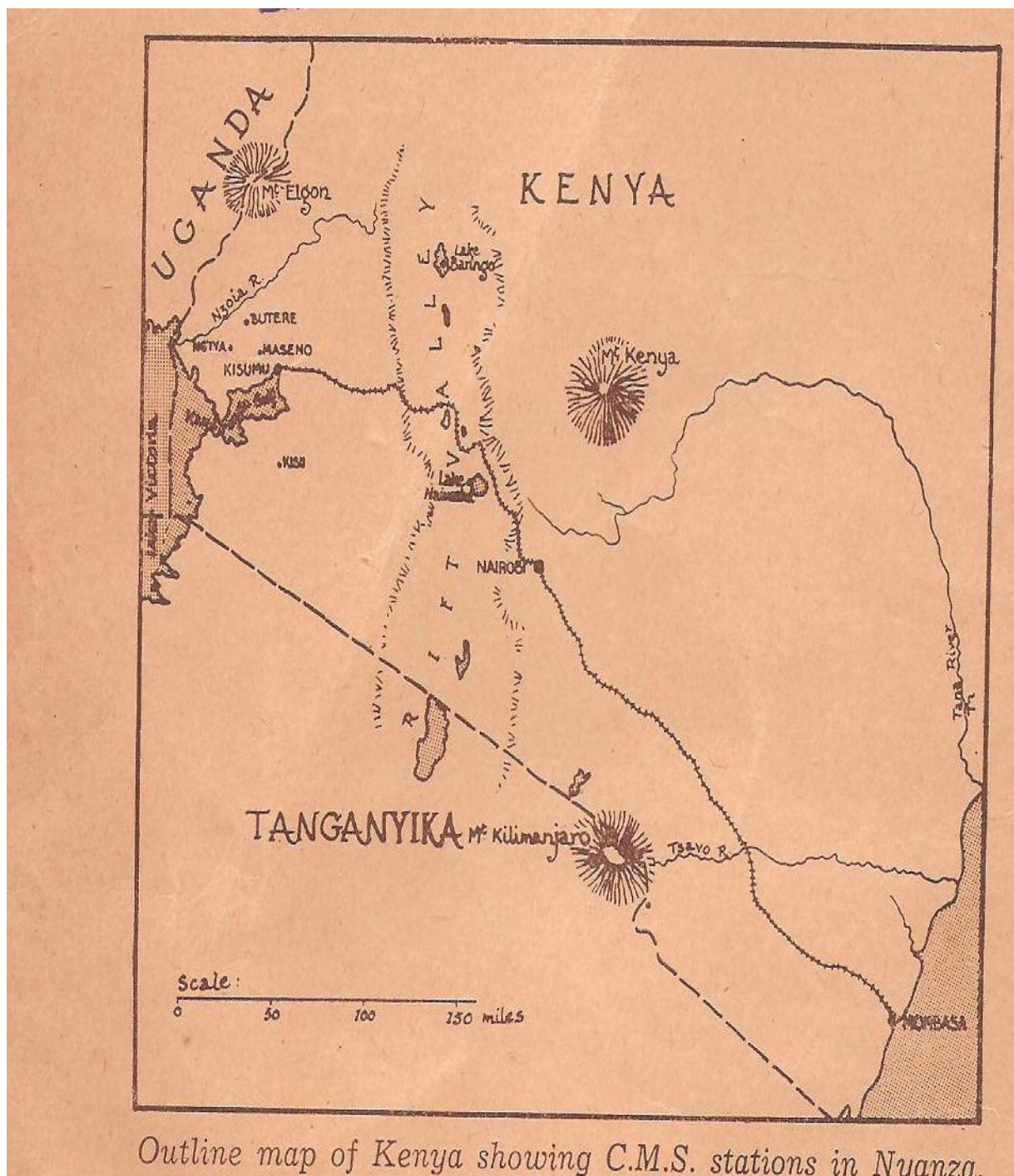
APPENDIX 18

C.M.S ACTIVITIES IN KENYA FROM 1844 TO 1923

- 1844- Arrival of Johann Ludwig Krapf and the death of his wife and children.
- 1847- 1850 Krapf translates parts of the Bible.
- 1851- Baptism of the first Anglican convert, a cripple named Mringe on his death bed.
- 1875- Freetown established by C.M.S as a colony for freed slaves.
- 1884- Diocese of eastern equatorial Africa formed.
- 1885- First Africans ordained in the ministry.
- 1885- Bishop Hannington murdered in Busoga in Uganda.
- 1889- Training of African free slaves.
- 1897- Diocese of Mombasa for entire Kenya was established.
- 1906- Archdeacon Willis establishes Maseno School.
- 1911- First Luo scriptures.
- 1919- Ng'iya was chosen as a C.M.S mission station
- 1916- Mass movement of churches in central western and Nyanza.
- 1923- Establishment of Ngiya girl's high school.

APPENDIX 19

Figure 3:1 Map Showing C.M.S Stations in Nyanza



Source: Richards (1956: cover page)

APPENDIX 20**COVERING LETTER**

Dear respondent,

I am a master of philosophy (M.Phil) student in the School of Education .Department of Educational foundations Moi University, carrying out research on the contribution to educational development by the C.M.S in Kenya: A case of Ng'iya school, Siaya County, Siaya District 1923-1967.

Kindly assist by responding to the questions available with utmost honest .The response will be used purely for academic matters and will be treated with absolute confidentiality.

Thanks you in advance

BARASA SAMSON OMACHAR