

**THE CONTRIBUTION OF THE MILL HILL MISSIONARIES IN THE  
DEVELOPMENT OF SECONDARY EDUCATION IN BOMET COUNTY,  
KENYA: A CASE OF KAPLONGS BOYS/GIRLS SECONDARY SCHOOLS,  
1951 -1974**

**BY**

**SIMON KIPROTICH MENJO**

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**MOI UNIVERSITY**

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**DECLARATION**

**CANDIDATE**

I, the undersigned, declare that this is my original work and has not been submitted to any institution, college or University other than Moi University.

\_\_\_\_\_ **Date:** \_\_\_\_\_

**EDU/ PGF/ 1011/ 09**

**Simon Kiprotich Menjo**

### **SUPERVISORS**

This Thesis has been submitted for examination with our approval as appointed University Supervisors:

\_\_\_\_\_ **Date:** \_\_\_\_\_

**Prof. J.K. Chang'ach**

Department of Educational Foundations

School of Education,

Moi University

\_\_\_\_\_ **Date:** \_\_\_\_\_

**Prof. Emmy J. Kipsoi**

Department of Educational Foundations

School of Education,

Moi University

### **DEDICATION**

This Thesis is dedicated to the Almighty God, my late parents; Samuel Kimenjo Arap Teituk and Maria Taputany Teituk who bore me, brought me up and sent me to

school. I also dedicate this Thesis to my late sister Paulina, my brothers and sisters who tremendously supported my educational endeavours.

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#### **ABSTRACT**

The study aimed at examining the contribution of the Mill Hill Missionaries (MHM) in the development of Secondary education in Bomet County. The institutions of interest were Kaplong Boys and Kaplong Girls Secondary schools. The study confined itself to a time period, between, 1951 and 1974; 1951 being the time MHM initiated secondary education in Bomet County while 1974 is the year they handed over the schools to the Africans. The main community that was examined in relation to the two schools was the Kipsigis community. The study was guided by four specific objectives namely; to document the role of MHM in the development of education in Bomet County, to examine the historical development of Kaplong Boys/Girls Secondary schools, to establish the contribution of Kaplong Boys/Girls secondary schools in the development of secondary education in Bomet County and

lastly to ascertain ways in which Kaplong Boys/Girls Secondary schools benefited members of the local community. The MHM ventured Bomet County in 1930s and carried out educational activities within the context of evangelization which was their main enterprise in Africa. These activities had never been keenly and adequately studied. Furthermore, studies on Kaplong Boys/Girls Secondary schools to establish their historical development and benefit to the local community had not yet been carried out. This is the problem which this study undertook to address. The study being historical necessitated the employment of historical approach to carry it out. A historical approach to a study seeks to reconstruct a previous age in a spirit of critical enquiry; it aims to achieve a faithful representation of the age in question. This study sought to reconstruct the MHM's contribution to education in Bomet County; it sought to achieve a faithful representation of their educational activities in the county and hence, the reason the approach was deemed appropriate for the study. The study utilized both primary and secondary sources of information. Oral data was collected mainly from informants within Bomet County. Interviews informed by interview guide schedules were used to obtain data from respondents. Archival material was sourced from KNA, KParchs, KBHarchs, KGHarchs. Other secondary materials were obtained from libraries. Information from secondary sources supplemented data from primary sources. Collected data was subjected to evaluation through both external and internal criticisms. This gave rise to verified data accepted as credible historical evidence. This was then analyzed through thematic categorization, discussion and interpretation in the light of study objectives. This led to the establishment of historical facts which were then written in prose to produce this work. Secondary sources informed this study that there are two concepts of missionary/western education which puts scholars into two groups. When viewed from the context of its effects on those who received it, Western education is said to have effected either positively or negatively. This study adopted the first concept which views missionary or western education in terms of development. Thus, employing the concept of development, this study showed how western education brought in the context of Christianity effected tremendous transformation on the people of Bomet County. Therefore, mainly interested in spreading the gospel, the MHM were also concerned with improving the socio-economic conditions of the people. The findings of this study revealed that in establishing Kaplong Boys/Girls and other schools, MHM laid the foundation of education in Bomet County, and thus played a role in its development. The study findings, further revealed that Kaplong Boys/Girls secondary schools have grown to their present magnitude motivated by certain factors including the MHM themselves, both colonial and post-colonial governments as well as the local community leaderships among others.

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**LIST OF ABBREVIATIONS**

|          |   |
|----------|---|
| AIM      | : African Inland mission.               |
| AIS      | : African Independent Schools           |
| AGC      | : African Gospel church.                |
| BMS      | : Baptist Missionary Society.           |
| CCM      | : Consolata Catholic Mission.           |
| CDN      | : Catholic Diocese of Nakuru            |
| CEE      | : Common Entrance Examination.          |
| CF       | : Consolata Fathers.                    |
| CMS      | : Church Missionary Society.            |
| CSM      | : Church of Scotland Mission.           |
| EACE     | : East African Certificate Examination. |
| FAM      | : Friends African Mission.              |
| Fr       | : Father.                               |
| Fr.i/C   | : Father in Charge.                     |
| HGF      | : Holy Ghost Fathers.                   |
| KAPE     | : Kenya African Primary Examination.    |
| KBHarchs | : Kaplong Boys High Archives.           |
| KCA      | : Kikuyu Central Association.           |

|         |   |
|---------|---|
| KGArchs | : Kaplong Girls Secondary Archives.       |
| KKEA    | : Kikuyu Karinga Educational Association. |
| KJSE    | : Kenya Junior Secondary Examination.     |
| KNA     | : Kenya National Archives.                |
| KPArchs | : Kaplong Parish Archives.                |
| LIM     | : Lumbwa Industrial Mission.              |
| LMS     | : London Missionary Society.              |
| LNC     | : Local Native Council.                   |
| MHM     | : Mill Hill Missionaries.                 |
| MHME    | : Mill Hill Missionary Education.         |
| Msgr    | : Monsignor.                              |
| O.I     | : Oral Interview.                         |
| PAG     | : Pentecostal Assemblies of God.          |
| SDA     | : Seventh Day Adventists.                 |
| UMCA    | : University Mission to Central Africa.   |
| UPE     | : Universal Primary Education.            |
| VF      | : Verona Fathers.                         |
| WF      | : White Fathers.                          |
| WGM     | : World Gospel Mission.                   |
| WWI     | : World War I.                            |

YKA : Young Kikuyu Association.

YKTPA : Young Kavirondo Taxpayers Association.

## CHAPTER ONE

### INTRODUCTION TO THE STUDY

#### 1.0 Introduction

This chapter shades light on the evangelical activities of the Mill Hill Missionaries who started infiltrating what is now called Bomet County in early 1930s. The chapter characteristically comprised of such sub-topics as; purpose of the study, statement of the problem, specific objectives and conceptual framework among others.

#### 1.1 Background to the study

This study was guided by Neill (1964)'s concept on Western education in relation to development, progress and advancement in third world countries. According to this concept modern advancement or development in these countries is attributed to Christianity which brought along with it Western education. This concept is contradicted by Panikkar (1953)'s which holds that both Christianity and Western education brought aggression or destruction rather than development. Neill's is a positive view on Western education; it brought development. Panikkar's view is a negative one; for him it brought destruction. The choice of Neill's concept for this study was informed by the scope of the study which sought to find out the kind of development that Western education had brought to the people of present day Bomet County, specifically as introduced to them by the MHM.

Judging from the existing literature, it is clear that since the late 60's to date, there has been an increased interest among the scholars of history of education to study missionary education.

As already noted, Western education was brought by the various missionary groups that had come to preach the gospel in Africa. These missionary groups settled in different parts of the continent.

In Kenya as in other countries there were so many of them. Each of them established churches and schools which took root and grew to be the big institutions we have today. Many of these missionaries have long since, gone back to their home countries leaving their institutions in the hands of Africans. Different scholars have undertaken studies on these groups to establish the impact of their educational activities on the respective people and communities they evangelized, this study being one of the latest.

Kipkorir (1969) is probably one of the first of these studies. He carried out a study on Alliance High School with an objective to establish the impact of the educational activities of an alliance of protestant missionary groups who founded the school; his concern was to determine the impact of Alliance High School on the then newly established independent state of Kenya. His findings revealed that the concerned groups of protestant missionaries through Alliance High School had in fact contributed in the development of the new state in that many of those in big positions in the new government were old students of the school. Being perhaps the first in a series of studies of this kind, Kipkorir (1969) left a big gap to be filled by other upcoming studies, including this one.

Amayo (1973) examined the SDA group of missionaries in relation to the impact of their educational activities on the Abagusii community.

The study findings showed that western education introduced by the SDA missionaries contributed to the tremendous transformation of the community; changing it from what it was in pre-colonial times to what it is in modern times.



However, having studied the SDA group, Amayo (1973) left other missionary groups and communities untouched hence exposing the gap for other studies and hence the reason for this study.

Odwako (1975) examined the role of the CMS in the development of education in Western Kenya. His study unearthed the unique role that these missionaries had played in transforming lives in that part of the country through the school. This study examined the unique role played by the MHM among the Kipsisgis of Bomet.

Bogonko (1977) on his part endeavoured to establish the impact of western education as offered by the CMS to the Abagusii community. The findings revealed that in union with other groups such as the SDA, the CMS had made their unique contribution in the development of the community. This development came through the CMS schools that had produced various professionals to serve the community and the nation at large in different capacities. Current study on MHM in Bomet County established that MHM together with other missionary groups played its role in the transformation of the society which they did through the school.

Karani (1997) carried out a study on CMS Maseno School. His main objective was what educational contribution the CMS through Maseno school alumni had made and were making in the local community and Kenya at large. This study examined MHM Kaplong Boys /Girls Secondary Schools to determine the impact of MHM educational activities in Bomet County.

Shanguhia (1996) studied PAG Nyangori School to examine its impact on the local community. The study showed that among others, the school had played a major role in bringing about cohesion among the communities that were formerly constantly at war with each other, the Luyhia, Luo, Nyangori and Kalenjin communities. This study on MHM Kaplong schools revealed that the schools had produced leaders that have

championed peace amongst neighboring communities such as the Abagusii, Abaluo, Maasai and the Kalenjins.

Nabiswa (1999) investigated the role of FAM school, Kamusinga in the development of secondary education in Western Kenya. Study findings revealed that Friends Secondary School Kamusinga became a role model of many other FAM secondary schools in Western Kenya that have continued to produce professionals (who served and are) serving in various sectors of economy. Nabiswa (1999) sought to establish the impact of FAM educational activities in Western Kenya leaving other studies to reveal the impact of other missionary groups in other Kenya regions, hence the reason for this study on MHM in Bomet County Rift Valley Region.

Muricho (2012) studied MHM Kibabii School to establish the educational contribution MHM had made to shape modern Bungoma County and Kenya at large. He established that together with other missionary groups, MHM through Kibabii School and other schools had contributed to the socio-economic transformation of Bungoma County and Kenya as a whole. This study like Muricho (2012) is also on MHM but as it operated in Bomet County. The scope of Muricho's study enabled him to concentrate only in Bungoma County leaving other counties also on MHM for other studies, hence this study.

Ngeno (2012) carried out a study on the educational activities of WGM in Bomet County. His main objective was the extent to which WGM had through the school (education) participated in the socio-economic transformation of present Bomet County. Ngeno took WGM Tenwek School as his school of interest. He established that Tenwek High School became an inspiration to other WGM secondary schools within the county which together with Tenwek School have continued to shape a section of the youth of this county leaving other sections for other groups. This study fills part of that gap.

## **1.2. Statement of the Problem**

The history of western education in Africa in general and Kenya in particular no doubt presents a vast area of learning that has been largely explored by scholars of different ages giving rise to the varied and diverse documentary evidence on education at our disposal today. Nevertheless, no one can claim exhaustion of knowledge of any past event from the minds and hearts of people.

People will always remain an inexhaustible source from which materials for research will always be obtained. This is true of missionary education introduced to Kenyans over seventy years ago. An influx of various missionary bodies came to the interior of our country during the colonial period. Most if not all of them introduced western education to the people they evangelized. A lot of their educational activities among concerned communities have been committed to writing. However, there is still a lot that has escaped scholarly attention.

The intention of this study is to explore the vast and untapped materials of MHME among the people of present day Bomet county not only for the purpose of appreciating what has been done in the field of education in this part of the county but also for the purposes of capturing, recording and documenting what hitherto has been passed orally or by word of mouth. Mill Hill missionary secondary education was introduced in Bomet County, the first in Kipsigis land in 1950s with the establishment of Kaplong Boys and Kaplong Girls the schools of interest of this research. The problem this study attempted to answer was threefold. In the first place, MHM contributed immensely to the development of education in general in Bomet County. On penetrating the county in 1930s, the MHM who took Kaplong as their base or mission station, started various Catechumenate Centres all over the county. These

centers with time became Mission stations of their own, each with an elementary school attached to it.

The elementary schools later developed into secondary schools serving various parts of the county in union with other schools started by other missionary groups, each playing a unique role in the development of education. The unique role played by MHM in the development of education in the county had never been given scholarly attention. This study has endeavored to give an answer to this problem. Secondly, in starting Kaplong Boys/Girls secondary and other secondary schools in the county, MHM contributed in a big and special way to the development of secondary education in this area of the country. This contribution deserves not only appreciation, but also documentation to make it available for current and future generations. No scholarly work had been carried out to answer this problem.

This study has done so. Lastly, save for this study, no one has endeavored to carry out a study on Kaplong Boys/Girls secondary schools to establish their impact and benefit to the local community.

### **1.3.Purpose of the study**

The purpose of the study was to examine the contribution of the Mill Hill Missionaries in the development of secondary education in Bomet County, Kenya, between 1951 and 1974.

The schools of interest in relation to this study were Kaplong Boys/Girls secondary schools. Western education was brought to the African continent by Christian Missionaries whose main concern was evangelization of the continent.

Among the missionaries who visited Bomet County establishing mission stations were the AIM, AGC and MHM. Each of these played a role in laying the foundation of western education in the county. This study was interested in establishing the part played by the MHM.

The study revealed that MHM who penetrated the country in 1930s established many catechumenates that gave birth to part of the schools now referred to as ‘Catholic sponsored’.

The study was specifically dealing with MHM’s contribution to the development of secondary education in Bomet County. However, since secondary education is founded on elementary education the study also showed that practically all the secondary schools sponsored by the Catholic Church in the county, trace their origin to the catechumenates started by MHM. They include Olbutyo Boys/Girls, Chebunyo Boys, Kipsuter Boys, Sigor Boys, Ndanai Girls, St. Catherine Girls and so on. All these schools were modeled after Kaplong Boys/Girls Secondary Schools, the schools of interest in this study. The presence of the schools is a clear indication of MHMs contribution to the development of secondary education in the county.

#### **1.4. Specific objectives**

The study was guided by the following specific objectives:

- i. To investigate the role of MHM in the development of education in Bomet county with special reference to Kaplong Boys and Kaplong Girls Secondary schools, 1951-1974.
- ii. To examine the development of Kaplong Boys and Kaplong Girls secondary schools, between 1951-1974.
- iii. To establish the contribution of Kaplong Boys and Kaplong Girls secondary schools in the development of secondary education in Bomet County.
- iv. To ascertain ways in which Kaplong Boys and Kaplong Girls secondary schools benefited members of the local community.

### **1.5. Major Research Question**

What significant contribution did Mill Hill Missionaries make in the development of education in Bomet County?

### **1.6. Minor Research Questions**

- i. What role did MHM play in the development of secondary education in Bomet County and in Kaplong mission in particular?
- ii. What are the main factors in the growth, and historical development of Kaplong Boys and Kaplong Girls secondary schools, 1951-1974?
- iii. How did the establishment of Kaplong Boys and Kaplong Girls secondary schools contribute to the development of secondary education in Bomet County?
- iv. In which ways did Kaplong Boys and Kaplong Girls secondary schools benefit members of the local community?

### **1.7 Significance of the study**

This study will be of significant importance to researchers, planners, developers, policy makers and managers in the field of education. Future researchers especially those specializing in History of Education and History Education respectively will find this study useful as it will form part of the reference material available for them. Being on Mill Hill Missionary education carried out in Bomet County this study will be useful to anybody wishing to know about the contribution of this group on education in the county. The study furthermore took Kaplong Boys/Girls Secondary Schools as schools of interest. Its findings revealed a lot on the historical developments of the two schools as traced back to colonial days.

It will thus be useful to both current and former students as well as the stakeholders of the two schools who for curiosity sake might wish to know about the schools.

Planners, policy makers and managers particularly from the Ministry of education will find this study helpful in their endeavour to discover the best that education can offer to the country. The beauty of history is contained in the fact that it helps people learn from both its successes and failures. Government stakeholders in the field of education assisted by the findings of this study will learn from the successes and failures of MHME in Bomet County as they try to make education achieve the best for the country and as the educators endeavor to shape the destiny of the country.

### **1.8. Scope of the study**

This study especially examined secondary education as carried out by MHM in Bomet County between 1951 and 1974. In the study, elementary education was discussed in relation to secondary education. In the ladder of learning, western education is structured beginning with elementary education and culminating in university education with secondary education in between.

This study revealed that elementary education during colonial period had three Grades namely, A, B and C. Grade A comprised of standards I and II, B, III and IV while C had V, VI, VII and VIII. Standards VII and VIII formed part of what was called intermediate. It was here that what was then called Junior secondary began. Junior secondary ended with a summative examination in Form Two. The study also examined African indigenous education with a view of comparing it with MHME as the latter had to prove its superiority over the former. The study dealt with western education provided by MHM within the prescribed period.

There are other missionary groups that also played a role in initiating western education in the county such as AIM and AGC. These groups were not studied since the nature of the study dictated that it was to be on MHM. The study confined itself to Kaplong Boys and Kaplong Girls secondary schools as institutions of interest. There are various other schools started by MHM such as Olbutyo Boys, Kipsuter Boys,

Ndanai Girls, Chebunyo Boys, among others which could not be studied as they were outside the scope of the study.

The study chose a historical time frame between 1951 and 1974. 1951 is the year secondary education began in Kaplong while 1974 marks the time MHM left the running of the two schools, to the government. A period of twenty years was considered long enough to establish the impact of MHME in the county.

### **1.9. Limitations of the Study.**

The study employed both purposive and snow ball type of sampling techniques. At times the researcher was directed to some respondents who were not well versed with the required information. Such respondents provided little or scanty information, hence forcing the researcher to solicit the same information from other respondents elsewhere.

Since in research time is of essence, the researcher would in such instances try to squeeze his limited time to accommodate more respondents. Some respondents were old and sickly and hence could not sit for long hours to respond to questions and give the necessary information. Christopher Koech for example, was very articulate and was very knowledgeable about Mill Hill Missionary activities but had a hearing impairment.

Effort had to be made to shout for him to get the right questions. Some with vital information were too busy and had no time for physical contact and hence had to be accessed for their views only by phone. Joseph Tele a son of a late Catechist who was instrumental in the founding of such Mill Hill Missionary Schools as Chemelet, Kaplomboi, Ndanai and Segemik had to be reached by phone.



Another limitation is that none of the missionaries and teachers who founded Kaplong Schools such as Fr. Stam, Fr. Fent, Fr. Buckley, Fr. Putten, Fr. Conroy, Fr. Wild and Sr. Hugh were not available to give their views as they went back to their home countries where most of them have long since died. The information of these people was either retrieved from KNA, Parish archives or from the Secondary sources. The cruel hand of death also snatched some of the potential respondents like Charles Koech and Barnaba Sambu. The former was the first education Secretary of Nakuru Diocese which was mother Diocese to the area which latter came to be called Bomet County. The latter on the other hand was one of the pioneering Catechists in the same Diocese.

### **1.9.1 Conceptual Framework**

In his article, “Perceptions of Mission Education in South Africa from a historical-educational perspective,” Lewis ([lewisa@sun.ac.za](mailto:lewisa@sun.ac.za)) notes:

“Over time missionaries and education that they provided have been the subject of diverse perceptions and interpretations by both individuals and groups alike.”

In this article Lewis observes that missionaries in South Africa were responsible for African education for about 150 years.

He further observes that although this education started in 1730s, it is only towards the end of the 18<sup>th</sup> Century that it began to expand following the ‘wake of colonial expansion’.

From South Africa’s historiography, particularly the works of Stow (1905) and Theal (1900, 1902 and 1918), Lewis was able to distinguish four types of perceptions on mission education. Perhaps before discussing each of these perceptions, it is of point to note that Theal’s works influenced South African educational thinking up to 1950s.

Lewis lists the four perceptions which he calls 'schools of thought' on mission education as, the Settler, Liberal, Afrikaner-Nationalist and Revisionists' schools.

The settler school of thought was the White settlers' view on mission education. They were mainly Dutch and British. Their perspective on mission education was motivated by the works of both Stow and Theal. The former appears to accuse missionaries for helping to entrench ethnicity through ethnology. It is perhaps because as missionaries were moving about evangelizing, they had first to study the various African cultures, that this accusation was labeled against them. They studied these cultures and committed them to writing.

This helped them both in church and school. In school this was necessary as the first schools taught in vernacular. Stow (1905) therefore perceived mission education as a dividing rather than a confederating factor. Lewis dismisses this view terming it as "limiting and selective", as it "failed to give examples of where missionaries contributed greatly to Black ethnology, philosophy and lingual discourse in their subsequent educational endeavor". For him "this would have made for a more balanced perspective." Lewis notes that Theal on his part bases his perspective on mission education on his racist attitude towards the black populace in South Africa, and Africa as a whole.

Theal accused the missionaries and the British colonial government for offering Africans an academic education instead of the one that was more suited to "their nature", for him Africans were incapable of being "educated in western pedagogies as they were incapable to adapt to European culture and education".

Whereas the European child's intellect could be improved, the intellect of the black child was in most instances generally incapable of improvement

according to Theal. Those who did possess a sharp intellect were more the exception than the rule”(lewis@sun.ac.za).

It is of point to note that Theal’s racist attitude was based on the 19<sup>th</sup> century’s racist thinking. This was the period of science, of reason and progress and Europeans had excelled in so many areas. “They were seen as the dominant culture and the Blacks as part of the conquered” This attitude was motivated by the “Great Chain of being” theory; a theory of racial and cultural superiority which placed the Europeans at the top and non-Europeans at the bottom. Based on this thinking, giving an African the same education as the Europeans was an endeavor to put the two races on an equal platform. This was an impossible thing to do according to the whites. Describing an African as a person “with abundance of conceit, devoid of perseverance, discontented and full of intemperance,” Theal accused missionaries of giving him (the African) an “impossible” education instead of training them in habits of industry and thriftiness, for idleness and absence of care for anything, but present wants as their chief failings.” According to Theal therefore Western education was not for the black man; it could not help him in any way, neither could it by all means make him useful for his nation. For this reason, Western education was a non-starter for the African as it was not going to succeed.

This was the perception which Stow (1905) and Theal (1900, 1902 and 1918) succeeded in selling to the white-settlers in South Africa. In their endeavor to provide academic education to the Africans, missionaries were seen as trying to equate the blacks with the whites which according to the white settlers was an impossibility.

While acknowledging the fact that missionaries were human beings and therefore were bound to make mistakes, Lewis sees the settlers view on mission education not only as misguided and over exaggerated but erroneous.

As for Liberal historians Lewis depicts them as a group that argued from the premise that all human beings had basic fundamental rights irrespective of race, color or belief. These historians were thus seen to be sympathetic towards the indigenous people of South Africa. They observed history from a social perspective and not just from a political stand point. They were critical of Theal's prevalent way of thinking which had resulted in, and characterized segregated education. The group was also very vocal and was critical on the common perspective of Black inferiority at the time when such criticisms were very rare. The missionaries who were seen to be the protagonists of the black people were given a positive view by liberal historians.

The third school of thought that Lewis talks about is that of the Afrikaner – Nationalist writers. These writers wrote at the period beginning from early 20<sup>th</sup> century. During this time the people inhabiting what is now South Africa comprised of the Blacks and the Whites. The latter were both British and Dutch also calling themselves Afrikaners. The government was British that had conquered S. Africa for the second time. The Dutch Boers or Afrikaners had resisted this second British occupation but the latter had prevailed to lead the great country.

The Boers looked forward for a time when they would repossess the government. There were both Dutch as well as British missionaries in the country.

The Afrikaner – Nationalist school of thought advocated, advanced, and extoled Afrikaner cultural values, religion and nationalism. Their historiography according to Lewis was rooted in the Calvinistic doctrine of Christian National Education.

The British missionaries and the education they offered were criticized while the Dutch reformed and other Calvinistic missionaries were praised. This school of thought viewed the blacks in the same way as the settlers' did. For them the blacks could not benefit from academic education. Theirs was an education fit for their mental capacity that would prepare them for 'physical monotonous jobs'. It would

appear that this school of thought wanted Africans only to be provided with skills and trades that would equip them to work on the farms, in the homesteads and in industries. This kind of jobs never needed one to go to school as they could even be learned through apprenticeship.

Missionaries appear to have been accused of providing Africans with an education which though was technical or industrial by nature had elements of academic education such as schooling and literacy. By providing Africans with education almost similar to that provided for the whites, the missionaries were seen as trying to equate beneficiaries to the whites. Missionaries were thus perceived as a threat not only to the foundation of the official racial ideology but more so to the Dutch colonists. Lewis notes that the perception of this school of thought was contested by other schools of thought such as the Liberalists who ‘questioned the validity and reliability of the instruments that tested their investigation’.

The liberalists also accused this school of thought observing that they were ‘endorsing a specific superior attitude’.

On their part, Revisionists school of thought observed historical facts from the Marxists paradigm framework’ that is, in terms of political and economic forces specifically within the class struggle between bourgeois capitalists and the proletariat.’

The Revisionists were ‘antagonistic to both colonial authorities and missionaries’. The two were seen as advancing capitalism and destroying African culture in the process. Missionaries were seen as state machinery that while purporting to expand evangelical cum educational activities were in the real sense expanding colonialism; they were in fact instruments of the state. The Christianity they purported to spread was in fact a tool to destroy African culture and replace it with European culture. Both Christianity and the technical education missionaries were providing for the Africans

were meant to bring about a breakdown of African societies. Trades and skills provided for through industrial education made Africans provide cheap labour without rights. Many would remain poor while bourgeois Europeans will always endeavor to be rich. This is called proletarianisation. The new society created would comprise of the proletariat (poor) and the bourgeois (rich).

As a whole, the Revisionists labeled missionaries as ‘guilty on two counts; one that their activities helped introduce capitalistic norms, and two; that they contributed to class formation in African societies. Lewis and other contemporary writers in South Africa however, contest the Revisionists historians’ perception on missionaries and the education they offered to the Africans.

For Lewis et-al, to accuse missionaries as having introduced capitalism is in fact to make a misguided conclusion as their ‘primary concern was not capitalism but evangelization; capitalism was just a secondary outcome’. To view missionaries in terms of destruction of African culture through evangelical –educational activities is but an over simplified and generalized perception. Lewis ([lewisa@sun.ac.za](mailto:lewisa@sun.ac.za)) notes with concern the way missionaries were at times misunderstood through over generalized perceptions:

That some missionaries did use and misuse Black labour for their own and missiological endeavors is in instances, a given due to the very nature of human beings; however, this should not be seen as the generalized norm”.

Lewis sees the sentiments of some Revisionists who cite such isolated instances as when missionaries discouraged certain African practices to support and enhance the conviction that missionaries did destroy African culture, as selective since they purport to see nothing good in missionaries.

“Although the writings of missionaries aiming to dispel certain cultural practices of Black people (e.g. the worship of ancestors and polygamy) is

referred to in many ways..... many contemporary writers fail to elaborate on missionaries' aim of preserving the culture of Black people. The "break down" perceptions are thus selective and biased".

Lewis however clarifies that 'the impression here is not to say that the Revisionists' view is incorrect, but is rather selective and limiting. For Lewis 'the Revisionists failed to contextualize their perceptions in order to view them from different angles.

According to him it is a mistake to generalize and stereotype all missionaries on cultural dominance; that is to say that they helped the colonialist destroy African culture so that the latter could implant their own culture.

The foregone four perceptions on missionaries and their activities in South Africa are more or less a reflection of what has been, and is being perceived about the same in practically all the third world countries. While some writers have perceived them positively others have seen them in a negative manner.

Lewis ([lewisa@sun.ac.za](mailto:lewisa@sun.ac.za)) expresses the need to at least strike a balance when examining missionaries and the education they provided during the colonial period, for no human endeavour can be totally negative or vice versa. This study was guided by Neill (1964) who viewed missionary education from a positive perspective. The choice to have Neill's concept rather than Panikkar (1953)'s which was on the negative was inspired by the scope of the study which was on the positive. The study sought to establish the contribution of the Mill Hill Missionaries in the development of education and its subsequent impact on the people of Bomet County. It was believed that Neill (1964) was appropriate for the study since his concept on missionary education being positive would thus give proper guidance to the study whose scope was also on the positive. Panikkar (1953) was also going to be useful to the study since his negative concept on missionary education would shed light on the other side of missionary education.

Like the Revisionists historians in South Africa Panikkar (1953) views missionary education in terms of destruction which he calls 'aggression'. For him the missionaries through the evangelical – educational endeavours brought aggression on the social, political, religious economic and intellectual aspects of the societies of the third world'. He observed that on social aggression, the missionaries through these endeavours 'disrupted the minutely balanced order of society in such matters as the relationship between the sexes, or between the different orders within the community'.

As for political aggression he maintains that it 'destroyed the ancient kingdoms and the ancient political orders; that in Africa the system of chieftainship was destroyed while in India, the rule of princes was done away with. On religious aggression, he points out that Christianity was imposed on the people, so as to replace ancient indigenous religions. Regarding economic aggression, he holds that it destroyed the old way of life and production". This aggression is also seen to be responsible for the poverty situations currently experienced in the third world. Furthermore, in intellectual aggression, Panikkar observes that it "disregarded ancient wisdom in Africa and instead imposed Western forms of thought and education which though useful as passports to acceptance in the modern world, were alien to the mental makeup and psychology of the people concerned'.

Like the Revisionists Panikkar (1953) appears to fall on the trap of over-simplification and generalization which give rise to selective perceptions. In the words of Lewis ([lewisa@sun.ac.za](mailto:lewisa@sun.ac.za)), he seems to be in possession of a 'specific world view which he wants to explain'. Like the Revisionists historians, he has taken a very extreme position to observe the missionary endeavour in the third world during the colonial era. This does not mean that his view is incorrect. As was already noted, there is need to at least strike some balance when viewing missionaries and the educational activities they provided. He is too negative; he doesn't seem to see anything good in



missionaries and their endeavours. One cannot afford to throw the 'child' together with dirty water. The missionaries brought a child to the third world. The mistake they made was presenting the child to the people concerned dressed in European garb. Baur (1994).

Neill (1964) on the other hand is positive in his observation. Writing in 1964 he observed that Christianity through the instrumentality of the missionaries had found a home almost in every country of the third world. He further observes that through the evangelical educational activities, the missionaries had transformed the different societies in this world from what they were in pre-colonial times to what they were in modern times. Neill (1964) sees Panikkar (1953)'s over exaggerated negative concept on missionary enterprise in Africa and Asia as 'unfair and unfavorable'.

While acknowledging the fact that missionaries in the course of executing their mandate could have made such mistakes as presenting both Christianity and education in their own cultures rather than in the cultures of the people concerned, Neill points out that missionaries through education mainly managed to transform these societies. He observes that the missionaries 'found the people disunited but left when they were united', that by preaching the gospel of peace and the values of oneness, equality and brotherhood amongst all human beings irrespective of race, nationality and ethnicity, the missionaries managed to bring unity among them.' They found most of the people poor, but left when they were much better off. Furthermore, they helped them 'secure their rightful places amongst the nations of the world'.

## **1.9.2 Operational Definition of Terms**

### **Secondary education**

This as the name indicates is the second level of education in the western school system. Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs and habits (<https://en.m.wikipedia.org>). It has its

starting point in the problems that come to light in any given society and in any given age. Thus, during the colonial period for example, the government wanted education to address the socio-economic problems facing the colonial government and the society at large.

The providers of education in any given age and society are cognizant of the societal problems which education must address in order to shape the society accordingly. Applied to this study, looking at modern society either from positive or negative point of view, scholars in the field of education can't help asking themselves such questions as 'who were the providers of education that produced modern society?' One of the answers to such questions include 'Christian missionaries', hence the desire for recent scholars to carry out studies on the different missionary groups with the intention of trying to establish the unique contribution each of them made that added to the establishment of modern society.

Formal education is usually divided into such stages as pre-school, primary, secondary and then college, university, or apprenticeship. This study examined secondary education during the colonial period. In modern school system in Kenya, this stage begins with Form 1 after standard VIII. In this study the period had secondary education beginning with standard VII then standard VIII through Form 1 to Form 6 (Lumallas & Kimengi, 2007:118). Expected ages of learners at this stage were between 12 and 18. The missionaries inculcated knowledge, skills, values, beliefs and habits of western education to learners who later used them to shape modern society. The definition of secondary education in this study therefore is the stage of learning during the colonial period between standard VII and Form 6.

### **Contribution**

The word 'contribution' implies what individuals or groups of people give towards a human endeavor intended to achieve a common goal.

It is something that a person or persons do to help produce or achieve something together with other people (<https://www.merriam-webster.com>). Applied to this study, the MHM through their educational activities in Bomet county during the colonial period, helped in laying the foundation of modern society in that part of the country. MHM were not the only ones in the field; there were others including the WGM and AIM, each of which played a significant role in the development of modern society in the county. Thus, in this study, the word 'contribution' is defined as a significant or unique role or part played by a person or persons to help bring about an end or result. The MHM for example, played a part in making modern society in Bomet County what it is. It was this unique, specific or distinct role or part that this study sought to establish.

### **Development**

This term brings to mind the concept of something or someone becoming better, more improved and so forth; it is the process in which someone or something grows or changes and become more advanced (<http://dictionary.combridge.org>). In this study the thing in question experiencing growth is the secondary education specifically brought by MHM to Bomet County during the colonial period. It grew from Junior secondary (Standard VII-VIII, Form 1-2) to senior secondary (form three to six). Implied in, and associated with this growth in education is the impact or change it brought to the individual learners and consequently to the society at large. The word development in this study therefore, is not just the progress of learners from one class to another, or school structural improvement but also the change that brings about transformation in learners, who in turn eventually use the same to effect change in the society.

### **1.9.3. Summary**

In conclusion, chapter one has shown that the MHM who arrived in Kaplong area in 1930s with the sole aim of spreading the gospel immensely contributed in fact in the conception, growth and development of education in Bomet County.

Their educational contribution is epitomized by the presence among others Kaplong Boys and Kaplong Girls Secondary schools which will forever remain their living signs and symbols in the County. The triple evangelical, educational cum health activity was their point of intersection and interaction with the people. In this study the researcher has mainly focused on education as a tool that Mill Hill Missionary used to stir an effect in the lives of the people. The study used both primary and secondary sources.

It is from data obtained from these sources that the researcher came to the conclusion that life in Bomet County as it is now, is largely as a result of the work of the missionaries which is largely evangelical and educational in nature. From the target of fifty people the researcher was able to collect data by means of interviews.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.0 Introduction**

This chapter reviewed the available written literature related to the topic of research: The contribution of the Mill Hill Missionaries in the development of secondary education in Bomet County. The topic called for a review on related literature on mill hill literature in general and that of their educational activities in particular. Literature on other missionary bodies was also examined. However, since missionary education was brought under the umbrella of their evangelical activities literature on evangelization was also examined. Furthermore, since the study dealt with the people of Bomet County, literature on the Kipsigis community who happens to be the people under study were also reviewed. The overall aim of this study was to determine the impact of the Mill Hill Missionaries' education on the people of Bomet County.

#### **2.1 The introduction of western education in Kenya**

As it was clearly stated in the conceptual framework, there have been two main divergent views concerning western education introduced in Africa and the third world in general, by Christian Missionaries during the time of colonization; one negative and the other positive. Leading the negative view is Panikkar (1953) who argues that western education, together with Christianity were a means to entrench Western dominance in the third world.

According to Panikkar, the period of conquest was followed by colonization and for the latter to be successfully entrenched, Christianity and western education had to be

introduced. He calls the introduction of the two, the white man's aggression on the people's way of life.

This is the way he would argue; the introduction of Christianity and western education was in itself an aggression on the very aspects that hold a way of life of people namely, social, intellectual, religious economic and political.

He saw social aggression as having disrupted the harmonious living and balanced order that had characterized African society. As for intellectual aggression he says, it disregarded ancient African wisdom. He adds that it imposed western form of thought and education which though accepted as passports to life in the modern world were alien to the African mental make-up and psychology. Panikkar says religious aggression brought about Christianity which he terms as an unwanted imposition from without. He associates Christianity with colonialism and for him there was no difference between a missionary and the colonist.

Panikkar further observes that economic aggression destroyed the old way of life and production. He attributes the poverty experienced in the third world countries to this aggression. As far as political aggression is concerned, he says it was responsible for the destruction of ancient kingdoms and political orders. He adds that this aggression brought down the rule of princes in India while in Africa it did away with chieftainships.

Panikkar observes western education from a perspective different from the one this study observes. While he talks about its dark side, this study has talked about its bright side, hence the two perspectives elaborated in the conceptual framework.

In writing about the dark side of western education Panikkar left a gap which this study fills. From his work, he hardly sees anything good in this education. This study acknowledges that there are always two sides of a coin.

However, while taking its stand from a positive point of view, this study was cognizant of the fact that education as a human activity can never be totally negative neither can it be totally positive.

This study was guided by Neill (1964) who conceptualizes western education in terms of development, progress and advancement. Neill who traces Christianity from its origin in the Middle East, to Rome, the rest of Europe and the colonies doesn't seem to make clear distinctions between western education and Christianity as instruments of development in third world countries. Noting that the latter has found a home in almost every country, he seems to say that for a holistic human development the two are inseparable. This could be because the former was brought within the context of the latter and hence the former is founded on it, or because of what the latter stands for, for example, the good of humanity; oneness and equality of the members of the human race. Disagreeing with Panikkar (1953), Neill (1964) argues that western education brought development rather than aggression to the third world. He observes that socially it has managed to unite the various ethnic communities which formerly suffered from self-isolation and were constantly inimical to each other. These communities have formed nations which have long since claimed their rightful places from among the nations of the world (Neill, 1964:212).

Intellectually, they have a better education; it has broken down barriers of discrimination such as those that had prevented women from ascending into the positions of leadership; making it a preserve for men. This education makes both boys and girls equal citizens not only of their own nations but also of the global society.

As for economy, he argues that the introduction of western education witnessed the improvement of the living standards of the people.

Furthermore, on the political scene the education has produced leaders who transcend their own ethnic communities to become leaders in national, regional, continental and even international forums.

As already pointed out, this study chose to be guided by Neill's perspective of western education as introduced to the African people. The justification to choose Neill's perspective rather than Panikkar's was based on the fact that unlike the latter, the former lay within the scope of the study. Since Neill had viewed western education from the perspective of development, his view was to be of particular importance to this study which basically was meant to find out how this education benefited the people of Bomet County. This therefore, means that since Neill had observed this education from the same point of view this study was to view it from, it was hoped that Neill would assist in shedding light to it, which it did.

Neill who observes that western education has found a home in practically every country in the third world maintains that it has brought transformations to those countries. He however, did not carry out a study on every country and every local community to establish specific tangible transformation that these countries and communities have attained through the instrumentality of western education.

Furthermore, Neill mentions that various Christian missionary groups were responsible for the spread and implantation of this education everywhere. Each of



these groups made a significant unique contribution in the transformation of the people they help evangelize. Neill's study did not bring out this. This study on the people of Bomet County of Kenya and the Mill Hill Missionaries was meant to narrow the gap Neill's study left.

Gale (1959) informed this study about the early establishment of MHM in Africa (1895-1914). Their target was Uganda; they came to share work with the White Fathers (WF) who were there before them. The territory that the Catholic Church had assigned them to evangelize extended to include the area covered by present day Bomet County (Gale, 1959:87-88,121).

The Missionaries' main task was geared towards winning converts and to ensure that this succeeded, they applied the principle of 'follow my leader'. Armed with this, the missionaries made a point of approaching the people through their chiefs. If they won the chief, he in turn would bring a whole host of converts (Gale 1959:243).

Apart from the MHM and the WF, there were other missionary groups in the field including the CMS and the Anglicans. To avoid possible wrangles amongst them, the British Protectorate government imposed a rule that no two mission stations of different denominations were allowed within ten miles of one another (Gale, 1959:295). The tool of evangelization for all missionaries was the school, but there was the challenge of teachers cum evangelists or catechists. Aware of this felt need, the MHM with their counterparts, the WF established their first school which was mainly meant to train catechists. The school was situated in Rubaga where the WF had established their mission station. Each station was to select 'three eligible young fellows' and send them to the school. They would be, 'thoroughly trained on Religious Doctrines' which involved 'education of the soul in the things of God; the knowledge of his existence and the way to salvation; the knowledge of prayer and the laws of God as well as the teaching of the church' (Gale 1959:239). 'Knowledge of

the 3Rs (Reading, writing and arithmetic)' was incorporated into the curriculum as the first catechists would also act as teachers.

The Catholics borrowed the knowledge of the 3Rs from the protestants who took the Bible as a must read book for anyone desiring to become a Christian. For the Protestants therefore, 'Knowledge of the 3Rs became a *sine-qua non* condition for those seeking baptism except for the dying people. For this reason, catechumens were called 'readers'. Once the youth prepared in the Rubaga School were ready, they would be dispatched to their stations to play the role of teachers cum catechists.

Apart from religious instruction and the teaching of the 3Rs, industrial education was another component. This latter was meant to equip learners with different trades or skills including brickmaking, bricklaying, carpentry, working in iron, roadmaking and tailoring. Gale made a distinction between industrial education and agricultural training. While the former was geared to exposing the learner to modern commercial and industrial life, the latter introduced him to effective and fruitful farming methods. New crops such as wheat, rice and rubber had already been introduced in the country. Mission stations which housed both church and school gave industrial and agricultural education not only to school learners but also to the local people, as both the government and the missionaries were keen on improving the living standards of the people (Gale, 1959:245). The mission station was like a big workshop where villagers came to acquire new skills.

Improved farming methods such as the use of a plough were inculcated into the people. Gale (1959:294) points out that the Teso people were introduced to this method by the MHM in 1902.

Schooling at this period was in two levels; primary and intermediate. The curriculum in the primary as has been noted comprised of religious instructions,

industrial/agricultural training and the teaching of the 3Rs. Gale is not clear on what was taught in the intermediate level.

It is assumed that the same curriculum was followed but giving the learner a deeper understanding of the same. Gale observes that intermediate education 'bridged the gap between primary and university education.' In this case, he is putting it in the same level as present day secondary education. One of the characteristics of this education is that it was given in boarding schools. Other characteristics include 'discipline of work and games.' Gale further observes that this education served two main purposes. It was meant to 'build up character in learners, preparing them to take their proper place in the administrative, commercial and industrial life of their own country.' Secondly, there was a unifying factor; boarding schools brought together learners from different communities. They therefore played the role of 'knitting them together in a common bond of friendship and goodwill' (Gale, 1959:248).

As a whole, Gale (1959) studied MHM's initial evangelical activities in the territory that had been assigned to them by the church. It was called the Vicariate of the Upper Nile and as noted earlier, it covered a vast area that included the study area of current study. However, Gale's scope (1895-1914) could not allow him touch on evangelization in current Bomet County since MHM reached this part only after 1930.

Gale was mainly concerned with how MHM introduced western education in conjunction with Christianity, how it was received and how it took root among some communities. He left a gap of expansion to other communities and above all, the impact of MHM's evangelical cum educational activities on these communities. Current study filled this gap. Burgman (1990)'s work complements Gale (1959). The latter concentrates on MHM's initial activities mainly on Uganda side.

The former picks up from the latter and talks about the penetration and eventual establishment of MHM on the Kenya side. Their penetration took place when

missionaries of other affiliations guided by the ten-mile rule limit were also positioning themselves in various parts of the country. Where missionaries settled, those areas became focal points for development; churches were established, schools and hospitals constructed and roads linking different places emerged (Burgman 1990:52).

Catholic evangelization in Kenya was initially shared by two missionary groups, the HGF who had entered the country from the coast from as early as 1880s and the MHM who penetrated from Uganda in early 1900s. The area served by HGF was officially called the Vicariate of North Zanguebar. It was later divided into two and renamed Zanzibar and Bagamoyo. It extended from Zanzibar to Nairobi but also served the whole of Kikuyuland. HGF established a number of mission stations including St. Austins (1899), Kiambu (1902), Mangu (1906), Riruta (1909), Kabaa (1913) and St. Peter Claver (1922). In 1902, the Vicariate of Zanguebar was curved out to create the Vicariate of the mission of Kenya served by the Consolata Fathers (CF). It took part of Nairobi and a large part of Kikuyuland. The new Vicariate was later renamed 'Kikuyu' and later still 'Nyeri' (Burgman, 1990:139).

In addition to evangelical activities, missionaries were also involved in education. By 1925, the Catholic missionaries had a number of central as well as bush schools. Africans had at first tended to despise schooling, but when 'lucrative jobs requiring schooling were made available for them, they began to see the need for it (Burgman, 1990:140). Each of the three catholic missionary groups- struggled to establish schools within their own vicariates.

It appears that upto late 1920s; MHM had no proper central school. HGF had Kabaa Central School already in 1925, started by Fr. Michael Witte. Kabaa also acted as a training institute for catechists. The CF seemed to have been ahead of the three. By 1928, they already had a seminary with three students in third year theology and fifty

others in the lower classes. There were also some in philosophy. They also had a novitiate that trained catholic nuns; already native nuns were helping out in the seminary. They furthermore had a normal central school (Burgman, 1990:143).

The MHM on their part had by this time had several simple schools many of them bearing the status of Grades A (Std. I-II) and B (Std. III-IV). The few that had attained Grade C (Std. V to VI) were not really upto the expected standards. Upto mid-1920, the whole Catholic Church generally, had performed poorly in education. In a survey carried out in the country in 1924, the government singled out 300 schools deemed to have overally been doing well. None of these was catholic, meaning that only protestant schools enjoyed government grants (Burgman, 1990:141).

There was need for the Catholics therefore to struggle so as to be at par with their protestant counterparts. A meeting of the three vicariates in Nairobi in 1928 came up with a definite plan of action.

Each vicariate was to develop their own elementary and normal school. They projected that by 1930, each vicariate ought to have opened a central school for boys to be fed by its various bush schools.

The school was to provide education up to Grade C (Std. V and VI) and even to junior secondary (Form I and II). They further projected that by 1935, the Catholic Church in Kenya should have produced a united high school or senior secondary (Forms III, IV, V, and VI (Burgam, 1990:144).

Spurred by the deliberations of the meeting and the need to catch up with the Protestants, the Catholic Church went ahead of their own schedule. The HGF and CF already had their own central schools. The Protestants on their part had theirs since 1918, Alliance Boys Central school which by 1925was already a high school. MHM struggled and opened their central school; Yala, in 1929. It grew to be a high school in

1931. Kabaa made the Catholics proud when it was opened ahead of schedule as an inter-vicariate school in 1930.

While principally concerned with how the MHM established themselves especially in what was then called Western Kenya, having entered the country from Uganda, Burgman (1990) also talks about how other Catholic missionary bodies such as the HGF and CF and those of protestant origin in general, started their evangelical activities in the rest of Kenya. He talks about how the various catechumenates that progressively became dotted all over the vicariate that came to be known as 'Kavirondo' and later 'Kisumu' grew to become the big missions known in modern Kenya. These missions grew, each with their own school. Burgman specifically tells his story on how MHM introduced Christianity and schooling among the various people and communities within the vicariate.

The schooling they started began with elementary level and later grew to secondary level. Burgman infact talks about how the first school that started as a catechumenate in Siriat in what is now Bomet County began in 1932. He adds that this catechumenate was later shifted one mile to a place then called Kakiplong (Burgman, 1990:121). While Burgman (1990) talks about the early beginnings of Kaplong elementary school, current study goes further to say that the school grew to produce two famous present day secondary schools in the name of Kaplong Boys and Kaplong Girls. The study goes even further to examine the impact of the two schools on the local community.

Most authors trace African Christianity to the time of colonization of the continent which mostly began in the 1880s. Baur (1994) traces this Christianity to the time of Christ Himself. To argue his point out, he cites such facts as the visit of the Holy Family to Egypt fleeing Herod's persecution following the birth of Christ; North Africa's famous Christian personalities like Augustine and Athanasius in the early

centuries and the presence of the Ethiopian church where the eunuch baptized by the apostle Philip came from (Baur 1994:21,23,28,31).

With such examples, Baur argues that African Christianity is as old as the universal Christianity. He however, agrees that most African churches or denominations have been founded after the year 1880 (Baur 1994:18). After this date various missionary groups came and established themselves in Uganda, expanding to the Kenya side and with zeal started several mission stations in Western, Nyanza and Rift Valley Regions (Baur 1994: 240,245). Baur (1994) however, is very scanty on MHM, particularly MHM in Kenya. At most he just mentions that MHM established themselves in Kenya introducing Christianity.

This study goes further to say that alongside the Christianity they introduced specifically to the people of Bomet County, MHM also introduced western education which has helped transform their lives.

Bogonko (1992) notes that although Christianity was first introduced in 1498 by the Portuguese, it was the CMS Missionaries, Krapf and Rebman who arrived in 1844 and 1846 respectively that first introduced western education in Kenya. He highlights four important educational activities that followed the arrival of the CMS members.

These are the translation of the Bible into Kiswahili and Kinyika, the building of the first boarding schools to educate the sons of chiefs; the training of the first African teachers in Sheranpur, Nasik in India and, the founding of schools for freed slaves in Frere town. He gives two reasons why for almost half a century, the CMS educational activities were confined to the coast. Hostility of some African tribes and poor infrastructure were the main obstacles. Penetration to the interior was therefore not possible until the declaration of the British hegemony in 1894 and the completion of the construction of the Kenya-Uganda railways in 1901 (Bogonko, 1992:18).

Bogonko observes that following these two events, the interior of the country became opened up for administrators, missionaries, traders as well as settlers. He states how missionaries of different Christian affiliations found themselves in different parts of the country. The HGF settled in Bura among the Taita people in 1895. The CSM moved to Kibwezi, Kikuyu and Tumutumu between 1898 and 1908 while the CMS established themselves in Kikuyu and Embu lands between 1901 and 1910. On their part the AIM settled in Ukambani and Kikuyu during the same time. The Gospel Missionary Society (GMS) moved to Kiambu in 1902. The CF opened stations in Kiambu in 1902 and Mangu in 1906.

Bogonko further observes that some missionary groups entered Kenya from Uganda including the CMS who settled in Maseno; the MHM who made their way to Yala, Kakamega and Nyabururu, all before 1910. The SDA on their part moved to Kamagambo, Gendia and Nyabururu between 1906 and 1912. The Friends African Mission (FAM), also called Quakers went to Kaimosi and Vihiga while the church of God settled in South Nyanza (Bogonko, 1992:1.9).

In examining the role missionaries came to play, Bogonko explains that they saw the spreading of the gospel and winning Africans for Christ as their main concern. They learned the local languages and translated Biblical literature to enable Africans to read the word of God themselves in preparation for baptism. Schools they built were first and foremost prayer houses. He notes that in their endeavor to educate Africans the missionaries never saw literacy as a priority; that in their view, what was best suited for Africans was simple industrial education needed to solve immediate problems such as self-sufficiency in food production and providing the necessary labour force.

According to Bogonko (1992:22), some conditions forced the missionaries introduce literary education to African children. These include the illiteracy of their tutors in catechetical classes; the need to attract learners to school and, the African themselves



who later having grasped the importance of this education demanded for it. He however, observes that during those early years, Africans generally were slow in embracing western education. He gives a number of reasons that accounted for this attitude. In the first place, Africans never saw the immediate benefit for it. They rather saw the school as disrupting the balanced indigenous economy without quick returns. They thus preferred their children undertake traditional chores rather than attend mission school. There were also Africans who openly opposed it.

Furthermore, chiefs and elders' cooperation was needed for the success of children to come to school. They were also expected to lead by example by sending their sons to school. This cooperation was often lacking. Lastly, establishing schools in some areas such as those of pastoral communities was difficult.

Bogonko however, notes certain factors that motivated Africans to embrace western education. Educated labour was needed in almost every sector of economy.

The numerous settlers who had come to occupy Kenya were in urgent need of it in form of masons, carpenters, recorders and so forth. The colonial government had a similar need as well. As for the missionaries, teachers cum evangelists were urgently needed. The relatively high pay that such 'educated' Africans earned was yet another factor. Due to these factors, western education spread so that by 1910 Coastal, Central and Western regions of present day Kenya had been covered. Where missionaries settled, schools categorized as central and bush schools emerged.

Bogonko (1992) points out that the curriculum in central schools comprised of the 3Rs, industrial education and religious instruction. The colonial government as well as the settlers recommended Africans for industrial education. Christian religious education was one of the pillars of missionary education. Bogonko observes that it was through the religious component that the Whites imposed their own culture on Africans. He adds that this together with the industrial component which was equally

disliked made western education unpopular and were the reason behind, a series of strikes that had bedeviled schooling in most central schools countrywide before 1920. In 1908, pupils in Maseno School had refused class protesting industrial education.

In 1912, the sons of chiefs in Mumias did the same demanding a better education that would prepare them as leaders. Nyabururu School was not left behind; before 1919 they boycotted school abhorring religious education.

For the same reasons parents refused to send their children to school. They wanted to enjoy the benefits of western education and Christianity without losing their culture. Some Africans even opted to start their own churches and schools, the first one of which was John Owalo's started in 1907 (Bogonko, 1992:24).

Bogonko further observes that up until the end of World War I (WWI), only three regions namely Coastal, Central and Western had been strongly covered by missionaries of different affiliations (Table 2.1).

**Table 2.1 Central schools already in existence in Kenya by 1920.**

| Area           | School   | Founding Missionary Group |
|----------------|--|---------------------------|
| <b>Coast</b>   | <b>Buxton High</b><br>(Fully pledged elementary school offering exemplary courses, no other was offering, hence called 'high.'<br>It was multi-racial) | CMS                       |
|                | Kabete   |                           |
| <b>Central</b> | Kahuhia  | CSM                       |
|                | Kikuyu   |                           |
|                | Tumutumu   | HGF                       |
|                | Kabaa  |                           |
| <b>Western</b> | Nyeri  | CCM                       |
|                | Maseno   |                           |
|                | Butere   | CMS                       |
|                | Yala   |                           |
|                | Kakamega   | MHM                       |
|                | Nyabururu  |                           |
|                | Kamagambo  |                           |
|                | Nyanchwa   | SDA                       |
|                | Kaimosi  |                           |
|                | Vihiga   | FAM                       |
| Lirhanda       |  |                           |

*Source: Bogonko (1991:20)*

Rift Valley, Northern and North Eastern regions had hardly been touched by any missionary activity (Bogonko, 1992:20) According to Bogonko, by 1920 and several decades that followed the schooling system comprised of village schools which were the majority, followed by Central schools, then Divinity schools or seminaries (Fig.1).

**Figure 2.1 Schooling system before, during and after 1920.**

*Source: Bogonko; 1991, 24*

Bogonko further points out that, it did not take long before this system produced its first fruit. In Western Kenya the first African elite soon emerged including Jonathan Okiri, Ezekiel Apindi among others. They both graduated from CMS Maseno. In Central Kenya, CMS, CSM, GMS, and AIM produced Harry Thuku, Jomo Kenyatta and others (Bogonko, 1992:22).

As a whole, Bogonko (1992) was informative to this study. It informed the study of when Christianity and western education was introduced in Kenya and by what groups of missionaries and how the two took root in various parts of the country.

This study filled the gap left by Bogonko (1992) by studying one of those missionary groups; MHM, to establish how its educational activities impacted on the people living in Bomet County.

## **2.2 Government and Africans' role in Education upto 1920s**

Education is such an important human enterprise in every society that for its success to be achieved there must be government involvement. Baur (1994) observes that various colonial governments played a role in the introduction and subsequent spread of Christianity in Africa. He notes that the role that these powers played was similar to that which was played by the Roman Empire during the time of the apostles and early missionaries. In apostolic times the spread of Christianity enjoyed the advantages of law and order brought about by the Roman Empire which by then controlled the 'whole world.' Similar benefits made available by the colonial governments assisted the introduction of Christianity in Africa which brought with it western education (Baur, 1994:109).

As far as African involvement is concerned, it is observed that Africans through their leaders were instrumental in providing land on which schools and churches were built. In addition, they also gave building materials such as timber. Baur (1994) however, states that Africans right from the beginning were keen on the kind of education that was given to their children. They refused an education vested in European garb. They felt that it was their responsibility to demand an education that would not uproot them from their own culture (Baur, 1994:109).

As a whole Baur (1994), points out that the various colonial powers played a role in ensuring success in the introduction of western education among communities they colonized.

They did this by providing law and order and infrastructure necessary for those mandated to carry out this task. Africans were concerned that their children were given an education dressed in a European garb. They objected to this and demanded for the right education; one that would enable them enjoy the benefits brought by the same education without losing their culture. While Baur (1994) points out to the government's involvement that contributed to the success of the introduction of this education to the Africans in general, this study is very specific; it talks about the specific people that received this education namely the people of Bomet County; the specific missionary group that offered this education, that is the MHM and the specific government whose involvement contributed to its success, which is the British colonial government.

Up until about 1910, education in Kenya was entirely in the hands of Christian missionaries. Schooling was mainly on Grades A and B. No government policy was available to guide the education system. The missionaries ran schools almost entirely on their own. Sifuna & Otiende (1992) notes that the government's realization that it should have a hand on the education system in the country was prompted by the need for skilled labour. With this awareness, the government felt compelled to urge the missionaries to give technical education a central place in their schools. Before 1909, there was no government body to tackle educational issues in the country.

Some missionary groups however, had seen the need of having a body that would be instrumental in solving educational problems among them. The CMS and CSM became the first to form such a body. In 1908, the two formed a Joint committee on Education. In 1909, a bigger body; Missionary Education Board was founded to represent all protestant missions in the colony (Sifuna & Otiende 1992:193).

There was a new development when in the same year, 1909 the government established its first Education Board. Henry Scott who chaired missionary Education

Board was appointed to represent protestant missionaries. Another development came in 1911 when the government founded the Department of Education appointing J.R. Orr Orr its first Director.

Although the government started involving itself in education from 1909, its involvement however was minimal until 1920. To this end the government was mainly concerned with the education of immigrants; Europeans and Asians, improving their schools, putting up new ones and so forth (Sifuna & Otiende, 1992:194).

From the foregone, it can be concluded that up until 1920s. African education staggered due to lack of the much needed government involvement. The government appears to have had the notion that education of immigrants was their responsibility, while leaving that of the African at the mercy of the missionary groups. Protestant missionaries appear to have been the first to think seriously on education for by 1909 they had already established their own Education Board meant to handle arising educational problems and more so to help steer African education in the right direction. The government only came to the realization of the importance of their hand on African education when the need for skilled labour in every sector of economy became evident. This led to the establishment of Government Education Board (1909) and later the Department of education (1911). It would seem that even after the creation of this department, African education continued to stagger as government involvement had remained minimal until after 1920.

The reason for the continued staggering happens to be begged on the white man's attitude towards the African as well as government policies that were not so much favourable for African education. Nelson Fraser and John Scott had for example advised the government not to consider introducing literary education to the African as it would in their view only help increase what they called 'the African's self-

conceitedness and insolence'. They thus recommended industrial education with a stress on religious education to help counter-check African morality. With such an attitude and such policies one would expect education to take a slow pace.

The implication in Sifuna & Otiende (1992) is that African education was introduced to Kenyans and that its success was partly due to government involvement. The scope of Sifuna & Otiende (1992) is Kenya; they talk about the importance of government involvement that saw the introduction of western education in Kenya succeed. For them individual counties were outside their scope. By studying the importance of government involvement on African education as it affected the county of Bomet, this study fills the gap left by Sifuna & Otiende (1992).

Governments run their programmes through government policy without which success of those programmes is not possible. Burgman (1990) gives a number of educational developments in Kenya following the government's involvement on African education as from 1909. With the establishment of Government Education Board and later the Department of Education, the government passed policies meant to enhance African education which was under the instrumentality of Christian missionaries. With such policies it became a requirement to have government approval of all school programmes.

It also became mandatory to register all schools with the government. The government too started subsidizing mission schools; the better the school performed, the better the subsidy.

Mandatory curriculum in Grades A and B schools besides Religious Education comprised of the 3Rs, Swahili/vernacular and Dictation. Additional subjects such as English, History and Geography, PE, Domestic work and gardening brought in more subsidies. In Grade C School advanced training on literary skills, professional training



on carpentry, agriculture, book-keeping and building were taught (Burgman 1990; 141).

Government policy saw the infamous segregation of schools according to race introduced. There were to be four types of schools; European, Indian, Arab and African Schools. Each of these was to have a Central Advisory Committee. In each District there was to be a District Education Committee with members across the board; African, Missionary and White Settlers (Burgman, 1990:142). With this inclusion of Africans on District Education Committee the government had for the first time realized the importance of African involvement on educational matters. Regarding the issue on government involvement on education, Burgman (1990) points to the fact that through the various policies it made the government played a big role in the success of African education in Kenya.

Current study on its part makes the point that government policy greatly assisted in the promotion of African education in Bomet County. Burgman (1990) focused on the people of Kenya, current study concentrated on the people of Bomet in particular.

Education in every age and culture has always had three pillars that are also its interested parties namely, society, religion and government.

Bogonko (1992) observes that Africans, missionaries and Government played a role each in the promotion of African education during the colonial period. He holds that the colonial office in London was at first reluctant to support education in the colonies arguing that the colonies should support themselves. They felt that their main concern was economic and political development. For two decades this was their stand but as time went by they began to see the need to participate.

For Bogonko (1992), a number of factors compelled the government to take part in the education process in the colony. The Asians who provided the bulk of labour were too expensive. The government then opted to provide technical education to the

Africans with a view that they would eventually help facilitate cheap labour in all sectors of economy. Then there was the issue of the type of education that was offered by the missionaries. The government felt that they were not thorough enough to the effect that they offered inferior education. The missionaries in response argued that offering such an elaborate industrial education as the government required was too expensive. Another factor that made the government consider participating in education was the many parts of the colony that had not been reached by missionaries. The government saw that it was their own responsibility as government to start schools there. Lastly, the government had begun to feel that there was need for them to regulate the conduct of education in the colony (Bogonko, 1992:23)

Motivated by these factors the government began to take some necessary steps. They began by establishing Government Schools in areas with least Missionary influence. The areas that benefited from this scheme include Kitui that saw Kitui Government school started on their soil in 1914. The Coast was the next region to benefit; the Waa School among the Wadigo was created.

Maasai land was next on the list; Narok School mushroomed to make the Maasai see the benefit of education. Machakos too was lucky to have Ukambani Industrial School opened in 1915. Secondly, the government started giving grants in aid of mission schools. They made it clear that these grants were meant to cushion industrial education in the colony. This was given depending on performance in their technical training; the better the performance, the better the grant.

Another development came when the government set up a department of education in 1911. Its purpose was to monitor and regulate the education process in the colony. One other step forward came when the government started issuing policy guidelines informed by Education Commission Reports.

Bogonko (1992) also notes that Africans played their role in education from the beginning. They donated pieces of land for the construction of churches and schools; provided labour force whenever building work was on. Africans furthermore became teachers and evangelists, thus helping promote African education. Lastly, they made a start in establishing schools under their own management such as John Owalo's Nomiya Mission School.

In a nutshell, Bogonko (1992) makes it clear that the success of African education in Kenya during the colonial period depended on three major partners; Government, Missionaries and Africans. Current study on the other hand pin points the fact that the success of African education in Bomet County is attributed to the same three pillars. While Bogonko's work is on and about Kenya in general, this work is on and about Bomet County in particular.

### **2.3 African Indigenous Education in pre-colonial African Societies**

Education in traditional African societies permeates all things and all events; everything and every event provide an opportunity for learning; people learn from things, other people and events. According to Peristiany (1939) Africans are in constant concord with nature that shapes them; nature gives them life in form of food, water and so forth, nature makes them reflect on it and so appreciate it. Peristiany (1939) finds in Kipsigis society, a society rich in folk-songs (usually sung by those being initiated into adult life) known by the local name '*Kayandaet*'. In these folk songs various aspects of nature; people, animals and plants are appreciated. In the songs which appear to be so archaic by virtue of their having been passed on orally from generation to generation, the appreciation of the mother in the family features so prominently. In them 'mother' is appreciated and addressed as '*Kopot moi*' (mother of children).

Animals such as the black and white monkeys are in these songs found appreciated perhaps because of their beauty. It is worth noting here that the famous Mau forest is appreciated, probably because of the role it played in providing water, wood, wild game and trees. Trees such as bamboo are as well appreciated and described as '*toror makinyor*' (tall, their top cannot be reached).

According Peristiany (1939) people are observed as the main resource for learning; parents as well as all adults in the community played the role of teaching the young, preparing them according to the expectation of the society. Children begin learning right from birth, but the main learning experience takes place in the course of the second rite of passage namely, during the initiation period.

This period for most African societies began with circumcision which inaugurated duration for seclusion which took six or more months. Circumcision licensed both men and women for marriage, sexual relations and the bearing of children. The initiation period was an occasion that the secrets, customs and other values of the society were transmitted to the youth; handed over to them as they, would soon take over the community leadership. The initiation period was the only occasion African indigenous education bore resemblance to the schooling system of western education; there was a curriculum to be followed which included ethical, social, cultural, economic and environmental education among others. For men there was also military education. There was also a time frame within which the whole program would take. The time frame was divided into stages of ritual instructions. The whole process ended with a 'graduation' (*ng'etunatet*) from childhood to adulthood.

Peristiany (1939) is a whole discourse of people of pre-colonial society of present day Kericho and Bomet Counties. This society according to him was shaped and formed into what it was by African indigenous education. He left a gap of people of the same

counties whose society later came to be transformed by western education as brought by the Mill Hill Missionaries. This gap has been filled by this study.

Europeans had at first conceptualized Africans as people with no education system of their own. This was but a pre-conceived idea devoid of any logical and realistic understanding of any people. According to Sifuna & Otiende (1992), to claim that Africans had no education system of their own amounted to saying that they had no intelligent social interaction.

The authors argue that education should not be confused with literacy or what is called schooling; that if education is a process of transmitting knowledge, if it is a preparation for life and if it is an attempt to bring up children as per the expectation of the society, then Africans indeed must have had an education system of their own. The authors make their point clear by stating that contrary to the view that it did not exist, African indigenous education indeed existed and was responsible in shaping pre-colonial Africans and their society into what they were then. In western education however, there was something greater; an education aimed at creating equals out of all members of the human race. The people of Bomet County are part of this. They were made better than their counterparts of the pre-colonial era by western education; for in pre-colonial times, they like all pre-colonial societies ignorantly felt that they were the only ones who had the right of everything, life, land and cows; they are 'educated' now. This is the gap which Sifuna & Otiende (1992) fell short of mentioning which current study fills.

As already noted, each African community was an entity of its own, each operating as an independent 'state'. Lumallas & Kimengi (2007) observes that every African community had its own education system. There were therefore as many education systems as there were ethnic communities. In what later came to be called Kenya,

there were 42 of these. Each education system produced individuals to serve their own ethnic community. Current study shows that western education united the 42 ethnic communities to form one big community called Kenya.

Human societies are often organized according to the various life aspects which also inform their own education systems. They include social, economic and political situations. One may therefore talk of any given society in terms of any of these.

While examining the economic organization of pre-colonial Kipsigis society, Mwanzi (1975) observes that the community practiced agriculture, livestock rearing, hunting and gathering, black smiting, apprenticeship and even trade. This means that the Kipsigis community prepared their youth on each of these practices. He however, notes that in spite of these quite diverse economic practices the community often experienced serious food shortages. He enumerates a number of famines which saw the community faced great suffering. Mwanzi (1975) examines pre-colonial Kipsigis society as a byproduct of African indigenous education. The scope of his study could not allow him examine the society as later formed and informed by western education. This study fills this gap.

Depending on the factors responsible for life in human societies, education may be seen to possess many forms. Muricho (2012) identifies a number of these in traditional African society including social, economic and environmental.

Social education was obtained from story-telling and other rich narratives such as poems, folksongs and riddles. Story telling was given by the elderly members of the society such as grandparents. Poems, folksongs and riddles were embodiments of a cultural heritage transmitted orally from generation to generation. All these helped to teach the young many things such as how to relate with each other. Social values and virtues like hospitality, honesty, kindness, decency, diligence among others were inculcated through these narratives.

Economic education on its part equipped the youth with skills necessary to sustain and maintain life in the society. Through various ways ranging from imitation, actual practice as well as apprenticeship and others the youth learned the art of various sources of livelihood.

As for environmental education, this was an instruction on the natural environment. In this form of education, the young came to know and appreciate their immediate environment. Muricho (2012:24) explains how pre-colonial African people were in constant concord with nature. For him, nature plays such a great role in the life of an African so much so that there was close affinity between human beings and the environment. It was from the natural environment that they obtained their food, water, medicine and other essentials of everyday life. From childhood therefore, children came to learn everything that nature provided. Muricho (2012) as a whole exposes the richness of African traditional education. For him this education which shaped life in traditional African societies laid a firm foundation from which western education responsible for modern life picked. He examined western education brought and introduced by the MHM in what later came to be called Bungoma County and came to the conclusion that this education brought tremendous transformation to the people of this county. His work as per the scope of this study was confined to Bungoma County. He left a gap of other counties where the same missionary group also introduced western education. With current study, part of this gap has been filled.

#### **2.4 The contribution and the impact of Missionary Education in Kenya**

Recent studies on Missionary Education have revealed that African Communities are what they are, largely because of the educational activities of the missionaries. Many missionary groupings came to the African continent during the colonial period guided by a great desire and passion to evangelise Africa (Bongoko, 1992, Baur, 1994, Sifuna and Otiende, 1994, Lumallas and Kimengi, 2009). Their greatest tool to

evangelise was education through the school. The missionaries thus came, evangelized and went back; leaving the work they had started in the hands of Africans themselves.

Studies have recently turned their attention to the activities of these missionaries in connection to the change and transformation of African communities following the period of colonial rule.

Kipkorir (1969) is probably the earliest study on missionary education in Kenya. He carried out a study on Alliance High School, the brain child of various protestant missionary groups. The school became a tool of evangelization and consequently an instrument of change and transformation for these missionary groups. Kipkorir (1969) observed that started in 1926, and being the first secondary school in the County, Alliance High School had by the time Kenya attained its independence in 1963 produced a sizeable group of educated elite that the newly established Government proudly used to lay its foundation.

Many of this group of educated elite from Alliance High School found their way into the first cabinet, becoming Ministers in various Ministries while others had a privilege to serve in various sectors of the Kenya economy such as Administration, Health, Engineering, and Education among others. Thus, this first group of educated elite became professionals that were instrumental in the conception and initial nurturing of the nation of Kenya. Kipkorir's work inspired other studies on missionary education including this one. Kipkorir however, by virtue of the nature of his study concentrated on the educational activities of protestant missionaries through the instrumentality of Alliance High School. He mentions other missionaries such as Mill Hill Missionary only by passing. This study contributed in filling the gap by studying the educational activities carried out by Mill Hill Missionary through Kaplong Boys and Kaplong Girls Secondary Schools.



Amayo (1973) examined the educational activities of the Seventh Day Adventist (SDA) missionaries among the Abagusii. He observed that through the instrumentality of the School, the SDA Missionaries penetrated all the spheres of the Gusii Society stirring a tremendous change in the social, religious, economic and political realms of human life. Amayo stresses that SDA initiated various educational institutions that have over the years produced countless professionals who have been instruments of change in the society. Amayo further emphasizes that it is through these professionals that the Abagusii society has experienced such a tremendous metamorphosis and transformation from its pre – colonial state into what it is today. The scope of Amayo's study was confined to the educational activities of SDA and their impact on the Abagusii Community. This study on the other hand went a step further to study another missionary group; the Mill Hill Missionary and their educational activities as applied to the Kipsigis Community in Bomet County.

Karani (1974) and Odwako (1975) both tried to establish the impact of the educational activities of the Church Missionary Society (CMS) in Western Kenya. The two studies showed that Maseno CMS school which began as a Junior Secondary School in 1938 became a role model to other schools in Western Kenya for a long time. The works give a detailed account on the role the CMS played in the development of education in Western Kenya up to 1963. They point out that the CMS started mission boarding schools to protect mission converts from contaminated African environment and that mission villages were started for the same purpose. From Karani and Odwako's studies also, it is clear that the CMS were keen in advancing the education of both boys and girls and hence the establishment of Maseno (Boys) in the 1930s and Butere (Girls) in 1940s. The same applies to the MHM in Bomet County.

Kaplong Boys and Kaplong Girls were started to encourage the education of both gender. Kaplong Girls Boarding School was also started to encourage girls to study and to protect them from such cultural practices such as early marriages.

Ramusen (1985) and Smuck (1987) depict how a rival that culminated in the division of Friends African Mission (FAM) into two in Western Kenya giving rise to North and South Kavirondo camps became a blessing in disguise in that it led to the creation of more educational opportunities for Africans in the area. The division saw the birth of two schools in the North (Lugulu and Kamusinga) and two in the South (Chavakali and Kaimosi). The division also encouraged the MHM in the area to create more schools of their own as failure to do so meant losing converts to the two opposed FAM camps. This according to Muricho (2012:40) was a plus for the people of Western Kenya as the creation of more schools meant growth, progress and development in education.

The same scenario was witnessed in Kericho and Bomet. There was rivalry between the Catholics represented by the MHM and the Protestants especially WGM and the AIM. This rivalry led to the creation of many schools. Each missionary group established schools that catered for their own converts. No converts would be allowed to attend the school of another missionary group for fear of being re-converted to that group (Sostence Choche, O.I. 30/10/2013, Newman, 2007:240). Ramusen and Smuck saw the creation of more schools resulting from the rivalry of missionary groups as advantageous to Africans as this meant more educational opportunities for them and hence rapid development. A part from development, current study has shown that western education also brought a cohesive spirit that integrated all the 42 communities, making them conscious of being a united nation. This element was not brought out by the two authors.

Shanguiya (1996) carried out a study on the educational activities of the Pentecostal Assemblies of God (PAG) among the Nyangori people and Western Kenya as a whole. He showed how western education carried out through the instrumentality of the PAG missionaries via Nyangori School transformed the lives of the people and their community. Current study, taking Kaplong Boys and Kaplong Girls as schools of interest, investigated the MHM and the impact of their educational activities on the people of what later came to be called Bomet County.

Nabiswa (1999) and Muricho (2012) who examined the educational activities of FAM and MHM through the instrumentality of Kamusinga and Kibabii Secondary School respectively were particularly critical on MHM. They observe that MHM over-emphasized on Catechism at the expense of the 3 Rs. They further stress that this over-emphasis on catechism rendered the education offered by MHM inferior as compared to that which was offered by other missionaries. Muricho further points out that due to this, the government denied MHM grants-in-aid (which other missionaries enjoyed) until when they improved their performance. The two authors also criticized MHM on paternalism; an aspect which put the priest as a “do-it-all” person. Paternalism left the priest doing everything while the people either did little or remained passive. This according to the two authors was the cause of MHM’s delay on the establishment of educational institutions in what is now Bungoma County and the whole of Western Region as a whole.

The criticism of the two authors on Mill Hill Missionary education was of particular importance to current study as they became an eye-opener to the other side of MHM education. Current study has pointed a number of other criticisms on MHM education which neither Nabiswa nor Muricho brought out.

In the education of all missionaries including MHM, there was a tendency to over-emphasize on the promotion of the girl-child’s status through education. In their

endeavor to uplift the girl-child from the under-rated position that African culture had put her, the missionaries initiated a problem that today's society is trying to find a solution, namely the tendency to over-look the boy-child. This tendency has instilled in the boy-child a feeling that he is the unfavoured child in the society. This has led to disastrous effects on the boy-child ranging from poor performance in class as compared to the girl-child to strikes and destruction of property which has recently escalated in boy schools(Fr. Richard Soi,O.I, 20/09/2013).

The MHM together with the other Catholic Missionaries have also been observed as having given their converts a poor economic orientation (Fr. Richard Soi, O.I, 20/09/2013). At the beginning of the missionary era, Catholic theology was mainly another-worldly-theology which had its roots in the Middle Ages. This theology emphasized on the spiritual world or heaven rather than the world in which we live (Sifuna and Otiende, 1994:97). The other issue which Catholic theology stressed was that of the communal aspects of its members. This oriented catholic converts to perceive themselves more as a community than as individuals. According to Weber (1904:35) this made catholic bear some characteristics such as those found in members of socialistic states. These two aspects of catholic theology were bound to effect negatively on the economic life of converts.

The MHM are also said to have failed to encourage bright pupils to advance their education after standard eight. Instead these pupils were taken to train as P1 teachers and some as catechists.

It is understood that teachers were urgently needed during this time but bright pupils could have come back to serve their community and the nation at large better had they been allowed to proceed with education to higher levels (Anthony Rotich, O.I, 15/11/2013), Fr. Richard Soi, 20/09/2013). Some parents are said to have expressed their dissatisfaction to Fr. Fent in 1950s when their sons were sent to elementary

teachers training colleges despite their excellent performance in their intermediate studies (Fr. Richard Soi, O.I 20/09/2013).

Ngeno (2012) investigated the educational activities of the WGM, now AGC, a protestant missionary group and their impact on pre-colonial people of present day Bomet County. The study took Tenwek high, Longisa and Kaboson secondary schools as institutions of interest, all started by WGM. The findings of the study show that WGM which inherited its missionary activities from Rev. Hotchkiss' LIM transformed a section of pre-colonial Bomet County into the AGC society that exists today. Current study documented the educational activities of MHM, a Catholic Missionary body and their accompanying impact, also on what is now called Bomet County. Guided by its findings the study concluded that MHM changed part of pre-colonial Bomet County into the present Catholic "society" in existence today.

It is worth noting here however, that their endeavor to transform their different camps both protestant and catholic missionaries were influenced by their different emphasis on various aspects of Christian Theology (Weber M 1904:35). The Catholics stressed on other-worldly- theology and also their theology on Christian unity or better still, Christian communion. The Protestants on their part emphasized on Calvin's theology of pre-destination.

This different emphasis of the various parts of Christian theology affected the socio-economic transformation of the two camps differently (Weber M. 1904:35).

## **2.5 Summary**

This chapter reviewed the literature that formed the basis of this study. The literature examined the introduction of Western education in Kenya and established that schools during the colonial period were largely bush or village schools. They were followed in number by central schools and lastly divinity schools or seminaries. The literature

also established that African indigenous education was real, that is, Africans had their own education before the advent of the Europeans on the African continent.

The literature on missionary education in Kenya established that the missionaries through their educational cum evangelical activities transformed the pre-colonial African societies into what they are in modern times. The MHM form part of those missionaries responsible for this transformation.

## CHAPTER THREE

### RESEARCH DESIGN AND METHODOLOGY

#### 3.0 Introduction

This chapter has outlined the methodologies which were followed in this research. It has presented the procedures that were used as well as the modalities of collecting data. It covered research design, area of study, target population, ethical consideration and data analysis among others.

#### 3.1 Research Design

The study such as this one necessitated the employment of the historical method of inquiry into the past. Cohen and Manion have defined 'historical method' as "an act of reconstruction undertaken in a spirit of critical enquiry designed to achieve an objective representation of previous age" (Cohen and Manion 1994:45). If applied to an educational problem, this procedure can help us to come up with a systematic and coherent account of the events in question. Through this we can gain a better understanding of our present educational practices and problems (Borg and Gall, 1983:80). It is on this basis that this method was found most appropriate for documenting the educational history of the Mill Hill Missionaries in relation to the establishment of Kaplong Boys' and Kaplong Girls' secondary schools.

#### 3.2 Area of Study

The nature of the title of the study itself, calls for Bomet County to be the area of study for this research. Since the study is about Mill Hill Secondary education, the researcher chose Kaplong Boys and Kaplong Girls secondary schools as institutions

of interest as it could not be practically possible to carry out a study of all Mill Hill Secondary Schools within the county.

In pre-colonial times what is now Bomet County was part of the three main divisions that formed the area inhabited by the Kipsigis. The three divisions were Belgut, Bureti and Sot respectively. During the colonial period, the British created one district that in history has come to be known by three successive names, that is, 'Lumbwa' 'Kipsigis' and eventually 'Kericho'. In post independent times Bomet County found itself in three districts that came one after the other namely; Kericho, Bureti and Bomet. In the new constitutional dispensation of independent Kenya which was ushered in 2010, the larger Kericho came to be divided into two to form the two larger counties of Kericho and Bomet. During the sub-division, Bomet County took the whole of pre-colonial Sot, a larger part of Bureti and some parts of Belgut.

The Catholic faith in the area is owed to the Mill Hill Missionaries who traversed the area from as early as the beginning of 1930s. Ecclesiastically, what is now Bomet County has in history found itself in three ecclesiastical territories namely, the Vicariate of the Upper Nile (figure 2), the Vicariate of Kavirondo or Kisumu (figure 3), Diocese of Nakuru (figure 4) and Diocese of Kericho (figure 5).

### **3.3 Target Population**

Upon embarking on this research, the one question that lingered in the mind of the researcher was; "who are the people in the best position to provide the information demanded by the research objectives and the research questions of the study?" The answer of the question was found in the stake-holders of Kaplong Boys and Kaplong Girls secondary schools between 1951 and 1974, together with current ones. These included parents, students, head teachers, teachers, the clergy, nuns and Diocesan secretaries among others. Each of these was expected to provide information pertinent to their position as stake-holders.



In addition, current Kericho Diocesan Bishop, current heads of Kaplong Boys and Girls secondary schools, together with current Fr. In charge of Kaplong Parish were also targeted for the necessary archival material of their respective institutions.

### **3.4 Accessible Population**

Not all those who were targeted to provide the necessary information for this research could be accessed. Many members of the clergy or missionaries, nuns, school heads, teachers, parents among others could not be accessed. Some missionaries and nuns went back to their home countries where a number of them have since died. Some of those who are still alive could not be reached as their contacts were not available and destinations not known. Many of the community as well as church leaders like chiefs, catechists who could give vital information were dead. Some of those who were alive when the research started died before they were reached. The information which these people would have provided was obtained from Kenya National Archives (KNA), Kaplong Parish archives, Kaplong Boys/Girls Secondary Schools' archives. There were other factors that hindered accessibility to some constituents of the targeted population. These include old age, incapacitation and personal relation with the researcher. In the final analysis the accessible population numbered 31. From this number of informants useful information was drawn. Informants were put in categories or strata including past and current members of MHM and other clergy and nuns. This group numbered 4. The other stratum constituted other stake-holders mentioned such as parents and other community leaders who had their stake in the two schools. They were 18 in number. The last stratum was formed of head teachers and other teachers and this had 5.

To avoid biasness from the information given by MHM and other stake-holders of Kaplong Boys and Girls secondary schools the researcher included on the list of informants others from other Christian denominations, who also had useful

information about the two schools. This last group was 4 bringing the total number of the accessible population to 31. The sample was therefore 87.096 percent which was good enough for this research.

### **3.5 Sampling Techniques**

This study employed snowball sampling technique to select the sample from the accessible population. The technique involves making use of a network of people from the population to obtain the necessary information (Oso and Onen, 2005:34). The idea of a network presupposes a prior knowledge of at least a few people to start off the 'network'. In this study, the researcher had in mind some people with key information. These individuals were visited and interviewed. They pinpointed others who were also visited for their share of information. The same procedures were repeated with others until the researcher was satisfied there was enough material that would adequately answer the research questions and hence help in meeting the research objectives of the study. By the time this was done, the representative sample of the study had already been arrived at.

### **3.6 Sources of Data**

Data for this research was sourced from both primary and secondary sources. The primary data was obtained from all interviewees who included stake-holders of the two schools between 1951 and 1974 such as old parents, former head teachers and teachers, old church leaders and members of the church as well as old community members.

Current stake-holders of the schools were also interviewed. Secondary sources were obtained from libraries and Archival Researched Materials from the Kenya National Archives, Kaplong Mission Station, Kaplong Boys'/Girls' secondary schools. The materials or data from the secondary sources supplemented what was obtained from the primary sources.

### **3.7 Instrumentation**

The researcher used interviews as the main tool for collecting data. The selection of these tools was guided by the nature of the data that was to be collected as well as the objectives of the study. The overall aim of the study was to examine the contribution of the MHM to the development of secondary education in Bomet County of Kenya. The institutions of interest were Kaplong Boys and Kaplong Girls secondary schools. The researcher was mainly concerned with views, opinions, perceptions, feelings and attitudes from the accessible population. Such information can best be collected through the use of interview technique (Oso and Onen, 2005; 39) and hence the choice of such an instrumentation.

### **3.8 Validity and Reliability of the instruments**

Since this study was viewed from a positive perspective (Neill, 1964), research instruments were expected to generate data related to development, progress and advancement. If what was generated would be contrary to these aspects, then the instruments would be rendered invalid. Basically therefore, the meter stick of the research instruments was positive data.

To test reliability of instruments, two pilot tests on MHME in Bomet County were carried out; one with the religious namely, the clergy and the nuns and the other with the ordinary Christians.

The two groups were well versed on MHME. The outcome of both groups exhibited consistency indicating that the instruments were reliable.

### **3.9. Data Collection**

Data was collected within a prescribed period of three months beginning from August 2013 to Nov.2013 by the researcher himself. It has already been mentioned that data was to be obtained from both primary and secondary sources. The former was mainly

the interviewees. Archival materials from the two schools of interest, Kaplong Catholic Mission, as well as from the Kenya National Archives (KNA) were to be used to supplement data obtained from interviewees. Works from approved theses and dissertations were also used. The latter on the other hand consisted of all published works from libraries and elsewhere that such works were available.

Interviews were conducted with key informants who were to be selected from several constituent groups including former students of schools of interest, parents, former head teachers, other teachers and church leaders. Interview guide questions based on research objectives helped the researcher to be orderly and systematic as he carried out his interviews. Archival materials from the schools and Kaplong mission station including any available materials related to any area of study including lists of school heads, Fathers in Charge (F<sup>I/C</sup>), former students and so forth. From Kenya National Archives, the researcher got the materials that were mainly used to triangulate data collected from the field. This did not only ensure the authenticity of information obtained from the field but also affirmed it and put it in its proper literal historical context.

The works of approved theses and dissertations provided a guide and the direction in which current study was to follow in order to arrive at its own generalization and conclusions.

They also provided gaps which this study endeavoured to fill.

Published works moreover shed light to the data from the interviews and thus supplied it with information which would not otherwise be obtained from primary sources. They therefore, provided valuable supplementary materials to the data from the field.

### **3.9.1 Data Evaluation**

After collecting data from both primary and secondary sources, the material was subjected to a rigorous process of verification before being accepted as historical evidence. The process involved putting this data or material under both external and internal criticisms in an endeavor to establish their validity. External criticism has been defined as an attempt to distinguish between misrepresentation and genuine document, relic or monument or any other source of data, whereas internal criticism is an attempt to determine the validity and accuracy of actual data (Traverse, 1973:58).

In external criticism the researcher would ask himself: “is the document I am reading original or a forgery?” In trying to find an answer to this question, he would examine the age and authorship of the document. The process would a times call for carrying out tests of signatures, handwriting, scripts, type of spelling, language usage, documentation, knowledge available at the time of writing and the consistency with what was known. All this were carried out in an endeavour to establish the validity and trustworthiness of the source. The process would also call for physical and chemical tests of ink, paint, papers, cloth, metal or stone remains (Best, 1979:20).

The kind of external criticism carried out in this study involved examining handwriting, spellings, use of language and names of places and people. This helped establish authenticity of documents.

In internal criticism what is sought for is the value, worth and accuracy of the information. According to Best (1979:91), internal criticism aims at determining whether the author was competent, honest or unbiased among other things. In an internal criticism three ways of handling evidence have been identified. These are corroboration, sourcing and contextualization. Corroboration involves comparing documents so as to establish if they provide the same information. Sourcing calls for identifying the author, date and place of writing. In contextualization, the researcher is

called upon to appreciate the fact that words and concepts change according to changing times and circumstances (Muricho, 2012:66).

In an endeavour to internally criticize data collected for this research, the researcher examined the socio-economic and political circumstances surrounding the author at the time of writing. The researcher also examined the audience for whom the document was intended as well as the purpose for writing. All these helped shed light on the kind of data studied.

### **3.9.2 Data Analysis**

Following data evaluation, the study accepted verified and validated data as its historical evidence which was then analyzed qualitatively. The analysis involved subjecting the accepted historical evidence to a process of coding or putting them under topics or themes. Each information that fell under a particular theme addressing a particular research objective was put under its own code. Each code would grow bigger as the process of separating the evidence and putting them under relevant themes ensued.

Usually what follows coding or thematic sorting is the interpretation of the different pieces of evidence which must be guided by the objectives of the study as well as the theoretical /conceptual framework (Cohen and Manion, 1994). The process of interpretation yields or exposes particular information, generalizations or emerging trends which are then expressed as historical facts (Sifuna, 1995:78).

To guard against biasness or compromise, information from different respondents was thoroughly contrasted against each other. What appeared conflicting or contradictory was counter checked with other read documents to smoothen it out. This process is referred to as triangulation (Muricho, 2012).

The analyzed data was put into chapters, topics and sub-topics presented descriptively as research findings of the study. From the findings, recommendations and suggestions for further studies were drawn.

### **3.9.3 Ethical considerations**

The ethical problem in this study is the privacy and confidentiality of the interviewees. Obtaining a valid sample entailed gaining access to specific lists and files which in itself was an infringement on the privacy and confidentiality of the interviewees. However, the interviewees had freedom to ignore answering questions which they thought intruded their privacy. To make the interviewees gain the required confidence the researcher clarified that the information obtained from the interview was only to be used for the purpose of this study.

### **3.9.4 Summary**

The foregone chapter has presented a detailed description of the historical research design. In its several sections, it has described in detail what was done.

## CHAPTER FOUR

### DATA ANALYSIS, PRESENTATION AND DISCUSSION

#### 4.0 Introduction

Secondary education initiated by the Mill Hill Missionaries in what is now Bomet County in 1951 was, like elementary education brought within the context of Christianity. This education penetrated all spheres of human society causing tremendous long lasting effects which this chapter endeavours to discuss under various sub topics.

#### 4.1 The coming of the Mill Hill Missionaries: early evangelical and educational activities in Kericho District (1920-1950)

1900, the turn of the century can be said to be the height of colonialism in Kenya. This is the period that an influx of Europeans; administrators, settlers, traders as well as agriculturalists came to occupy Kenya (Burgman 1990, Lumallas and Kimengi, 2007). Missionaries of various Christian affiliations also came to spread the gospel to the inhabitants and among them was the Mill Hill Missionaries (MHM).

MHM are a congregation of Christian missionaries founded by Cardinal Vaughan in London in 1866(Burgman, 1990:97). Their official name is St.Joseph's society for foreign missions. The name 'Mill Hill' associates them with the name where their headquarters were located. The place acquired the name Mill Hill because of a nearby hill that had a mill. The MHM came to the African continent in five great missionary journeys.They were coming to occupy an area that had been allotted to them by the church to evangelize. The territory had been named the Vicariate of the Upper Nile and it extended from Lake Kyoga in Uganda to Kijabe in Kenya (figure 2).



Kericho (Lumbwa) district which included present day Bomet County, was part of this territory. The first group of MHM left England for Uganda in 1895 led by Bishop Hanlon. On reaching Mombasa, they left on foot for Uganda following trade routes later to be followed by the Kenya Uganda railway (Gale, 1959, Burgman, 1990).

Evangelization started in Uganda, at the very extreme end of the vicariate. For five years, work concentrated in Uganda. Penetration to the Kenya side of the Vicariate only came after 1900 with Kisumu mission station being opened in 1903 (Burgman, 1990). By 1908, only four mission stations had been opened among the Luos and the Luhyas; these were; Kisumu, Ojolla, Mumias and Kakamega. From there evangelization spread to South Kavirondo and saw mission stations opened at Nyabururu and Asumbi between 1908 and 1915.

By 1915 therefore, the MHM had at least reached the present day western and Nyanza Provinces. Rift valley had not been wholly touched except the places along the railway line. It took about 20 years for example, for the MHM to reach Kericho district and Bomet after penetration into Kenya from Uganda.

Msgr. Brandsma was the first MHM to arrive in Kericho in early 1920s. He came from Nyabururu from where he followed his flock who were working in the tea estates (Burgman 1990). The white settlers had earlier started tea growing in the area as Kericho was part of the White Highlands (see figure 6). When in Kericho, Brandsma would be hosted by Mr. Tomkinson, the then DC of Kericho.

Two masses would then be celebrated on Sundays, one for the whites at the DC's office and another for Africans at the County Council Hall. Soon there was a temporary structure of a church within the town. Burgman (1990) describes it as having been past the native hospital.

It was a wattle and daub structure, located on the exact spot where the Kericho Law Courts are today (Christopher Koech, O.I., 23/08/2013). This place could have

remained as a place of worship for quite some time even though Msgr. Brandsma managed to secure the three-acre piece of land that the present cathedral now stands 1927(Burgman 1990:121, Newman, 2007:234). The temporary church structure could have acted as a school on weekdays. The use of the church building as a school is alluded to in the DC's annual government report when he reports that the building was mostly closed. (KNA: DC /KER/1/4, 1930). This suggests that it was sometimes used as a school.

Proper pastoral work in Kericho however, is attributed to Fr. Nicholas Stam as from 1932. He made sure that there were two catechists in every tea estate; a Nilote and Bantu. In the town he placed one catechist called Romullus Okello. Okello taught twenty catechumens in the wattle and daub structure (Burgman, 1990) which Christopher Koech (O.I., 23/08/2013), calls the first church in Kericho. Fr. Stam found getting catechists to assist him in the work of evangelization among the Kipsigis a big challenge. After trying a number of them who failed, he at last found one in the person of Barnaba Chesulut arap Chebangoror. Barnaba hailed from Sitotwet near Kapsoit in Kericho district (Peter Rotich, O. I., 16/11/2013). He worked in Nairobi as a warder. While in Nairobi he was baptized by a Consolata missionary and became a parishioner of St. Austine Msongare.

A story is told that while in Nairobi, he had a vision of the Blessed Virgin Mary who told him to go home to his people, the Kipsigis, for they were waiting for him to bring them the gospel (Newman, 2002:234). While at home in Kericho he met Fr. Stam with whom he confided and told him about the visions. It is said that Fr. Stam told him not to waste any minute but to heed the voice of the Blessed Virgin. Barnaba then resigned from his job in Nairobi and came home to start his job as a catechist.

In 1935, Kericho became a mission station of its own, independent from Nyabururu and Asumbi from where priests came to serve. Fr. Mc Elwe was appointed Fr. In

charge assisted by Fr. Jan de Reeper. The mission served the whole of Kipsigis and the whole of Maasai land. Kaplong was an out station of Kericho. For many years Kaplong was served by Kericho mission. Anna Kiget (O.I., 03/08 /2013) vividly remembers how she and other mothers took their infants all the way from Kaplong to Kericho for baptism. It is to be noted here that the MHM were not the first Christian missionaries to arrive in Kericho district and Bomet area. By 1905, Mr. Hotchikiss and his Lumbwa industrial mission (LIM) the forerunner of WGM had already arrived in the area and had established themselves around Chesinende (Fish and Fish 1989). Mwanzi (1975) notes that Hotchikiss in those early years had tried to evangelize the Kipsigis through his endeavor to woo their leader the Orkoiyot arap Koilegen to the Christian faith however, he did not succeed. By the time the MHM arrived, the African Inland Mission (AIM) had also established themselves in Litein area.

MHM educational activities in Kericho district and Bomet can be traced to mid-1920s as this is the time that they arrived in the area. Like was the nature of all Christian missionaries, where MHM went, they started educational activities besides and in conjunction with the evangelical ones.

However, MHM educational activities in Kericho district, also called Lumbwa district (KNA: DC/KER/1/4, 1930) particularly came to be felt after 1930s. The missionaries of protestant Christian affiliation were a head of Catholic missionaries including the MHM in education (Christopher Koech, O.I. 23/08/2013). Thus, as early as 1920s LIM and AIM missionaries of protestant origin in Kericho district, had each a series of out schools, fully registered with the government (Tables 4.0 and 4.1). The government had given the mandate to missionaries to found and manage schools within the areas of their jurisdictions.

However, by 1925, the government had also opened its first school in the district, Kabianga school (KNA: DC/KER/1/4). The government would in those days only

start schools in areas where there was no missionary influence or where missionaries found work too overwhelming (Bogonko, 1991). The missionaries supplied teachers who taught in Kabianga (ir-library.ku.ac.ke. /.../6073). Missionaries also offered spiritual services to the boys in the school.

Fr. Farrel and other MHM were frequent visitors to provide pastoral activities in the school (Christopher Koech, O.I., 23/08/2013). On Sundays there was an ethical quasi-religious class. This was an interdenominational service meant to cater for the spiritual welfare of the boys. This service however, became unpopular and was part of the grievances presented to the education officer when the boys marched to Kericho town in September 1927 (Ng'eno, 2012:48). There is little or no information about MHM educational activities in Kericho town and its immediate environs during those early years. Burgman (1990) however reports that Romulus Okello, the catechist Fr. Stam placed in Kericho town taught 20 catechumens in a wattle and daub church structure near the hospital. The fact that the DC in his 1930 annual report talks about the church structure being closed in most of the weekdays (KNA: DC /KER/1/4, 1930) may also suggest that some educational activities took place there.

MHM educational activities became felt after the missionaries had turned their attention to the Kipsigis reserve. Their first venture among the Kipsigis was Kaplong, now in present day Bomet County. Fr. Stam started a catechumenate at Sariat near Kaplong in 1933. Here the people were very enthusiastic about the Christian faith and about education. Soon Barnaba, the catechist had 46 readers before the catechumenate was shifted to Kapsimotwo. At Kapsimotwo a church cum school structure like the one in Kericho was also put up. This catechumenate became a model of others including Kapsinendet, Mombwa, Kiplelji, Cheboing'ong' and Tegat. In late 1930s these catechumenates were beaming, each with a good number of readers. For example, at one time the catechumenate at Kapsimotwo had as many as 105 readers, Kapsinendet had 20, Kiplelji (Boita) 16 and Cheboing'ong', 55 (Burgman, 1990:122).



**Table 4.1 Out schools opened by LIM before 1930**

| District serial number | Educational Department Serial number | Name of school  | District (Location) | Government body | Date of registration |
|------------------------|--------------------------------------|-----------------|---------------------|-----------------|----------------------|
| 20                     | 1016                                 | Chagaik         | Farm                | LIM             | 19.6.1926            |
| 21                     | 1017                                 | Kiptere         | 1                   | LIM             | 19.6.1926            |
| 22                     | 1018                                 | Swerwer         | 5                   | LIM             | 19.6.1926            |
| 23                     | 1019                                 | Boita           | 10                  | LIM             | 19.6.1926            |
| 24                     | 1020                                 | Kiplelji        | 17                  | LIM             | 19.6.1926            |
| 25                     | 1021                                 | Jebunge(Tenwek) | 13                  | LIM             | 19.6.1926            |
| 26                     | 1022                                 | Mugutma         | 16                  | LIM             | 19.6.1926            |
| 27                     | 1023                                 | Atebwa          | 17                  | LIM             | 19.6.1926            |
| 28                     | 1024                                 | Nyambugo        | 16                  | LIM             | 19.6.1926            |
| 29                     | 1025                                 | Jepkosa         | 16                  | LIM             | 19.6.1926            |
| 30                     | 1900                                 | Kapsigirio      | 13                  | LIM             | 13.4.1926            |
| 31                     | 1900                                 | Arapkosum       | 13                  | LIM             | 13.4.1926            |
| 32                     | 1901                                 | Kipsonoi        | 11                  | LIM             | 13.4.1926            |

Source: KNA: DC /KER /1/4, 1930S. Lumbwa district annual report, Ngeno,2012:34.

**Table 4.2: Out schools opened by AIM before 1930**

| District serial number | Education Department serial no. | Name of school | District (Location) | Government body | Date of registration |
|------------------------|---------------------------------|----------------|---------------------|-----------------|----------------------|
| 1                      | 35                              | Kericho        |                     | AIM             | 26.4.1922            |
| 1                      | 36                              | Kiptere        | 1                   | AIM             | 26.4.1922            |
| 2                      | 37                              | Kipkewa        | 10                  | AIM             | 26.4.1922            |
| 3                      | 38                              | Yaganek        | 11                  | AIM             |                      |
| 4                      | 39                              | Kapcheriro     | 11                  | AIM             |                      |
| 5                      | 1432                            | Kapcheluj      | 5                   | AIM             | 21.10.1927           |
| 6                      | 1435                            | Kapkesiro      | 1                   | AIM             | 21.10.1927           |
| 7                      | 1866                            | Meregure       | 5                   | AIM             | 2.3.1928             |
| 8                      | 1867                            | Koywa          | 1                   | AIM             | 2.3.1928             |
| 9                      | 1868                            | Kaminjeyw      | 9                   | AIM             | 2.3.1928             |

| et |      |            |    |     |            |
|----|------|------------|----|-----|------------|
| 10 | 1947 | Nyamanga   | 9  | AIM | 26.4.1922  |
| 11 | 1942 | Sitotwet   | 20 | AIM | 21.10.1927 |
| 12 | 1430 | Kapsimbiri | 10 | AIM | 21.10.1927 |
| 13 | 1433 | Jepwaga    | 10 | AIM | 21.10.1927 |
| 14 | 2121 | Kapkimolw  | 14 | AIM | 1.6.1929   |
| a  |      |            |    |     |            |

**Source:** *KNA: DC/KER/1/4, 1930, Lumbwa District annual report, Ng'eno, 2012:37.*

Tables 4.1 and 4.2 show that LIM which laid the foundation for WGM, and AIM had started a number of out-schools before 1930. This proves the above assertion that the protestants were ahead of the Catholics in education (Christopher Koech, O.I., 23/08/2013). Most schools founded in the model of Kaplong MHM School were started in 1940s, 1950s and 1960s. They include Chemelet, Kabiangek, Tulwab Bureti and others as table 4.3 shows.

**Table 4.3: Schools started by MHM (1930-1960s)**

| Serial number | Out school      | Approximate year of starting | District of location today | County  |
|---------------|-----------------|------------------------------|----------------------------|---------|
| 1.            | Kakiplong       | 1932                         | Sotik                      | Bomet   |
| 2.            | Chebong'ong'    | 1934                         | Bomet                      | Bomet   |
| 3.            | Biota(Kiplelji) | 1934                         | Bomet                      | Bomet   |
| 4.            | Sotik(Chemagel) | 1934                         | Sotik                      | Bomet   |
| 5.            | Kapsinendet     | 1935                         | Sotik                      | Bomet   |
| 6.            | Mombwa          |                              | Sotik                      | Bomet   |
| 7.            | Chemelet        | 1945                         | Bureti                     | Kericho |
| 8.            | Kipchimchim     | 1945                         | Kericho                    | Kericho |
| 9.            | Tegat           | 1949                         | Bomet                      | Bomet   |
| 10.           | Cheplanget      |                              | Bureti                     | Kericho |
| 11.           | Tulwab Bureti   |                              | Bureti                     | Kericho |
| 12.           | Kapkisiara      |                              | Bureti                     | Kericho |
| 13.           | Ndanai          |                              | Chepolungu                 | Bomet   |
| 14.           | Abosi           | 1951                         | Transmara                  | Narok   |
| 15.           | Kaplomboi       | 1951                         | Sotik                      | Bomet   |
| 16.           | Gelegele        | 1951                         | Sotik                      | Bomet   |
| 17.           | Segemik         | 1953                         | Chepolungu                 | Bomet   |
| 18.           | Sigor           | 1954                         | Chepolungu                 | Bomet   |
| 19.           | Chebunyo        | 1955                         | Chepolungu                 | Bomet   |
| 20.           | Ng'ererit       | 1956                         | Chepolungu                 | Bomet   |
| 21.           | Meng'wet        | 1959                         | Chepolungu                 | Bomet   |
| 22.           | Kapkesosio      | 1954                         | Chepolungu                 | Bomet   |
| 23.           | Kapsang'aru     | 1955                         | Bomet                      | Bomet   |
| 24.           | Lelaitich       | 1960                         | Chepolungu                 | Bomet   |
| 25.           | Siongiroi       | 1962                         | Chepolungu                 | Bomet   |

Source: *Burgman, 1990:121, O.I., Sostence, 30/11/2013, Stephano Koech,17/12/2013, Gabriel Chepkelat and John Kirinyet, 16/4/2013, Joseph Tele, 02/08/2013.*

The catechumenate at Kapsimotwo was shifted to the present premises of Kaplong Girls in 1940s. The school which was at first a mixed school was later divided in order to have the two schools; Kaplong Girls and Kaplong Boys Primary Schools.

Education during the colonial period in Kenya was structured as elementary, Junior Secondary and senior secondary.



Classes at elementary level were called 'standards' while in secondary 'forms'. Elementary education had eight standards, though standards VII and VIII were also regarded as Junior Secondary (Lumallas and Kimengi, 2007:118)

**Table 4.4 School Grading System in Kenya (1927)**

| Standards / Forms | Grade            | Stage      | Age |
|-------------------|------------------|------------|-----|
| I                 |                  |            | 6   |
| II                | A                |            | 7   |
| III               |                  |            | 8   |
| IV                | B                |            | 9   |
| V                 |                  | Elementary | 10  |
| VI                |                  |            | 11  |
| VII               | C                |            | 12  |
| VIII              |                  |            |     |
| 1                 | Juniour          |            | 13  |
| 2                 | Secondary        |            | 14  |
|                   |                  | Secondary  | 15  |
|                   |                  |            | 16  |
| 3                 |                  |            | 17  |
| 4                 | Senior Secondary |            | 18  |
| 5                 |                  |            |     |
| 6                 |                  |            |     |

Source: *O.I. Stephano Koech, 17/11/2013, Sostence Choche, 30/10/2013, Catherine*

*Kerich, 28/08/2013, Lumallas and Kimengi 2007:118 Muricho 2012:86*

**Table 4.4** shows that education in Kenya during the colonial period had two levels namely elementary and secondary. Elementary education had eight standards divided into Grade A (standards I and II), Grade B (standards III and IV) and Grade C (standards V, VI, VII and VIII). Junior secondary was seen to begin in standard VII and up to form 2 while senior secondary ran from Form 3 to 6. Expected ages at the elementary stage were between 6 and 12 while at secondary level were between 13 and 18.

The curriculum for substandard A and B, that is from standard I to IV consisted of reading, writing, secular education, arithmetic and religion (KNA:PC/NZA/3/6/46). All the writing work was done on slates (KNA: PC/NZA/3/6/92).

Following the recommendation of the Beecher report of 1949, the colony had been divided into five regions. Each region was to have its regional Board concerned with African education. For every region, there was an education officer. Western region which comprised of North, Central and South Nyanza had its headquarters in Kisumu (KNA: PC/NZ/3/6/148:2). Kericho district and Bomet fell under Nyanza and hence benefited from this arrangement. Soon after this therefore, Kaplong which had taken over 20 years to attain its intermediate status became intermediate in 1951, the first one under MHM (Anthony Rotich, O.I., 15/11/2013). It had taken close to 20 years for MHM to start its first intermediate school since they first set foot in what was initially called Lumbwa (Kipsigis) district (KNA: DC/KER/1/4/1930). Later on still in 1950s, two other schools, namely Kipchimchim and Segemik also attained their own intermediate status in the model of Kaplong.

The elevation of the two schools into the intermediate status relieved Kaplong school of the burden of having to receive pupils from the whole of Belgut, Bureti and Sot as was the case for quite a long duration of time (Vincent Bett, O.I., 21/08/2013). One

may wonder why it had taken MHM quite a long time for it to have its first intermediate school in the district. Reasons abound as to why this could have happened. First, education was expensive; the missionaries were the sole managers of education during the early years of colonialism; the government did not lend a helping hand. Second, when the government started giving grants to schools in early 1920s, it was based on overall performance. Third, there was discrimination; Europeans and Asians were given the best education which was heavily funded. Finally, the MHM were at first accused of providing an inferior education.

They are said to have emphasized on the teaching of religion, catechism, dogma and the training of catechists at the expense of other aspects such as secular education which were equally important if the African child could be adequately prepared for the future (Muricho, 2012). Muricho however, admits that MHM's slow phase in the provision of education to the Africans, which was also co-shared with other missionaries, was partly due to the world economic depression which almost crippled the entire world following the First World War.

The slow phase in the provision of education to the Africans was shared with other missionaries. For example Tenwek School; a WGM school which started in the 1920s attained its intermediate status only in 1945([www.tenwekhigh.ac.ke/content.php%3F](http://www.tenwekhigh.ac.ke/content.php%3F)) while Litein (AIM) which like Tenwek started in 1920s became intermediate in 1962 ([www.liteinhighschool.ac.ke/history](http://www.liteinhighschool.ac.ke/history)). According to Muricho (2012), three forces made MHM provide quality education to the Africans in the long run.

These are the protestant missionaries, the government and the Africans themselves. MHM feared losing converts to the protestant missionaries in North Kavirondo particularly Friends African Mission (FAM). FAM was very aggressive in education. Besides offering religious education in their schools, they also offered secular education. Their school was thus preferred over and above MHM schools. This forced

the MHM to improve the quality of education they were offering to the Africans. The competition between FAM and MHM increased the number of schools in North Kavirondo as each tried to establish more schools than the other. The same thing happened in Kericho district and Bomet, as from 1930 onwards. There was competition between MHM on one hand, and WGM and AIM on the other. The AIM established Litein High School while MHM founded Kaplong School. In Chepolungu, WGM started Kanusin School while MHM established Kapsang'aru. Furthermore, WGM started Kaboson while MHM founded Ngenenet, now Kipsuter (Sostence Choche, O.I., 30/10/2013). On the side of the government, quality industrial education for Africans was a must (Muricho, 2012). Such subjects as agriculture, masonry, brick making, brick-laying, tailoring among others formed an integral part of the school curriculum (Gale, 1959).

According to Muricho (2012) and Burgman (1990) the government was not happy with the MHM's provision of education to the Africans. The MHM were seen to be concentrating on catechism, the teaching of dogma and the training of catechists more than anything else. This made their education inferior. The government through its directors of education, Mr. Scott, became tough on the MHM. They were even denied grants-in-aid which other missionaries such as FAM and CMS enjoyed (Burgman, 1990, Muricho, 2012).

Having learnt it the hard way, the MHM pulled up their socks and as from 1926, they too started benefiting from the government's grants-in-aid. In Kericho and Bomet, the government was viewed as not having been very much supportive to the MHM; it was perceived as practicing 'favouritism' (Augustine Belion, O.I., 27/08/2013, Catherine Kerich, 28/08/2013, Christopher Koech, 23/08/2013). The government appeared to favour protestant missionaries at the expense of the Catholics. This view is supported by Burgman (1990) and Muricho (2012).

To prove their view on favoritism Burgman (1990) and Muricho (2012) cited the challenges that surrounded the creation of Kabaa Secondary School, a catholic school in 1930. The government under its director of education Mr. Scott had unnecessarily opposed its establishment yet it had allowed the creation of Alliance High School which was the brain child of an alliance of Protestants.

Another force which made the MHM to pull up their socks as far as provision of quality education to the Africans was concerned, was the Africans themselves. As early as 1920s, western education had produced its first crop of African elites in Kenya. This group, aware of their rights and the rights of their fellow Africans, started demanding for these rights. Among them was Hurry Thuku in central province. To enhance their group and to make their voices heard, they started forming associations. Hurry Thuku and his group formed the Kikuyu Central Association (KCA).

This was later transformed to Young Kikuyu Association (YKA). Borrowing a leaf from their central counterparts; the educated elites from Western Kenya formed the Young Kavirondo Taxpayer Association (YKTPA). Included in the demands of these associations was a quality education for the Africans.

This demand made the missionaries including the MHM to pull up their socks in their provision of education to the Africans not just in order to be at par with others but also in order to win converts (Muricho, 2012).

On the side of the government the demands from the African educated elite brought about the creation of the Local Native Councils (LNCs). These councils were made up of chiefs, headmen and former mission boys (Muricho, 2012:92). Their role was to act as a link between the government and the Africans. The LNCs helped enhance the course of African education and other social amenities. The missionaries benefited more if one of their own church members was a member of the LNC. For this reason, Fr. Buckley of Kaplong mission in 1950s urged his Christians always to have Pius

Arap Kirui who was a member of the LNC elected as the chairman of his parish council (Augustine Arap Bellion, O.I., 27/08/2013).

#### **4.2 Evangelization in the Ecclesiastical Territory of Kaplong Mission**

By the time Bishop Biermans took over the Vicariate from Bishop Hanlon in 1912,

“...the new Bishop was fully aware of the problems facing him. He estimated for an area of about 92,500 square miles with the various tribes from all parts cry for missionaries. There was Buganda with five mission stations with about 16,000 Catholics and 10,000 catechumens there was Busoga as big as Holland, with four stations Bukeddi with a teeming population and two stations Kavirondo with three stations one of which, Kakamega, some 3000 heathens come every Sunday for instructions. Then in south Kavirondo.....only the station at Nyabururu...there were in South Kavirondo Nandi, Masaai Batendo, Basuna, Bagwase without any missionary at all.....” (Gale, 1959: 295).

The above quotation gives what in the new Bishop's mind was the situation of the vicariate by 1912.

The MHM had not reached many tribes among them was the Kipsigis which in those days were taken to be part of the Nandis, for by then the word Kalenjin had not been coined. According to Newman (2007:234) the first contact between the MHM and the Kipsigis people was in 1933.

The MHM had arrived in Kericho ready to plant the seed of the gospel in 1920s. Kaplong was the first place MHM turned to in their endeavour to evangelize the Kipsigis.

It was then part of Kericho, the place the missionaries had first set their foothold on, as they followed their flock from Nyabururu and Asumbi mission stations that had come to work on the newly established tea plantations. The choice of Kaplong area by the Mill Hill Missionaries as their base of evangelization among the Kipsigis was motivated among other things by the presence of other missionary groups in other parts of Kipsigis native land. The ten-mile rule imposed by the colonial government made co – existence between these missionary groups possible.

This rule had it that missionary stations of different Christian affiliation or denominations had to be at least ten miles apart (Maria Marisin, O.I., 31/08/2013). The Mill Hill Missionaries ventured into the interior of Kipsigis land from Kericho town where they had first settled in early 1930s. Other Missionary groups of protestant origin had already settled in various parts of this land. The LIM which later relinquished their work to the WGM had arrived in 1905 and by 1920s they had established themselves in various parts of the district such as Lumbwa (now Kipkelion), Kiptere and Tenwek (Ngeno, 2012:33-34).

The AIM had also come and by 1913 they were firmly established in Litein, venturing into other areas like Gapcheluch, Sitotwet, Jepwagan and Kapkimolwo in 1920s (Christopher Koech, O.I., 23/08/2013, Ngeno, 2012:37).



The British had in 1903(Newman, 2007:227) opened a police post in a place that later came to be called Kericho. The place was at first called ‘*Kapng’alal taet*’ which translates to: the place where copper wires speak. The name was obtained from the telephone copper wires which people thought spoke(Stephanoarap Koech, O.I., 17/12/2013) whenever they saw someone using the telephone line oblivious of the other person at the end of the line.

Fr. Stam sent Barnaba the catechist to Kapkiplong as Kaplong was then called where he started a catechumenate at Sariat, 4 miles out of Sotik (Burgman, 1990:121).The church kicked off in Sariat and in less than a year’s time Barnaba was already having 46 catechumens being prepared for baptism. There the church however, was short – lived as it would appear that sooner or later it was bound to face some resistance. According to arap Bellion (O.I., 27/08/2013) Barnaba came face to face with prominent Sariat village elders like arap Sirimo and arap Kokosit who did not only refuse to be converted to Christianity but also opposed his evangelical endeavours.

It was then that Barnaba turned to his clansmen, Pius arap Kirui and Athanas arap Kiget from the nearby village of Kapsimotwo who together with other leaders such as Bernard arap Kotut, received him wholeheartedly and accepted his message. The church then shifted to Kapsimotwo where Pius provided the church with the land. It was here that a wattle and daub grass thatched church was built. The church was big enough to accommodate as many as forty people (Stephano Koech, O.I., 17/11/2013). A small grass thatched house was also erected within the church premises. This is where a priest would rest whenever he came for mass from Kericho.

He would sometimes rest there even for a day or two ministering to the Christians before going back to Kericho (Sostencearap Choche,O.I., 30/11/2013).

Apart from being a place of worship on Sunday, the church in Kapsimotwo was also a school on weekdays. Meanwhile, as the church was growing and gaining some stability, expansion into the surrounding areas was going on. By the time the mission

station was officially opened in Kericho in 1935, other catechumenates had been started in several places of Kaplong.

According to (Katherina Kerich, O.I, 28/08/2013), Kapsinendent, Mambwo, Kiplelji, Cheboing'ong and Tegat were among the first places where the catechumenates were started following the one at Kakiplong. Fr. Jan De Reeper, assistant to Fr. McElwee, the first Fr. in charge of Kericho mission, trod Fr. Stam's pioneering footsteps among the Kipsigis. When on one of his pastoral visits, Fr. Jan de Reeper was impressed with tremendous success of the church.

“At Kakiplong he found 105 readers, at Kapsinendet 20, at Kiplelji (Boita) 16, at Cheboing'ong 55” (Burgman, 1990:122).

The enthusiasm of the readers and the great potential of the infant church at Kakiplong so much impressed Fr. De Reeper to the extent that he had to suggest to Fr. McElwee, the Fr. in Charge of Kericho Mission station, to transfer the seat of the station to Kakiplong. Fr. McElwee however, did not buy his idea.

Other catechists had joined Barnaba Chesulut as work was enormous and required more, 'labourers.' Barnaba had invited his old time friend Patrice Arap Simatwo to join him in the work of evangelization. The two had first met in Nairobi where they were both working. Patrice had also received catechetical instructions and baptism in St. Austin, Msongare Catholic Church.

He had been employed by a European farmer in Thika as a '*Mshika Kamba*', His work was to pull the rope a head of oxen being trained to plough the farm. The European ploughed his farm using sets of 18 oxen (Stepheno arap Koech, O.I., 17/11/2013). He responded to the invitation of his friend by resigning from his employment. He then joined Barnaba in Kakiplong from where under the guidance of priests from Kericho they organized a very affective pastoral work.

Apart from Frs. Stam and De Reeper, other early priests whose names remain very vivid in the minds of the older Christians of Kaplong because of their great contribution in the work of evangelization include Frs. Vincent Farrell, Vincent Gibson and Adrian Hermus among others. Fr. Farrel is remembered as one of those who would occasionally come and spend in the wattle and daub grass thatched house at Kapsimotwo as he ministered to the Christians (Stepheno arap Koech, O.I., 17/11/2013).

Fr. Ferdinand Fent, the missionary adored by many old Kipsigis Catholics as their apostle came to the scene in 1940s. He had come to Kenya in late 1930s having been ordained in 1934. The Second World War had broken in 1939 and all those who were known to be sympathetic to the enemy were interned. Fr. Fent came from Tyrol, a German speaking territory of Italy. He was misunderstood and taken to be one of the sympathizers and was thus interned in Kabete, Nairobi for two years. In 1942, he was deported to Uganda where he was allowed to do pastoral work (Newman, 2007:235). After protesting, he was allowed to return to Kenya on condition that he was to stay in Kericho where he was to regularly report to the police superintendent (Newman 2007:235).

While in Kericho Fr.Fent was appointed assistant to Fr. Hermus. He regularly visited Kaplong where like Stam and De Reeper before him had a passion to work among the Kipsigis. Due to these frequent visits to Kaplong perhaps, Fr. Fent might have earned himself the title which Christopher Koech, (O.I.,23/08/2013)says he was sometimes referred to, namely ‘farms’ missionary’ probably because Kaplong was away from the town.

The missionaries appear to have had a very organized pastoral programme for Kaplong. The catechists who by this period (1941 onwards) according to

Stephano, arap Simotwo and Matei arap Mutai of Litein, Chemelet among others used to be sent out to the villages to evangelize and strengthen the already found Christian communities.

While there, they would move from village to village, gathering Christians, trying to win new members and teaching them. The catechists would sometimes stay out for a whole month. For the first three Sundays they would worship with the Christians. In the course of being out, their programme would involve teaching prayers, catechism, sacraments and generally preparing them for baptism and other sacraments. On the fourth Sunday they would all be in Kaplong for mass. The Christians would come on Saturday and those around Kaplong would accommodate and take care of them as they waited to celebrate mass the following day.

The Christians around the vicinity of Kaplong were known for their generosity and stories abound of how the families of Bernard arap Kotut, Pius arap Kirui, Athanas arap Kiget and Gregory arap Marisin among others would give out of the abundance of livestock God had blessed them with gladly slaughter for their guests on such occasions (Anthony Rotich, O.I., 15/11/2013).

The Christian community at Kapiplong grew from strength to strength in spite of challenges and was ripe for a mission station status of its own as from mid 1930s after Kericho mission had officially been opened. Specifically, Kaplong could have seen itself being opened as a mission station in late 1930s had it not been for the outbreak of the Second World War which delayed it (Newman, 2007:235). There was also the question of land. The MHM had not yet settled on where a proper mission station would be built. The church at Kapsimotwo was on half an acre piece of land that had been donated by Pius arap Kirui. It was too small for any meaningful development.

When Bishop Stam came to visit sometimes in early 1940s she was taken to Kapchepkoro, one of the places that had been seen to be an alternative for the putting up of the mission station (Sostence Choche, O.I., 30/10/2013). The Bishop did not

seem to have liked the place. He thought that Kapchepkoro was too hilly for the church. He suggested that church land be sought in a better place and preferably near the main road (arap Belion,O.I.,27/08/2013).

It was then that Pius who was by then a member of LNC together with other church elders viz. Bernard arap Kotut, Laurenti arap Misik, Gregory arap Marisin, Athanas arap Kiget and Elias arapBuiwo tookup the matter. Soon arap Taptalai of Kakimoch clan offered to give land that Kaplong Hospital and part of Kaplong Girls' secondary school is now occupying, in exchange of land in Yaganek. Mororoch arap Ketienya offered to give to the church the land that Kaplong Girls Primary, the church, the convent and the Fathers' House now stand. In exchange, he was given land in Yaganek and Itembe (Bomet area) where he settled two out of his three wives respectively. His other wife remained in Kaplong (Katherina Kerich, O.I.,28/08/2013).The other oldmenwho respected the church by offering their pieces of land include Arap Sitonik, Arap Tyeibatai and Arap Kigen.

They gave out the land occupied by Kaplong Boys secondary and Kaplong Boys primary schools respectively. Arap Kigen recovered what he gave to the church by the land he was given in Chepolungu forest near Siongiroi, while arapTyeibatai was moved to Chepkosiom. At the end of it all,the church was able to acquire ten acres of land in proper and desired position which was at least not too small for development (Newman 2007: 236).

The church in Kapsimotwo shifted to the present premises in 1945 (Sostence arap Choche,O.I., 30/10/2013.)Fr. Fent had started the work of building the church, school and Frs. House and in 1946, a new chapter in the life of the church in Kaplong was opened when the mission station was finally opened under the patronage of Ss.Peter and Paul (Newman,2007:234).Fr. Fent was appointed the first Father in Charge. Much work awaited him as he got himself settled in the new mission under his new capacity.Apart from building work, there was need to strengthen, enhance and expand

the already found catechumenates spread throughout the length and breadth of the newly created parish.

Among the catechumenates created after the establishment of the parish included Tegat Segemik, Kaplomboi, Ndanai, Gelegele and Abosi. All others were created between 1945 and 1951 under the instrumentality of Catechist Matei arap Mutai.

Matei hailed from Nyaketsu village, Ng'ererit, near Mogogosiek. Matei was also instrumental in the establishment of some of the early catechumenates such as Chemelet, Kabiangek, Litein and Roret, all created before 1945 (Joseph arap Tele, O.I., 02/08/2013). For the purposes and the necessity of having someone close to his flock, Fr Fent had stationed Matei in Segemik.

It appears that Matei was meant to take charge of all the catechumenates in Sot. Fr. Fent acknowledged the crucial role the catechists played in the work of evangelization. The vision he appeared to have had, for the call of catechists according to Sr. Judith Cheron, (O.I., 30/08/2013) is like that of Abraham in the Bible. Just as Abraham was called to leave his own home and relatives to the unknown land that God was going to show him, so also were catechists.

One such call is that of Matei. He was called to a long and fruitful trail that began in his home village Nyaketsu (*Ng'ererit*, Mogogosiek) and saw him move to Chemelet, Kabiangek, Litein, Roret, Abosi, Gelegele, Kaplomboi, Ndanai, Tegat and Segemik where he eventually settled with his family. While stationed in Segemik, Matei oversaw the creation of other catechumenates such as Sigor in 1953, Kapkesosio in 1954, Kapsangaru, Lelaitich Kipsuter (Ngenenet) and Chebunyo, all in 1955. Meng'wet was started in 1959 while Sachang'wan in early 1960s (Joseph, Tele, O.I., 02/08/2013).

Perhaps at this stage, it is worth noting that another phenomenon that enhanced evangelization in Kaplong is the missionaries' eloquence in the local language. Language is the gateway to people's culture and indeed to their very lives.

Whenever a new missionary came to Kaplong the first assignment that lay at his disposal was to master the local language. This was an essential thing to do as most if not all the African languages had not been committed to writing. This means that the missionaries had a lot to do; their work included learning the local language, developing it by trying it for the first time to have it committed into writing.

They would for example, try to get the names of common things, people, animals and places, they would list them down together with their corresponding names in English for example:

Man-*Murenik*, Person-*Chito*, Women-*Kwondo*, Tree-*Ketit*, Boy-*Ng'etet*, Girl-*Chepto*, Hill-*Tulwet*. As they continued to learn, the list would progressively grow so that they would end up having something like an English-Kipsigis dictionary. Fr. Fent became an eloquent Kipsigis speaker.

His main challenge as was the case with many other missionaries in learning African language was getting an appropriate name for God. The Kipsigis had several names for God. Before 1945, he had translated the diocesan catechism into Kipsigis and had used the name '*Cheptalel*' for God as the Nandi's had used it in their own translation. When the book was out some Kipsigis had disputed the adoption of the name in Christian literature. Already the Protestants had adopted the name '*Jehovah*'.

Fr. Fent consequently had prompted a meeting of some Kipsigis elders to discuss the matter. After a lengthy and fruitful discussion, they settled on three names Viz *Bounindet*, (Governor/Leader), *Taunindet* (beginner) and *Ugindet* (binder). Fr. Fent had thought that the name '*Ugindet*' was more appropriate so he adopted it but still some people later disputed it.

It was then that Fr. Fent together with 5 or 6 of his head Christians left for Nandi for a discussion of the same with Frs. Kuhn and Bocken of Chepterit. Frs. Kuhn and

Bocken convened a meeting with the Nandi head Christians. Together with their Kipsigis counterparts, they discussed the matter. The result of the meeting was: all Kalenjin speaking people should adopt '*Cheptalel*' for the name of God (Newman, 2007: 236).

The development of language led to production of literature in the local language which was a great reinforcement on evangelization. It appears that it had been a policy for the MHM to avail Christian literature for their literate Christians.

While knowledge for reading and writing was for the Protestants a condition for one to become a Christian, for the Catholic it was not. This is because for the Protestants it was a must for every Christian to know how to read the bible. That is why their catechumens were called 'readers'. Borrowing a leaf from their protestant counterparts, the Catholics also encouraged their catechumens especially the young ones to go to school so as to learn how to read and write.

The Christian literature that the MHM right from the beginning of their evangelization in the vicariate of the upper Nile had made it a point to avail for their Christians comprised of a catechism, a simple prayer book, a simple Bible and church history (Gale, 1959: 240). The first Catholic literature on the language appeared in 1946. They were *Atindonikab Karagoret nebo Keny ak Karagoret ne Lel* (Old and New Testaments stories) and *Konetindetab Wakristo* (The Gospel and Epistles for all Sundays of the year with homiletic notes).

They were both written by Fr. Anthony Bocken of Chepterit (Nandi) and later on Kipchimchim (Kipsigis). These books were made available for the Christians of the communities who by then were described as Nandi speaking which included all the communities we now call the Kalenjins. By then, the term Kalenjin had not been coined. Other books on the language appeared in the scene in 1958. These are the *Katekism nebo Kipsigis* (Catechism) and *Sautik chebo kotugul* (Small prayer book).



All these books were a great boost to evangelization for they enabled the young people to refresh their religious knowledge at home (Gale, 1959:240).

Fr. Fent stayed in Kaplong until 1956 when he was transferred to Kilgoris Fr. Denis Buckley who had been with him since 1951 took over from him. He became the longest serving Fr. in Charge in Kaplong having stayed there for twenty years.

He is remembered for many projects he put up including the present Kaplong church, many school buildings within and outside Kaplong. He oversaw the extension and development of the hospital, the convents among others. He also renovated and extended the current priests' residence (Newman, 2007:237). He left the parish in 1971 handing it over to Fr. Joe Gasser who manned the parish until 1978.

### **4.3 History of Education in Kaplong**

History of education in Kaplong can be traced back to early 1930s when Fr. Nicholas Stam initiated his pioneering work on evangelization among the Kipsigis. He had established a catechumenate at Siriat and had placed Barnaba Chesulut arap Chebangoror as catechist.

From the beginning the missionaries' approach to evangelization was education of the soul in the things of God, the knowledge of his existence, the knowledge of prayer, the laws of God and the teaching of the church (Gale, 1959:239). Those desirous of those things were not only required to receive these teaching from the catechist but they were encouraged to learn how to read. From among the Protestants the knowledge to read was a sine qua non condition for anyone who desired to receive baptism except in the case of the dying. It is for this reason that catechumens were also called readers. Fr. Grimshaw one of the early Mill Hill Missionaries in Uganda wrote:

“We Catholics followed the Protestants in as far as we introduce the custom of reading, writing and doing a bit of arithmetic into our catechumenate which acted as village churches on Sunday and as village schools on weekdays” (Gale 1959:240).”

This quotation enlightens us on two things. First, that catechumenates during the early years of evangelization served as the first churches and the first schools at the same time. Second, that the curriculum in these first schools apart from Religion was reading, writing and arithmetic. Fr. Grimshaw continues to tell us why the Catholics adopted the custom of reading into their catechumenates.

“We did so to enable the young people refresh their religious knowledge at home by reading what catholic books there were. These comprised of a catechism, a simple prayer book, a simple bible and church history” (Gale, 1959:240).

These books were made available to the readers of the people then called “Nandi” speakers, when Fr. Anthony Bocken of Chepterit published *Sautik jebo kotugul* (small prayer Book) *Atindonikab karagoret nebo keny ak karagoret ne lel* (Old and New Testament stories), and *Konetindetab wakristo* (the Gospels and Epistles for Sundays and Festivals of the year) and *katekism* (Catechism). All these books were published in 1946 and were given imprimatur (authority for use) by the then Vicar Apostolic of Kisumu, Bishop Nicholas Stam.

These were the first books to be written in what is now called Kalenjin language and were meant to be used by all the people of the Kalenjin stock, all of whom were referred to as ‘Nandi’.

The publication of these books was a great step forward in the history of education of the people of this dialect in a sense that it encouraged many catholic children to go to school in order to also learn how to read them.

The catechumenate at Sirit was started in 1932 and before long it had 46 readers (Burgman, 1990: 121). It was later shifted to Kapsimotwa, a village of the larger Kaplong or Kakiplong as was then called.

There it flourished even more for before the end of 1933 it was already boasting of 100 readers. This number doubled by 1934 bringing the number to 200. Among those who started school there included Sostence arap Choche (now living in Siongiroi), Katerina Kerich, Franciscan Ruto, Katerina Kigen of Kapkisiara and her sister Margarita of Gelegele among others. The school remained in Kapsimotwo for over ten years before finally shifting to the premises of present day Kaplong Girls Primary in 1945. By then the school had only reached standard four (Catherine Kerich, O.I., 28/05/2013).

The progress of the school in terms of moving from one class to another was rather slow. For example, as already noted within ten years of its existence in Kapsimotwo, despite the encouraging numbers that turned up for schooling, never went beyond standard four.

As was noted in the previous section, classes during the colonial period were categorized as A, B and C. Level A was standards one and two; B was Standards three and four and C Standards five, six, seven and eight which was also called Junior Secondary. At sub A and B teachers were mostly untrained. Here learners learnt Religion, reading, writing, numbering and a bit of arithmetic.

The medium of communication at this stage was vernacular and the teachers were mainly catechists who were not necessarily trained as teachers. The Catechumenate at Kapsimotwo could have remained at this level for quite some time. Courses in levels A, B, and C were based on established syllabus.

The medium of communication in A and B was vernacular but English was taught as a second language from standard two (Lumallus and Kimengi, 2009: 89).

To move from class four to five one had to pass the common Entrance Examination (CEE) which was a bridge to the intermediate or level C (Vincent Bett, O.I., 21/08/2013). At this level schools were mainly boarding schools. Only a small number of learners in this category were allowed to be day scholars. For many years CEE was not done in Kaplong. Successful candidates were sent to do this examination outside. Boys were sent to Kabianga (Francisca Ruto, O.I., 22/08/2013) or Nyabururu while girls were sent to Asumbi (Catherine Kerich, O.I., 28/05.2013). Many boys after successfully passing this exam went to be employed in the army for example, Matei Ruto.

Kaplong opened its doors for the intermediate or level C of education in 1951 for boys and 1956 for girls respectively (Anthony Rotich, O.I., 15/11/2013). Before these intermediate schools were opened in Kaplong, boys were sent to Nyabururu and girls to Asumbi to pursue their three years intermediate course. Among the girls who went to Asumbi for the same, were the two daughters of Bernard Arap Kotut; Catherine Kigen and Margarita together with Francisca Ruto (Catherine Kigen, O.I., 22/08/2013).

The intermediate school for boys was the present Kaplong Boys primary. Later when boys and girls were separated in the lower primary, intermediate boys used a section of the premise, while the other boys used the other. The girls of the intermediate school at first used a section of present day Kaplong Girls primary. The school which began as a Catechumenate in Siriat in 1932 which was moved to Kapsimotwo in 1933 and was shifted to the present premise of Kaplong Girls Primary in 1945 was a mixed school.

The separation which produced the two same sex schools that is Kaplong Girls Primary and Kaplong Boys Primary was done in 1955 (Anthony Rotich, O.I., 15/11/2013).

The purpose of separating girls from boys was meant to give more attention to the education of girls. The missionaries had noted with a lot of concern that in the

African set up the girl child was destined for early marriage. The missionaries were however very hard on parents who never sent their children to school. A parent who failed to send his/her children to school incurred upon himself or herself the penalty of being stopped from receiving the sacraments (Anna Kiget, O.I., 31/08/2013). To change people's mentality however, takes time as even some of those who managed to go to school dropped early in order to get initiated into womanhood and be married off and in so doing bring wealth to the family via dowry. Francisca gives her own testimony:

“I went to the intermediate school in Asumbi for two years. I came back to undergo the rite of initiation and then got married. Margarita and Katarina, the daughters of Bernard arap Kotut continued with school after the rite and later became teachers” (Francisca Ruto, O.I., 22/08/2013).

Just like standard four had a terminal examination (CEE) for learners in levels A and B of education, standard eight also had a terminal examination namely, Kenya African Primary Examination KAPE (Lumallas and Kimengi 2009: 93). A person who obtained a certificate in either A, B, or C category was qualified to teach the group below his or her own even before going to train as a teacher. Somebody who had finished primary school was qualified to teach in standards one, two, three and four (Burgman, 1990:144). In Kaplong there was a dire need for teachers and catechists.

Those who graduated at different levels knew that jobs were waiting for them in the various catechumenates and schools that were constantly being opened within the confines of the mission.

In the early years of evangelization, a mission station could be taking care of a whole tribe. For example, when Kericho Mission was opened, it was meant to serve the whole of the Kipsigis community and also the Maasai. However, when Kaplong mission was opened in 1946, Kericho remained a town mission serving only Kericho town and its environs, the tea estates, Kipkelion which was then called Lumbwa and Londiani areas.

The rest of the areas including Kipchimchim, Sosiot, Kiptere, Roret, Litein and the whole of present Bomet County were all under Kaplong Mission (Burgman, 1990:122). Graduates of A, B and C categories of education were thus sent either to start catechumenates / schools or to the already existing ones. The two sisters, Katarina and Margarita began their teaching profession in Kaplong after training as teachers. Having studied in Kaplong themselves and being girls of the very community Fr. Fent wanted them to be role models to other girls. Under his guidance they went from village to village encouraging parents to send their daughters to school (Catherine Kigen, O.I., 22/08/2013).

Being the first girls/women to earn a salary, they became objects of emulation and examples that attracted many girls to join school (Anthony Rotich, O.I., 15/11/2013). Catherine taught in Kaplong for a period of one year before being sent to Kapsinendet where she taught for six years. She was then transferred to Kapkisiara where she taught until she retired from teaching.

Gabriel Rotich and his brother Anthony Rotich, the sons of Pius Arap Kirui, one of the church leaders in the early years of evangelization in Kaplong and the person who donated the land where the catechumenate shifted to after it moved from Siriat in 1932 also became teachers.

Gabriel graduated from Kilimambogo Teachers' Training College in 1957 and was sent to head Ndanai intermediate school. In 1960 he came to Kaplong and in 1961 he was sent to Kipchimchim intermediate school. Sostence Arap Choche completed standard eight in Kaplong but he did not do KAPE or any government exam (Sostence Arap Choche, O.I., 30/11/2013). He was picked and sent to teach in Ndanai in 1953. He was not the only one who became a teacher without a standard eight certificate. Catherine Kigen referred to earlier had never sat for the standard eight terminal examinations:

“In Asumbi I did not sit for any government examination but was trained as a teacher after passing the teachers’ examination” (Catherine Kigen, O.I., 22/08/2013).

The reason why some learners never sat for important exams such as KAPE and yet became teachers is obvious. Teachers’ shortage was so rampant that it became necessary to use the more able and quick learners in classes lower than where they themselves had reached (Lumallas and Kimengi, 2009:95). As Kaplong School began and grew, others also started in the same way growing from simple catechumenates and eventually growing to normal fully pledged schools. The second Catechumenate after Kaplong was Cheboing’ong (which grew to become present Bomet primary). It was followed by Boita (Kipleji) and Sotik (Chemagel) and others.

#### **4.4 Origin and development of Kaplong school under Colonial Rule (1951 – 1963)**

From 1932, when the Mill Hill Missionaries laid the foundation of the Catholic faith in Kaplong, they were contented with the elementary education that was given to the natives until 1951. Elementary education went as far as standard six (Table 4.4). As already noted, it was only in few occasions that missionaries would send pupils to pursue their intermediate studies which were also the beginning of Junior Secondary in Asumbi for girls and Nyabururu or at times Kabianga for boys. The turning point however, began when Kaplong Boys elementary school started its own intermediate section in 1951 (Anthony Rotich, O.I., 15/11/2013). Junior Secondary ended in form two with the Kenya Junior Secondary Examination (KJSE) which was a gateway to senior Secondary that began in form Three.

The development of education from one level to another was rather slow. For example, it took close to 20 years (1932-1951) for the elementary section to produce its intermediate or Junior Secondary section. Junior secondary education in Kaplong

however, produced the first crop of teachers that became instrumental in laying the foundation of the new Kenyan nation after independence which included Gabriel Rotich, Anthony Rotich and Sostence Choche (Anthony Rotich, O.I., 15/ 11/2013). 1963 was another turning point in the history of education in Kaplong. It was the year that Kaplong Boys Secondary received the first lot of students that successfully completed with form four Cambridge Examination in 1967 (Table 4.8).



#### **4.5 The History of Kaplong Boys' Secondary school (1951-1974)**

One of the characteristics of colonial education is that it was intertwiningly interwoven with religion (Sr. Judith Cheron, O.I., 30/08/2013). Religion and education were one. There was no dichotomy between the two (Vincent Bett, O.I., 21/08/2013).

Education was provided to the Africans through the instrumentality of various Christian missionary organizations. Each of these organizations wanted to be responsible in the education of their converts. Education was thus segregated according to religion where the different missionary bodies even competed with each other, each trying to outdo the other. Christian missionary groups were either of Protestant or Catholic origins.

Kaplong school opened its intermediate for Boys and consequently junior secondary school in 1951 (Anthony Rotich, O.I., 15/11/2013). The move to open this school was a great step forward not only in the history of education in Kaplong, but in the breadth and width of Kipsigis land as a whole. Kaplong was the first intermediate school to be opened in Kipsigis land. Before then, boys from Catholic families after passing the required standard IV CEE went to standard V in either Nyabururu or Kabianga, which was a government school (Catherine Kerich, O.I., 28/05/2013). While in Kabianga, the spiritual affairs of Catholic boys were taken care of by Fathers from Kericho Mission station. Fathers Ferdinand Fent and Vincent Farrel used to make frequent visits there in 1930s and 1940s (Christopher Koech, O.I., 23/08/2013). Up until 1957, Kaplong intermediate school had the whole of Kipsigis land and beyond as its catchment area. It admitted boys from Belgut, Bureti and Sot and even from Maasai land.

The school was relieved of this burden when three other intermediate schools were opened in 1957, viz Tulwab Bureti, Segemik and Kipchimchim (Vincent Bett, O.I., 22/08/2013). Kaplong Boys' Junior Secondary School played a great role during the time of its existence in producing the first crop of Catholic teachers in what is now called Kericho and Bomet Counties. These teachers became instrumental in laying the foundation of primary education in many places. They were sent either to start schools or to strengthen the ones that had already been started. They include Gabriel Rotich and Anthony Rotich (the sons of the early church leader, Pius arap Kirui), Sostence arap Choche, William Sang (also called Chemila), Philip Chelule among others. Among the first P1 teachers were graduates from Kaplong (Anthony Rotich, O.I., 15/11/2013).

A new phase of Kaplong boys secondary was set when Fr. Denis Buckley the missionary who took over from Fr. Fent championed for the school to be granted the status of senior secondary. This was granted and the school opened its doors for a four year course in 1963 (Peter Rotich, O.I., 28/08/2013). The school was now opened for two terminal examinations viz, Kenya Junior Secondary Examination (KJSE) to be done in form II and Cambridge Certificate Examination in form IV. The first set of KJSE candidates sat for their examination in 1964.

The school scrapped this examination in 1970 in order to have students prepare themselves only for form IV examinations. By the time the four years' circle started in 1963, the school was using the premises of the intermediate section of Kaplong Boys Primary. By 1970, the school had already shifted to its current premises. Fr. Buckley started with a class of 30 students in 1963, eight of them came from Tulwab Bureti, five from Kipchimchim, five from Segemik, one from Ndanai and the rest from Kaplong (Vincent Bett, O.I., 21/08/2013).

The first lot of students faced a lot of challenges expected of a pioneering class. They ranged from inadequate learning facilities, water shortages and inadequate teaching staff among others.

The first Head teachers were white. They include Fr. Van Putten (1963-1964), Fr. Michael Conroy (1964-1967) and Fr. Julian Wild (1966-1974). Among the African teachers that taught in the school within the first decade were Mr. Socrates Owuor, Emmanuel Odumba, Mr. Olale and Cornelius Koskei. Fr. Philip Sulumeti (now Bishop) was one of the teachers between 1965 and 1966. He taught history (KPArchs). The school started as both day and boarding. Students from Kaplong and other surrounding villages were day scholars. Those from far places such as Belgut, Sot and Chepalungu were boarders (Peter Rotich, O.I., 28/08/2013). They were nicknamed '*bodaek*' a corruption of the word boarder, '*bodayat*' for one.

Apart from academic, spiritual affairs in the school were taken seriously. Catechism was taught in school. It was the first lesson in the morning. Some became baptized in the course of their time in school. Students were expected to attend and participate actively in both weekday and Sunday masses. The day's programme on weekdays in school went as follows.

**Table 4.5, Daily school weekdays' programme**

| <b>Activities</b>                   | <b>Time</b> |
|-------------------------------------|-------------|
| Rising                              | 5.30 Am     |
| Church (For Mass Or Prayer)         | 6.00 Am     |
| Break Fast                          | 7.00 Am     |
| Classes                             | 8.00 Am     |
| Lunch                               | 1.00 Pm     |
| Classes                             | 2.00 Pm     |
| Games (Extra-Curricular Activities) | 4.00 Pm     |
| Church (Prayers)                    | 5.00 Pm     |
| Supper                              | 6.00 Pm     |
| Preps                               | 7.00 Pm     |
| Retire                              | 9.00 Pm     |

**Source: Vincent Bett (O.I.21/08/2013)**

In spite of challenges experienced within the first decade the school performed well academically as shown in the table below

**Table 4.6, Kaplong Boys Secondary performance (1967 to 1974)**

| Division | 1967 | 1968 | 1969 | 1970 | 1971 | 1972 | 1973 | 1974 |
|----------|------|------|------|------|------|------|------|------|
| One      | 1    |      | 3    | 5    | 1    | 3    | 5    | 6    |
| Two      | 5    | 3    | 4    | 12   | 3    | 8    | 15   | 11   |
| Three    | 10   | 12   | 6    | 11   | 14   | 11   | 7    | 16   |
| Four     | 7    | 0    | 15   |      | 6    | 5    |      | 2    |
| Fail     | 3    | 10   | 4    | 2    | 8    |      | 8    | 5    |

**Source: (KBHarchs)**

#### **4.6 The Origins and Growth of Kaplong Girls' Secondary School (1956-1974)**

The history of Kaplong Girls secondary school goes back to 1956 when Kaplong girls primary established their own intermediate which was part of the junior secondary school began in standard VII ending in standard VIII (Anthony Rotich, O.I., 15/11/2013). Girls had been separated from boys back in 1955 and hence the creation of the present two separate schools viz, Kaplong Boys Primary and Kaplong Girls primary.

As already mentioned, the rationale behind having girls separated from boys was inspired by the need to give special attention the education of the girl child, that African custom, culture and tradition had relegated to the periphery of society, assigning her the role of growing to, not more than a house wife, the bearing and the rearing of children and the keeping of the home for her husband. In initiating separate schools for both boys and girls, the missionaries wanted the two separate institutions to be living signs that would forever remind the society that the girl child was as important as the boy child, and hence the education given to both should be on an equal footing. The creation of the intermediate school for girls was thus a great moment in Kaplong.

Kaplong School had for a long time remained at the level of standard IV or category B, and girls who were capable of proceeding to the next level went to Asumbi for CEE and then proceeded to the intermediate and Junior secondary there. Kaplong Girls however, remained a Junior Secondary School for almost ten years until 1967 when it was elevated to the status of senior secondary that allowed them to present candidates for KJSE.

The church had in 1965 under the direction of the parish priest Fr. Denis Buckley, formed a committee meant to explore, deliberate and come up with ways and means of expanding the school to enable it attain the status of a senior High school; a school

that would extend to form II and progressively to Form IV (KGHarchs). The committee was under the chairmanship of Kimalel arap Nyigei with its other members being Pius arap Kirui, Lazarus Busienei, Gabriel Rotich and Anthony Rotich among others (KPAarchs). The church had mandated the committee to pursue the 'project' and make sure it was in due course brought to its full realization. This materialized when the school opened its first doors for the first senior secondary school candidates in January 1967. This was happening when the independence government had under the auspices of the Ominde commission of 1964 instructed the Christian missions to voluntarily handover the schools they had started to the government (Burgman1990:298).

Kenyatta had at independence initiated and instilled in the lives of Kenyans the spirit of harambee, a stimulus that would spur them to respond collectively to the call for economic development. The school had begun, but it lacked many facilities ranging from more land, classrooms and dormitories. Pursuant to the mandate to bring the project to its full realization therefore, the committee had in the course of 1967 organized for harambee in which Lena Moi, the late wife of the retired president Moi was the main guest (KPAarchs). During the Harambee, a total of Ksh. 24,000 was realized.

The money was used to buy more land for the school (Kshs. 3,000), to put up the first classroom block (Kshs.12,000) and a dormitory (KShs. 8000). The school was registered as a single stream Harambee secondary school on 31/03/1967 with registration number 11477 (KGSarchs).

One of the immediate challenges the school faced as it set off was that of teachers. The ministry of education was forced to promote some of the teachers from immediate schools like Mr. Emmanuel Odumba, Mr. Socrates Owuor and Mr. Olale. These teachers were to be co-shared with Kaplong Boys Secondary. Mr. Anthony

Rotich was appointed acting Head teacher of the school before the first Head teacher Sr. Hugh was sent before the end of 1967.

**Table 4.7. List of Head teachers of Kaplong Girls Secondary up to 1974**

| <b>Head teacher</b> | <b>Year</b> | <b>To</b> |
|---------------------|-------------|-----------|
| Sr.Hugh             | 1967        | 1970      |
| Sr.Hellen           | 1971        | 1973      |
| Mrs. Aurelia Chumo  | 1974        | 1976      |

Source: (KGSarchs)

The top most class for the school remained form II until 1972 when it advanced to form III. The first form IV examination (EACE) was taken in 1973. The school however, maintained KJSE until 1982 when it was dropped (KGSarchs).

The academic performance began with a low note but over the years it has been rising steadily so that by the time of writing the school had been ranking one of the best, not only in Bomet County but also nationally.

#### **4.7 The Impact of the MHM Educational Cum Evangelical Activities on the Local Community**

This study was basically on the impact of the educational and evangelical activities of the MHM. MHM carried out these activities in what is now called Kericho and Bomet between 1932 and 1974.

As was observed in the conceptual framework, the advent of Christian missionaries to the African continent has had some mixed reactions. On the one hand there are those who have had to see it in terms of aggression while others in terms of progress and development. The proponents of 'aggression' say that the activities of the missionaries, whether evangelical or educational have been nothing but aggression on the social, religious, economic, political and intellectual aspects of the African way of life.

Those who see them in terms of progress and development say that these activities brought progress and development in the said aspects. Among those who support the first view is Panikkar (1953) while those who support the second view include Neill (1964). Current study adopted the second view which states that the advent of Christian missionaries brought progress and development.

#### **4.7.1 Social Development/Progress.**

Modern life has been largely viewed as the product of Christian missionaries:

“The way the society is in all its dimensions, whether Social, religious, intellectual, economic or political owes a lot to the Christian missionaries”  
(Philip Chelule, O.I., 13/09/2013).

This quotation speaks volumes in a nut shell on the kind of contribution missionaries have made on modern life. Indeed, the Christian missionaries' evangelical cum educational activities penetrated all the dimensions of the African way of life and transformed them from within.

Among the Christian missionaries that made this contribution in Kericho and Bomet was the Mill Hill Missionaries (MHM). Prior to the advent of Europeans, the inhabitants of Kericho and Bomet, like all pre-colonial African communities lived as nuclear families, extended families, clans and community. The community was an autonomous and independent entity. There was little if any interaction with other communities (Augustine Arap Belion, O.I., 27/08/2013). People were related either by blood or by marriage. Customs, norms, rules and taboos regulated life in the community. Rites and rituals such as birth, initiation, marriage and death brought the community together (Peristiany, 1939, Fish and Fish, 1995). People felt secure within their families, clans and community. People of other dialects counted little or did not count at all and were even regarded as ‘enemies’. When missionaries came, they condemned some of these African practices including female circumcision, polygamy among others. They also condemned some of the attitudes that people of different



ethnic communities had towards people of other tribes such as calling them ‘enemies’. They brought a new teaching which was guided by the gospel of Christ (Sr. Judith Cheron, O.I.,31/08/2013).The condemnation of some of the African practices which the missionaries saw as having not been in conformity with the gospel is what Panikkar (1953) and his group calls ‘aggression’ on the African culture (Neill, 1964:212).

Africans reacted differently to this condemnation; some left the church while others refused to be evangelized (Augustine Arap Belion,O.I., 27/08/2013). In Central and Western Kenya, some Africans reacted by starting independent churches and schools (Burgman, 1990, Muricho, 2012).However, the life preached and advocated by the missionaries is richer than the life in pre-colonial Africa.

“...peaceful co-existence with other communities is more meaningful than living as an isolated community. Our fore fathers, raided other communities and became wealthy with the loot they brought. They were however, in constant threat for they never knew when their turn to be raided would be” (Christopher Koech, O.I., 23/08/2013).

Missionaries both in school and church taught about the importance of peaceful coexistence with others regardless of tribe, nationality, race, creed or color. This has had the effect to reduce the animosity that had existed between tribes from time immemorial (William Sang,O.I., 10/08/2013). In places where communities still raid each other, either church or school or both have not played their role. Where the church has been entrenched and people are educated, fighting among tribes is rare. In places where there are cattle rustling, poverty has driven people into the act and that means that education has not been entrenched.

Other social development brought about by the twin missionary activity of church and school include those of dressing, mannerism and habitat. Prior to the coming of Europeans different African communities had different dressing habits. Dresses were made from simple materials from the immediate environment such as barks of trees

and skins of animals (John Kirinyet,O.I.,16/09/2013).The way people dressed also depended on the climatical conditions of where they lived. In places that were hot even nudity was a common feature and it was normal for them. Only strangers would find such sights abnormal as the following examples show. When Bishop Hanlon’s caravan was on its way to Uganda in 1895 one of the caravan crew, Fr. Kestens said the following about some of the people:

“The populations of these people are friendly, but men and women wear little or no clothing... May we make good Christians of them one day” (Gale, 1959:105).

Again in 1903, when Mill Hill Missionaries (MHM) penetrated the country from Uganda, Fr. Buoma made the following comment about the people he had begun evangelizing:

“...the Kavirondo people, a good and gentle people with many , virtues, but it is a forbidding sight to see hundreds of men and women pass one’s house without a single dress ...men and women , boys and girls walk about in the streets... entirely as natures children” (Gale ,1959:266)

Pre- colonial people of what is now called Kericho and Bomet, with their environment being cold, had their dresses covering almost the entire of their bodies. Being pastoralists their dresses were made of skins from their livestock. With time these garments were beautifully decorated with beads. Women also wore earrings called *muiwekab iit* and *kipsesenik*. Men’s earrings were called *olmerainik* (Augustine Arap Belion,O.I., 27/08/2013).Later during the colonial period, blankets and long single cotton garments, the size of a bed sheet each for adults and smaller for children became part of the dressing garments.

The long single cotton garments were called *angok* and *anget* for one (Ann Kiget, O.I., 03/08/2013).By the time schooling was introduced, children mostly used *angok* or blankets (Catherina Kerich, O.I., 28/08/2013). At school, school uniform was

introduced. Boys wore pairs of shorts and shirts while girls wore dresses or skirts fitted with blouses. Pupils were taught to be neat and tidy. They were to keep their hair short, clean and always combed (Francisca Ruto,O.I., 22/08/2013). With time whatever was the dressing code in school became the dressing code in society. Men started wearing pairs of shorts with shirts on top.

Women wore special dresses fitted for them that had obviously borrowed a leaf from what girls wore in school. Some men and women however, especially the elderly kept wearing the traditional skin garments, blankets or *angok*. This was a common feature even in 1960s and 1970s (Anthony Rotich,O.I., 15/11/2013). The introduction of modern dressing code which began in school and was embraced by the society to become the societal dressing code for each gender is part of what Panikkar (1953) calls social aggression on the African culture. For Panikkar, African culture is so rich. We as Africans did not need to borrow a dressing code from the west. We need to develop our own dressing code from what we had. Recently there has been a debate in Kenya about coming up with what can be called a “Kenyan dress”. Perhaps the initiators of this debate were inspired by Panikkar’s ideas. However, even if such a proposal was to see the light of day, it would have utilized the genius of the product of modern education so that whatever would be produced would also be something new and something better, which means progress and development.

Education and evangelization brought by Christian missionaries also influenced the habitat of the African people. Early man lived on trees and later in caves (Sifuna and Otiende, 1994). Later still they erected simple structures that came to be called houses. Different communities erected their houses differently in pre-colonial times. The people of Kericho and Bomet during this time lived in simple round huts erected out of long tender poles that were curved and bent towards each other at the top centre to produce a roof.

The roof was then thatched with grass while the walls were sealed with special leaves (Peristiany, 1939, Augustine Arap Belion, O.I., 27/08/2013), see pictures 1-8.

Later development saw the walls sealed with mud while the roofs much improved with their own support wood that rested on the ring beam at the extreme end of the poles that formed the wall. The support wood that formed the roof converged to form an apex at the top. Several ring rafters were fixed descending from the apex of the roof to its base and were meant to strengthen the roof and at the same time to support the grass that was used for thatching (Sostence Arap Choche, O.I., 30/10/2013). School and church taught people to improve their habitats by building improved houses.

“Christians admired the kind of houses missionaries and other Europeans were living in. Teachers too lived in improved houses. Their houses and those of other educated people were iron roofed. They were rectangular in shape. Iron roofed houses had another advantage; their owners could harvest rain water from them. In school children were taught how to make and lay bricks. These skills helped them later to improve their habitat. Today there are different styles of putting up modern houses. The better one is economically, the better house one lives in. In most cases, one’s economy depends on the kind of education one has received. The better education, the better one is economically” (Anthony Rotich, O.I. 15/11/2013).

African communities had good values and virtues which were enhanced in both school and church such as respect, generosity, sharing among others. Mannerism was also taught in school and church.

“We were taught manners and etiquette. This helped us to behave well in social gatherings, to weigh our words before we spoke, not to be abusive to others, not to eat with dirty hands, to cover our mouths when coughing or sneezing and so on” (Catherine Kigen, O.I. 22/08/2013).

Proper mannerism and etiquette was also wanting for the top cream of society. Writing in 1895, Fr. Prendengent had this to say about the Kabaka and his Katikiro who had visited Bishop Hanlon in his residence:

“... It was a real show to see these so called royal fellows drinking coffee. They half-filled the cups with sugar and cried for more. They gave each other sips out of their cup and what one could not drink, he poured into another’s cup or another soon finished it up for him” (Gale,1959:111).

In Kericho and Bomet, habits which missionaries discouraged include irresponsible drinking of alcohol, idleness and laziness (William Sang,O.I., 10/08/2013). All these were vices which retarded development and bred poverty in the society.

Irresponsible drinking of alcohol has for a long time been one of the social problems among communities in Kenya. Due to this some missionary groups especially the Protestants taught their Christians that it was sinful to drink alcohol (Anthony Rotich, O.I.,15/11/2013).

#### **4.7.2 Religious Development and Progress**

The introduction of Christianity and its subsequent entrenchment on the African continent by Christian missionaries has been termed ‘aggression on African religiosity (Panikkar, 1953) Africans have been said to be notoriously religious (Mbite, 1969:1). Their religiosity permeates every aspect of their life and thus everything they do is part of religion. Religion is therefore part and parcel of life.

In traditional Africa where every community is an entity, there are as many religions as there are communities. The traditional community of the people of Kericho and Bomet had elaborate ways of how they worshipped their God who was known by various names such as *Asisand Cheptalel* (Fish and Fish, 1995). Whenever people gathered to worship God as a community, they did so at the community shrine called

*Kapkoros*. Each family had their own shrine; *mabwaita* erected on a designated place of the family court yard.

The whole side of the courtyard where the *mabwaita* was erected was called *mabwai* (Peristiany, 1939, Fish and Fish, 1995, Augustine arap Belion,O.I., 27/08//2013). All rituals such as initiations and marriage took place on or at *mabwai* (Francisca Ruto,O.I., 22/08/2013). When the missionaries came, they condemned some of the African practices such as female circumcision, known today by a more negative term; female genital mutilation (FGM). Some missionaries tended to be more accommodative to the African culture and only condemned practices that were inherently in direct contravention with the gospel message. In Kericho and Bomet for example, the Mill Hill Missionaries allowed female circumcision but taught Christians to extract whatever they thought was contrary to the teaching of Christ in it. For instance, in all initiation rituals Christians were taught not to erect the shrine or *mabwaita* as this was reminiscent to the Old Testament temple and altar which are represented by Christ in the New Testament and in the Christian tradition. In the initiation of both boys and girls however, the missionaries taught that *motirenik* (the main instructors in the process) should be Christians. Ann Kiget of Kapsimotwo village, one of the pioneering Christians for example, was a *motiriot*(Fr. Soi,O.I., 20/09/2013). The introduction of Christianity, its teaching and its condemnation of some African religious practices perceived to be contrary to the gospel is what Panikkar (1953) calls aggression on African religiosity. For Panikkar Christianity does not just want to replace African religion, but to destroy.

He sees that in condemning some of the African practices which had been practiced from time immemorial, Christianity targets to destroy African religion. This is therefore an aggression. Panikkar does not only see the introduction of Christianity as a way to destroy African religion but also African culture and African life in its entirety.

Osaga (1995) who supports Panikkar's view on aggression suggests that all African adherents of religions that have originated from foreign continents such as Christianity and Islam should abandon them and go back to African religion. For Osaga, all Africans should unite to form one religion which he calls kemeticism or religion of the land. This can also be translated as religion of the black people wherever they are. Osaga, argues that it is only an African religion, that will take Africans to heaven.

His argument is that God created each people and gave them a religion. Neill (1964:212) sees the introduction of Christianity and its teaching as development and progress, not aggression. This study adopted this view. Christianity should not be construed as having come to destroy African religiosity. It has rather come to correct, enhance and enrich it. African religion is like Judaism or the religion of the Old Testament people. When Christ came he did not destroy it. He himself told the people who thought that he had come to destroy the law which was the backbone of Judaism that he had not come to abolish it but to fulfill it. He however, corrected whatever he thought was wrong. Those who accepted his teaching became his followers and lived a new life enhanced and enriched by his new teaching. What the missionaries corrected in the African culture is what Christ corrected in Jewish culture. For example, the Jews thought very highly of their Jewish race. Other races for them did not count and were derogatively called gentiles or contaminated people. The Jews whose religion was Judaism therefore looked down on people of other races and would not even associate with them as this would mean defilement. Among the gentiles were the Samaritans.

When Christ came, he embraced everybody and taught that both Jew and gentile were equal as they were all children of the one heavenly father who is God. In the same way when missionaries came each African community or tribe was an independent entity un-approached by others as each regarded another as an enemy of the other.

The people of Kericho and Bomet for example regarded their neighbors such as the Abagusii, the Abakuria, Abaluo and Abaluyia as *bunik* or enemies. Like the Jews they even had terms that discredited them. (Peristiany, 1939, Augustine Arap Belion, O.I., 27/08/2013). In the words of Neill:

“By preaching the gospel of peace and the values of oneness, equality and brotherhood, the missionaries brought unity amongst the African communities. They found communities barbaric to each other but left when united” (Neil, 1964:212)

The missionaries indeed through church and school brought about a unity of all the tribes. When children gathered in school regardless of the tribes they came to learn that they were one people after all. The school was a society in miniature. At independence when colonial barriers that had kept the children apart according to race in school were broken, they came to learn that regardless of race, tribe, colour or creed, they were children of the same nation that was also part of the global world or universe that they proudly belonged. At church which was also the society in miniature, when people met to worship, they knew that irrespective of tribe, race, nationality and colour they were children of the same God that they worshiped.

#### **4.7.3 Economic Development and Progress**

Pre-colonial society of the people of Kericho and Bomet like all pre-colonial African societies supported their livelihoods with economic activities such as hunting and gathering (Peristiany, 1939, Mwanzi 1975: 157). They hunted and obtained meat from wild game. Oral tradition indicates that there was a time when the majority depended on the exploits of the hunt. Statements such as *ame chitugul kitab Kuyandanyin (kwangenyin)* heard in conversations particularly from among the elderly attest to this. This statement translates to; “everyone eats what his bow has assisted him to get”. The statement is usually used to advise everyone to work hard in order to obtain their daily needs. Other sayings from oral tradition like *makimondoge pendab loget* (meat



from the hunt is not always reliable), point to the fact that hunted meat was scarce and hence at times the hunters came home empty handed. The community also gathered roots which they mainly used as medicine. In addition, they also gathered fruits and honey which supplemented their diet (Mwanzi, 1975, Augustine Belion,O.I., 27/08/2013).

Some members of the community practiced blacksmithing. The volcanic soils of the Kipsigis highlands contained iron ore. The ore from the soil from which Kipsigis blacksmiths produced iron was traditionally called *marabaor marabaek*. The act of smelting iron using a hammer was described in one word as ‘*kitany*’ from ‘*katanyseet*’ (smelting). Blacksmiths provided the community with such traditional implements as *morut* (hoe), knives, cattle bells, armllets, axes, spears among others (Mwanzi,1975:155). According to Mwanzi, the iron implements produced by Kipsigis blacksmiths were too few to satisfy the local community. This necessitated that some of these products be imported from neighbouring communities such as the Abagusii. This then meant trading with these communities.

Trade which involved the exchange of commodities one had with what one did not have exposed African communities to each other and to the outside world. Pre-colonial community of the people of Kericho and Bomet participated in the long distance trade which began at the coast and crisscrossed East Africa to Central Africa. Some of the routes which passed through Kipsigis land led the Arab traders to the kind of market centers such as the one Mwanzi (1975) describes as having been near Kipsonoi River.

“A Moran was stationed at Kipsonoi” River to ask for payment before the Arabs passed. Arabs paid beads, clothes and iron wares in exchange of ivory” (Mwanzi, 1975:158).

According to oral sources the exact place of the market center mentioned above as being near Kipsonoi River is where Soymet center is situated (Sostence Arap Choche,

O.I., 30/10/2013, Augustine Belion, O.I., 27/08/2013). Soymet is a small shopping center at the foot of Yaganek Hill which is passed Kaplong on the way to Bomet Town. Tradition has it that it was Mugeni, the famous Kipsigis prophet who introduced the Arab traders to the people. He himself had earlier made contacts with the Coast. Through the Arab traders he had made a visit to the Coast and was thus a friend to them. Whenever an Arab trader came passing his place he would take him round introducing him to the people saying "I am bringing you a *Mugeni* (visitor)". This is how he acquired his name 'Mugeni' (Mwanzi, 1975:159)

Another item of trade among the people was the famous *koiwa* stone. The stone was mined at Koiwa Hill from which the vicinity has obtained its name. The name 'koiwa' means a place of stones. (Augustine Arap Belion O.I., 27/08/2013). From the stone was made a grinding stone (*koitabai*) which every household had.

It consisted of a round stone with a diameter of about 30 centimeters and a small one of about 10 centimeters. The smaller stone was called *isiet* (Mwanzi, 1975:162). With this trade item many Kipsigis went as far as Luhya land trading with it.

Many African communities were pastoralists, keeping livestock in form of cows, goats and sheep. Among them were the Kipsigis. From the livestock the Kipsigis obtained meat, milk, blood skins and other items of trade such as hoes, spears among others. According to Mwanzi (1975:156), one hoe fetched a heifer and one goat was bought for a spear.

Oral tradition underscores the importance of livestock in traditional Kipsigis society in such statements as *muguludonyon ko teta* (our heart is the cow), or in words that equate children to them. Children are for example sometimes referred to by older members of the society as *arek* (young ones of sheep or goats) or *moek* (calves). In fact the title *arap* which young men acquire after initiation is traced to livestock. In traditional Kipsigis society one way of increasing one's herds was through raiding

other communities. Kipsigis warriors raided such communities as the Gusii, Luo and Luhya for livestock. Such raiding expeditions made the communities enemies to each other.

Crop growing was another economic activity practiced in the pre-colonial Kipsigis society. This mainly centered on the growing of the traditional cereal which is locally referred to as *peekab* '*psigis*, the name which attributes the crop to the community, or simply *peek*. Another crop that was grown was sorghum (*mosong'ik*). From millet or sorghum (*mosong'ik*) flour or a mixture of both, a meal called *kimiet* (ugali) was produced via cooking with boiling water.

According to Mwanzi (1975:161) however, these types of pre-colonial Kipsigis economic activities could not supply adequate food to the community. Consequently, there were frequent serious famines on the land. Mwanzi enumerates four main famines which almost ravaged the community between 1850 and 1890. Tales about these famines have been passed orally to date. The first one is called '*Kimatagur*'. This famine made some people resort to cannibalism. This kind of behavior appears to have been condemned as the name '*kimatagur*' connotes a form of misbehavior. The second famine was called '*Kimaut Sigiriet*'. In the course of this famine, conditions forced people to feed on donkey meat, a habit that was unheard of before. The other famine was '*Kimouito*'. Conditions had become worse and people resorted to feeding on dry animal skins. The last and serious famine was '*rubet ab kosobeek*'. This famine made the Kipsigis give out their children to the Kisiis in exchange for millet (Mwanzi, 1975:161, Augustine Arap Belion, O.I., 27/0/2013). Other famines experienced more recently include '*rubet ab mogo*' so called because the Kipsigis were given '*mogo*' as relief food by the colonial government. This according to Arap Belion was in 1943.

When missionaries came, they, through evangelization and western education taught Africans new economic activities as well as ways to improve some of the economic activities that Africans already had. They also condemned some of the practices that Africans used to improve their economy such as raiding other communities. Panikkar (1953) terms this 'aggression on the African economic way of life'.

He sees the missionaries' evangelical and educational activities that brought about a change in the African economic way of life as an aggression responsible for the tearing into pieces the old African economic way of life.

This study rather has shown that western education brought by missionaries brought progress and development. The twin missionary activity namely evangelization and education brought development and progress.

In Kericho and Bomet, the Mill Hill Missionaries (MHM) taught people such economic activities as brick making, bricklaying, carpentry, dressmaking and knitting among others. These activities were taught in school and in church. In school, in line with government policy, industrial education was advocated. Schools like Kaplong Boys/ Girls, had workshops where these skills were inculcated to learners (Anthony Rotich, O.I., 15/11/2013). Out of school, the Christians learnt such skills as brick-making and bricklaying when they came to the mission to provide labour. Christians came to assist in the making of bricks that were used to build churches and schools and in so doing they learnt the skills that eventually helped them improve their economic life. Among the first well known carpenters in Kaplong was Vincent arap Rogony nicknamed Mogitwou. As a highly gifted carpenter, Arap Rogony was useful to the Mill Hill Missionaries in their pioneering work among the Kipsigis. He was thus instrumental in the putting up of many buildings within and outside Kaplong mission including Kaplong Church, Father's house and Kaplong Mission Hospital (Sostence Choche, O.I., 30/10/2013, Arap Belion, O.I., 27/08/2013, Fr. Soi, O.I.,

20/09/2013). It is worth saying here that the art of brick making introduced by the missionaries as from 1930s took root and grew in Kaplong so that at the time of writing this thesis many people earned a living from it.

Kaplong Mission Station was like a big workshop where Christians and villagers came to learn and acquire practical skills such as brick making, carpentry and masonry (Sostence Choche, O.I., 30/10/2013). Missionaries taught Africans how to use oxen to generate farm power. Christians like Athanas arap Kiget, Bernard arap Kotut and Gregory arap Morisin even donated their own oxen for this purpose (Anna Kiget,O.I., Maria Morisin,O.I., 03/08/2013).

The mission station at Kaplong was also like a demonstration farm where people came to learn modern ways of farming.

“Fr. Fent had planted fruits of various kinds in his garden. In this garden too were different Kind of vegetables” (Catherine Kerich, O.I, 28/08/2013).

While Fr. Fent taught the Kipsigis how to use the oxen to generate power that was used to make bricks, Hotchikiss of Lumbwa Industrial Mission (LIM) taught them to use oxen to generate power to cultivate land by means of a plough. (Fish and Fish 1989, Ng’eno, 2012). Those who bought ploughs, apart from using them themselves, also used them to earn a living. They would offer the services of ploughing for a pay. Ploughing thus became a source of income for many (Peristiany, 1939).

Kaplong Boys/ Girls Secondary schools, and the epitome of Mill Hill Missionary educational activity produced professionals in different fields including teachers, catechists, nurses, doctors, police officers, agriculturalists, veterinary officers, administrators and politicians among others. These professionals have worked to bring about a change in what was a pre-colonial Kipsigis society into the modern society we have today. With the professionalism in farming and agriculture there has

been an increase in food production so that such phenomena as famines that were prevalent in pre-colonial days have become things of the past.

Evangelization and education have taught the people that outdated practices of improving one's herds such as cattle raiding and consequently improving one's economy in an unjust way are superfluous and even inhuman.

At independence, children came to learn that '*long'et*' (shield) in the new constitutional dispensation ushered in by independence had been overtaken by 'the book' and '*ngotit*' (spear) by 'the pen'. With this children came to learn that education was to be the key to a prosperous life including a sound economy (Anthony Rotich, O.I., 15/11/2013).

The shortcomings of pre-colonial economy consisted in among other things the following: First, it was primitive and tribal in a sense that it aimed at promoting only the interests of the community. The people of one community were never concerned with those of other communities whom they raided at will and killed them without the slightest feeling of guilt or remorsefulness. In places where education and Christianity have not been entrenched such as between the Turkana and the Pokots and between the communities of north eastern, this aspect still persists. Second, it was inadequate and could not always sustain life as it could not meet the demands of the community. Consequently, there were food shortages that frequently culminated in serious famines. Third, it lacked the necessary know-how and technology to enable proper maximum use of available resources for maximum benefit and productivity. Lastly, hunting posed a threat to wild game as the hunter never paid any attention to possible extermination of the species of animals they were hunting.

#### 4.7.4 Political Progress and Development

Like in all pre-colonial societies, the Kipsigis society had the family as the basic political unit with the father being the head of the family. Each family belonged to one of the several clans. At first, members of each clan were made of several nuclear and extended families who lived close to each other. As time went by these clans intermingled and lived together so that a village would compose of many of them (Mwanzi, 1975:88-110, Augustine arap Belion, O.I.,27/08/2013). Before the advent of the Orkoyot, the structure of leadership in Kipsigis society comprised of '*kiptaiyat ab lugosiek*' (Lord of hosts) who was the leader of a village or '*kokwet*'. A number of villages put together were led by '*kiptaiyat neo nebo lugosiek*' (major Lord of hosts). Above the major war captain was '*kiptaiyatab boriosiek*' (military commander). He was also in charge of a larger area the size of the whole division. Traditionally the Kipsigis community had four main divisions, namely Belgut, Waldai, Bureti and Sot. *Boriet* according to Peristany (1939) was a regiment or a military group. There were four military groups or regiments. They were *Ngetunyo*, *Kasanet*, *Kebeni* and *Kipkaige* (Mwanzi, 1975 :146). One of them was called *boriet* while all of them were called *boriosiek*. There were therefore, four military commanders, one for each division who was also the overall community leader prior to the coming of the Orkoyot.

When the Orkoyot came, he made use of the structure he found but enhanced it to make it more effective. He gave each leadership girder a different name. He called *kiptaiyatab boriosiek* (military commander) who was also a divisional leader '*maotiot*' (prophet), *kiptaiyat neo nebo lugosiek* (major Lord of hosts) '*mestowot*' (shepherd) while the village '*kiptaiyatab lugosiek*', '*alamalyet*' or disciple.

The Orkoyot himself became the community overall leader (Mwanzi, 1975:146). When the British came, this is the system of administration they found among the Kipsigis. In trying to apply Lugard's idea of indirect rule to use local rulers, they took

over the whole set up established by the Orkoiyot. The incumbent of the office of Orkoiyot by then was arap Koilegen. He was appointed paramount chief with an annual salary of Rs 600. His '*maotik*' were appointed chiefs while *mestowek* and *alamalyet* were made headmen and sub headmen respectively.

“Some of the maotik who were among the first colonial chiefs in Kipsigis included: Tombo in Belgut, Cheriro in Bureti, Suge in Aldai and Mastamet in Sot”. (Mwanzi, 1975:147).

It should be noted here that one of the reasons for Lugard's application of indirect rule was to pacify the locals. Among the Kipsigis as was the case with the Nandis pacification was not easy. The Orkoiyot system of administration had been so much entrenched that dislodging it to pave way for British administration was almost next to impossible. The appointment of the Orkoiyot arap Koilegen as paramount chief and his *maotik* as chiefs made the Orkoiyot's administration even stronger as the people continued to look to him for guidance. When it became apparent that the Kipsigis could not be tamed and that their continued resistance was a threat to British rule, the colonial administration decided to deport three of their leaders; Arap Koilegen to Fort Hall (Muranga), Arap Boisio to Nyeri and Kibuigut to Moyale. This was in 1914 (Twei 1996:17).

The deportation of the Kipsigis leaders however, did not seem to have solved much for even after then the British continued to face stiffer resistance from the people and the leaders who took over from the deported leaders. In 1934 the then DC of Kericho Mr. Douglas Brumage in a letter to the PC of Nyanza had this to say:

“The government of the Laibons, then, is very efficient- more efficient than ours has been-and it is extra-ordinary, how they have dovetailed in our administration. If nothing is done to these people in four months to come, then I don't see ourselves ruling in this part of the colony” (KNA: DC/KER/17/12/5/34).



This letter prompted the PC to contact the governor who in turn contacted Britain on the issue. It was then agreed that since the Laibon had become a threat to the colony there was need for the whole clan to be exiled. An ordinance (Laibon removal Ordinance 1934) was passed in parliament to authorize the eviction. Arrangements were then made to pave way for eviction which took four years. The project was finally completed in 1938 and the whole clan of the Orkoiyot was deported to Gwassu in Nyanza.

The whole process initiated by the British which saw African leadership abolished and the African leaders such as the orkoiyot, his *maotik*, *mestowek* and *alamalyetas* part of the British administration in the new colonial leadership lineup is what Panikkar (1953) calls political aggression which destroyed ancient kingdoms and ancient political orders. He contends that chieftainships in Africa and the rule of princes in India are examples of what this aggression destroyed. He attributes this to the advent of Christianity and western education. Neill (1964:212) on the other hand sees the advent of Christian missionaries as having brought among other things political progress and development.

Although the missionaries and the whites in general had their own shortcomings, this study adopted Neill's view which advocates that the advent of Christian missionaries lead to political progress and development other than aggression.

To suppose that ancient kingdoms and ancient political orders should have been left intact is like to help crown ethnicity and intercommunity animosity which had kept communities apart putting them to constantly raid each other. Ancient kingdoms and ancient political orders had these and other similar characteristics.

They however, had their own share of goodness. For example, ancient Kipsigis community had *Kokwet* (village) as the basic political unit. The *kokwet* institution began as a form of defense unit (Mwanzi, 1975:145). Its leader, '*kiptaiyatab lugosiek*'

(Lord of hosts) had a duty to defend the '*kokwet*' from any external attack. '*Kiptaiyat neo nebo lugosiek*' (major Lord of hosts) had the same function for a group of '*kokwotinwek*' (villages), same for '*kiptaiyatab boriosiek*' for the division and the Orkoiyot was to defend the community, its land and its property. The Orkoiyot had also the function of expanding the community territorial boundaries (Augustine Arap Belion, O.I., 27/08/2013).

The major shortcoming of ancient leadership is that it was overlain with ethnic overtones. Each community had their own leadership that had little or no regard for other communities. Western education brought by Christian missionaries taught people that all communities were important and that the government in the newly established colonial constitutional dispensation was to take care of them all. The Africans were given a chance to participate in the colonial leadership structure in the girders of chiefs, headmen and sub headmen respectively (Augustine Arap Belion, O.I, 27/08/2013). Later the Local Native Councils (LNCs) were instituted to enhance African participation in the government.

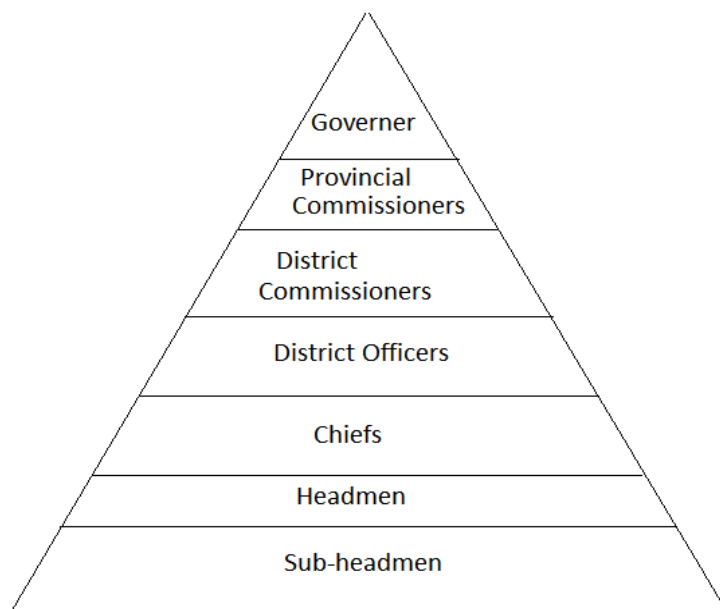
Among the members of the Kipsigis district LNC was Pius Arap Kirui. He played a great role in presenting African interests to the colonial government (Anthony Rotich, O.I., 15/11/2013, Augustine Arap Belion, O.I., 27/10/2013). As more and more Africans became educated, they demanded full participation in the running affairs of their country as leaders. Among the schools that produced leaders that participated in the different girders of leadership in the country both before and after independence are Kaplong Girls and Boys secondary schools. Before independence the two schools produced teachers and catechists who were regarded as the first crop of leaders and the first fruit of western education in the country (Antony Rotich, O.I., 15/11/2013).

“Teaching was a noble profession. Teachers were highly respected people. The community admired them and looked upon them for guidance” (Sostence Arap Choche, O.I., 30/11/2013).

Among the first catechists of Kaplong who played a great role both as catechists and teachers were Matei Arap Mutai of Chemelet and Sostence Arap Choche of Kaplong (Augustine ArapBelion,O.I., 27/10/2013). Among the early teachers and head teachers of the two schools include the two sons of Pius Arap Kirui; Gabriel Rotich and Anthony Rotich; the two also headed many schools in both Kericho and Bomet. Gabriel also became one of the first education officers, a portfolio which took him to many parts of this country in that capacity. Other teachers were Augustine Ruto of Soymet, Catherine Kigen and Margarita her sister among others. Catherine and Margarita,the daughters of Bernard Arap Kotut of Kaplong played a great role as female teachers who became role models to other girls. Aurelia Chumo who as a product of Kaplong Girls came back to be a teacher and eventually head teacher in her former school (Augustine ArapBelion,O.I., 27/08/ 2013).

Other teachers who were products of Kaplong Boys Secondary School include Philip Chelule and William sang both of Siongiroi,Vincent Bett of Kebeneti, Michael Ng'etuk and Peter Kilel of Kipchimchim and Peter Rotich of Kaplong among others. All these played a great role in shaping the lives of the young asteachers. The people did notonly see them as teachers but also as leaders and they were respected as such. Being educated people went to them for advice and guidance (Augustine Arap Belion,O.I., 27/08/2013). In their retirement these teachers still play a great role as part of the community leadership.

During the colonial period the government abolished the various 'governments' contained in the various traditional leaderships which were as many as the ethnic communities that formed the colony. The government then tried to incorporate Africans in the colonial leadership structure (Figure 4.1).



**Figure 4.1: Structure of government during the colonial period**

*Source: Anthony Rotich, O.I., 15/11/2013*

At first the highest office Africans could hold was that of chief. The most famous Kipsigis colonial chief who rose to the girder of paramount Chief was Arap Tengecha (Augustine Arap Belion, O.I., 27/08/2013). Most of the early colonial chiefs were uneducated. At the beginning of the colonial era Kipsigis District had 24 chiefs. In 1943, the DC, Mr. Gregory Smith (nicknamed Kiptabut) reduced them to 5 (Tables 4.8 and 4.9). The drastic reduction from 24 to 5 was motivated by the following reasons: First, the population was too small to be led by 24 chiefs. Second, some chiefs were too old to rule while others were drunkards. Third, in spite of the big number of chiefs people failed to get the required services, and finally many chiefs practiced clanism (William Sang, O.I., 10/08/2013).

**Table 4.8 Chiefs Kipsigis District (1943)**

| Serial number | Division   | Location | Name of chief  |
|---------------|------------|----------|----------------|
| <b>1</b>      | Belgut     | I        | Arap Kaplelach |
|               |            | II       | Arap Kaplelach |
| <b>2</b>      | Bureti     | III      | Arap Tengecha  |
| <b>3</b>      | Longisa    | IV       | Arap Baliach   |
| <b>4</b>      | Sigor      | V        | Arap Kirui     |
| <b>5</b>      | Chepolungu | VI       | Arap Ngulolu   |

Source: *William Sang, O.I., 10/08/ 2013.*

**Table 4.9 chiefs, Kipsigis District (1958)**

| Serial number | Division   | Location | Name of chief      |
|---------------|------------|----------|--------------------|
| <b>1</b>      | Belgut     | I        | Stephen Arap Kitur |
|               |            | II       | Matayo Arap Koe    |
| <b>2</b>      | Bureti     | III      | Arap Tengecha      |
| <b>3</b>      | Longisa    | IV       | Arap Baliach       |
| <b>4</b>      | Sigor      | V        | Arap Kirui         |
| <b>5</b>      | Chepolungu | VI       | Arap Ngulolu       |

Source: *William Sang, O.I., 10/08/ 2013*

As people went to school, Africans rose to hold such other offices as those of district commissioners and provincial officers. At independence the office of the governor was replaced by that of the president. After independence the officers right from sub headmen to that of the president was held by Africans.

Kaplong Boys /Girls Secondary schools have produced district officers, district commissioners and even provincial commissioners that have contributed in the shaping of Kenya society into what it is.

The schools have also produced national leaders both current and past who have served and are still serving in different sectors of the Kenya economy and in different levels of government. Among them are General Koech and Brigadier Sitienei. The two served in the army and rose step by step to hold the big offices of 'General' and 'Brigadier' respectively before retiring. The schools have also produced government

ministers, assistant ministers, chief executive officers such as the current governor of Bomet County Dr. Joyce Laboso.

#### **4.7.5 Educational /Intellectual Progress and Development**

African indigenous forms of education described in chapter two such as social education, cultural education, economic education, education through apprenticeship and education obtained via initiation rites are what Panikkar (1953) implies ought to have been left to continue undisturbed. For Panikkar, western education introduced by Christian missionaries such as the MHM is an imposition of the western thought. According to him by introducing western education the whites disregarded ancient African wisdom. He sees western education as alien to the African mental makeup and psychology. He terms the advent of Christian missionaries to the African continent and their subsequent introduction of Christianity and western education as nothing but an aggression on the African way of life.

This study is based on Neill's view that sees the advent of Christian missionaries and their subsequent introduction of western education in terms of human development, progress and advancement (Neill, 1986:212).

According to Neill the missionaries taught Africans the values of peace, oneness, and equality and co-existence. Human beings were to co-exist irrespective of ethnicity, nationality and race. For Neill, the missionaries found Africans poor and barbaric but left when they were much better off. He continues to say that the missionaries through western education helped Africans secure their rightful place amongst the nations of the world. From Neill's view the following can be deduced:

Western education brought by Christian missionaries such as the MHM is a uniting factor for the whole of the human race. Ancient or pre-colonial times are characterized by ethnicity that made each ethnic group feel that it was the only community that had the right of existence in the world. It is this feeling that made the

Jews misinterpret their choice by God. It is also the same feeling that made the Maasai and the Kalenjins go for other people's cows because they thought that they were the only ones who had a right of owning them. It is the same feeling that made them not to feel guilty whenever they killed members of other communities whom they regarded as 'bunik' or enemies. Schools such as Kaplong Boys have produced people who have known the values of peace, equality and co-existence of all tribes. Unlike pre-colonial times when there were frequent raids, wars and killings between the Kipsigis and their neighbors such as the Gusii, the Luos and the Luhyas, such incidents are now rare and people of different ethnic communities co-exist peacefully.

Western education is a heritage of the whole of the human race. According to Panikkar (1953) western education is alien to the mental makeup and psychology of the African. This begs the question, "how western is western education?" To paraphrase it, "Is western education a phenomenon that only the west can claim its heritage or have other continents such as Africa participated in building it up?" According to Lumallas and Kimengi (2009) western education has evolved over the ages in the history of mankind and its development can be traced to ancient civilizations such as those of Egypt, China, India, Mesopotamia, Greece, Hebrew and Rome. If this is the case, then the west does not claim exclusive right over its heritage. Ancient Egypt which was in Africa is one of the oldest civilizations. A good examination of the education system of ancient Egypt reveals that it had practically all the elements that modern education has. Western education is therefore not alien as such to Africans neither is it alien in any continent as it has evolved over time and has borrowed from ancient civilization which were practically in all the continents.

Western education is an answer to the aspirations of all communities, nations and races that brings them all to a common ground as equals. All communities, nations and races have always aspired for greater things, socially, economically and in all aspects of human life. Western education makes one reach the height of all these

aspirations. For example, with western education one can socialize and achieve the best out of this socialization with any person in any part of the world. Western education makes one a global citizen. Kaplong Boys/Girls Secondary Schools have produced global citizens since professionalism which is a product of western education makes one practice his or her professionalism in any part of the world.

With western education individuals of all communities, nations and races can sit together as equals as professionals, world leaders and so forth. The two Schools have produced professionals and leaders of an international caliber and character.

They include retired teachers such as Gabriel Rotich, Anthony Rotich, Peter Rotich, Vincent Bett, Augustine Ruto, Michael Ng`etuk, Peter Kilel, Philip Chelule, William Sang, Willhelminar Lang`at, Srs. Judith and Francis Xavier, Catherine Kigen, Margarita Kotut, Aurelia Chumo among others. These teachers both of primary and high school taught in many schools in Kericho, Bomet and in many other parts of the country thus changing the face of Kenya from what it was in pre-colonial times to what it is today. Some were head teachers and principals of schools. They led these schools which are societies in miniature to greater heights of development.

Other products of Kaplong Boys and Girls Secondary Schools that were and are professionals in different fields include retired General Koech, retired Brigadier Sitienei, and retired Police Commissioner William Langat. The three served the country as army and police officers respectively rising to higher ranks in their respective offices before retiring. Other professionals from both Kaplong Boys and Kaplong Girls secondary schools both serving and retired include Dr. Simon Baboon (veterinary), Dr. Chebose (engineer), Dr. Mrs. Chebose (medical) and Dr. Joyce Laboso (politician).



Western education is a passport to modern life. Panikkar who holds the view that the introduction of western education was an imposition of the western thought on the African continent also agrees that western education is the gate-way to modern life (Neill, 1986:212). As already noted western education is part of the product of ancient civilization which includes ancient Egypt civilization which was in Africa.

For this reason, the introduction of western education was not an imposition from the west but rather an “African education come back home” or an “African education reintroduced”.

When ancient Egypt and other ancient world civilization collapsed, what is now called western education remained in the hands of the westerners until missionary days of the 19<sup>th</sup> century when the colonialists and the missionaries who were from the West advanced it to the rest of the world. That is probably why it is called ‘western’. One of the characteristics of western education is literacy. Literacy exposes individuals not only to the whole world but also to all the ages in the history of mankind. Literacy is therefore a quality in modern life. The more educated one is, the more one enjoys the benefits of modern life. The best benefits of modern life are provided by a good economy which corresponds to one's education. The best educated people are well off as the best slots of jobs go to them.

Modern life is characterized by comfort and decency which are part of good standards of living. Kaplong Boys and Girls Secondary Schools have produced people with such documents as certificates, diplomas, degrees which indeed are passports to modern life (Neill 1986:212). This life can be lived in any part of the world as western education makes one useful and productive not only in one's country but also in the entire world. The two school have produced people who have and are still working in many parts of the world. For example, the late Anthony Ng`eno, the son of

the late Gregory Marisin of Kaplong worked in London for many years as a medical practitioner (Fr.Soi,O.I., 10/09/2013).

The two schools have also produced many other people who are now in diaspora in many other countries of the world such as the United States, Australia, India among others. Their certificates, diplomas, and degrees have given them passports to these countries where they practice their professionalism in the same way as they would practice here in Kenya.

Western education influenced religious vocations to the priesthood and sisterhood. As already observed, education was introduced within the context of Christianity whose agents were Christian missionaries (Burgman, 1990). Some of these missionaries were priests, pastors and religious people such as nuns or Rev.Sisters. While playing their role as religious leaders of their respective missions, some of these people played the role of 'teachers'. Their work and life influenced their pupils who admired them in their work and hence emulated them. The MHM encouraged vocations, both to the priesthood and sisterhood and prayed that God may bless Africans with these vocations.

“Fr. Fent and others MHMs always prayed that God may bless Africa with many priests and sisters of their own. He loved us and encouraged us to respond positively to God`s call when we hear it”  
(Sr. Judith, O.I., 31/08/2013)

One of the first products of MHM in the religious vocations to the priesthood in Kenya was the late Cardinal Maurice Otunga who served the church as priest, bishop and as Cardinal. In Kericho and Bomet, vocations to the religious life began to blossom as from 1960s. Both boys and girls who qualified after completing school joined formation schools where they were formed and trained to become priests and sisters. The late Fr. William Kigen, ordained priest in early 1960s was the first African priest from the entire community.

Other boys who joined the minor seminary in the 1960s and later major seminary include Fr. Wilhelm Sambu, the late Cornelius Korir; former Bishop of Eldoret started seminary training and formation in 1970s.

These priests and others who came later together with their counterparts; pastors from protestant missions such as WGM and the AIM have played a great role in their work as priests and pastors helping in changing the pre-colonial Kipsigis Society in Kericho and Bomet into what it is today (Philip Chelule,O.I.,13/09/2013)

Girls were not left behind. They too admired the work of the religious who taught them and eventually some followed their footsteps and became nuns. Among the products of Kaplong Girls Secondary include Sr. Judith from Mombwa near Sotik. Apart from being a nun she became a teacher and taught in several schools including being a principal in many of them; one of them being Chepterit Girls High School. She mentored many girls as a nun and as teacher (Aurelia Chumo,O.I., 29/08/2013). She has also been the Superior General of her congregation; the Franciscan Sisters of St. Joseph. Others include Sr. Antonia and Sr. Francis Xavier who have also been teachers for a long time. Both have played a great role in the growth and development of education both in Kericho and Bomet.

Sr. Xavier is one of the key figures behind the success of both St. Mary's Primary and Secondary Girls Schools in Bomet. Sr. Stellar, the daughter of the late Catechist Matei Arap Mutai is also a product of Kaplong Girls. She a medical practitioner; at one time she was the medical coordinator in the Diocese. She played a major role in the improvement of the infrastructure of Kipchimchim Mission Hospital.

Western education helped elevate the status of women in the society. Women in traditional African Societies including the society of Kericho and Bomet hardly had any say and were never involved in societal leadership. The place of the girl in society

was that of potential wife and mother. Although these roles made a woman have a sense of fulfillment in the society, it placed her in a kind of an underutilized position. Western education elevated the girl child from where tradition and culture had confined and relegated her to in perpetuity. To make both boys and girls sit in the same classroom, to listen to the same teacher, do the same course and be subjected to the same education was not only an act of liberation for women but also of revolution. To break this tradition was not easy. In fact, the impression that was given for western education at first was that it was only for boys. It appears that western education was viewed in connection with leadership which in Africa was a preserve for men. Hence, in the early stages of the introduction of western education there were talks about 'education for the sons of chiefs' rather than of the children of chiefs as a whole. In their endeavour to make parents send girls and not only boys to school, MHMs in Kericho and Bomet warned their Christians that they would be denied Holy Communion if they failed to do so (Anna Kiget,O.I., 03/08/2013). Other strategies the MHM employed to encourage the education of girls included separating boys from girls. This saw the creation of the two schools, Kaplong Boys and Kaplong Girls Primary Schools. The two schools eventually gave birth to Kaplong Boys and Kaplong Girls Secondary Schools. The MHM also created a boarding section for Kaplong Girls Primary. According to Odwako (1975), mission boarding schools were started to protect mission converts from contaminated African environment. This environment underutilized women in society. Fr. Fent started a boarding section of Kaplong Girls Primary as one of the strategies of protecting girls from early marriages. He built the first Girls' Dormitory in Kaplong which famously came to be called '*gotab koita*' or stone house (Fr. Soi,O.I., 20/09/2013).

Among the first occupants of ‘*gotab koita*’ were Margarita and Catharina; the daughter of Bernard Arap Kotut who eventually became teachers (Anthony Rotich,O.I., 15/11/2013, Fr. Soi,O.I.,20/09/2013). Girls who had advanced in school and became teachers were role models to other girls; many themalso joined school to gain western education which elevated them to the field of professionalism. Thus Kaplong Girls have produced teachers, Head teachers, Principals, Nurses, Doctors and Politicians among other professionals. Professionalism makes both men and women equal.

#### **4.7.6 The benefits of Kaplong Boys and Kaplong Girls Secondary schools to the local community**

##### **4.7.6.1 Pride and Prestige**

The presence of the two schools in the community has been a source of pride and prestige for people. People are always proud to be associated with good things. The people of Kaplong vicinity and Bomet County as a whole have always been proud because of Kaplong schools. The two primary schools, Kaplong Boys and Girls were among the first to be accorded the intermediate status, a phenomenon which was also recognized as the beginning of secondary education. Being among the first was itself something worth being proud of. Kaplong Boys Secondary school began as both boarding and day. Boarders began calling themselves *bodaek*, a corruption of the word boarders and *bodayat* for boarder.

When the school became fully boarding, all boys began calling each other *bodaek*. To date every alumnus of Kaplong is proud to be called *bodayat*. (Vincent Bett, O.I., 21/08/2013).

#### **4.7.6.2 Teachers**

The two schools were among those that produced the first P1 teachers in the then larger Kericho district. These teachers were then sent to teach in many parts of the district and beyond. They included the two sons of Pius Arap Kirui, Gabriel and Anthony, and the two daughters of Bernard Arap Kotut; Margarita and Catherine (Augustine Belion, O.I., 27/08/2013). Bomet County thus took part in championing the course of education in the early days of independence in the country.

Kaplong Boys and Kaplong Girls secondary schools have continued to produce teachers, head teachers and Principals, many of whom have since retired from teaching, some of them are William Sang, Philip Chelule, Edward Kolil and Joseph Seron. All these hail from Chepalungu. There are also Peter Rotich from Kaplong, Michael Ngetuk (Kipchichim) and Vincent Bett (Kebeneti). These and others have been role models of young people in the field of education.

#### **4.7.6.3 School Principals**

Kaplong Boys and Girls secondary schools have produced a number of secondary school principals that have championed the course of secondary education not only in the County but also in the country at large. Aurelia Chumo came to add on the list of principals in her former school. She was the third principal of Kaplong Girls secondary school (1974-1976). Some of the former students of Kaplong Boys Secondary (*bodaek*) who rose to become principals include Edward Kenduiywo. Philip Misoi like Aurelia in Kaplong Girls came back to head his former school. He also became the Principal of Nakuru High and Ngainet respectively. There is also G. Langat who is currently heading Moi Minariet Secondary school.

#### **4.7.6.4 Ministries of Internal Security and Defense**

Kaplong Boys secondary has given the Ministry of Defense and internal Security professionals who rose to high ranks in the course of their service to the nation.

Among those who worked in the Ministry of Internal Security include Alexander Sitienei. He rose to become a brigadier and before his retirement he also became an Aide de camp for the retired President Daniel Arap Moi. William Langat of Siongiroi rose to become a commissioner in the police service; he is now retired. John Koech served in the armed forces, now Defence Ministry. He became the first Kipsigis to rise to one of the highest ranks in the military.

#### **4.7.6.5 Education officers**

Education Officers have come from Kaplong Boys, Gabriel Rotich, a son of the prominent pioneering Christians of Kaplong Mission, and a member of LNC in colonial Kenya, Mr. Pius Arap Kirui, became a P1 teacher and pioneered many primary schools in both Kericho and Bomet Counties.

He was later promoted and rose to become one of the education officers in independent Kenya. He worked in many parts of Kenya including Lodwar. Another student of Kaplong Boys who became a teacher and rose to become an education officer is Richard Kirui. He retired recently from the service.

#### **4.7.6.6 Veterinary Officers**

The livestock sector has received professionals who trace their secondary educational foundations to Kaplong Boys. Some of them are doctors David Soo and Simon Baboon. The doctors have served the nation in many parts of the country.

#### **4.7.6.7 Other Professionals**

Kaplong Schools have seen their students as professionals in other sectors as well. In the medical sector Dr. Chebose stands out. In the engineering field there is Engineer Chebose, while in the management sector there is Dr. Rono, a former managing director of Tea Research Foundations. The school has also produced catechists such

as Sostenance Arap Choche. In the religious professions are Srs. Judith and Francis Xavier.

#### **4.7.7 Summary**

This chapter has shown how MHM through Kaplong School which started as a mixed school in 1930s, and later divided to form Kaplong Boys and Girls, which became Junior Secondary schools in 1951 and 1956 and senior secondary in 1963 and 1967 respectively transformed pre-colonial society of the people of Bomet county into the modern society it is today.

The study showed that MHM were not the only players that brought about this transformation. There were also other missionary bodies such as the WGM and the AIM. The effect of all this missionary groups supported by the government brought a change whose effects continue to be felt to date.



## CHAPTER FIVE

### SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

#### 5.0 Introduction

This chapter intended to give an overview of the findings of research under the topic: The contribution of the Mill Hill Missionaries in development of secondary education in Bomet County: A case of Kaplong Boys/Girls Secondary Schools. This overview was based on the research's specific objectives. The researcher had sought to establish: the role of the MHMs in the development of education in Bomet County with special reference to Kaplong Boys' and Girls' secondary schools, the historic development of the two schools, their contribution in the development of secondary education in Bomet County and how the two schools benefited members of the local community.

#### 5.1 The Role of the MHM in the Development of Education in Bomet County with Special Reference to Kaplong Boys/Girls Secondary Schools

The initiators of Western education in Kaplong were the MHM who brought it within the context of evangelization. The schools in Kaplong started one mixed school but latter grew to give birth to two separate schools for both boys and girls. In later years the two gender-based schools produced two secondary schools: Kaplong Boys and Kaplong Girls secondary schools respectively.

The MHM were not the only players in the field of evangelization in what is now Bomet County. There were other players as well, particularly the WGM and AIM. There was competition and rivalry between the Catholics and the Protestants. This competition helped hastened the spread of the gospel, the founding of churches and schools.

Each missionary group wanted to reach places earlier than others and to found churches and schools before all others. This competition saw the MHM found catechumenates/schools in many places of what is now Bomet County. These catechumenates/schools were modeled after that of Kaplong. Like in Kaplong, these schools later gave birth to their own secondary schools, some of both genders like Kaplong Boys/Girls secondary schools.

These schools are spread all over the County. Most schools in what is now Bomet County are schools whose origin can be traced back to the MHM.

## **5.2 Historical Development of Kaplong Boys/Girls Secondary Schools (1951-1974)**

Kaplong Boys/Girls secondary schools started as Junior Secondary Schools in 1951 and 1956 respectively. The two schools developed out of the mixed Kaplong elementary school that had started as a Catechumenate in Siriat in 1932 and later moved to Kapsimotwo before finally shifting to the current premises of Kaplong Girls primary in 1945. For a long time these Junior secondary schools remained only with standards VII and VIII components without any official public terminal examination except the school teachers' examination which all the same made learners qualify as teachers particularly of lower cadres than their own. Some after the teachers' examination would go to receive special training as teachers. During this stage of Kaplong Junior secondary schools, many teachers were produced that became pioneers to many catechumenates the MHMs were starting all over what is now the two counties of Bomet and Kericho.

In 1963 and 1967 Kaplong Boys'/Girls' Junior Secondary Schools were respectively promoted to the status of 'Senior High' schools.

The two schools could now present candidates for KJSE and Cambridge school certificate examinations at forms II and IV respectively. Kaplong Boys' Secondary School abolished KJSE in 1970 in order to have candidates only for form IV

examination. Kaplong Girls on its part continued with it until 1982. By the time the MHM handed over the management of the two schools to Kenyans in 1974 the schools had already stabilized enough as to become 'model schools'.

Certain factors led to the growth and development of the two schools. In the first place, there were the Mill Hill Missionary themselves who were intent on bringing the development of their converts through the school or education. The foundation of the two Kaplong schools which began as a single school is traced to Fr. Stam. The School began as a catechumenate at Siriat before moving to Kapsimotwo, then to the present premises of Kaplong Girls Primary. Separation was later done which gave birth to the twin schools for both genders. The two later further begot the two present secondary schools: Kaplong Boys and Girls Secondary Schools.

Instrumental in the actual growth and development of the two schools were Mill Hill Missionary Priests such as Frs. Fent, Buckley, Prunt and Conroy and nuns like Srs. Hugh and Hellen. Some like Frs. Prunt, Conroy, Srs. Hugh and Hellen also headed the Schools.

Through the local leadership such as Pius Arap Kirui who was a member of the Local Native Council (LNC) and Arap Tengecha the paramount Chief, Fr. Fent was instrumental in the acquisition of the Pieces of Land on which the two schools were built. Fr. Buckley is remembered for laying the foundation of the infrastructure of the two schools.

Another factor in the growth and development of the two schools was the local community. Its receptivity of the Christian faith is quite commendable; even those who never became Christians immediately liked the missionaries. This made many of them such as Pius Arap Kirui, Bernard Arap Kotut, Athanas Arap Kiget and Gregory Arap Morisin send their children to school to receive Western education. The readiness for some of them to donate their pieces of land and some in exchange of

other pieces of land elsewhere like Arap Kigen is a clear testimony of this overwhelming receptivity of the Christian faith by the local community.

The government was also another factor that nurtured the growth and development of Kaplong Boys and Girls Secondary Schools. During the early years of colonial rule, the government created institutions that empowered Africans in the handling of their own affairs. One such institution was the Local Native Councils. In these Councils, Africans had a say in issues pertaining to the development of their own communities. In Kaplong, Pius Arap Kirui in his capacity as a member of LNC was of great benefit to the growth and development of the two schools.

Towards independence, the colonial government enacted laws that favoured African education. Thus, during this time, education Acts emphasized the need to adequately prepare Africans to take over the leadership of their country when the right time comes. To bring this to the realization, there was an increased promotion of African secondary education in the 1950s. Kaplong Boys and Kaplong Girls Secondary schools became the beneficiaries of this promotion as it was during this time that the schools attained the level of Junior Secondary.

Post independent days saw the government policy in the spirit of harambee boost the development of the two schools that by now had attained the status of senior secondary schools. In particular, Kaplong Girls Secondary school had the honour of hosting a government dignitary in the name of the wife of the then Vice President, Lena Moi coming to raise money for the development of the school in 1967.

### **5.3 The Contribution of Kaplong Boys/Girls Secondary Schools in the Development of Secondary Education in Bomet County.**

Being the first secondary schools started by MHM, Kaplong Boys /Girls secondary schools acted as models for others that came later. For quite some time after Kaplong Boys received the status of Junior secondary it remained the sole catholic school in that status.

Catholic boys used to go to school there from all over Kipsigis land, as education those days was segregated along religious lines: Catholic students went to Catholic schools whereas the Protestants went to theirs. In 1957 other Junior Secondary Schools modeled after Kaplong were opened in Kipchimchim, Tulwab Bureti and Segemik. Not long after this Ndanai also opened its doors for Junior Secondary education. This eased the burden of having Kaplong receive students from all over.

Kaplong Girls Secondary also acted as a model school for girls. Like it happened in Kaplong, in later years many schools that had begun as mixed schools had to separate boys from girls in order to have separate schools for both gender. Among the schools that were later began as catechumenate by MHM following the model of Kaplong gave birth to secondary schools were: Cheboing'ong (later became Bomet), Kipleji, Kapsinendent, Mombwo, Chemelet, Tegat, Mabwaita, Cheplanget, Tulwab Bureti, Ndanai, Segemik, Sigor, Kapkesosio, Chebunyo, Kipsuter, Meng'wet, Lelaitich, Siongiroi among others.

These schools have continued to produce individuals both boys and girls, men and women that have continued to transform the Kipsigis society from the way it was in pre-colonial times into what it is today. The way the society is in modern times is as a result of these schools.

#### **5.4 Ways in which Kaplong Boys and Girls Secondary Schools have benefited members of the local community**

On penetrating the country from Uganda in early 1800s, the Mill Hill Missionaries on seeing Kenyans deeply embedded and immersed on their African culture, one of them found himself saying, “may we make good Christians out of these people one day” (Gale, 1959).

As already noted, the missionaries came to Africa purposely to evangelize African Communities. They used the school as a tool for evangelization. Since schooling in those days was segregated along denominational lines, a school started by one missionary group was a no –go – zone for the children of the Christians of another missionary group.

Thus, when Kaplong Boys Elementary school was elevated to intermediate or Junior Secondary status in 1951, it started admitting boys from the whole of Kipsigis land as it was the only school with this status around. Until 1957 then, Kaplong Boys Junior Secondary was the sole school shaping the then future catholic Christians on top of receiving academic education. In due course, many of these students would become the first native Catholic teachers distributed among the schools within the entire district. Kaplong Girls Elementary school did the same for the girls. Girls from the whole district went there for their intermediate or Junior Secondary studies.

This study also revealed that African Communities are largely what they are today because of the education brought by Christian missionaries. The effects of this education infiltrated all the spheres and domains of human life effecting tremendous change therein. The school system of education was ushering in a new form of society that modern world expected. No sooner had the school system began in Kaplong than there was noticeable change in many areas of Human life such as dressing and habitat. The school system of education was setting new standards that modern life was

pointing at. From then on the traditional dressing code gave way to the modern one that had borrowed a leaf from school uniform. Men would begin putting on trousers and shirts while women would put on skirts and blouses, all made of cotton.

Schooling also influenced the traditional habitation of the inhabitants of what later was to become Bomet County. Upto then they had become contented with the traditional grass thatched round huts they were used to from time immemorial. Many of the alumni of Kaplong schools in 1960s and 1970s had become teachers while others had found themselves in other works of life such as the police force, the army and nursing among others. The economic status of these people soon saw them living in better houses than those of the rest of the population. Their houses were iron roofed and sometimes stone walled. The way of life of these first educated elite which was better off than that of others became an object of emulation and inspired many parents to send their children to school.

Social interaction in pre – colonial African societies was limited to individual ethnic communities. African traditional education trained members to be useful only to their own individual communities. As youth grew up in this training, they were made to understand that members of other communities were enemies. Different communities thus lived in constant fear of each other. From time to time neighboring communities engaged in clashes that left many of them dead.

In what is now Bomet County there were often clashes between the Kipsigis and mainly the Kisiis or the Luos. Famous among the battles between the Kipsigis and other communities is the battle of Mogori. This was a battle between the Kipsigis and the Kisiis which took place in late 1890s. With the presence of Kaplong Boys Secondary, clashes between the Kipsigis and other communities began to reduce. Those who had gone to school had learnt a new thing about other communities; that they were also human beings and like them, they were worthy of respect and dignity.

Missionary education had inculcated the value of oneness among communities and of peaceful co-existence between them. This new understanding of a possible peaceful co-existence between communities also helped foster the spirit of nationalism which later motivated the various communities to fight as a block for independence. Although fifty years after independence, full integration of African communities is not yet fully achieved, education through research will eventually help the country reach there.

There is a seemingly generally accepted view that women are a weaker sex. This view was more emphasized in pre-colonial societies than is the case now. In most African communities the position of women was played down unlike that of men which culture assigned a lot of preeminence.



Among the people of present day Bomet County, Social decision making for example belonged to men as leadership was a preserve for men. Western education had to fight this. The missionaries rightly called it unfounded negative attitude towards women.

To begin with they started schools where both boys and girls intermingled and sat down together to be taught by the same teacher. This was the origin of mixed schools. Later, same sex schools were started as an emphasis on the importance of both sexes. Kaplong Boys and Kaplong Girls Secondary Schools has been and will always be a clear sign of Mill Hill Missionary teaching underscoring the importance of both gender in the society.

Although every form of education in any society is meant to shape individuals according to the expectation of that society, it is also true that the overall aim of such an education is geared towards economic improvement and consequently improvement of life in society. Thus, in traditional African societies, while values were inculcated to the young to train them in moral uprightness, skill training was important to ensure the society was economically fit. Ignorance and poor technical know – how were however responsible for the economic hardships experienced in lack of basic needs such as food. Due to this the people of present day Bomet County had frequent severe famines that would claim many lives. Western education introduced by the Mill Hill Missionary through Kaplong Boys and Girls Secondary schools opened up job opportunities ranging from self-employment to salaried employment. With these opportunities such phenomena as famine became things of the past.

Today in Kenya, the national economy is ailing due to rampant corruption. Many Kenyans suffer because of this and there are people who have even suggested that the

vice should be declared a national disaster. Education should however, through serious research be able to obtain an answer for this.

Missionary education influenced traditional forms of leadership and governance. In pre-colonial Africa, each community was an autonomous entity. There were thus, as many governments as there were African Communities. Some communities resisted colonial rule while others collaborated. The people of Kericho and Bomet under their leader the Orkoiyot were among those who resisted. The position of the missionaries was that people should support the government in its efforts to build a prosperous colony. African communities were involved in the affairs of the government through representation in the LNC and Legico. In school such values as oneness, inclusion and accommodativeness were inculcated to learners. Kaplong Boys and Kaplong Girls Secondary would in due course produce teachers who not only as teachers but also as community leaders continue to advance the value of upholding these values in the society.

Western education has created a leadership structure which like the traditional form of leadership has the family at its base and the nation at the very top. People have now been made to think not just as a community but as a nation. Kaplong Boys and Kaplong Girls Secondary have produced leaders who have had to work in different levels of government, one of them being Dr. Joyce Laboso, the current governor of Bomet County.

One of the short comings of political leadership currently in Africa is that being a prestigious position many people aspire for it.

It is thus very competitive and those who want this position can do anything possible to achieve it. Often there is a lot of corruption involved which at times lead to clashes that result in loss of lives.

Some African leaders have even vowed to remain in their leadership positions for life thus creating a lot of uneasiness among the citizens. Can education through research provide possible solutions for leadership problems currently experienced in Africa?

The education brought by the missionaries had an influence on African indigenous education. Although it didn't replace it completely, Africans generally accepted and embraced western education as it was given by the missionaries. Despite the fact that African indigenous education had its place in the life of an African himself, Western education proved to be superior. The former prepared individuals for the community while the latter prepared them for the nation and the global society. Kaplong Boys and Kaplong Girls Secondary school have produced professionals of an international Character. They include teachers, lecturers, nurses, Doctors, police and army officers among others.

### **5.5 Conclusions**

1. The MHM played a great role in the development of secondary education in present day Bomet County. Operating mainly during the colonial period, they laid the foundation of this education, when they started two boarding schools (one for boys and the other for girls) in what was then called Kakiplong. These two schools would eventually become secondary schools known today in the length and breadth of the country of Kenya as Kaplong Boys/Girls secondary schools.

Apart from the two, there are several others dotted all over the county modeled after them that have continued to produce individuals enroute to various professionalisms.

2. Kaplong Boys and Kaplong Girls secondary schools have a long history. The two developed out of a mixed catechumenate that began at a village called Siriat in 1932. It was later shifted to the neighboring village of Kapsimotwo,

before finally being moved to the present premises of Kaplong Girls primary in 1945. Ten years later, the school produced Kaplong Boys Boarding and Kaplong Girls Boarding schools respectively. Two dates are of significant historical importance for the two schools; 1951 and 1956, the two are the years that the two schools took on the status of Junior Secondary. They were elevated to the positions of senior secondary in 1963 and 1967 respectively. Instrumental in the early development of these schools are such personalities as Fr. (later Bishop) Stam, Frs. Fent, Buckley, Prunt and Conroy. Apart from Fr. Fent all the others were also teachers and head teachers. There were also nuns like Srs. Hugh and Helen both of whom headed Kaplong Girls Secondary. Among the Africans it is important to note that Anthony Rotich and Aurelia Chumo played a significant role also as head teachers of Kaplong Girls Secondary.

3. Kaplong Boys and Girls secondary schools inspired other secondary schools in many parts of the county. Village schools that had been established by MHM throughout the county eventually developed into secondary schools modeled after the two Kaplong schools. They included Kapkisiara, Olbutyo, Ndanai, Chebunyo, Kipsuter, St. Michael and St. Mary's Bomet among others. Kaplong schools also produced the first lot of teachers who were sent to teach in many of these upcoming schools.
4. The two Kaplong schools and those modeled after them have produced professionals who have been instrumental in shaping the destiny of Bomet society and the country at large. Among them are teachers, head teachers and Principals as well as Doctors, Nurses, police and army officer's politicians and other leaders.

## **5.6 Recommendations.**

1. Education brought by the MHM and other missionaries within the context of evangelization was first and foremost meant to 'redeem' human beings from illiteracy and all that is associated with it such as ignorance, discrimination and poverty. These issues are still with us today and education which is now mainly in the hands of the African government, should continue to liberate human beings from them.
2. The church which played a great role in laying the foundation of education in this country should not abdicate its role of forming and mentoring young people in school today. The sponsoring of schools by the church should not be done just for the sake of it. The church should be seen to be actively involved in the bringing up of children and the youth in school right from early years. For this role to be played well, the government should make sure that there is a chaplain in every school. This will greatly reduce the number of strikes and other forms of indiscipline that are frequently witnessed in schools today. To enhance the responsibility of the chaplain the government should pay for the chaplains in school.
3. The education brought by missionaries made sure that there was a technical section that inculcated meaningful skills that would enable the youth spearhead and take control of their economic lives after leaving school from whatever level of the educational process. Education today should also help young people along the lines of their talents.
4. In creating boarding schools meant to receive students from various communities, the missionaries wanted to teach that all human beings regardless of where they came from were all the children of God and they should all live as brothers and sisters.

Ethnicity is still with us today and education should continue to foster the unity amongst the various communities of Kenya. With the help of the church it should inculcate universal values that would unite all human beings. Education brought within the context of evangelization ultimately aimed at perfecting all things in Christ. Education should with the help of the church not lose sight of this.

### **5.7 Suggestions for Further Research**

One of the objectives of this study demanded an examination into the impact of Kaplong Boys and Girls Secondary Schools on the local community. The findings of this objective elucidated a number of points that gave direction to the areas of further research which include the following:

1. The study revealed that Mill Hill Missionary education under the instrumentality of the two schools inspired economic growth and development in what later came to be called Bomet County which has continued to support and sustain life to date.

However, the economic growth and development of the people of Bomet like in the rest of the entire country has been greatly hampered by the big challenge of corruption to the extent that it has caused untold suffering to the majority of Kenyans. This has inspired a lot of concern in the minds of the right thinking Kenyans as to what can be done to stump out the vice. Successive governments in independent Kenya have tried to rid it out but to minimum success. In its endeavor to eliminate the vice Mzee Jomo Kenyatta's government had warned the citizens at that time that anybody found engaging in corrupt deals would face dire consequences.

It is common knowledge that if it was not for corruption, Kenya would have progressed a lot more than it has already done and the lives of its citizens would be much better off. This study therefore, recommends a research on the

vice that has over the years kept the country from progressing the way it should. This is in an effort to find a solution for getting rid of it. The topic for research can be “The role of Education in the search for an answer to end corruption in Kenya.”

2. One of the greatest achievements of Western education and colonialism as a whole was that of the integration of the once ethnically divided communities. Colonialism which was at first resisted by the majority of communities later became the cause of a collective feeling of nationalism that compelled these communities to collectively fight for independence. Yet many Africa countries including Kenya, fifty years after independence are still a long way from achieving full social integration and cohesion. Full social integration does not mean dissolving all the forty-two languages and cultures into one. There is beauty in variety and a unity that Kenya seeks is one of diversity.

Education should help the country in its efforts to build a united Kenya and hence, this recommendation. A possible research topic can be; “Education and the search for full social integration and cohesion among the 42 communities in Kenya.”

3. Another breakthrough that Western education brought about is that of gender equity. Traditional Africa was a male dominated society. Women had practically no say in society except at home where their importance lay in them being daughters, wives, mothers, grandmothers and other minor roles. Outside of these roles women were not known for any other responsibility. Today boys and girls, men and women can sit together in the same class, compete for the same jobs and leadership positions. This was indeed revolutionary. There is still a lot that can be done to enhance gender equity which is of great importance to nation building and hence the recommendation

to carry out research on the same. Possible research topic; ‘The role of education in bringing about gender equity in Kenya’

4. This study also revealed that western education influenced traditional forms of leadership and power sharing raising them to a higher level where individual leaders become concerned not just with their ethnic communities but of the whole nation.

It also revealed that in spite of the great strides that have been achieved in political leadership and power sharing in Africa, there are still a lot of challenges current political leadership faces. The recommendation to carry out research in this area is in connection with an attempt to search for solutions for such challenges in Africa. Possible topic of research: “Education and political leadership challenges currently faced in Africa.”

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| No | Name              | Gender | Place       | Date Of Interview | Age (Yrs) |
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| 1  | Franciscan Rutto  | F      | Kaplong     | 22/08/2013        | 75        |
| 2  | Vincent Bett      | M      | Kabeneti    | 21/08/2013        | 71        |
| 3  | Catherine Kigen   | F      | Kapkisiara  | 22/08/2013        | 83        |
| 4  | Christopher Koech | M      | Kipchimchim | 23/08/2013        | 87        |
| 5  | Augustine Belion  | M      | Kaplong     | 27/08/2013        | 82        |
| 6  | Peter Rotich      | M      | Kaplong     | 28/08/2013        | 63        |
| 7  | Catherine Kerich  | F      | Kaplong     | 28/08/2013        | 80        |
| 8  | Aurelia Chumo     | F      | Kaplong     | 29/08/2013        | 69        |
| 9  | Sr. Judith Cheron | F      | Bomet       | 31/08/2013        | 68        |
| 10 | Philip Nyigei     | M      | Segemik     | 30/08/2013        | 68        |
| 11 | Sostence Choche   | M      | Siongiroi   | 30/10/2013        | 80        |
| 12 | John Kirinyet     | M      | Tegat       | 16/09/2013        | 76        |
| 13 | Gabriel Chepkelat | M      | Tegat       | 16/09/2013        | 71        |
| 14 | Joseph Tele       | M      | Segemik     | 2/08/2013         | 63        |
| 15 | Anna Kiget        | F      | Kaplong     | 3/08/2013         | 93        |
| 16 | Maria Marisin     | F      | Kaplong     | 31/08/2013        | 92        |
| 17 | Peter Rotich      | M      | Kipchimchim | 16/11/2013        | 80        |
| 18 | Catherine Rotich  | F      | Kipchimchim | 16/11/2013        | 70        |
| 19 | Stepheno Koech    | M      | Kipchimchim | 17/11/2013        | 72        |



|    |                          |   |             |            |    |
|----|--------------------------|---|-------------|------------|----|
| 20 | Anthony Rotich           | M | Kaplong     | 15/11/2013 | 68 |
| 21 | Joseph Seron             | M | Somingin    | 17/08/2013 | 70 |
| 22 | William Sang             | M | Siongiroi   | 10/08/2013 | 72 |
| 23 | Philip Chelule           | M | Chelelach   | 13/09/2013 | 71 |
| 24 | Edward Kolil             | M | Siongiroi   | 8/09/2013  | 68 |
| 25 | William Langat           | M | Kiproroget  | 11/08/2013 | 70 |
| 26 | Fr. Richard Soi          | M | Kaplong     | 20/09/2013 | 53 |
| 27 | Thomas Langat            | M | Kipchimchim | 10/09/2013 | 73 |
| 28 | Betty Kositany           | F | Kipchimchim | 11/09/2013 | 63 |
| 29 | Michael Ng'etuk          | M | Kipchimchim | 12/09/2013 | 70 |
| 30 | Bishop Collins<br>Davies | M | Ngong       | 15/09/2013 | 83 |
| 31 | Fr. W. Sambu             | M | Kericho     | 16/09/2013 | 71 |

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## APPENDICES

### **Appendix 1. An interview schedule for former parents of Kaplong Boys and Girls secondary schools.**

- 1.0 What role did the MHM play in the development of Secondary education in Bomet

County and Kaplong Mission in particular?

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1.1 How did Kaplong Boys/Girls secondary schools start?

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1.2 Who were responsible in putting up the structures of the schools? Were community members involved?

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1.3 How were children encouraged to see beyond the elementary levels of education? How were they motivated in the primary so as to eventually go to secondary school? What role did the MHM play if this regard?

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1.4 What other secondary schools apart from Kaplongschools modeled in their example came up later? If any when were they put up and by whom?

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2.0 What are the main factors in the growth and historical development of Kaplong Boys/Girls secondary schools 1951-174?

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2.1 When was Kaplong Boys/Girls secondary schools started?

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2.2 What factors encouraged their growth and development both in colonial and post-colonial periods?

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2.3 Who were the persons involved in this growth and development (MHM,H/Teachers,Teachers.Catechist, Church leaders, Colonial/post-colonial Administration, community leaders, e.tc?

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2.4 Under what successive stages did the school grow from1951 to 1974?

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2.5 What role did parents play in the School?

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2.6 How were the students motivated to learn?

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2.7 How was the community involved in the management of the school?

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2.8 How was education tied to every day’s practical life?

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2.9 How did the establishment of Kaplong Boys/Girls secondary schools contribute to the development of secondary education in Bomet County?

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2.10 A part from Kaplong Boys/Girls secondary schools, were there other secondary schools started by the MHM in Bomet County during both colonial and post-colonial periods? If yes, which ones?

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2.11 How was the affordability of secondary education during both colonial and post- colonial periods? Did parents strain to offer their children secondary education?

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2.12 Colonial period? Did parents strain to offer their children secondary education?

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2.13 How can the willingness for parents to educate their children at the secondary level be rated?

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2.14 How was a person in the status of secondary education viewed?

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3                    In which ways did Kaplong schools benefit members of the local community?

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4.9 How did the schools cater for a harmonious personal development of the learners?

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4.10 How did the schools inculcate physical, moral and intellectual qualities to learners?

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4.5 Did Kaplong Boys/Girls secondary schools produce professionals who may be working in different capacities within Bomet County or in the wider Kenyan or global society? If yes, under what professions are they working?

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4.3 What are the long lasting marks of MHM in Bomet County?

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4.4 Did the education brought by MHM play a significant role in changing the pre-colonial Kipsigis society into the modern society we now have? If yes then how?

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4.5 Did MHME infiltrate the socio-economic and political Kipsigis society? If yes then what are the effects?

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**Appendix 2**

**Former heads/other teachers of Kaplong Boys/Girls Secondary schools (1951-1974)**

1.0 What role did the MHM play in the development of secondary education in Bomet County and Kaplong Mission in particular?

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1.1 For what purpose were Kaplong Boys/Girls secondary schools started? What prompted the starting of the schools? .....

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1.2 What policy governed MHM in starting and running secondary schools during the colonial era?

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1.3 How did Kaplong Boys/Girls secondary schools start? Who were responsible in putting up the structures of the two schools?

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1.4 How were children encouraged to see beyond mere elementary level of education? How were they encouraged and motivated when in the primary level to aim at joining Secondary schools?

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1.5 What other secondary schools came up within Bomet County following the example of Kaplong schools?

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1.6 How were teachers hired and paid?

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1.7 What were the roles of parents? Was the community involved in the running and management of the schools in anyway?

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1.8 Was religion taught in school? How and by whom?

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1.9 How was education tied to everyday practical life at home?

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1.9.1 How were the schools performing?

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2.0 What were the main factors in the growth and historical development of Kaplong Boys and Girls secondary schools (1951-1974)?

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.....

2.1 When was Kaplong schools started?

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.....

2.2 What factors encouraged their growth and development both during the colonial period and after?

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2.3 Who were the personalities involved in this growth and development (MHM, Teachers, Catechism church leaders,colonial/post-colonial administrator's community leaders etc.?

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2.4 What were the exact roles played by these personalities?

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2.5 Under what successive stages did these schools grow junior secondary,senior secondary, etc.?

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2.6 How did the idea of education develop from that of a mere provision of literacy education to that of providing academic educations? How did this effect the development of Kaplong schools?

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3.0 How did the establishment of Kaplong schools contribute to the development of secondary education in Bomet County?

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3.1 Apart from Kaplong Girls secondary schools, were there other secondary schools started by the MHM in Bomet County up to 1974?

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3.2 How was the enrolment of Kaplong Boys/Girls secondary schools during the colonial periods as compared to those post-colonial periods?

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3.3 How were students enrolled in the schools?

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3.4 What were the catchment areas of Kaplong schools in both colonial and post-colonial period?

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3.5 What can you say about students who were successfully completing secondary schools education in comparison to those who were enrolled?

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3.6 What was the population of the school during your time as head or teacher in the schools?

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3.7 What was the interest of parents and community to offer secondary school education to their children at that time?

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3.8 How affordable was secondary education? Did parents strain to educate their children's? What was the main source of income to most parents at that time?

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3.9 In what ways did Kaplong schools benefit members of the local community?

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4.0 How did the schools cater for a harmonious personal development of the learner?

How did they inculcate physical, moral and intellectual qualities?

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4.1 Did Kaplong Boys/Girls secondary schools produced professional who in their professionalism worked within Bomet County, Kenya or global society at large?

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4.2 What long lasting marks has MHME left in Bomet County?

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4.3 Did the education brought by MHM play a significant role in changing the pre-colonial Kipsigis society into the modern society we now have in Bomet County?

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4.4 Did MHME infiltrate the socio-economic and political Kipsigis society, changing it from what it was in pre-colonial times to what it is today? If yes, what are the effects of such an infiltration?

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**APPENDIX 3**

**Former students of Kaplong Boys/Girls secondary schools (1951-1974)**

1.1 What role did the MHM play in the development of secondary education in Bomet County and Kaplong mission in particulars?

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1.2 For what purpose was Kaplong Boys/Girls secondary schools started? What prompted the starting of the schools

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1.3 What policy governed MHM in starting and running secondary schools?

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1.4 How did Kaplong Boys/Girls secondary schools start? Who was were responsible in putting up the structure of the schools?

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1.5 How were children in elementary school encouraged to see beyond elementary education? How were they motivated to eventually reach out to secondary education? What role did the MHM play in this regard?

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1.6 What other secondary schools in Bomet County were started modeled after Kaplong schools?

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1.7 How were the students motivated to learn?

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1.8 How were the parents and community involved in the running and management of the schools?

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1.9 What role did religion play in the schools? How was it carried out and by whom?

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1.10 How was education tied to everyday practical life at home?

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1.10.1 How was enrolment of ne students carried out?

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1.10.2 What extra curricula activities took place as well in the schools?

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1.10.3 How was the academic performance of the school? About what percentage of learners finished successfully and either proceeded to the next levels or secured employment?

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2.0 What were the main factors in the growth and historical development of Kaplong Boys/Girls secondary (1951-1974)?

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2.1 When Kaplong Boys/Girls was secondary started?

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2.2 What factors encouraged the schools' growth and development?

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2.3 Who were the personalities involved in this growth and development (MHM, head/Teachers, Catechists, church leaders, colonial/post-colonial administrators, community leaders, e.t.c)?

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2.4 What were the exact roles these people played?

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2.5 Under what successive stages did Kaplong Boys/Girls secondary schools grow (junior secondary Senior secondary. e.t.c.)?

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2.6 How did the idea of education develop from that of a mere provision of literacyeducation to the African child to that of giving him academic education? How did this affect the development of Kaplong Boys/Girls secondary schools?

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2.7 Why was it necessary to start both a boy school and a girl school in Kaplong Mission?

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3.0 How did the establishment of Kaplong Boys/Girls secondary schools contribute to the development of secondary education in Bomet County?

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3.1 A part from Kaplong Boys/Girls secondary schools were there other secondary schools in the county started in the model of the two schools by MHM?

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3.2 How was the affordability of secondary education during both colonial and post-colonial periods? Did parents strain to offer secondary school education to their children?

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3.3 How can the willingness for parents to educate their children at the secondary level be rated?

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3.4 How were new students enrolled to the schools? What was the entry points required?

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3.5 What was the catchment area of Kaplong schools during colonial and post-colonial periods?

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3.6 What motivated students to join and continue with secondary education to successful completion?

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3.7 Did students drop in the course of their secondary education? If yes, what made them to drop?

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4.0 In what ways did Kaplong schools benefit members of the local community?

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4.1 How did the schools cater for a harmonious personal development of the learners? How did they inculcate physical, moral and intellectual qualities?

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4.2 Did Kaplong schools produce professionals who in their professionalism worked within Bomet County, Kenya or global society at large?

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4.3 What long lasting marks did MHME leave in Bomet County?

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4.4 Did MHME play a significant role in changing the pre-colonial Kipsigis society in Bomet County into the modern Kipsigis society we now have?

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4.5 Did MHME infiltrate the socio-economic and political Kipsigis society changing it from what it was in pre-colonial times to what it is today? If yes, what are the effects of such an infiltration?

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#### **APPENDIX 4.**

##### **Prominent Former Students of Kaplong Boys' Secondary.**

1. Gabriel Rotich - One of the first graduates of Kaplong Junior Secondary became one of the first P1 teachers. He pioneered many of the Primary schools in what is now Bomet and Kericho Counties. He was promoted to be one of the first education officers.
2. Anthony Rotich- He is the brother of Gabriel which. He was also one of the first P1 teachers. When Kaplong Girls Secondary started he acted as the first Head teacher of the school.
3. Dr. David Soo - Veterinarian, MP. Aspirant Chepolungu in 2007
4. Edmond Korir - Former Principal Tiriyaabmoita Secondary
5. Dr. Simon Baboon- Veterinarian, ministry of livestock and former DVO, Sotik
6. General John Koech - Retired Army Commander
7. Edward Kenduiywo - Former Secondary School Principal
8. Richard Kirui- Area Education Officer (AEO), Sotik.
9. Alex Sitienei- Retired Brigadier and former Aide de Camp for Rtd. PresidentMoi
10. Philip Misoi- Former Principal Kaplong Boys secondary, Nakuru High and Ngainet Secondary.
11. G. Langat - Current Principal, Moi, Minariat Secondary
12. Dr.Rono - Former MD Tea Research Foundations
13. Philip Chelule - Rtd.Primary School teacher, now Director of Holy family Academy and Montessori and Holy Family Girls Secondary School.
14. William Sang- Rtd. primary Schools teacher
15. Vincent Bett- Retired Primary School teacher

16. Edward Kolil - Retired Primary School teacher
17. William Langat- Rtd Police Commissioner
18. Peter Rotich- Rtd primary school teacher
19. Michael Ng'etuk – Retired Primary School teacher

## APPENDIX 5

## FIGURES AND PICTURES

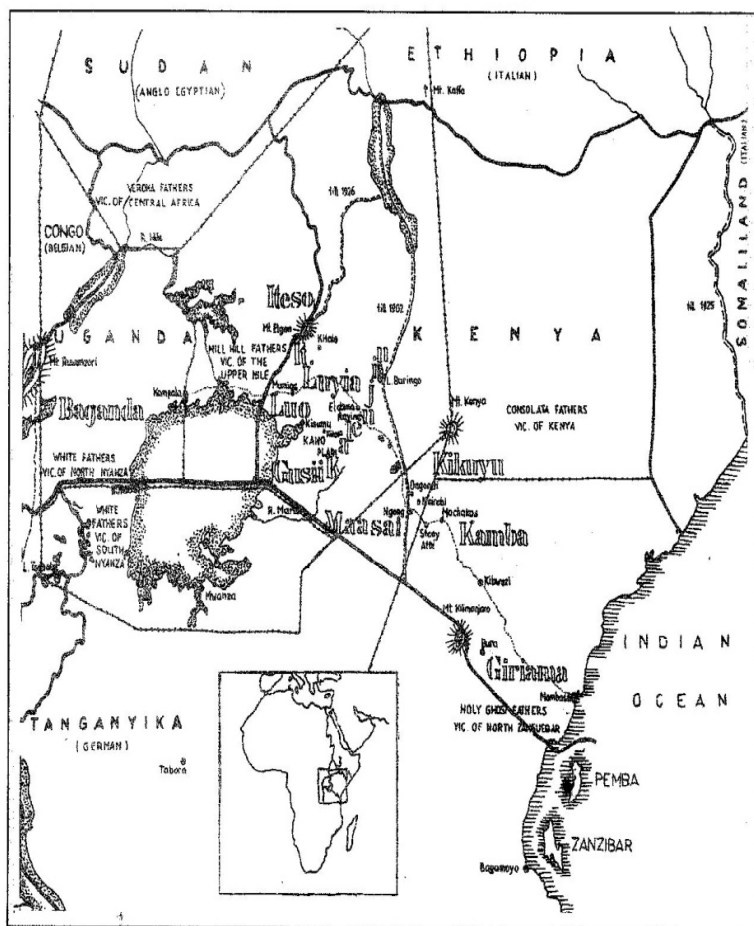
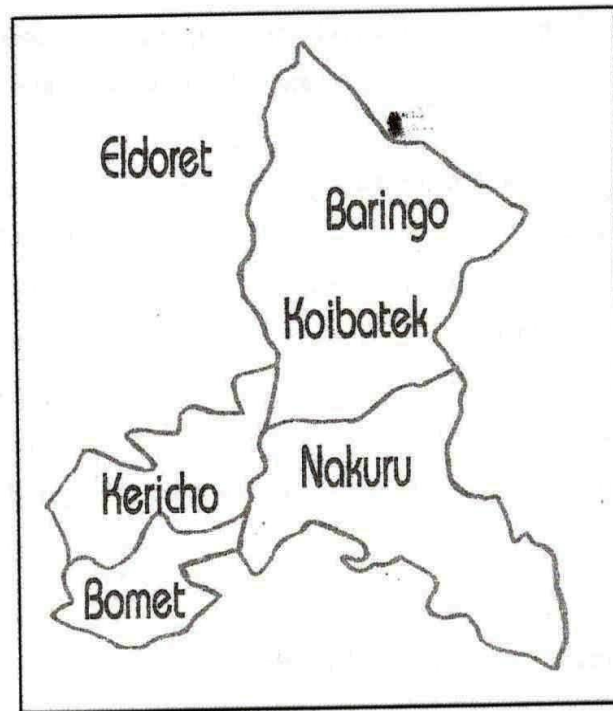


Figure 1. Map showing the position of the vicariate of the Upper Nile, under MHM (1895 – early 1920s). It extended from Kampala to Mount Kenya

Source: Burgman (1990:2),

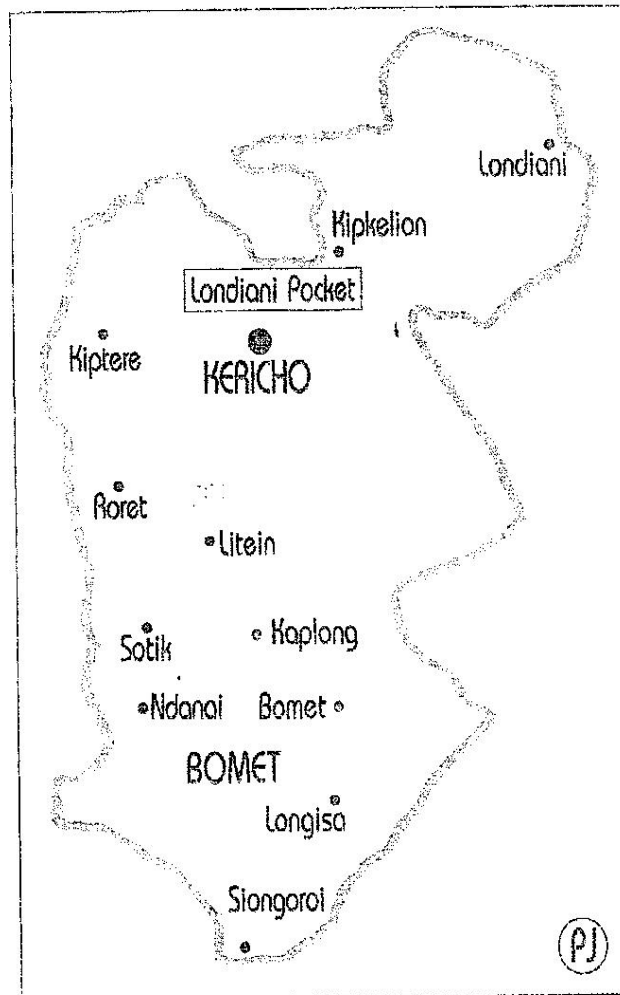






*Figure 3. Catholic Diocese of Nakuru (CDN), carved out of the vicariate of Kavirondo (Kisumu) in 1968.*

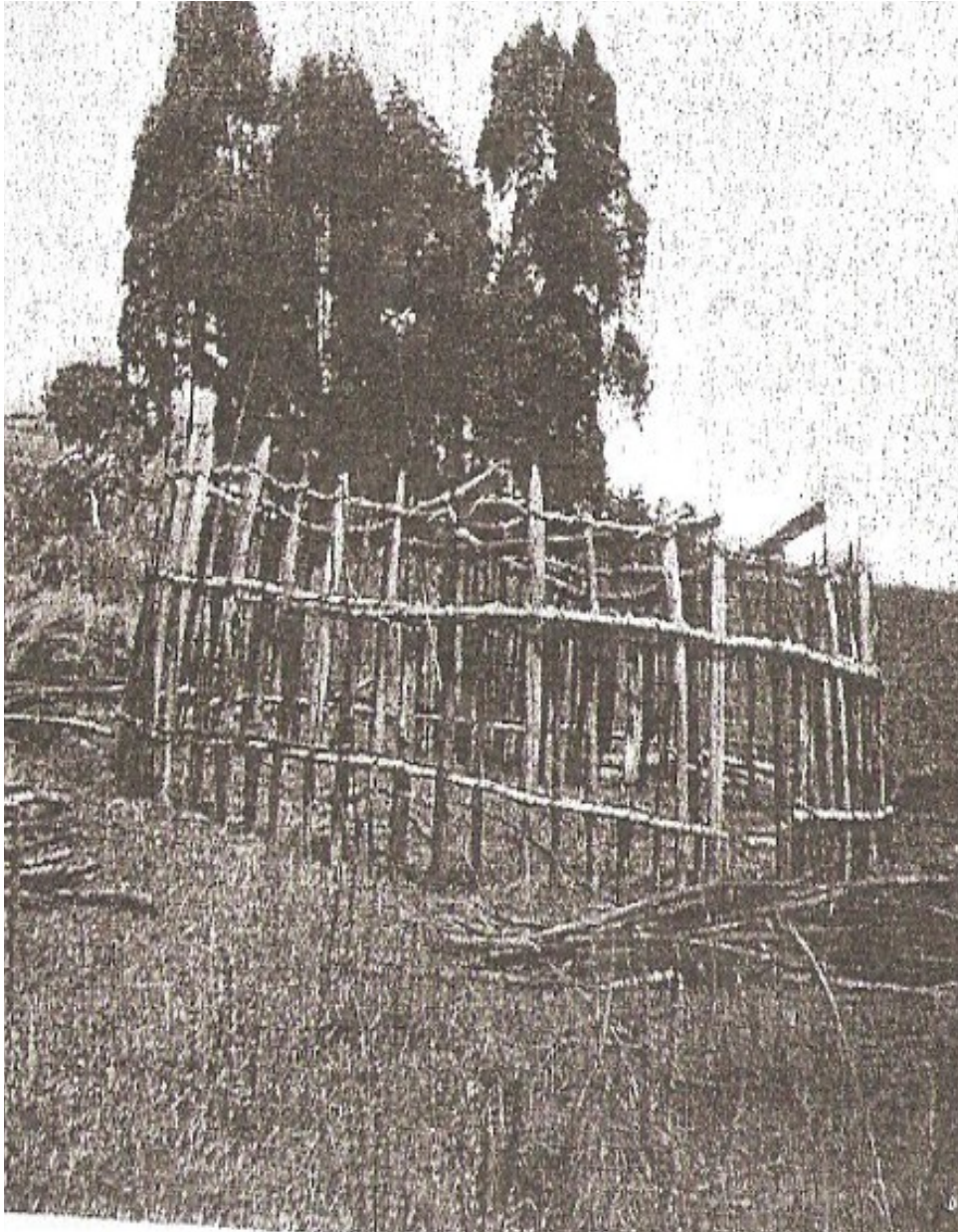
*Source: Newman (2007: 225)*



*Figure 4. The larger Kericho created a district after 1903, ecclesiastically carved out of the Catholic diocese of Nakuru in 1996 to form the Catholic diocese of Kericho.*

*Source: Newman (2007: 225).*

**Pictures 1-8, stages that were involved in putting up a traditional house in traditional Kipsigis society. Western education has brought about improvement in the building of houses: modern houses are much better off**



***Picture 1; Source: Peristiany(1939)***

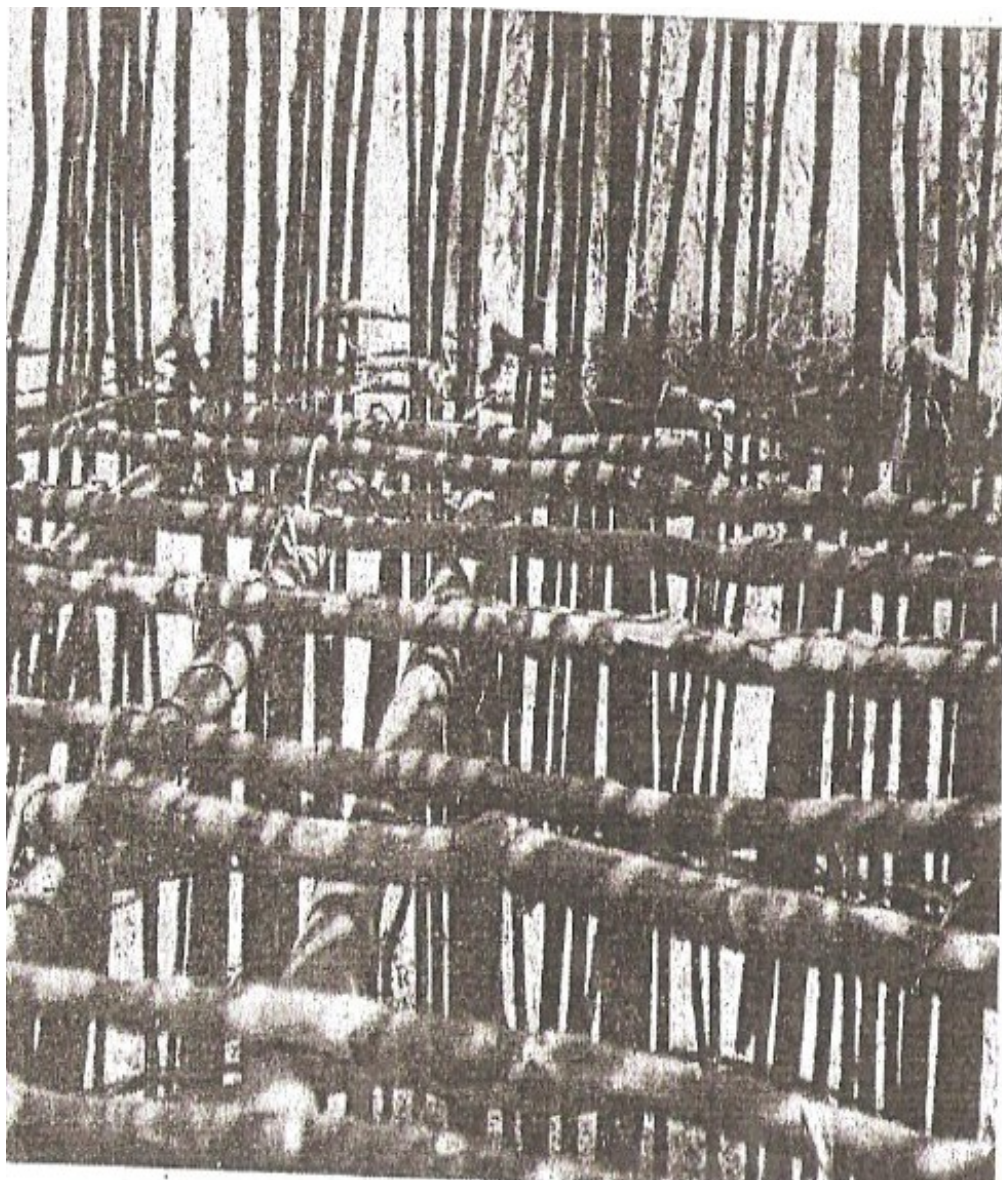




*Source: Peristiany, 1939*

***Picture 2; Source: Peristiany(1939)***



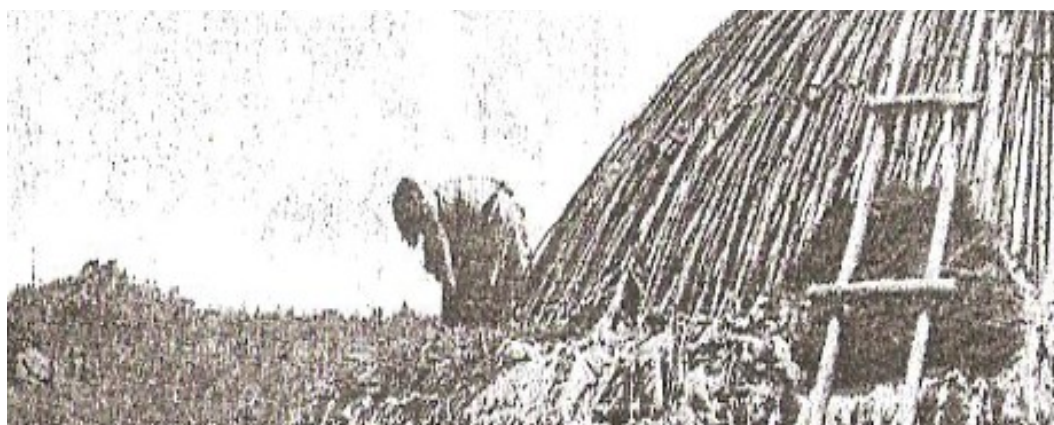


*Picture 3; Source: Peristiany (1939)*





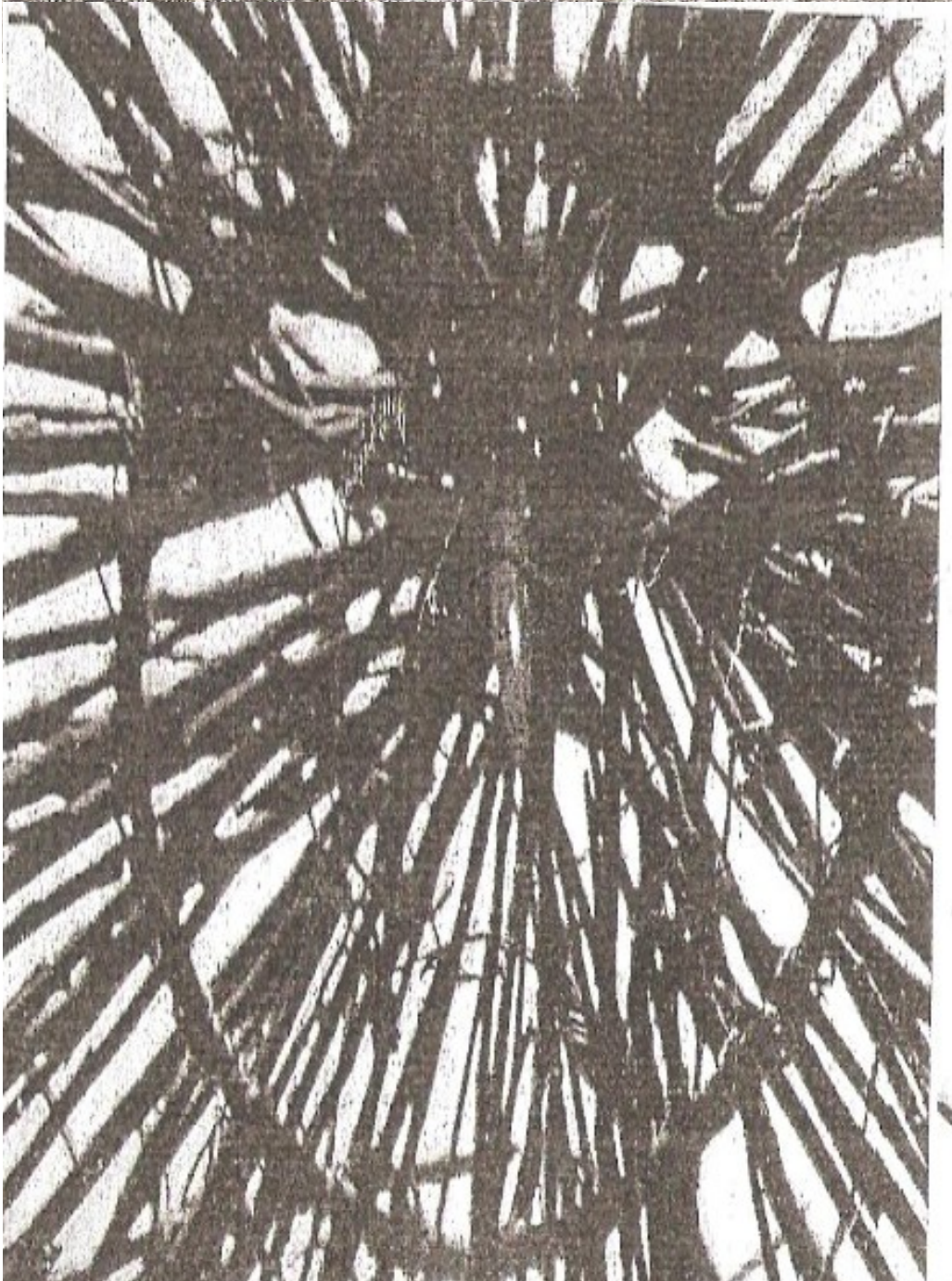
*Picture 4; Source: Peristiany (1939)*





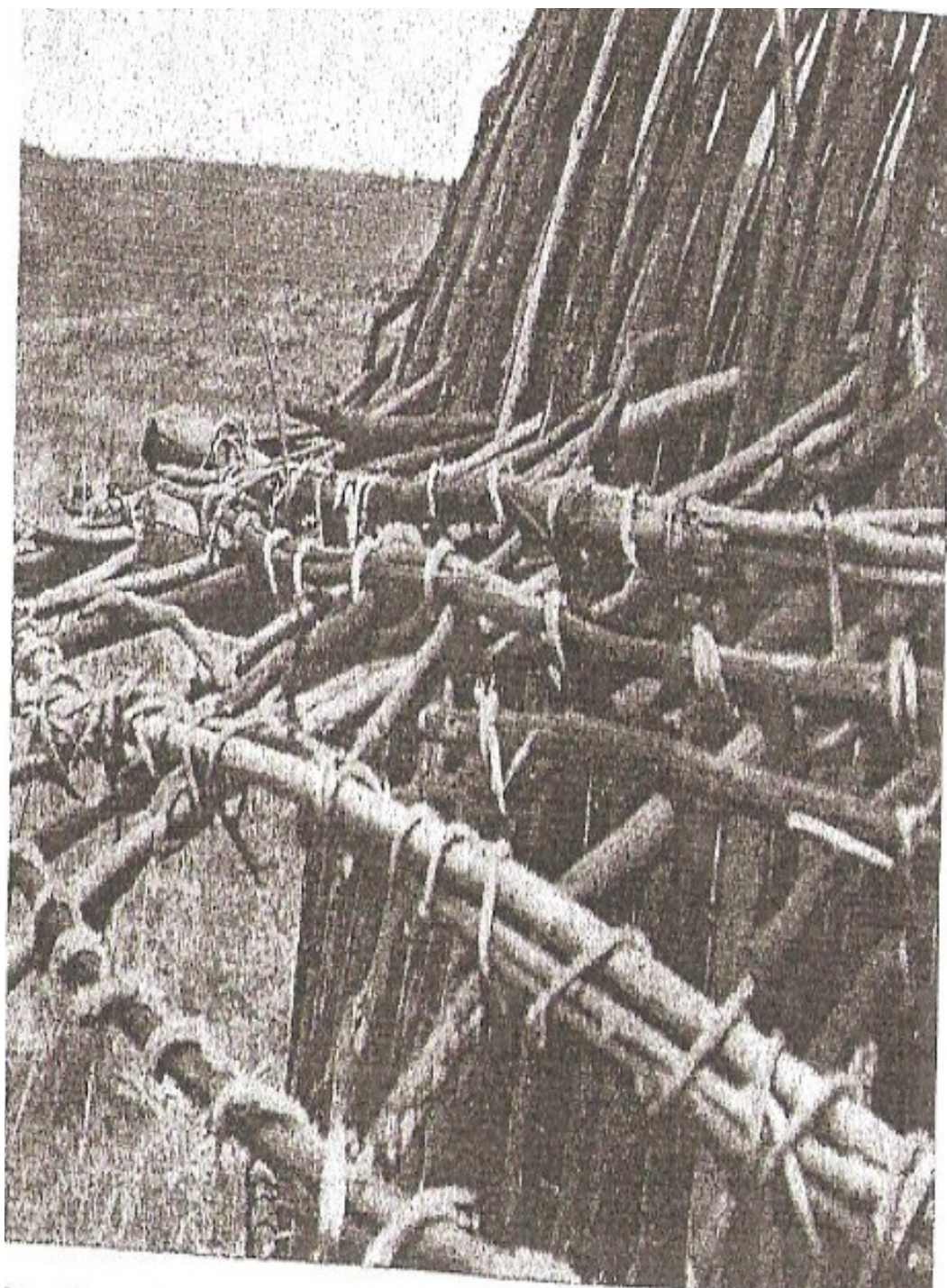


*Picture 5; Source: Peristiany (1939)*

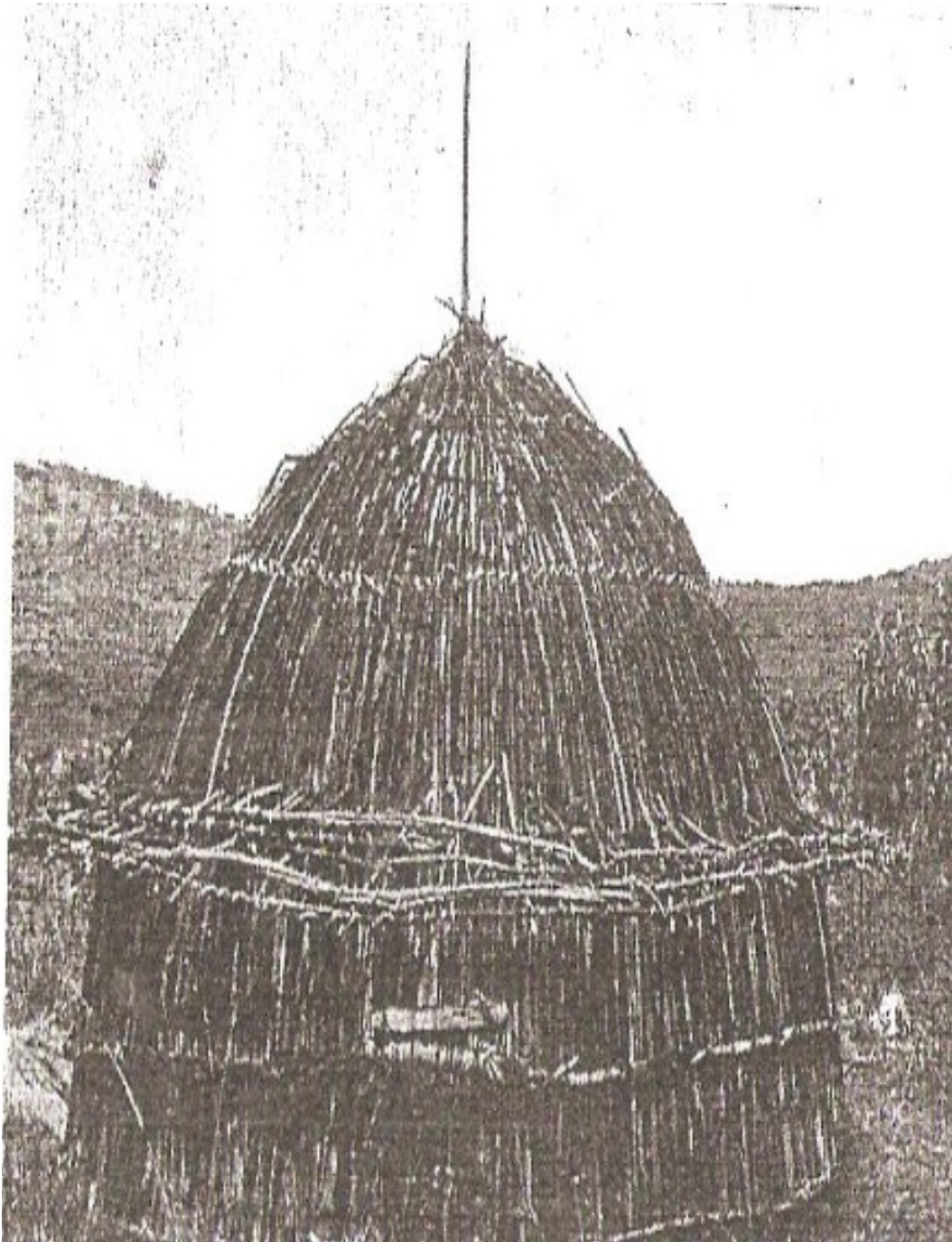




***Picture 6; Source: Peristiany, 1939***



Picture 7; Source: *Peristiany(1939)*



*Picture 8 Source peristiany (1939)*