# THE ROLE OF FRIENDS AFRICAN MISSION IN THE HISTORICAL DEVELOPMENT OF LUGULU AND CHWELE GIRLS SECONDARY SCHOOLS FROM 1902-1988 IN BUNGOMA COUNTY, KENYA

**BY**

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## DEDICATION

This work is dedicated to my family.

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## ABSTRACT

The growth and development of education in most parts of Kenya are intertwined within mission stations' establishment. This study sought to explore the role of Friends African Mission in the historical development of Lugulu and Chwele Girls Secondary Schools from 1902-1988 in Bungoma County, Kenya. It mainly focused on Lugulu and Chwele girls' secondary schools. The two girls' schools were selected using the purposive sampling method since they are the oldest and most prominent Friends African Mission sponsored girls secondary schools in Bungoma county. The study was inspired by the urgent need to bridge the gap in knowledge regarding Friends African Mission's influence upon education in Western Kenya. The study sought to achieve the following objectives; to examine the status of girl-child education in Bungoma County under the Friends African Mission., to trace the historical development of Lugulu and Chwele girls' high schools, and to establish the influence of Lugulu and Chwele girls high schools on the local community. The study was carried out within the context of modernization theory. The target population of participants were sdrawn from Lugulu and Chwele girls' secondary schools and the neighbourhood, included former and current school administrators, teachers, students, local community leaders, and education officials. The sample size of 43 participants was employed with the purposive sampling technique, utilized in order to identify the key informants. The study being historical in nature, basically used historical methods of research as its research design. The main sources of data informing the study were primary and secondary. Primary sources included historical documents found in Kenya National Archives, such as official school records, official and private correspondence, and minutes of annual church meetings. Apart from written sources, oral testimonies were also used as primary evidence for the study. To this end, different categories of informants were identified using the snowball technique and subsequently interviewed. Their testimonies were critical in either reporting or corroborating evidence from archival sources. After the details had been checked and confirmed, it was acknowledged as empirical proof for the analysis. This proof was then qualitatively examined. This coincided with creating a coding scheme in which those topics covered by the said proof were described. The study unearthed several findings when considered in light of its objectives and theoretical framework. The Friends African Mission played an important role in the Historical development of Lugulu and Chwele Girls High Schools in Bungoma County. The colonial government and the local native council also played a key role in the establishment of the two girls' school. The study has revealed that the schools have transformed the lives of girls and women in the community and in Kenya at large. In conclusion the study recommended that the government should provide scholarships to needy girls and allow those who become pregnant to go back to schools after delivery, then ensure their safety and security. There should be a review of the curriculum for gender responsive school environment including separate toilets of boys and girls, the two schools should find ways of keeping school records safely because they are vital for understanding of the historical development of the schools. The Alumni of Lugulu and Chwele Girls High Schools should take an active role in management of the two schools to uplift the performance of the schools. The old girls should go out of their way to support and nature young girls at these institutions.

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## OPERATIONAL DEFINITION OF TERMS

**Development:** is a process that ensures a good quality of life for all people in terms of happiness.

**Experience:** The skill or knowledge gained by actually doing a thing

**Girl Child:** Refers to the female between 14-20 years. These are the ages of girls who are supposed to be in secondary school

**Goals:** An observable and measurable result of having one or more objectives to be achieved within a more or less fixed time frame

**Growth:** Refers to a positive change in size and maturation, often over a period of time.

**Influence:** The capacity to affect the character and development or behavior of someone

**Involvement:** The act of participating in something.

**Modernization Theory:** Modernization theory is a description and explanation of the process of transformation from traditional or underdeveloped societies to modern societies Eisenstadt (1966, p.1).

## ABBREVIATIONS AND ACRONYMS

**A.I.M:** African Inland Church

**C.C.K:** Christian Council of Kenya

**C.G.M:** Church of God Mission

**C.M.S:** Church Missionary Society

**CEDAW:** Convention on the Elimination of all Forms of Discrimination Against Women

**C.S.M:** Church of Scotland Mission

**E.A.Y.M.F**: East Africa Yearly Meeting of Friends

**F.A.I.M:** Friends African Inland Mission

**F.A.M:** Friends African Mission

**FAWE:** Forum for African Women Educationists

**FGM:** Female Genital Mutilation

**G.A.S:** Government African School

**GAD**: Gender and Development

**GCE:** Global Campaign for Education

**H.G.F:** Holy Ghost Fathers

**I.M.F:** International Monetary Fund

**IDA** International Development Project

**KES**: Kitoshi Educational Society

**K.C.A:** Kikuyu Central Association

**K.N.A:** Kenya National Archives

**L.N.C:** Local Native Council

**M.E.B:** Maragoli Education Board

**M.H.M:** Mill Hill Missions

**N.I.M:** Nilotic Independent Mission

**N.K.C.A:** North Kavirondo Central Association

**P.A.G:** Pentecostal Assemblies of God

**S.A.C.I.M:** South Africa Compound and Interior Mission

**S.A:** Salvation Army

**S.D.A:** Seventh-Day Adventist

**SAPS:** Structural Adjustment Programs

**UNESCO:** United Nations Educational Scientific and Cultural Organization

**UNFPA** UnitedNations Fund for Population Activities

**UNGEI:** United Nation Girls Education Initiative

**UNICEF:** United Nations Children`s Educational Fund

**UNO:** United Nations Organization

**USAID** United States Agency for International Development

**W.H.O**: World Health Organization

# CHAPTER ONE

# BACKGROUND TO THE STUDY

## 1.0 Introduction

Education has long been seen as an universal human right, as it is the key to long-term prosperity, peace, and stability within and across countries, making it a vital tool for successful involvement in the respective countries' society and economies (Dy & Ninomiya, 2003). The United Nations, committed to this viewpoint, issued a Declaration of Human Rights in 1948, in which Article 26 asserts that "everyone has the right to education." At least in the early and fundamental stages, education must be free. Elementary education will be required of all students. Technical and professional education must be widely available, and higher education must be open to everybody on a merit-based basis. Education's transformative impact as a fundamental to societal progress has long been recognized (Kombo, 2005). In the social, economic, and political dimensions of human growth, education plays a critical role. The environment is also converted into a better place to live via the use of education. It is vital to obtain education in order to accelerate human development. As a result, education has become a basic human requirement. Basic education has stayed at the top of the global education agenda for some time. It is a basic right for every kid, boy or girl, because of its relevance in economic and social growth. Every child has a right to education, according to Article 28 of the 1979 Convention on the Rights of the Child, and the state has a responsibility to ensure that primary education is free and compulsory for all children. The state also has a responsibility to promote various forms of secondary education that are accessible based on an individual's capacity. The goals of education in society are spelled forth in Article 28 of the Convention on the Rights of the Child. Education attempts to maximize the development of a child's

personality, talents, and mental abilities for the benefit of both the individual and society. Respect for the child's parents, cultural identity, language, values, and cultural background is fostered through education. Education fosters a sense of self-identity, belonging, and purpose, all of which are important in the development of a person. In their early stages of human development, several industrialized countries placed a strong emphasis on basic education; for example, Denmark attained Universal Primary Education (UPE) in 1914, Sweden in 1942, and Japan in 1842. Many of the world's countries with sustained annual capital income increases have over 100 percent basic literacy rates. Economists have discovered a link between people's educational attainment and the country's economic growth (East Africa Standard, 2005). Education should be free at the primary and fundamental levels to provide everyone simple access, according to the Declaration on Human Rights Article of 1979. This section of the statement on the rights of the child was given a lot of weight by UNESCO, a UN agency. World education conferences, such as the World Conference on Education for All in Jomtein, Thailand in 1990 and the World Education Forum in Dakar, Senegal in 2002, were clear manifestations of the international community's recognition of education's strategic role in achieving sustainable development. By 2015, the international conferences on education aimed to achieve a 50% increase in adult literacy, particularly among women, and to ensure that all children, particularly girls, have access to and complete free and compulsory basic education of high quality, equitable access to basic and continuing education for all, and the elimination of gender disparities in both primary and secondary education.

Prior to the Jomtein Conference in 1990, the global scenario suggested that girls and women were the minority in terms of educational access. Girls and women were less likely than boys and men to have access to schooling. 60 million girls were among the

100 million youngsters who lacked access to elementary and secondary education. Similarly, women made up two-thirds of the 90 million illiterate adults. Kenya has recognized the critical role that education plays in societal progress. The government recognized the importance of education for the country's social and economic growth when it gained independence. Kenya's attempt to deliver Universal Free Primary Education (UFPE) despite limited resources was first articulated in the African Socialism sessional document No. 10 of 1965, when the government dedicated itself to eradicating illiteracy, poverty, and sickness, as stated in the 1964 Ominde Report. It was recognized that education played a significant influence in eradicating vices. It is assumed that with education, people are better equipped to care for themselves and, as a result, are less likely to become ill. Healthy persons can participate in wealth-generating economic activities. In light of the foregoing, Kenya's government has made significant investments in the education of its inhabitants. The government's significant investment in education is reflected in the country's annual budget, where the education sector accounts for more than a third (1/3) of the total budget. Kenya is committed to providing education to all citizens in order to attain gender equity. Her participation in the World Conference on Education in Jomtein, Thailand in 1990, and her endorsement of the Education for All (EFA) Declaration in Dakar, Senegal in 2000, clearly illustrate this. Several methods and education programs have been implemented in Kenya since the 1990 Jomtein conference in an attempt to attain gender equity in education. The national conference on Education for All, held in Kisumu in 1992, and the national symposium on education of the Girl-Child, conducted in Machakos in 1994 are two examples of gender parity programs. The adoption of a re-entry policy was one of the primary resolutions. Pregnant girls were allowed to return to school after giving birth under the program (MOE, 1994). Gender

gaps in Kenya's education system persist despite numerous state programs and the ratification of international accords. Despite the fact that Kenya joined the Dakar framework of action, one of the aims of which was to eliminate gender disparities in primary and secondary education, governmental efforts to address gender disparities in education have remained mostly cosmetic and uncoordinated. In Kenya, there has been a gender discrepancy in favor of males at practically all levels of schooling (MOE, 2007). As we proceed from early childhood education to primary and secondary education, the gender gap in access, participation, and accomplishment widens. This is supported by the economic survey of 2001–2002, which shows that from 1998 to 2002, 89 percent of boys and 88 percent of girls enrolled in primary education in Kenya.

The term modernization has been used in this study to explain the development of the education of the girl-child that occurred among the Bukusu and Tachoni of Bungoma County as a result of the education that was offered by the Friends African Mission.

### 1.1 Statement of the Problem

The aspect of education for girls has always been a subject that has attracted serious academic investigations. Several studies have been conducted on the development of girls, education among the Turkana, Kipsigis and Kikuyu in Kenya bringing to the fore the role of missionaries in the provision of education for girls during the colonial period. However, few studies have been documented on the role of the missionaries in the provision of education for girls by supporting policies that guided their education.

Some of these studies however revealed that missionaries largely focused more on the establishment of boy schools than those of girls. The colonial government guided all aspects of educational development for various groups in the colony during this

period. Various studies have also highlighted the initial African reactions to the education of girls. They show that during the early years the Bukusu and Tachoni disliked missions' opposition to their customs. Later on they made attempt to promote education of their daughters through self-help initiatives.

The study intended to provide a comprehensive analysis of the role of Friends Mission in the historical development of Lugulu and Chwele Girls' Secondary Schools in Bungoma County.

It therefore sought to document the role of the missionaries the colonial government and the African initiative in the promotion of girl's education in Bungoma. The study also documented the historical development of Lugulu and Chwele girls High schools.

This study brings to the fore the role of the Friends African Mission as promoters of girls education. Finally this study aims at bringing out the role that the two schools have played in transforming the lives of girls and women in Bungoma County and in Kenya at large.

### 1.2 Purpose of the Study

The purpose of this study was to document the historical development of Lugulu and Chwele Girls' Secondary Schools from 1902- 1988 in Bungoma County.

### 1.3 Objectives of the Study

This study set out to achieve the following objectives;

i. To examine the role of Friends African Mission in the development of girl-dhild educationwith dpecial refence to Lugulu and Chwele Girls High School in Bungoma County.

ii. To trace the historical development of Lugulu and Chwele Girls High Schools under the Friends African Mission.

iii. To establish the socio-economic and political influence of Lugulu and Chwele Girls High Schools on the local community.

### 1.4 Research Questions

This study sought to answer the following research questions:

i. What role did the Friends African Mission play in the development of girl-child education at Lugulu and Chwele Girls High Schools?

ii. In what ways are Lugulu and Chwele Girls' High Schools historical development linked to the Friends African Mission?

iii. What has been the socio-economic and political influence of Lugulu and Chwele girls' High Schools on the local community?

### 1.5 Justification of the Study

The existing sizeable amount of literature on girl-child education does not illustrate the Friends' African Mission's important role in the growth and development of girl child secondary education in Bungoma county.

Specific studies appearing on girl-child education have concentrated on challenges facing the girl-child education in Kenya; however, very little has been documented to fill the identified gap.

Finally, most of the studies on girl-child education tend to span the period before Kenya attained its independence. This period does not give enough information on the girl-child's education during the post-colonial period in Kenya. This study has been documented to fill that gap.

## 1.6 Significance of the Study

The research findings may be significant in various ways.

This study targeted Bungoma County by documenting the role of Friends African Mission in the historical growth and development of Lugulu and Chwele Girls Secondary Schools. This study brings in new knowledge in the field of history of education, secondly a historical study of Lugulu and Chwele Girls secondary schools was significant since the two schools were the first F.A.M schools girls schools in Bungoma County but they have also had a lot of impact by producing many professionals who have impacted positively on the community as a whole. Thirdly the study's findings may benefit students and teachers by enabling them to get a general understanding on the role of Friends African Mission in the historical growth and development.

Lugulu and Chwele girls' secondary schools and may also encourage them to carry out further studies in these areas.

Lastly, the study findings have yielded information that may be useful to policy makers and educational planners in improving the quality of education particularly for girls.

## 1.7 Scope of the Study

The study covered the period 1902 -1988. 1902 is an important beginning point because it marked the arrival of the Friends African Mission in western Kenya. However the study sought its background in the period before 1902 in order to demonstrate the education of the girl-child during the pre-colonial period in Bungoma County. On the other hand, 1988 was the year when East Africa yearly meetings constitution was amended to establish more F.A.M schools. The F.A.M established

both boys and girls' primary and secondary schools In Bungoma County, Lugulu and Chwele Girls High Schools being among them.

### 1.8 Limitation and Delimitations of the Study

#### 1.8.1 Limitations of the Study

This study was historical and relied heavily on archival information. The researchers visited and collected data from various archival sites.

Secondly, most of the key informants who witnessed the emergence of girls' education during the colonial period passed on, while some were too old and sickly, and this affected the sample size. The study therefore utilised the few surviving informants and had located them whenever they were.

#### 1.8.2 Delimitations of the Study

The study was delimited to Lugulu and Chwele girls' secondary schools out of all F.A.M girls' schools in Bungoma County. There were no historical studies on the role of F.A.M in the historical development of Lugulu and Chwele girls' secondary schools in Bungoma County.

The study was delimited to the status of girl child secondary education in Bungoma County. It also documented the historical development of Lugulu and Chwele Girls Secondary schools in Bungoma County. Finally, the influence of the two schools on the local community and Kenya as a whole.

### 1.9 Assumptions of the Study

The study assumed that all informants were honest and that archival and oral primary data would be accessed and be significant to the study. It assumed that the research instruments that were going to be used would elicit useful data for the study and that a

significant number of informants who witnessed the historical development of Lugulu and Chwele Girls Secondary

**1.10 Theoretical Framework**

The relationship between Christianity and socio-cultural transformation in Africa can be further defined using the modernization hypothesis. Modernization theorists say that technology, divergent patterns of economic development and institutions, political ideologies, and modes of protest and participation are all significantly marked by twin features of modernity and modernization in today's globe. Eisenstadt(1987.p.2) Max Weber's works, where the most essential parts of modernity, primarily when applied to the study of its expansion beyond Europe, may be found, include the most clear explanation of this unique quality of Western civilisation. Weber's main aim was to explain the distinctiveness and uniqueness of European modernity, as well as why the specific 'radical' propensity to rationalize the world emerged exclusively in the West and not in other civilizations. The protestant work ethic, a code of values founded on the concepts of discipline, hard labor, and individuality, had the ability to rationalize the process, according to Weber. The term 'protestant' is explained by the fact that the Protestant faith, particularly those churches founded on Calvinist beliefs, was believed to have enormously nurtured these virtues.

Even before establishing a station at Kaimosi, the Friends' missionaries recognized the significance of transforming the Africans. They felt that Christianity and Western civilisation should work together to ensure that the Africans' spiritual and social transformations were both modernized. As a result, modernization theory describes the two components of Christian missions, namely westernization and transformation,

clearly. From traditional economies to sophisticated capitalist ones, the theory sees all evolving societies as changing (hereafter ACCs). It considers the ACCs to have gone through the African experience. As a result, the hypothesis suggests that Africa must go through stages of growth similar to those experienced by Europe and North America.

The Protestant ethic and the emergence of capitalism, according to Max Weber, are inextricably linked. He was struck by how modern capitalism appeared to have developed mostly in areas of Europe where Calvinistic Protestantism had taken root early in the Protestant Reformation. In his work, The Protestant Ethic and the Spirit of Capitalism, he discusses the Protestant Ethic and the Spirit of Capitalism. Weber (1905) maintained that there was a causal link between the two; his focus was on religion's impact on economic life, but he felt that the opposite influences were equally important. Weber believed that the theory of predestination was important to Calvinism, and that the individual's anxiety over his or her state of grace was caused by a distant and incomprehensible protestant God. A methodical dedication to a calling, identified in hard effort and self-discipline, and the money rewards that were not devoured personally but saved and reinvested, were practical ways of lessening those fears. Because these characteristics were also necessary for success in the newly forming capitalist economy, practicing Calvinists became the nucleus of the new capitalist class.

Furthermore, commercial success tended to reassure people that they were in a state of grace because God had blessed their efforts. With the decline of religious worldviews, Weber claimed that the Protestant ethic lingered as "the spirit of capitalism." Weber, Max (1905) The Christian church, like in Europe, played a key

role in bringing this form of modernisation to Africa. Weber was a German philosopher who lived in the (1905).

The majority of missionaries were followers of David Livingstone, who fought for the introduction of commerce, civilization, and Christianity to Africa. These three Cs were supposed to be attained mostly through schooling. Foreign missions took a mostly negative attitude toward African civilizations. The prevailing trend was to reject all African civilizations and portray Africa as a dark continent. As a result, it has been suggested that missionaries were overly convinced of Europe's vast superiority, and so arrived as messengers of not only the Christian message but also of western culture. Strayer is a term for a person who ( 1978).

The type of transformation sought by missionaries in Africa is shown by missionary strategists. Francis Liberman, a Catholic priest whose work influenced missionaries in East Africa, wrote to a charity organization concerned with Africa in 1845,

> Our task entails not just the proclamation of a Christian message, but also the entrance of people into our European civilisation." Faith, Christian morals, education, agricultural knowledge, and trades all work together to develop and reinforce one another. In this approach, they gradually bring black people to partake in the benefits of Christianity and European civilisation. (Kollman 1999, p. 6)

Africans were led to believe that redemption was found in both Christ and accepting white culture, according to Basil Moore. This had the consequence of instilling in black people a sense of inferiority as well as the interchangeability (in religious terms) of black and 'evil.' (Moore 1973, p. VIII).

Moore's conclusion that the church assisted in the colonization of black people's minds is significant and consistent with what Lord Lugard claimed in 1922, that the church assisted in the colonization of black people's minds.

> "Just as Roman imperialism laid the foundations of modern civilization and led the wild barbarians of these islands (Britain) along the path of progress, so in Africa today we are repaying the debt, and bringing the torch of culture and progress to the dark places of the earth - the abode of barbarism and cruelty - while ministering to the material needs of our civilization." Yanganza (Yanganza, 2005, p. 4)

The preceding remark captures the Western perspective of Africans as well as the key causes for the continent's colonization. Early Europeans arriving in Africa in the eighteenth and nineteenth centuries were "shocked" by the black people's living conditions, which were radically different from those in Europe. The contrast between Europe and Africa in terms of development, social structures, human dynamics, and life concerns was so great that the explorers persuaded their home governments to "civilize" Africans (to make them more like Europeans) (Yanganza 2005).

The missionaries preached the Gospel and taught their converts to read and write when they arrived in Africa. They did it using the only techniques available to them: Western education and cultural reform. Africans were expected to discard their traditional ways and become "modern" like Westerners as part of the cultural transformation process. The Friends, like other African missionaries, erected a station in Kaimosi to convert the Luhyia society to Western culture and Christianity. The word "transformation" conjures up images of significant cultural, economic, and technical shifts. As a result, for transformation to occur, a fundamental shift in society's institutional framework is required.

Modernization theory is a social transformation hypothesis. The undeveloped world is expected to be able to evolve into modern countries with modern institutions with the help of Western countries. Modernization theorists say that societies evolve as a result of the creation and use of new contemporary forms of transnational technology. Technological advancements and innovation, according to Lenski and Nolan (1991),

are critical for economic and social development. Societies that make such advancements become wealthier and more developed, whereas societies that do not make such advancements stagnate and may die out. Many elements, including a society's values, beliefs, degree of contact with other communities, and physical surroundings, might limit a society's commitment to innovation and change. Modernization, according to Lenski and Nolan (1991), is a revolutionary process. If societies are to be updated, they must abandon their traditional structures and methods of thinking. In reality, the term "modernization" referred to the adoption and adaptation of Euro-American ideas. As a result, modernization theorists support western nations' cultural imperialism as a means of modernizing the Third World.

This theory identifies the key issues explored in this work. F.A.M missionaries led by Hotchkiss arrived in Africa with the conviction that evangelism alone would not be enough to convert an African to Christianity. In order to receive the blessings of Christianity, the African's life had to be modified culturally. Indeed, the so-called "superior civilizations" of the West had to be educated to reject all parts of "heathendom" and replace them with Christian modernity principles. This was cultural imperialism, which is one of modernization theory's key premises. Quaker missionaries attempted to employ cultural imperialism to force Africans to accept Western cultural norms. This theory will assess the scope and impact of F.A.M missionaries' cultural imperialism in Bungoma County.

This idea is crucial to this research because it explains the Friends African Mission's relationship with Africans. In Bungoma County, the Friends African Mission stood out for their zealous support of girl child education. This effort was created by Lila Estock and Hellen Ford. The two women were instrumental in teaching African women how to read, care for their children, and sew. (Painter, 1966, p. 51.) According

to the study, the F.A.M established churches as springs of the evangelism process that led to the establishment of schools pioneered by Lugulu and Chwele girls' high schools. The community welcomed the educated and liberated girls from the two schools as torch bearers of progress, development, and enlightenment.

The F.A.M aimed to shift the Bukusu and Tachoni communities from a traditional African setting to a westernized environment through the process of modernization, as evidenced. The most active ingredient in the strategy was the formation of a Friends educated elite, which was supposed to pull people away from their customs. They introduce them to the Western culture by actively diffusing the ingredient necessary for economic transformation, mostly modern values such as technology, expertise, and capital. In Friends African Mission schools, girls were taught subjects such as languages, Mathematics, Physics, Chemistry, Geography, History, C.R.E, and Biology. The girls who excelled in those subjects proceeded to the university and specialized in different fields. Today they are playing significant roles in their communities and Kenya as a whole. It is missionary education that produced the educated elite driven by capitalistic tendencies of accumulation and hard work that has transformed their communities in what we call “modernity.”

### 1.11 Conceptual Framework

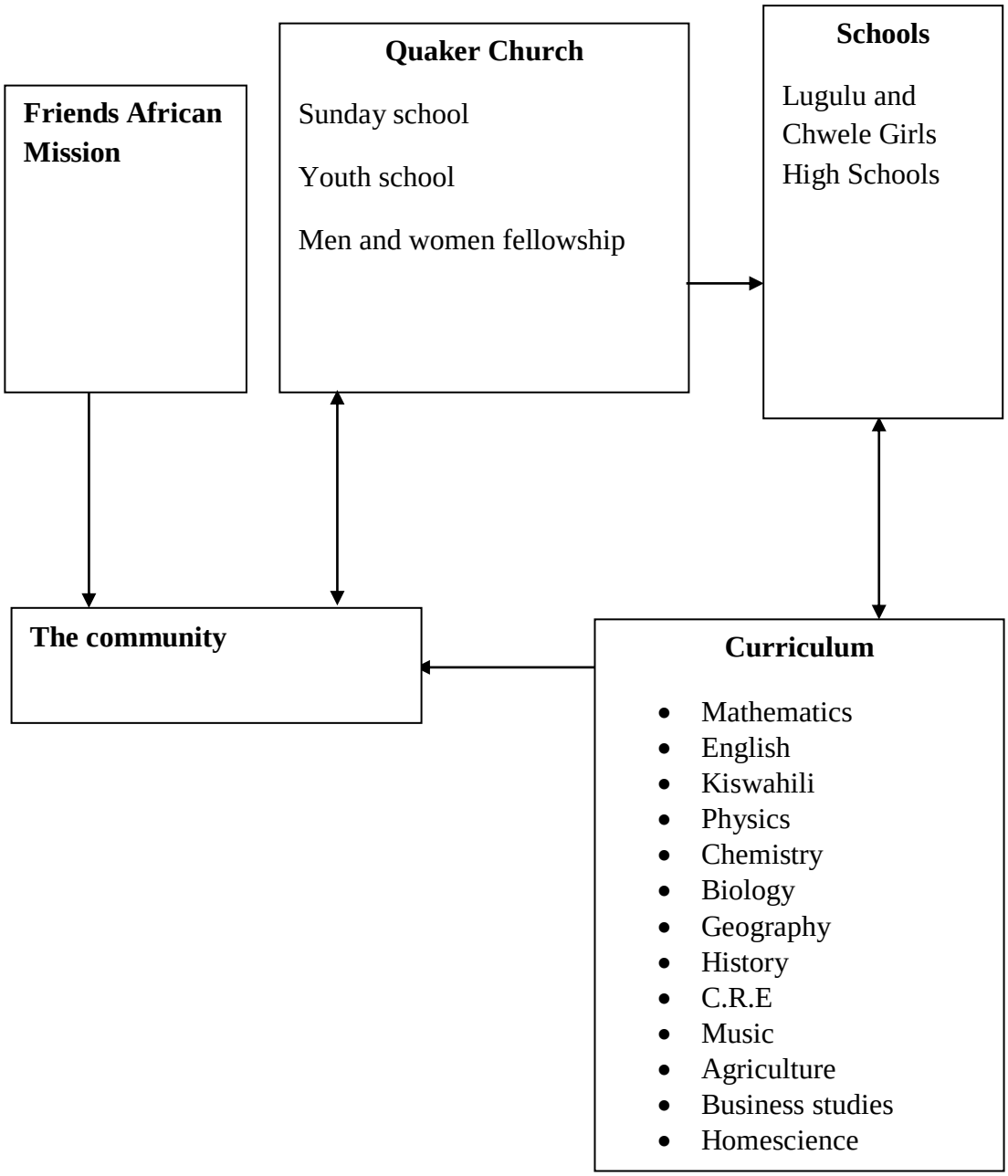


**Figure 1.1: Conceptual framework showing the role of Friends African Mission in the historical development of Lugulu and Chwele Girls' Secondary Schools in Bungoma county.**

**Source: Researcher's own.**

The conceptual framework portrays a relationship in which the F.A.M came to Kenya to establish churches from which they created schools for example, Lugulu and Chwele Girls High School. In the schools, subjects such as Mathematics, English,

Kiswahili, Chemistry, Biology, Physisc, Geography, History, C.R.E , Music, Business Studies and Homescience were taught. The educated and girls from these schools joined the community where they ensued the development of the community and the country as a whole.

### 1.12 Organization of the Study

The study was divided into the following chapters; The first chapter introduces the study through the statement of the research problem, the purpose of the study, significant and minor research questions, justification of the study, the significance of the study, the scope of the study, limitations of the study and theoretical framework. study of relevant literature was conducted in the second chapter: chapter three addresses research techniques, data collection sources, analysis, and interpretation. Chapter 4 explores the status of girl-child education in Bungoma County under the Friends African Mission. Chapter 5 explores the historical history of high schools for girls in Lugulu and Chwele. Chapter six analyzes Lugulu and Chwele girls' high schools' influence on the local community. Chapter seven summarizes the study's findings, draws conclusions and recommendations, and suggests possible avenues for further research.

# CHAPTER TWO

# REVIEW OF THE LITERATURE

## 2.0 Introduction

This chapter undertakes a review of the literature related to the study. Broad literature with a global focus is first reviewed, followed by literature focusing on Africa before proceeding to a review of literature specific to Kenya and the church's role in girl child education.

The provision of universal primary education has continued to gain prominence in many governments' development agendas in developing countries. The education of women and girls, in particular, has been cited as the most critical investment that developing countries can embrace in order to realize benefits that can translate to better health for families, increased productivity, and lower fertility rates (Summers, 1992; Coclough, 1994; UNICEF, 2000; UNESCO, 1991). However, current research reveals alarming gender disparities in providing and participation in primary education for boys and girls in developing countries (UNICEF, 2004; UNESCO, 2005: UN 2000). This trend is most pronounced in rural areas.

In Kenya, which will be the setting of this study and particularly in rural settings, many girls who enroll and participate in schools seldom complete their primary education (Boora, 1991). In rural areas, profoundly entrenched and retrogressive cultural practices deny girls an opportunity to acquire primary education. Some of these practices are manifested in the preference for boys to girls, early and pre-arranged marriages for girls of school-going age, and female genital mutilation (Obura, 1991; FAWE, 2001; UNICEF, 2004; Mirsky, 2003; Kiragu, 1994; Leach et al., 2003; UNESCO, 1993; Hyde, 1994). At the school level, these practices are evident in lack of gender-sensitive facilities such as separate toilet facilities for girls,

bullying and harassment by boys, and teachers' attitudes and stereotypes (Gordon, 1995; UN, 2000; UNICEF 200; Stormquist, 1989; Davidson &Kanyuka, 1992; Herrera, 1992).

Education is regarded a vital element in removing social and economic inequities existent in many communities because it is the base upon which every country's social, economic, and development agenda is built (Mlama, 2005; Dakar, 2000). A surfeit of literature reveals that education is an essential ingredient in breaking barriers and empowering disadvantaged groups and individuals in society (Psacholopoulos&Patrinos, 2002; Chimombo, 2000; World Bank, 2004; Swanson, 1994; Psacholopoulos 1995; Bellamy, 2004). In the context of developing countries, education is a pillar for individual, region as well as international development (World Bank, 2004).

Researchers believe there is a strong link between elementary education and non-formal training programs that extend participants' horizons, raise their expectations, and familiarize them with current concepts and institutional structures (Floro& wolf, 1990; Summers, 1992; Coclough, 1994; UNICEF, 2000). It further enriches and opens their horizon through life skills, and provides avenues for economic, civic and political involvement, which in turn strengthens communities and families (FAWE, 2000; & Hill 1991: UNICEF, 2002: UNESCO, 2004; Schultz. 1989).

Further research shows that a woman's education, when compared to a man's, is closely linked to marriage delay, lower fertility rates, a desire for fewer children, and increased use of effective contraception techniques, as well as improved health care (Nafula, 2000; Mirsky, 2003; Kiragu, 1994 Leach et al, 2003; Hyde, 1994; Gordon, 1995; UN, 2000; UNICEF, 2001). Well resourced gender-sensitive educational

interventions are much needed in the rural settings to awaken girls' educational prowess in order for them to develop critical understanding of their circumstances and social environment geared towards taking control of their own lives (Ombanga, 2005).

According to a comprehensive survey on the state of the world's children done by UNESCO and UNICEF (2003), 104 million children aged 6-11 do not attend school every year. 60 million of these are females, with 40% of them living in Sub-Saharan Africa. These findings support recent research that indicates that 150 million children now enrolled in school will drop out before completing their primary education, which is required for basic literacy acquisition (World Bank, 2002a; Herz et al, 2004; UNICEF, 2002; Bruns et al., 2003). Despite the fact that the average level of education in Sub-Saharan Africa has increased in recent years, girls' primary school completion rates remain low (Obura, 1991; FAWE, 1999; UNICEF, 2001). According to a UNESCO (2003a) report, following primary school, girls' involvement in secondary school drops dramatically (17 percent). This trend, which is prevalent in rural and hard-to-reach places, is harmful to women and girls who play critical productive roles in their families' and communities' social and economic well-being (Floro& Wolf, 1990).

The decrease of maternal deaths and disabilities, delayed early marriages, and prevention of risky sex and its repercussions such as STIs and the dreaded HIV/AIDS are all linked to women's education in general and girls' education in particular (ID21, 2003; UNICEF, 2003; UN, 2004; WHO, 2001). The campaign for Education for All (EFA) was launched against this backdrop (World Bank, 1999; FAWE, 2001; UNICEF, 2003; UNESCO, 2000). As a result, the vital relevance of developing and

executing gender-sensitive intervention techniques to improve the social and economic well-being of girls cannot be overstated.

### 2.1 Overview of Girls' Education in Africa

Research on Sub-Saharan Africa examining the problems girls face in their schooling provides a guide to understanding the Kenyan situation. In Africa, research on the "girl-child' has focused on girls' education and, primarily, on their lower attainment rates compared to boys. Over the past decade, although the gender gaps in educational attainment are narrowing, few African countries have obtained parity in enrollment rates by sex, particularly in secondary education and tertiary education levels. In most African countries, literacy rates show that girls continue to lag behind boys. For example, more than half of the countries in 1985 had female illiteracy rates above 70% of the population, while only 16% had male illiteracy rates as high. By 1995, the percentage of countries with female illiteracy rates over 70% had dropped to 35%, but the percentage of the countries with male illiteracy rates this high had dropped to just 5%.

In addition to the gender gap in literacy rates, students' enrollment rates at both the primary and the secondary school levels reveal that, although some African countries are now nearing parity at the primary level, girls' enrollment rates relative to boys' are low at the secondary level. For example, in 1980, over 60% of the countries had female primary enrollment rates of at least 40% of the total primary school-age population and were reaching near parity with boys. Between 1980 and 1990, the percentage of countries with female primary enrollment rates of at least 40% of the total primary school population increased to over 80%. At the secondary level, in 1980, only 20% of the countries had female enrollment rates of at least 40% of the

total secondary school population, and ten years later, the proportion had risen only to 42%.

Several government initiatives, development agencies, and researchers have emphasized the importance of closing gender gaps in educational attainment so that women can fully participate in national and societal development while also improving their individual lives. At the 1995 United Nations World Conference on Women in Beijing, one of the "Platform for Action" reports examined several measures for governments to implement to address girls' unequal access to and inadequate educational opportunities. The report underscored the generally held opinion that girls' engagement in school has resulted in, and will continue to result in, benefits not only for the girls themselves, but also for their societies: "Investigating informal education and training for girls and women has proven to be one of the finest ways to achieve sustainable development and economic progress, with its very high social and economic return" (United Nations, 1995:2).

Research in Africa concerned with closing the gender gap in educational attainment and increasing women's participation in development has examined the benefits women receive from their education, which affect their capacities as mothers in their homes and workers in the labor force. One important reason to close the gender gap is the impact of women's education on reducing fertility, a desirable objective among many African countries. Research has shown that in most African countries, as women's literacy rates increase, the fertility rate decreases (Chochrane, 1982; Smock, 1981; World Bank, 1989). Chochrane's (1982) analysis of country-wide data set on education and fertility finds that an inverse relationship exists in most African countries between the country's female literacy rate and its fertility rate. She asserts that education affects many factors that, in return, foster lower fertility rates for

women. These factors include a lower demand for children, a higher age at marriage, and increased use of fertility regulators (Chochrane, 1982).In her (1981) extensive review of the effects of women's education on marriage, labor force participation, and fertility behavior, Smock argues that Cochrane and other fertility models fail to specify the mechanism through which education acts indirectly directly on fertility. For example, Smock claims the research does not address how education shapes beliefs about the family formation or increases marriage age. She also finds that even though most countries with high literacy rates exhibit decreasing fertility rates, evidence from some African countries indicates that educated women with improved knowledge about prenatal health may increase their fertility. From these two studies and their reviews, it is evident that, while education affects women's fertility behavior, more research needs to investigate variables that both interact with women's education and shape their childbearing decisions. These may include access to family planning services, socio-economic status of the family, and husband's and extended family's demand for children.

Studies from Africa show that educated women tend to be better mothers (LeVine, 1982; Smock, 1981; World Bank, 1989). LeVine's (1982) study of "mothering" behavior reveals the positive effects of a mother's education on her children's lives. While LeVine recognizes that it is difficult to separate the effects of income from that education. He argues that educated women tend to marry wealthier men to obtain better health care for their families, be more knowledgeable about schooling opportunities for their children, and aid more in their children's overall psychological development (1982). Besides, findings from the World Bank's study on women in Kenya concludes that, in general, women's education has a positive effect on their children's health and on a woman's ability to adapt to changing circumstances in her

family and the larger social community (World Bank, 1989). While the conclusions on the positive effects of education on women's maternal behavior are convincing and essential, the research does not address how education directly or indirectly affects women's "mothering" qualities. Without this information, little can be known about whether schooling changes women's maternal behavior and how it shapes new maternal attitudes.

When examining the benefits of girls' education outside the domestic sphere, research has shown that educated women have better access to labor force participation in the urban areas and have higher income potential in the rural areas. Research has shown a strong positive correlation between women's education and increased access to wage labor (Smock, 1981; standing, 1976; World Bank, 1989). Educated women obtain the necessary credentials to enter the labor market and thus have increased control over their families' welfare (Derryck, 1979). In rural areas, where agricultural work predominates, women tend to be farmers, have many children, and work long hours on household and farming chores. In this research, Standing (1976) found that some studies have shown a weak relationship between women's education and income potential because of all the household work that women must do. He argues that when women own the farm and husbands work in urban towns, there is a positive relationship between education and earning potential.

Additionally, as the World Bank report (1989) argues, rural women often work on the farm alone. When they are educated, they learn about agricultural and technical advances that can increase their agricultural production and earning potential. Together, these studies demonstrate that education provides women in both urban and rural areas with access to higher incomes either in the wage sector or the rural

economy and can gain more control over their lives (Smock, 1981; World Bank, 1989).

The literature on girls' schooling in Africa has highlighted the barriers that girls, more than boys, are likely to face within the home, society, and within the schooling process, and how these barriers negatively impact girls' educational opportunities. Focusing on the numerous family, social, and school factors that affect girls' education, Africa has persuaded government and educational policymakers that removing gender differences in schools requires more than merely increasing girls' enrollment rates in primary or secondary education. Removing these gender differences requires changing how societies view girls' roles. While an approach at the aggregate level has highlighted general barriers to girls' schooling, it ignores the day-to-day experiences that girls face in their schools and how these experiences affect girls' schooling. Research from the United States, Africa, and Kenya has highlighted some of these day-to-day experiences and their impact on gender differences in students' schooling. A few of the central concerns from this literature examined for the current study include gender differences in mathematics and science achievement and in teacher encouragement, a lack of female role models, and sexual harassment.

According to a research conducted in Malawi by Kapakasa (1992), initiation causes various complications for girls. These issues have an impact on their school attendance, causing them to drop out. The initiation ceremony timing clashes with the school calendar, causing students to miss school. Initiated females frequently find it difficult to return to school or focus on their studies because marriage is their next goal. The study also found that some parents were more ready to cover the cost of initiation than they were to support the cost of schooling, demonstrating the

significance of initiation rites. Female genital mutilation (FGM) and other retrogressive practices lead to a negative attitude toward girls' education. In some African cultures, initiation ceremonies are still important because they represent the transition from childhood to maturity. Knowledge and values about procreation, morals, sexual abilities, birth control, and pregnancy were passed down at initiation ceremonies. In contrast to boys, it is considered dishonorable for girls to return to school after initiation (Omare, 2007). The majority of girls consider themselves to be adults.

Pregnancy before marriage causes females to drop out of school and embarrasses Brock and Cammish (1991) found that adolescent pregnancy lowers the bride price, therefore parents are afraid of letting their daughters to stay in school for too long in their study of factors influencing principals' influence on girls' involvement in secondary education in six developing nations. Marriage is also considered as a means of achieving high social standing; some parents are hesitant to educate their daughters because of the shift in allegiance to their husbands' families following marriage. As a result, parents prefer to educate their sons. Religious or customary beliefs prevent social interaction between societies where girls marry at a much younger age than boys. In this scenario, traditional views encourage women to view their future as centered on the home and family; girls' motivation to attend school is lower than boys'.

Norton, Owen, and Milimo (1994) conducted a participatory poverty assessment in Zambia and discovered that females are pulled from school after grade four due to bridewealth payments, which are said to decline for an educated girl. Gender differences begin early in life, with parents assigning a girl child lesser ambitions and expectations than a boy child. Despite several interventions and programs aimed at

encouraging girls to attend secondary school, these low expectations and aspirations have continued to have an impact on their educational attainment. Boys and girls socialize differently as they grow up, with girls being taught one set of ideals and boys being taught another. Girls learn the culture of meekness, subservience, compliance, and domesticity at an early age. They accept the tasks that are allotted to them based on the customary gender-specific labor guidelines. Education in Africa and worldwide has long been plagued by the pedagogy of difference via education, which emphasizes the difference between boys and girls, due to some choices, parents' opinions, and attitudes regarding girls' training. Even between men and women, such pedagogical inequalities begin from home and conclude in the community (FAWE, 2009). It is here where gender relationships are passed on from generation to generation.

Principals' influence on girl-child involvement in secondary education is disproportionately influenced by parents' educational levels. According to Okwara (1992), girls who have parents who have gotten formal education have a more positive attitude toward secondary education participation than girls whose parents have never attended school. According to Mworia (1993), a child should have easy access to the fundamental instruments of education, such as books, newspapers, light, and stillness, in order to maximize his or her educational needs. All of these needs could only be understood by parents who had had formal education; the home environment must encourage girls to participate in intellectual activities in order for them to have positive self-esteem.

The possibility of girls staying in school could also be influenced by family cultural attitudes. Parents who were educated themselves, on the whole, were enthusiastic about instilling schooling in their children. In many cases, students studying in less

industrialized parts of the world indicated that their parents' educational experiences and outlook were passed down to their children. Education of the parents was found to be a stronger predictor than any other aspect. In 1974, a study of the determinants of education participation in a large sample of Botswana's rural people found that the education of the home was the single most important determining factor. UNICEF (2004) conducted research in 55 countries and discovered that children with educated mothers were more likely to attend school. The more schooling the women had, the more likely their children were to benefit from education. If educated girls became mothers, there was a good possibility that they would send their children to school, double the benefits for both themselves and society.

Borrow (1984) supports this claim with studies that found a link between students' socioeconomic situation and their parents' educational level and work type. The study found a strong link between students' career ambitions and their parents' socioeconomic standing, as well as their parents' educational attainment. Essentially, parents serve as role models for their children, therefore it's not surprise that kids choose jobs that are similar to their parents'.

Despite the fact that Africa has some of the most innovative and dynamic examples of what works, Aikman and Unterhalter (2007) argue that neither boys nor girls are performing well in many Sub-Saharan African countries. Africa, for example, has a dynamic and active network for achieving change in girls' education through FAWE. They go on to say that even with positive enrollment, how girls move through school and complete their education might be difficult. In Africa, girls spend an average of 2.82 years in school before reaching the age of 16. This is lower than anyplace else in the world; only 46% of girls enrolled in elementary school in Sub-Saharan Africa complete it. According to Maluwa-(2004) Banda's study, a variety of issues, including

socioeconomic, sociocultural, and school-related factors, prohibit girls from completing their education. Bunyi (2008) argues that this combination of factors interacts in various ways to negatively effect girls' and women's educational involvement.

Maluwa-Banda (2004) went on to say that teenage pregnancy, disciplinary issues, and a lack of school fees are the main reasons for students dropping out of secondary school in Malawi. According to the Ministry of Education, Science and Technology Malawi (MOEST, 2000), 3.1 percent of female students and 0.1 percent of male students dropped out due to schoolgirl pregnancy; 0.8 percent of boys and 0.3 percent of girls dropped out due to disciplinary issues; and 2.8 percent of boys and 2.6 percent of girls dropped out due to other reasons such as lack of support, taking care of sick relatives, and so on.

Boys and girls face different sorts of exclusion, according to Colclough (2004) and Kane (2004), because boys are seen as having more economic value. They cited the financial and social expenses of schooling, as well as the low quality of learning and the availability of schools, as some of the reasons for girls' exclusion from schools. According to the E.F.A monitoring report for 2003/2004, many children may be unable to attend school because they are required to work, much of which is unpaid and takes place within the home. The report also detailed geographical differences in child labor incidence and the overall number of children involved in child labor around the world: Africa holds the top spot with 41%, followed by Asia with 21% and Latin America with 17%. It went on to say that issues including population increase, a weak economy, famine, and armed conflict have all contributed to child labor being high and school attendance being low in Africa.

Bunyi (2008) adds that endemic poverty in many Sub-Saharan African nations has a variety of effects on females' schooling. She claims that governments at the national level are unable to deliver education due to a lack of finances, resulting in insufficient schools where females are more likely than boys to be excluded. Despite the government's introduction of free primary education in 2003, the African Population and Health Research Centre (APHRC) (2007) stated that an estimated 1,000,000 school-aged children are not attending school. Similarly, according to a World Bank (WB) research (2005b), teenage pregnancy is one of the leading causes of girls dropping out of primary education between the ages of 12 and 14. It goes on to say that young females as young as 14 are regularly faced with child care issues and lack the support they need to attend school.

Girls avoid going to school because of unsafe educational surroundings, or their parents ask them to remain away from school. Many children's physical and psychological well-being is jeopardized when the environment within and outside their schools is aggressive, according to a report by the United Nations Girls Education Initiative (UNGEI, 2005). This condition puts children at risk of dropping out of school and jeopardizes their educational privileges. Corporal punishment, violence and sexual harassment against girls by fellow students and teachers, and the possibility of violence against girls while going to and from school are all examples of hazardous environments.

Many girls may be unable to attend school because of the dangers they face outside of it. UNICEF (2004) holds a similar viewpoint, stating that war is a major impediment to girls attending school. School buildings are demolished, and the roads leading to them are frequently dangerous, posing threats such as land mines. It also shows how many families have been uprooted from their villages as a result of years of fighting.

In regions where there are ceasefires, the number of girls in schools is increasing, according to the research. Many young girls may be subjected to sexual behaviors early in their lives as a result of unequal power relations between men and women, rape, and violence. When young girls participate in sex, they are likely to be unable to say no to sex, unable to protect themselves against pregnancy, and unable to select when to have sex, which may lead to them withdrawing from school. In a study conducted in South Africa by Jewkes et al. (2001), it was discovered that many pregnant minors had likely been beaten frequently and had suffered coerced sexual introduction. They also point out that these underage sexual affairs are facilitated by unequal power relationships that are exacerbated by violence. They go on to say that inequity and lack of authority in partnerships make adolescent females who become pregnant unable to confront their boyfriends about their infidelity, and that age disparities and poverty in their homes exacerbate the problem.

Teenage pregnancy is common, according to the 2003 KDHS, which indicated that a quarter of young women aged 15 to 19 were either pregnant with their first child or already mothers. According to the poll, 19% of young girls were mothers, 5% were pregnant with their first child, and 23% had started child-bearing. Because girls are unable to withstand sexual demands and harassment from male teachers and guys, they may develop low self-esteem and eventually drop out. Sexual encounters, according to Wood and Jewkes (1997), are venues where unequal power relations between men and women are expressed. Men choose the timing and nature of sexual intercourse in the setting of unequal power, including whether or not condoms will be used. They also demonstrated that in South Africa, poor male-female relations are frequently manifested as, and enforced through, sexual violence and assault, implying that women are frequently unable to control the timing of sex and the conditions

under which it occurs. Many of them believe they have little authority to safeguard themselves from pregnancy.

Stromquist (2001) claims that in their individual countries' educational institutions, girls and women continue to endure prejudice, and that research focusing on access have failed to establish these figures. More studies using qualitative research methodologies are desperately needed in this area. She goes on to say that there are still tensions in girls' education because access, completion, and quality goals have yet to be met. While compensatory measures make sense, there is a risk in limiting them to poor girls as the most vulnerable group. Teenage pregnancy appears to have shifted in policy focus around the world, from being viewed as a problem to being viewed as a result of inequality. However, there is still a scarcity of study concerning the experiences of young moms (Arai, 2009; Pillow, 2006).

Education for All (EFA) and, in particular, Universal Primary Education (UPE) have been the focus of recent policy attempts (UPE). Within the educational system, the main concerns are access, retention, equity, quality, relevance, and internal and external efficiencies. Policies that encourage continued access to education for girls who drop out of school after becoming pregnant as teenagers are not just vital to Kenya's government, but also to the rest of the world. Many international conventions and treaties support adolescent moms' right to continue their education. Education is recognized as a human right in the 1948 Universal Declaration of Human Rights, the International Covenant on Economic, Social, and Cultural Rights (1976), the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW, 1979), and the Convention on the Rights of the Child (CRC, 1989). To encourage regular attendance at schools and lower dropout rates, appropriate steps should be done.

According to a United Nations Children's Fund assessment (UNICEF, 1999), tens of millions of girls in underdeveloped countries do not have access to primary education. Particularly in Sub-Saharan Africa, the Middle East, and South Asia's rural and underprivileged areas. This situation has piqued public interest, and more than 180 countries have pledged to solve the problem by vowing to provide a quality primary education to every boy and girl by 2015. Despite the fact that the above goal has been set and adopted as one of the eight United Nations Millennium Development Goals, achieving it remains a challenge.

Gender education has been brought to the forefront of attention by the Education for All (EFA) World Education Conference in Dakar, 2000, and the United Nations Millennium Development Goals (MDGs). The Dakar Declaration of 2000 underlines that education is a fundamental right for all people of all ages, men and women, and that elementary education must be universal (United Nations, 2000b). The Jomtien Vision was the focus of the Dakar 2000 meeting, and six specific targets were set. Three of the six goals specifically reference girls and women. They focused on ensuring that girls and boys have equal access to education, raising women's literacy levels, and eradicating gender inequities, or the gender gap between girls and boys (UNESCO, 2000a).

### 2.2 Overview of Girls Education in Kenya

Progress in Kenya's education sector, like in other developing countries, can be gained through reviewing national, regional, and international frameworks that demand for equal involvement by all residents. The United Nations Charter on Human Rights (1948), the African Nations Declaration (1961), Mexico (1975), the Convention on the Rights of the Child (1989), Jomtien (1990), Beijing (1995), and the current Dakar Framework are among the most notable of them (2000). The

governments' duty to achieve universal free primary education and give special attention to the misery of the girl-child is one of the core objectives of these declarations and frameworks.The United Nation Girls Education Initiative (UNGEI), Forum for Africa Partners in Education (FAPED), Global Campaign for Education (GCE) and Forum for African Women Educationalists (FAWE) are some of the organizations that have come together to put pressure on governments to enact free education while articulating the critical needs of women and girls (FAWE, 1995 & WEF, 2000).

In line with these declarations, Kenya's government has initiated educational reforms intending to accelerate the country's socio-economic development (MOEST, 2004). Many of these reforms have been undertaken to address existing regional and national disparities in access and enrollment. The recent introduction of free primary education in 2003 typifies one such initiative by Kenya's government to ensure access and participation of all children of school-going age. This progress notwithstanding, substantial regional, geographical and institutional differences in the acquisition of basic education between boys and girls will exist. In rural and marginalized areas, which are hubs of retrogressive social and cultural adhere, education is considered a preserve of a few and sometimes a threat to the status quo.

The current system of education in Kenya can be understood based on three levels known as 8-4-4. While primary level (inclusive of early childhood education) takes 8 years to complete, secondary and university education each takes four years for one graduate. Since the country has a national curriculum, which mandates national exams at each level, students who do not meet the cut off points to advance to the next level are absorbed into competitive vocational/technical training institutions.

Although Kenya's current education system was created after the country's independence in 1963, it has progressed. Its relationship to the gradual marginalization of women and girls must be considered in light of history, tradition, and developing global trends (Ochwada, 1997). While the national education program does not discriminate against girls and women, there are numerous barriers to their involvement at all levels (Obura, 1991; Eshiwani, 1985; MOEST, 2004, Government of Kenya, 1964). Due to the prevalent cultural climate in which some groups are more accommodating of gender inequities, girls, particularly those in rural regions, continue to be left behind in school (Mlama, 2005; FAWE, 2000). According to Chege and Sifuna (2006), girls' poor educational involvement varies greatly at the provincial and district levels, and it reflects regional differences in the country's economic and political growth. This development pattern is typified by Kenya's extensive rural settings in underprivileged areas.

Kenya has continued to experience significant challenges and disruptions in providing high-quality basic education. The International Monetary Fund (IMF) and the World Bank, for example, introduced Structural Adjustment Programs (SAPS) in the 1980s, which greatly hampered the advancement of primary education by introducing cost-sharing in the form of school fees, which increased the cost of education, especially for low-income households. In this situation, one may say that the campaign for gender equality is mostly led and determined by the international donor agenda, rather than being a local initiative. In the reign of SAPS, most girls in rural areas were left behind educationally as most parents made choices that favored boys.

While the introduction of free primary education in Kenya in 2003 improved overall school enrolment, the limited structural amenities and frigid classroom settings continue to disadvantage girls. Educational policies that focus solely on access but

ignore academic performance and success, in my opinion, are doomed to fail. As a result, "increasing the number of girls in school does not guarantee equal opportunity or success" (Leach, 2003, p.7). It is plausible to say that in rural Kenya, policies devoid of the local socio-cultural environment are likely to impede instead of advancing girls' education. FAWE (2003), Mlama (2005), and UNESCO (2005) say that the prevailing socio-cultural conditions of rural life radically reduce the chances for girls to stay in school long enough to acquire the knowledge, values, and skills necessary to enable them to play positive roles in their societies in a rapidly changing world.

To address the deficiency inherent in the education of girls, most education-related international, regional and local nongovernmental organizations (NGOs) operating in Kenya have a component on gender and girls' education in their programs (Mlama, 2005). This is a campaign strategy geared towards garnering support to form a basis upon which communities, individuals, private sectors, and other non-governmental organizations can come together to ensure equal participation of boys and girls and men and women in education (MOEST, 2005).

Since independence, the government of Kenya has shown commitment towards education for all citizens. The inception of several education missions such as the Ominde Report (1964) instituted immediately after independence and others such as Gachathi (1976), Mackay (1981), Kamunge (1988), Education Master Plan (1998), and Koech (2000) are clear manifestations of such a commitment. Pertinent in all these reports and master plans is the reference to the need for acceleration and improvement in girls' education (ElimuYetu Coalition, 2003).

In the context of rural and marginalized areas in Kenya, it is imperative to understand the historical, social, and political context under which education occurred. In pre-colonial Kenya, children belonged to the society, and as such, any kind of training and preparation for societal roles and adulthood was a preserve of the family and the community (Mensch &Lyold. 1998). Adolescence was a period often marked by a barrage of communally understood sexually segregated rituals crowned by celebrations. This was a crucial period in children's lives that signaled their initiation into adulthood, boys to men and girls to women. It is during this time that critical information regarding sexuality, reproduction, and adult roles were shared by designated persons (between men and boys and between women and girls.) like elsewhere in Africa, colonial rule in Kenya left behind permanent legacies that greatly influenced gender relations and heavily eroded women's power base within their society (Obura et al., 1992; Kinyanjui, 1974; Sheffield, 1973; Eshiwani, 1985 and Egbo, 2000).

Rural areas are thought to be the epitome of deep-seated cultural and traditional practices that are harmful to girls' education. Rural locations are "culturally sensitive ground, imbued with a myriad of traditions, conventions, and values relating to gender roles and interactions, as well as status and power in what remain highly patriarchal social systems," according to Leach (2003). (p.6). Early marriage, initiation ceremonies such as female genital mutilation, sexual assault, heavy household tasks, male superiority, and female dominance are common in these communities, all of which combine to disadvantage girls' education (Mlama,2005; Sultan,2004; UNESCO,2006; FAWE,1996; Obura, 1991; FAWE, 2001; UNESCO 2003; Eshiwani, 1985; Mirsky, 2003; Kiragu, 1994; Leach et al., 2003; Hyde, 1994; Gordon, 1995; UN, 2000, UNICEF,2001, Stromquist, 1994; Davidson & Kanyuka,

1992; Herrera, 1992). Unfortunately, many of the educational changes that have been begun to address these retrogressive cultural practices and promote equality "stay at the level of rhetoric and paper statements, and is not integrated into the real design and implementation of reforms" (Leach, 2003, p.7).

In their comprehensive review on girls' education in developing countries, Herz and Sperling (2004) reveal those rural and impoverished areas of Sub-Saharan Africa from the bulk of regions where millions of children grow up without receiving primary education. They contend that education imbues in women a sense of empowerment to improve their own welfare and that of their families and society. In the economic sphere, education leads to higher wages hence higher returns for women, leading to economic growth (psachoropoulous&patrinos, 2002; Shultz 2002; Dollar &Gatti, 1991). On a cultural level, education can help to lower the danger of female genital mutilation and early marriages, both of which are common in rural communities. This is due to the fact that educated mothers are less inclined to subject their daughters to such treatment (WHO, 1998).

Brock and Cammish (1998) conducted research in seven developing nations in order to identify characteristics that influence female participation in schooling. Their findings reveal a number of interconnected social, economic, religious, and other factors that determine the amount to which women participate in formal education. These include:

- The geographical Location of the school (may adversely affect girls' access more than boys).
- Socio-cultural factors that reflect patriarchal (male-dominated) ideas, e.g., early marriage and girls' heavier domestic and subsistence workload.

- The religious factors (indirect but overall positive effect on effect on female participation in education).
- The ducation factors such as lack of resources, low teacher quality and morale, lack of female primary teachers in rural areas, and gender bias in teaching materials.

While culture signifies the beliefs, values, customs, and behaviors/characteristics of a given group of people in society, education shapes individuals and communities' development. Cultural practices such as female genital mutilation (FGM), as prevalent in many countries in Sub-Saharan Africa, a few countries in the Middle East and South Asia (WHO, 1996; UNICEF, 2005; Shell-Duncan et al., 2000). FGM has been defined as the international removal of part or all of the external genitalia or other damage to the female genitalia for cultural or other non-therapeutic purposes (WHO, 1996).

According to WHO estimates from 2000, 3 million girls in Sub-Saharan Africa are subjected to FGM each year, with 100-140 million girls and women worldwide having undergone the procedure. Every year, at least two million girls are projected to be at danger of being cut, equating to around 6,000 girls each day [UNICEF, 1996; WHO, 2000; Mackie, 2000]. Although regional and international convections such as CRC(1989) and CEDAW(1979) have and still continue to condemn FGM as human right violation widely, it is deeply entrenched in communities that practice it and consider it a necessary cultural rite. It is said to imbue a sense of pride and ultimate initiation to womanhood. It is believed to raise a girl's social status, which increases chances of marriageability, chastity, health, beauty, and family honor (Mackie, 1996). Failure to conform to this practice stigmatizes and isolates girls and their families, a situation that results in the loss of dignity and social status (UNICEF, 2005). On this

note, FGM is a complex social convention that requires multiple, complex, and interwoven approaches to tackle.

According to the Kenya Demographic and Health Survey (1998) and UNICEF (2003), about 32% of women and girls in Kenya have undergone FGM. Although the specific form of FGM and the age at which the practice is performed varies widely from one ethnic community to another, it is usually rife in pre-puberty and adolescent girls (UNICEF, 2005). The meaning of FGM practice is crystallized in the preservation of virginity and dignity, cleanliness to marriage prospects as well as being a community's long-standing tradition that has never been questioned (USAID, 2003; DHS, 2003). Although FGM is constitutionally banned in Kenya, it is still rampant in rural areas.

Research indicates that FGM has long-term psychological, sexual, psychological effects on girls (Sarkis, 2003). The practice inflicts immediate physical pain, severe trauma, and it is often conducted in unhygienic conditions, especially in rural areas where there is limited access to sterilize medical tools and professional help. It also makes girls vulnerable to the risks of infection and possible transmission of the dreaded HIV, hemorrhage, or septicemia (WHO, 1998).

Other human rights, like as the right to education, may be violated by the practice of FGM. Intentional grassroots intervention techniques can be used to promote universal access to high-quality education, encourage regular attendance at school, and minimize dropout rates, all while supporting a child's growth to its maximum potential. FGM is "increasingly suggested as a factor in school drop-out rates for females," according to a UNICEF report from 2005. Health issues, suffering, and trauma experienced by the girls can result in absenteeism, poor focus, poor

performance, and interest loss" (27). Because it takes so long to prepare, ethnic communities in Kenya that practice FGM take their daughters out of school to undergo the procedure. Because they are considered adults for marriage, this makes it difficult for females to catch up on their academics or even return to school. This has a "significant impact" not only on a girl's personal development but also on her community. "Reducing discrimination and boosting growth and social progress require girls' education and informed engagement in social life." (UNICEF, 2005, p.27). Intervention programs embedded within communities that are known to practice FGM are needed to increase awareness of a girl's education and the health issues related to "cutting" girls.

FGM and early marriages deprive millions of girls worldwide of their childhoods and limit their social, economic, and educational opportunities (UNICEF, 2005). This practice is often conducted for girls ranging from 8-17 years, and usually, the marriage is with strangers and often without the girl's consent (UNICEF, 2005; FAWE, 2001). Conventions and agencies such as CRC (1989) that champion children's rights consider early marriage a harmful traditional practice that is a threat to childhood. Like child labor, early marriages deprive children of their freedom and right to education (ICRW, 2003/2004; CRC, 1989).

According to a UNICEF (2005) report, the practice of early marriage is common amongst most communities in Sub-Saharan Africa, the Middle East, North Africa, and parts of southeast Asia. This practice is attributed to communities with intense religious or traditional lifestyles. The underlying causes for early marriages are numerous, and many of them are Conte.

Society pressures, such as the fear of HIV/AIDS infections, have been blamed in recent years for encouraging early marriages. This is predicated on the assumption that young boys and girls are most likely virgins and so uninfected. Early marriage is in direct opposition with the Millennium Development Goals (MDGs) objectives of promoting basic education, child survival, and HIV/AIDS prevention in the context of global development (ICRW, 2003).

In Kenya, the practice of marrying off young girls is not a new phenomenon. It is an age-long cultural tradition that has withstood the test of time in some rural communities. Among the Maasai community, there is a tradition of betrothing girls at a very young age, sometimes at birth, and marrying them off in early to late adolescence (Kakonge, 2001; Mlama, 2005). In most cases, these girls are married off as second, third, or even fourth wives, often to men over 50 years old. While some parents disregard girls' education due to its direct costs, others view early marriages as a way of protecting their daughters from the dangers of sexual assault and pregnancy before marriage, which stigmatizes the family (Kakonge, 2001). In other instances, parents consider formal schooling as a springboard that influences their children, especially girls, to embrace foreign styles of behavior and mode of dress (FAWE, 2000). The education of girls, therefore, is not a priority or even a necessity. In my view, educating girls in rural areas, especially in communities that practice both FGM and early marriage, is like “watering a neighbors’ garden” because girls get married to another family.

In rural and underprivileged places, the implications of early and scheduled marriages are substantial. In Kenya, these young women are thrust into new households with increasing obligations, a lack of autonomy and decision-making authority, and the inability to navigate sexual encounters within marriage (ICRW, 2003; Mlama, 2005).

As a result, they are more likely to experience domestic abuse, unwanted pregnancies, and sexually transmitted diseases such as HIV/AIDS (Heise et al., 2002). This has a vicious cycle that has a negative influence on their children, families, and society.

In the face of these consequences, education is critical to provide hope, especially for disadvantaged children in poor and inaccessible communities. Acquiring education will enable them to gain knowledge and life skills that will empower them to make informed decisions and exploit income-generating avenues to freely contribute to the socio-economic and political development of families, communities, and country. In their comprehensive book on the education of women and girls in Kenya, Chege and Sifuna (2006) claims that the huddles are rooted within the attitudes of practicing communities in addressing some of the harmful traditional behaviors that negatively affect women and girls' education. Gender concerns, in particular, are viewed as a threat to male hegemony and typically evoke explicit hostility from all beneficiaries, regardless of gender. As a result, they argue that recruiting girls and women, as well as boys and men, in strategic partnerships with the goal of collaboratively combating human inequities, including those based on gender stereotypes, is a simple step forward. While it is important to reckon that there are no easy solutions in tackling gender disparities in education in Kenya, it is imperative to maintain a sustained focus, renewed commitment, and energy in advocating for girls' education in rural areas (UNESCO, 2005).

Education and community have been recognized as two interdependent and interrelated elements in children's education in both urban and rural areas (Cotton, 2000; UNICEF, 2000). The collaboration between schools and communities develops a long-lasting symbiosis between stakeholders. This relationship is more crucial for rural areas, where local communities create and develop connections with children

(World Bank, 2002). In this study, *breaking the barriers to girl students' poor academic achievement*, Ifelunni (2000) articulates the role of communities in girls' education. He says, "Community participation in girls' education is a very crucial aspect for societal development. The way the community views female performance in education either encourages or discourages girls' participation." (p.96)

Similarly, Caffarrella (2002) contends that extensive community support of any project makes its implementation effective. According to him, if all stakeholders are involved at all policy formulation stages, implementation, monitoring, and evaluation, the involvement cultivates a sense of reciprocity and accountability between the school and community. He further postulates that participation of the community draws attention to the various dimensions of culture and allows its effective review. Based on my reference frame, families, schools, and communities share overlapping spheres of influence that directly impact children's learning and development. Hence, schools need to work together with families and the community as partners who share all students' education responsibilities.

However, according to Sifuna and Chege (2006), a girl-child's case requires community responsiveness and involvement in their education both as a prerequisite to sustainable development and a safeguard to social injustices and inequalities. They argue that many of the factors contributing to girls' low school enrollment, poor participation, and achievement are a complex display of interwove realities ranging from the school system, the education sector, and the community. They recommend a complex, multi-dimensional, holistic, and participatory approach by all stakeholders to curb the legacy of gender inequality and achievement in the education sector. I believe that such recommendations, which span many studies that have been done in gender inequality, are achievable if educational policies and other reforms intended to

benefit the girl-child are reviewed at the implementation stage. This is where stakeholders, the community, parents, opinion leaders, schools, and religious organizations need to connect to deliver any meaningful services.

For instance, parents' role in the education of their children has been underscored by decades of research studies (Nyati-Ramwalho&Mabuse, 2000; Davies, 1991'Epstien, 1995; Henderson, &Berla, 1994). Research has shown that parents determine a child's chances of getting an education. Since they are the decision-makers, they influence how their children participate in school (Chimombo et al., 2000). According to Avotri et al. (1999) and Kasonde-Ng'andu (1999), the level of formal parental education has a significant favorable impact on their children's educational engagement. Mingat (2003) discovered that children whose mothers had formal education had a 71 percent attendance rate, compared to 47 percent for children whose moms did not attend primary school, in his study on parental participation in girls' education in Malawi.

Boys were initially the emphasis of missionary education in Western Kenya. The goal was to give African men, rather than women and girls, training and empowerment. As a result, if girls were trained at all, it was for the purpose of producing "decent wives" who would subsequently marry the mission boys. It's worth mentioning that formal education for girls was only seriously examined by European missionaries in Western Kenya after mission boys put pressure on them to find marriage partners. Yona Orao, one of Maseno School's senior mission boys, discussed the problem with Miss Edith Hill, a visiting missionary from Uganda, in 1913.He said;

> "You English folks are making a mistake." You educate and lead us to Christ, but you do nothing for our daughters. There isn't a single Christian girl in that swarm of huts that I can marry. Are we only supposed to be half-Christian? What kind of children will we have? (Richards, 1956, p. 25)

In 1924, the colonial administrators' policy on education was influenced by the Phelps-Stokes Commission's recommendation. The commission was mandated to survey educational programs and needs and the extent to which they were being met. Among other things, the commission considered women and girls' education as an integral part of the education system (Oldham, 1927).

The colonial administration convened a commission in 1949, chaired by Archdeacon Leonard Beecher, to "investigate the scope, content, and methods of African education." The Beecher Report proposed that boys' and girls' education be placed side by side and that the same concepts be applied to both (Beecher Report, 1949). The survey also stated that the few secondary institutions available were unable to handle the growing number of primary school dropouts. The group proposed that an extra sixteen secondary schools be established by 1957 to solve the situation (Beecher Report, 1949).

A comprehensive report commissioned by UNESCO/ UNICEF (2002) on the state of the world's children paints a grim picture of girls' and women's plight in developing countries. The report shows that two of every three children who do not attend school are girls. More than 130 million 6-11 year-olds are out of school, 81 million (60%) are girls. In Sub- Saharan Africa, the report indicates, girls make up to 60% of the 42million children who do not attend school. Obura (1991) further states that despite an increase in the average level of education in Sub-Saharan Africa, girls' completion rates still remain low.

As the starting point to narrow gender disparities in education, universal basic education has continued to gain prominence in the development agenda of many governments in developing countries. The education of women and girls, in particular,

has been cited as the single most important investment that developing countries can embrace in order to realize benefits that can translate to health for families, increased productivity, and lower fertility rates (Summers, 1992; Coclough, 1994; UNICEF, 2000; UNESCO, 1991). However, current research conducted in developing countries reveals alarming gender disparities in providing and participation in basic education for boys and girls (UNICEF, 2004; UNESCO, 2005; UN, 2000). This trend is more pronounced in rural areas.

Rural areas are seen as stubborn manifestations of deeply ingrained cultural attitudes and behaviors that are harmful to females' education. Rural environments, according to Leach (2003), are "culturally sensitive ground, imbued with a myriad of traditions, norms, and values relating to gender roles and relationships, as well as status and power in what remains highly patriarchal social systems" (Leach;2003: 6). This type of institution frequently encourages girl-unfriendly practices including early marriage, female genital mutilation, sexual abuse, excessive household tasks, and male dominance, all of which work against girls' education (Mlama, 2005; Sultan, 2004; UNESCO, 2006; FAWE, 1996; Obura, 1991; FAWE, 2001; UNESCO, 2003; Eshiwani, 1985; Mirsky, 2003; Kiragu, 1994; Leach et al., 2003; Hyde, 1994; Gordon, 1995; UN,2000; UNICEF 2001; Stromquist, 1994; Davidson&Kanyuka, 1992; Herrera, 1992). While these practices are pervasive both at home and at the societal level, some are manifested within school systems.

At the school level, impediments to girls' education are reflected in lack of gender-sensitive infrastructure such as separate toilet facilities for boys and girls, bullying and sexual violence, teachers' attitudes and stereotypes as well as insensitive curriculum (Gordon, 1995; UN, 2000; UNICEF, 2001; Stromquist, 1989; Davidson & Kanyuka, 1992; Herrera, 1992). Unfortunately, much of the educational reforms

begun to address these retrogressive cultural practices and adopt components of social justice “remains at the level of rhetoric and paper statements, and is not integrated into the real design and implementation of changes” (Leach, 2003: 7).

A review of some of these cultural practices and their effect on girls' education is worth exploring.

In Kenya, large percentages of girls who enroll in schools often drop out before completing their basic education (Chege and Sifuna, 2006). A myriad of obstacles is said to impede their participation in education. A plethora of literature points out that deeply entrenched socio-cultural practices are leading obstacles to girls’ education (Leach et al., 2003; FAWE, 2001; UNESCO, 2003; Hyde, 1994; UNICEF, 2001).

These obstacles include families’ preference for boys to girls, early marriages for girls, Female Genital Mutilation (F.G.M), and household responsibilities that deprive girls of valuable school time (Obura, 1991; UNESCO, 1993; Eshiwani, 1985; Mirsky, 2003; Kiragu, 1994; Gordon, 1995; UN, 2000; UNICEF 2001; Stromquist, 1994; Davidson & Kanyuka, 1992; Herrera, 1992; Obermeyer, 1999). These obstacles might be seen at the school level in lack of gender-sensitive facilities such as separate toilet facilities for girls, bullying and harassment by boys, and teachers’ attitudes and stereotypes. Further literature views school environments and gender inequality and gender gaps, which emanate from the structural gender roles perceived and understood by the larger society (Obura, 1991; Eshiwani, 1985; FAWE, 2000; UNICEF/UNESCO, 2002).

A literature review on women and girls’ education in developing countries focuses mostly on identifying and describing general constraints that impede girls’ access and success in education (Mulugeta, 2004; FAWE, 2000; Kane, 1995; Leach, 2002;

Swanson &Bendera, 1988). While this literature has helped to design relevant interventions in context-specific environments, there is a paucity of data that speaks to the success and meaning of such intervention strategies.

Poverty is a cause of low income. The degree of family income has a significant impact on secondary education demand and translates to secondary education demand (FAWE 2009). Parents, particularly poor ones, are increasingly neglecting their daughters' wishes, according to the Republic of Kenya (2003). Low-income families would undoubtedly struggle to pay for girls' school fees and even to save for pocket money, let alone basic necessities like as sanitary towels and clothing. In comparison to high-income families, low-income households are more likely to have a significant number of siblings (Chepchieng, 2004). Parents were hesitant to send their girls to school in many areas for fear of losing income. Their education was not considered as adding value to bridewealth, but rather as detracting from it, resulting in girls being refused education even in wealthy houses; they were valued and classified as family property (Mbilingi & Mbughuni, 1991). According to the Republic of Kenya (2003), socio-economic variables have a detrimental impact on girls' involvement in secondary education, with 50% of them living below the poverty line.

As a result, expensive fees and other levies imposed by educational institutions have hampered girls' effective participation in secondary education. Child labor is a practice that occurs as a result of poverty in Kenya. Child labor is a widespread practice that keeps children, mainly girls, out of school, according to the Republic of Kenya (2003). To support their own and their parents' economic requirements, many school-aged girls work as house girls and babysitters in both urban and rural locations. Such children are unable to fully participate in secondary school (Nacobile,

2012). The foregoing factors have an impact on the influence of principals on the involvement of female students in secondary school.

After listing the various barriers to girls' active participation in secondary education in most parts of the country, the Republic of Kenya (2003) recommended that the most pressing issue be ensuring participation and improving the quality of education for girls, as well as removing obstacles that prevent them from doing so. Children enrolled in Kenyan schools come from a variety of socioeconomic backgrounds, which might range from rich to moderate to low in terms of family income, parental education, and occupation. Lower-income families are more likely to have a restricted supply of school books and other materials needed to complete secondary education (Chepchieng & Kiboss, 2004). However, socioeconomic conditions in the home or family might expose children, particularly girls, to experiences that make them more sensitive to learning and behavior difficulties.

According to Kenya's National Development Plan (2002), school transition and completion rates remained below 50%, owing to poverty and rising educational costs. Most families struggled to provide their children with an education due to a lack of financial means. In nations where students encounter numerous impediments to education, family decisions about children are based not only on available resources, but also on what education is expected to produce to individual children and the family, according to Paparek (1985). The degree of family income has a significant impact on secondary education demand in Kenya and the ASAL region. According to Meyerhoff (1983), the Pokot household is the basic unit of production and reproduction.

According to UNESCO (2002), poverty levels have been rising over time, with 52 percent of the population living in poverty. As a result, impoverished people prioritize basic requirements such as food, shelter, clothes, and education, which are all out of reach. This is owing to decreased income and rising educational material costs, which have rendered most parents unable to educate their children, despite their desire to do so.

The socio-cultural variables refer to people's attitudes, virtual beliefs, values, and pedagogy systems as reflected through the community's socialization systems from generation to generation (Brock and Cammish, 1991). In 2004, the Girl Child Network (GCN) identified culture and traditions as barriers to girls' involvement in secondary education, with female genital mutilation (FGM) and early marriages being the most prominent issues.

Certain districts, such as Keiyo, Mandera, Transmara, Kuria, Kisii, and Nyamira, are particularly prone to this (Omare, 2007). Mbiti (1981), who alludes to four major reasons for girls withdrawal from the education system, including greater demand made on girls by their families in connection with household duties, pre-arranged marriages leading to drop-out of girls from school, and circumcised girls becoming rude to other girls, has well expressed socio-cultural factors and their influence on the education of girls and issues on poor attitude or low participation in the system. The girls were made to believe that after undergoing FMG, they had matured into adults. They become shy and uninterested in school, and the majority of them marry, while others drop out and stay at home waiting to marry.

In Kenya, initiation/circumcision rites are supposed to take place during the school holidays, but they start earlier, causing students to miss school. Circumcised children

also require more time to recuperate before returning to school. Both boys and girls participate in initiation rituals, however the ceremony's expectations are higher for girls than for boys since in some communities, girls are married following initiation (the Republic of Kenya, 2003).

A girl's participation in school is influenced by her distance from the school (G.C.N 2004). Many examples of girls going missing without a trace were reported in towns (Odaga, 1994). "Child rapist lynched by a mob in city estate," the Daily Nation reported on September 26, 2008, about girls being raped on their way to or from school. The girl was rushed to Nairobi by officers from the local police station.

In a country like Kenya, girls are still considered as homemakers, not deserving of going to school, according to the CREAW (2007) report. As a result, educational equality and equity have yet to be reached, due to regional discrepancies in urban and rural areas, as well as disparities among groups due to social and cultural variables. Despite the introduction of free primary education (UFPE), the report states that widespread poverty has hampered many families' efforts to educate their children. Many low-income families prefer to send their men to school to learn skills since it is assumed that they will be more likely than girls to be future sources of money for their parents, as sons will be the breadwinners. Human Rights Watch (2005) and Bunyi (2005) both agree on this (2008). They claim that due of longstanding biases against educating girls, parents in many developing nations prefer their boys above their daughters when it comes to learning.

According to Bunyi (2008), socio-cultural practices such as female genital mutilation (FGM) and other rites of passage, early marriages, and teen pregnancies drive girls to drop out of school early. In many civilizations, it is customary for females to marry

early, including in some nations as young as 14, according to a UNICEF global monitoring study from 2004. As a result, the report concludes that such early marriages force these young women to drop out of school.

As a result, according to Mwanzia and Strathdee (2010), affirmative action policies are required to expand access to services and participation of disadvantaged groups such as women, the elderly, youth, children, the physically and intellectually challenged, and the poor. Despite this, they discovered in their study that the cultural notion that women are less brilliant than males hampered the effectiveness of affirmative action policies targeted at correcting gender inequality.

They further argued that, as a result of such established cultural paternalism, women have become oblivious to cultural and gender disparities and have accepted a denial of rights to possess property, leadership, and decision-making authority as the norm. As a result, they claimed that women prefer male leadership and that their voices should be heard through male representatives. This has aided in the promotion of the notion that women are less knowledgeable than men, supporting the cultural belief that women are good housewives and implying that women are the weaker sex, requiring male shields.

Mwanzia and Strathdee (2010) highlighted one of the most important factors in women's empowerment as overcoming cultural barriers that cause them to be considered as second-class citizens and, as a result, make them feel insecure. As a result, they advise that, in order to minimize gender inequities in schools and educational progress, males must unlearn the cultural attitudes and behaviors that cause them to undervalue girls' education and refuse to listen to women's opinions. They also argue that until structural constraints such as poverty, a lack of information,

time, materials, and low levels of awareness among disadvantaged groups and communities are addressed, emancipation and long-term progress are improbable.

Out of school variables that influence females' engagement in education were highlighted by the Elimu Yetu Coalition (EYC) in 2005. Early marriage, female circumcision, student pregnancies, the poor status of girls and women, poverty, and disproportionate labor responsibilities for girls and boys are all mentioned in the EYC report as social and cultural reasons. It adds, for example, that both girls and boys interviewed thought that girls' education was not regarded as highly as boys' education in places where traditional practices like as female genital mutilation (FGM) are common.

According to the CREAW research (2007), while boys go to school, girls are less likely to go to school and finish because some stay at home to be groomed for marriage and matrimonial duty. It also shows that even when girls are given equal educational chances, equality is not immediately realized because girls are frequently overwhelmed with domestic tasks, hampering their capacity to concentrate or fully participate in their studies. As a result, pregnancy frequently causes them to drop out of school or miss out on raising the child.

Similarly, according to a report by the Centre for Study of Adolescence (CSA), the loss of bride price due to pregnancy or the decrease of such prices has led parents to marry off pregnant girls to older men in order to at least reap the expected benefits from such marriages. Taking such a girl to school, according to the research, increases the girl's likelihood of becoming pregnant again, further eroding the bride price if the girl marries. As a result, the socio-cultural challenges that females face in Africa appear to be linked to conventional attitudes toward boys and girls' responsibilities..

Some authors propose that some cultural traditions and ideals be unlearned in order to overcome these limitations. There is, however, no knowledge on how to best overcome these obstacles or unlearn a tradition.

The high direct and indirect costs of schooling, according to Bunyi (2008), operate as a barrier to girls' education. She goes on to say that while several nations in Sub-Saharan Africa have recently implemented free elementary education policy, secondary education is still not free in the majority of them. According to Bank (2007b), the exclusion was more regularly documented by writers who focus on young girls who fall pregnant while in school until recently. In most nations with low primary and secondary school attendance rates, the exclusion of pregnant and mothering girls frees up scarce spaces for boys, who are more economically valuable. He also claims that parents of teenagers are frequently secluded and unable to participate in classes or activities in traditional school settings. They have a legal right to official inclusion in many nations.

Another example is the Human Rights Watch (HRW) (2005) report, which found that school fees and other related costs of schooling, such as electricity, water, heat, teacher bonuses, books, maintenance costs, and transportation, put education out of reach for many children, particularly those from low-income families. As a result, HRW discovered that these combined costs frequently drive children to drop out of school, start late, or never go at all in more than a dozen nations.

The World Declaration on EFA, adopted at the Jomtien Conference in 1990, underlined the significant prevalence of females among out-of-school children and outlined some of the first signs that girls' education was critical to achieving global social justice. It was pointed out that girls and women made up 23% of the big

number of children who did not attend elementary school and a large number of adults who were illiterate. As a result, one of the issues EFA attempted to address was the exclusion of girls and women from education. Inclusion of girls and women was recognized as a key component of the solution, which was aided by rules that ensured universal access and a focus on learning rather than enrolment. There was also a desire to use a variety of distribution methods and develop international solidarity in order to underpin a common and universal human duty (UNESCO, 1990).

Due to a growing interest in human rights, education has received a lot of attention and interest around the world because of its importance for everyone, especially for girls. It may be claimed that education has long been considered as a tool for personal and societal achievement and growth. Individuals have also been linked to education and the development of democracy and self-emancipation. As a result, denial of education, particularly to females, is considered a social injustice and a violation of a fundamental human right. The benefits of educating girls at various levels are numerous.

According to CREAW (2007), education is a critical pillar in determining one's health and legal standing. People with proper knowledge of basic health care skills, such as enhancing child health and lowering infant mortality, complying with medical prescriptions, following basic hygiene standards, and obtaining medical assistance for ante-natal and post-natal care, benefit from education. The research also claims that education allows for logical thinking and reasoning, allowing girls and women to learn and grasp their rights and recognize laws and social attitudes that prevent them from exercising their rights. Another point raised in the research is that education is a powerful instrument for releasing girls and women from historical oppression and

disadvantage, allowing them to teach the next generation about the benefits of education.

Chege and Sifuna (2006) found that enrolling and maintaining young people in school, particularly girls, reduces their vulnerability to the Human Immunodeficiency Virus (HIV), gives them greater independence, empowers them to make life decisions, and increases their earning potential. Allowing pregnant teenagers to stay in school and return after giving birth, according to Bhana, Morrel, Shefer, and Sisa (2010), is important in postponing a second pregnancy and giving young women more possibilities to receive an education and improve their economic status.

Investing in girls' education, according to a UNICEF report from 1999, leads to female educational attainment and benefits such as better maternal and child health, sustainable families, women's empowerment, democracy, income development, and productivity.

CREAW (2007) also found that women with greater levels of education marry later and have fewer children. Early marriage is more common in Kenya's rural areas, which are also said to have lower levels of education. Furthermore, by expanding girls' access to education, harmful practices such as female genital mutilation could be eliminated, as educated mothers are less likely to allow their daughters to undergo the cut and make their own decisions.

Kenya has established a number of educational initiatives in order to achieve EFA. The educational re-entry policy for girls after a teenage pregnancy is one such policy. This policy was intended to promote girls' education and assist Kenya in achieving universal education for all Kenyans.

In Kenya, this program was implemented in 1994 to encourage young mothers to continue their education after giving birth (the Republic of Kenya, 1994). The government hoped that by enacting this policy, more young mothers would continue their education after giving birth. Despite the implementation of the re-entry policy, there has been no significant increase in the number of girls enrolled in schools. The study backs up the findings of the Forum for African Women Educationists (FAWE), which show that girls continue to be underrepresented in education when compared to boys (FAWE, 2001).

The re-entry policy has been updated to make it more relevant and to encourage more young moms to return to school. For example, a 2003 gender and education policy addressed a 1994 policy-making provision for the re-admission of females who fall pregnant while still in school, allowing them to seek a place at a different institution than the one they originally attended to prevent stigmatization. However, a research conducted by FAWE (2001) in Kenya indicated that, despite the readmission strategy's prominence, the decision to readmit the girls is left to the discretion of the headteachers and school boards. If head teachers or school boards do not value girls' education, the girls seeking re-admission suffer, according to the forum.

Several other assessments have concluded that the policy is ineffective. Following up on the 2003 policy, the Ministry of Education's Gender Policy in Education (Republic of Kenya, 2007) said that re-admission of girls who fall pregnant while in school is one of the ongoing attempts to overcome gender gaps in Kenyan education. One of the policy's goals, according to the document, is to improve the participation of underprivileged girls and women in education and to ensure gender parity. It also suggests that the following strategies be used to achieve the above goal: lobbying parents and communities to support girls' education; implementing girl child

empowerment programs; working with communities to encourage girls' participation and retention; advocating for girls' education among parents and communities, sensitizing them against negative socio-cultural practices; and facilitating the re-entry of girls who have dropped out of school.

According to CSA (2008), a non-governmental organization that works on reproductive health, gender, and social policy for youth, 13,000 Kenyan girls drop out of school each year owing to pregnancy. According to the CSA (2008), whereas only 35% of girls between the ages of 16 and 20 attend school, 50% of guys their age do. In lower elementary, however, the number of boys and girls enrolled is about equal. Pregnant girls are often expelled from schools because they are considered as a negative influence on other students. The policy is weak and inconsistent due to a lack of legal basis and official communication about how it is executed. Many parents are either unaware of it or choose to disregard it (CSA, 2008.p 2).

The Children's Act (Kenya, 2001) states categorically that every child has the right to education, ensuring that females have access to basic education. Kenya's commitments as a signatory to the Jomtien Conference in 1990, the Dakar Framework Action in 2000, and the MDGs Conference in 2000, according to the Centre for RightsEducation and Awareness (CREAW, 2007).

According to the Kenya Demographic and Health Survey (KDHS) conducted by the Central Bureau of Statistics (CBS, 2004), up to 13,000 Kenyan girls drop out of school each year due to pregnancy, and around 17% of girls having had sex before the age of fifteen. It claims that better-educated girls were less likely to marry young, were more likely to use family planning, and that their children had a greater survival rate. The low enrolment of girls is a source of concern for everyone because it

deprives youngsters of their right to an education. This research focuses on a sensitive and important topic in the lives of young moms and their families.

The Kenyan government outlined measures in Sessional Paper No. 1 of 2005, an educational Policy and Framework, in order to attain EFA. This led to the establishment of the Kenya Educational Sector Support Programme (KESSP) from 2005 to 2010, which saw significant improvements in the provision of education to girls and women. In light of the decline in enrolment and retention, particularly at the primary and secondary levels, recent policy initiatives have focused on achieving EFA and, in particular, Universal Primary Education (UPE), according to Chapter 1 of Republic of Kenya Sessional Paper No. 1 (Republic of Kenya, 2005).

The Government is also dedicated to providing quality education and training as a human right for all Kenyans, in accordance with Kenyan law and international conventions, such as the EFA aim, and is creating plans to help the country achieve this goal, according to the Session paper. It goes on to say that the Kenyan government is already taking steps to increase secondary education access and quality.

Despite these efforts, the secondary school system continues to encounter issues, including poor participation rates, low transition rates from primary to secondary and secondary to higher (especially universities), and gender and regional inequities. To address these issues, the government plans to use a variety of strategies, including ensuring the re-entry of girls who have dropped out of school due to pregnancy or early/forced marriage; sensitizing stakeholders and communities to abandon socio-cultural practices that prevent girls and boys from effectively participating in

secondary school education; and enforcing laws against violations of children's rights (Republic of Kenya, 2005).

Inclusion, according to Ainscow, Booth, and Dyson (2006), can be defined as the elimination of prejudice based on gender, class, disability, sexual orientation, ethnicity, and family history. They contend, however, that setting global targets for certain groups has minimal benefit because exclusion occurs on a local level. They go on to say that the constraints that must be overcome inside certain countries, regions, and communities are the top objectives.

The Salamanca Statement and Framework for Action (1994) recommends a variety of improvements, not all of which are directly related to the inclusion of children with special needs. They are part of a larger educational reform that is needed to improve equality and relevance while also encouraging all students to reach higher levels of learning achievement. The World Declaration on EFA emphasized the importance of a child-centered approach to guarantee that all children succeed in school.

Similarly, Ainscow et al. (2006) argued that inclusion meant the presence, involvement, and achievement of all students subject to exclusionary forces, not just those with disabilities or those identified as having special educational needs. They went on to say that inclusion affects all children and young people in schools, and that inclusion and exclusion are related, with inclusion requiring active exclusion prevention. Inclusion is regarded as an ongoing process.

According to Ainscow and Miles (2009), inclusion necessitates a shift toward evaluating the barriers to participation and learning that students face inside the educational system. They argue that all members of the local community, including families, governmental and religious leaders, and the media, should be involved.

Some learners' presence, participation, and performance may be limited by specific barriers, according to the authors. The promotion of inclusive education should urge school conditions to be improved in ways that benefit all of their pupils.

Because of the exclusion and discrimination that girls face as a group, several developing nations have implemented interventions to eliminate the hurdles that prevent girls from receiving an education. These initiatives are thought to promote social justice, equity, and inclusion of all students, particularly girls, in educational systems. The re-entry policy for girls after a teenage pregnancy is one of these intervention methods. Although this program has been adopted into legislation in many developing nations, its effectiveness in attracting more females back to school has yet to be determined.

Few research have focused on the prevalence of schoolgirl pregnancy and its relationship to earlier school experiences and eventual educational attainment in the poor world, according to Grant and Hallman (2008). They argue that, with the exception of qualitative studies, the possibility for concurrent factors affecting pregnancy and school dropout are rarely investigated. They also find that, despite the fact that an increasing number of countries now allow girls to stay in or return to school following pregnancy, these policy changes have had little impact on girls' behavior in many cases, possibly due to inconsistent enforcement of the regulations. They advocate for educational goals that may reduce the number of schoolgirl pregnancies.

A program should be developed to detect and reach out to girls who are underperforming early on, with incentives for assuring their timely progression through primary school and access to reproductive health information and services

during the middle and secondary grades. The unmaking of culture and affirmative action initiatives in schools are two new ideas that suggest a new paradigm (e.g., Mwanzia & Strathdee, 2010). In the previous decade, according to Chilisa (2002), there has been a rise in gender-sensitive policies in education in Sub-Saharan Africa, which tried to address disparities in school access, participation, and accomplishment between boys and girls, among other things. Allowing schoolgirls who became pregnant to continue their education was one of the initiatives that allowed boys and girls equal access to educational opportunities and involvement. However, she discovered that re-entry policies in Botswana fell short of questioning and reforming current gender relations. This is due to their continued adherence to conventional notions that promote male dominance and oppression of women. Botswana's re-entry program, she says, has had limited success, owing to the fact that it has largely ignored the cultural practices that sustain unequal power relations between men and women. Some of the current traditional and ideological barriers, which are rooted in conservative cultural norms and support dominance and tyranny, are worth exploring. It would be ideal to remove some of these existing customary hurdles in order to successfully implement the girls' re-entry policy. Existing gender relations are being challenged and transformed. However, when destroying traditional cultures in order to achieve transculturation and reduce resistance to change, prudence should be exercised.

This low percentage implies that secondary school education is difficult to obtain. They claim that in order to reduce gender inequalities, policymakers in many countries have taken a variety of steps, including involving civil society organizations, particularly women-led NGOs that support girls' and women's education; developing and implementing school policies that do not expel pregnant

girls, but rather allow them to complete their studies; providing accelerated programs for girls who have been out of school for several years; and designing new policies for girls who have been out of school for several years.

Understanding the relationship between culture and re-entry policy is crucial. This would highlight some of the societal, familial, individual, and institutional challenges that prevent students from enrolling and remaining in school. This research intends to provide some insights into how to improve the re-entry policy's implementation so that it can better meet the requirements of teen parents and their children. This could be accomplished by identifying current socioeconomic disadvantages that must be modified or addressed, as well as some of the support structures for putting the policy into action.

In Kenya, there is scant literature on the re-entry policy. Despite the fact that Kenya's education policy does not differentiate between girls and women's education, the EYC (2005) found that their involvement is marked by significant inequities. It also shows that drop-out rates vary greatly amongst regions, with completion rates in Kenya never exceeding 50% in the last ten years. The study goes on to say that while legislation exists that recognizes government and school rights and obligations, having them recognized and implemented is a different matter. Mensch, Clark, Lloyd, and Erulkar (2001) agree, stating that the context of adolescents' sexual behaviour receives insufficient consideration. Pregnancy is unlikely to be the major proximate cause of girls dropping out of school, according to their research in Kenya. They point out that a girl's withdrawal from school throughout adolescence can be caused by a variety of circumstances, including the lack of social and economic prospects for girls and women, as well as their demands. When this is combined with the established gender disparities in the educational system, it can lead to bad school experiences,

poor academic performance, and resignation to, or preference for, early motherhood. They believe that, in such circumstances, focusing on efforts to make schools more welcoming to girls, rather than on efforts to prevent them from becoming pregnant, might be a better course of action. These prophylactic measures are similar to some of the western tactics outlined previously.

Many studies on girls and women's health and education have been conducted in Kenya, according to the CREAW (2007) report, with conclusions on the many concerns affecting them. Furthermore, despite the importance of health and education services for this sector of society, the research states that only a small fraction of Kenyans can effectively access these facilities, with the majority having to make do with subpar services that are few and far between. According to the research, there are numerous gender and regional discrepancies in Kenyan education. For example, only 22% of 15 to 17-year-old girls in Nairobi's informal settlements were enrolled in school, compared to 68 percent nationally and 73 percent in rural areas.

Since the 1970s, researchers and critics of Kenya's educational system have argued that the state has historically endorsed an expansionist approach that has obscured the goal of gender equity in education and failed to address gender inequity in its obvious and subtle forms, according to Mule (2008). She also claims that initiatives to increase education, such as increasing enrolment, have failed to sufficiently address educational gender imbalance in Kenya. As a result, Achoka (2007) stated that, while Kenya intends to attain EFA by 2015, given the multiple constraints in the education sector, this will be a difficult undertaking. He goes on to say that 2015 is crucial globally since it is the target year for achieving the eight Millennium Development Goals; nevertheless, Kenya's secondary school dropout epidemic is concerning. For example, he discovered that between 1992 and 2002, the average dropout and

completion rates for girls were 20% and 80%, respectively, whereas the dropout and completion rates for boys were 14% and 87 percent, respectively. Poverty, early pregnancies and marriages, HIV/AIDS, drug misuse, and low self-esteem, according to Ashoka, are all factors in the secondary school dropout epidemic.

According to Unterhalter (2007), following the election of a new administration in Kenya in 2003, 1.3 million children returned to school as fees in basic schools were abolished. However, due to a lack of classrooms, teachers, and public backing, this feat became impossible to maintain. She also mentions that, despite an increase in enrolment across the country, some parents have kept their daughters away from school owing to poor conditions.

It is clear from this that it is critical to learn more about the conditions at schools that keep females away and create challenges to their access to education and, as a result, exclusion. All of these conditions must be rigorously identified and audited to remove them while making schools safe for all students, especially girls, in order to boost and sustain educational attainment in terms of access and retention.

According to Mule (2008), adolescent girls and adult women in Kenya are not always given the rights enshrined in several national and international treaties documents. Education as a right should not be viewed solely in terms of accessibility. There is more to educational gender imbalance than access, according to research, and equity challenges cut beyond geographical and economic divides. Finding out how to go beyond enrollment access and equity to include measures to increase girls' re-entry into schools while taking care of their own and their children's needs would be beneficial.

## 2.3 The Role of the Church in the Girls' Education

Churches and faith-based organizations can reach into the heart of communities in a way that no other organizations can. Besides spearheading religious awareness in developing countries, faith-based NGOs have been at the forefront in establishing educational infrastructure facilities for disadvantaged groups (FAWE 2001). These infrastructure facilities are manifested in building girl schools, middle-level colleges, and other higher learning institutions. In Kenya, for example, schools such as AIC Girls Primary School in Kajiado, Maasai Girls School, and Kajiado Adventist Education and Rehabilitation Center comprise some of the religious establishments meant to foster the participation and success of girls in school. The overall objective of such facilities is to create a conducive learning environment for girls. Furthermore, the church and its affiliates assist victims of harmful practices by providing social support services such as health services to meet their health-care needs, emotional and psychological counseling, and skills training to enable them to reintegrate into their families, communities, and other sectors of society.

In addition to increasing educational access for all children, the church provides educational sponsorship (bursaries) in scholarships to disadvantaged children, especially girls in rural areas. The church uses some of these successful students as beacons of change within their communities. As role models, they work to raise awareness in their communities about the importance of changing socio-cultural ideas and behaviors that are seen as barriers to girls' participation and success in school. Kajiado Adventist Education and Rehabilitation Centre, for example, employs senior girls to raise public awareness about hazardous habits through information, formal and informal education, communication campaigns, and outreach activities aimed at all stakeholders (Dabrowski, 2001).

Within communities that are believed to be ardent practitioners of socio-cultural rites such as FGM and early marriages, the church initiated community-based organizations are instrumental in initiating and encouraging alternative rites of passages for girls (Mlama, 2005). The “alternative rites of passage” calls for the respect and retention of traditional initiation rites and accompanying teaching on women's roles without having to endure the agony of the “cut.” It is an example of a culturally sensitive approach-one that respects the value of tradition. However, it rejects the violence associated with it” (UNFPA, 2005). In an ideal world, girls are "cut" through words because they are educated about reproductive health, HIV/AIDS, communication, self-esteem, and how to deal with peer pressure while sequestered. This approach is being tested in a number of communities around the world, and it appears to be working.

In the Maasai language, TasaruNtomonok Girls Rescue Centre exemplifies the possibility of alternative rites of passage. The clinic helps females who have been ejected from their households after attempting to flee FGM or forced marriages. It provides a safe haven for the girls, as well as safety, education, and skill development. "UNFPA supported the construction of the building where the girls receive training," says Ms. Pareyio, the center's director. It also covers the girls' education expenses and supports outreach and advocacy efforts. The project rents a 100-hectare farm on which the center grows wheat and operates a maize mill in order to provide income to women who previously earned money from FGM. The farm's profits contribute to the center's long-term viability” (UNFPA, 2005). The rescue center not only protects the girls and provides them with educational and vocational options, but it also seeks to reconcile them with their parents and communities.

In collaboration with other civil societies to fight for the girl-child's social justice, the church is credited for establishing the initiative to “buy back” girls who are married off for socio-economic reasons. Those girls who are repurchased are placed in specific educational environments believed to be conducive for their learning. Kajiado Adventist Education and Rehabilitation Centre in Kenya is one such educational haven for such girls and vulnerable children. The center responds to the government’s program to change the custom of forcing children to enter marriages at an early stage. The Kajiado Centre organizers believe, “the establishment of this project will not only have an impact on its immediate beneficiaries. It is, however, an example of the Adventist Church performing its mission among the most vulnerable and abused children" (Ray Dabrowski, 2001). The organization, which serves as a home and school for rescued girls, "provides food and shelter, as well as education, therapy, and spiritual nutrition." It also offers social and communal services to the children's families as well as the entire community" (ANN Staff, 2006)

Liaising with other human rights organizations such as FIDA and FAWE, the church also provides counseling programs and connects abused girls to free legal services. Many abused girls suffer in silence, either because they are unaware of the legal resources available to them, are unable to access them, or lack the confidence to disclose their abuse to the authorities. Girls are also prevented from taking action against abuse due to a lack of awareness and understanding of legal requirements, as well as a lack of understanding of the processes required to report acts of violence. Several women's organizations provide legal assistance, however they are mostly based in cities and have limited resources. The church provides counseling and referrals to such organizations for abused females in remote areas.

In essence, the church utilizes the facilities it establishes in rural communities as a springboard to provide social amenities such as water, health centers, electricity, and roads to win the hearts of the communities they are trying to change. By so doing, it is plausible to argue that the church is a critical component in alleviating poverty and highlighting that it inhibits girls' education. While the church can be viewed as a fundamental instrument in mitigating and influencing socio-cultural factors that hinder girls' education in rural areas, some of the religious doctrines and policies in the context of fighting HIV and AIDS among school-going children can be viewed as a barrier. For instance, religious leaders in Kenya wield enormous influence in schools, but deafening silence permeates religious communities concerning sexuality and HIV/AIDS (USAID, 2005). Further, Bennel et al. (2002) suggest that the church appears to apply for a comparatively minor role in disseminating HIV/AIDS prevention among young people. Their emphasis lies on abstinence-only until marriage as the only prevention strategy.

It is indisputable that encouraging abstinence has a vital part to play in HIV prevention. However, it is plausible to argue that failure to talk about other prevention methods such as condom use excludes the youths who are already sexually active or inclined to have sex and limits access to potentially life-saving information, which could make a difference between life and death. Research findings have offered little evidence to support the claim that the use of condoms by sexually active youth increases their sexual activities (Kirby, 1994; Boler et al., 2005; Gachuhi, 1991).

# CHAPTER THREE

# RESEARCH METHODOLOGY

## 3.1 Introduction

In the previous chapter, the literature pertinent to the study has been reviewed. This review was systematized in order to correspond to the objectives of the study. The study set out to investigate the role of Friends African Mission in the historical development of Lugulu and Chwele Girls High Schools in Bungoma County. The chapter thus lays out the methodology employed in achieving this objective by describing the study area, research design, and sources of data, methods, and procedures of data collection, sampling procedures, data evaluation analysis, and presentation.

## 3.2 Description of the study Area

### 3.2.1 Location and Size

Bungoma County is located on the Southern Slopes of Mt. Elgon, which also serves as the county's center. Uganda to the north, Trans-Nzoia County to the east, Kakamega County to the east and south, and Busia County to the west and south. The county is located between the equator's latitudes of 00 281 and 10 301 north, and the Greenwich meridian's latitudes of 340 201 and 350 151 east. Bungoma County has a total area of 3032.4km2. This is divided into nine (9) Sub-Counties / Constituencies and forty-five (45) County Assembly Wards. There are 21 divisions, 81 locations, and 179 sub-locations in all (Bungoma County development profile 2013).

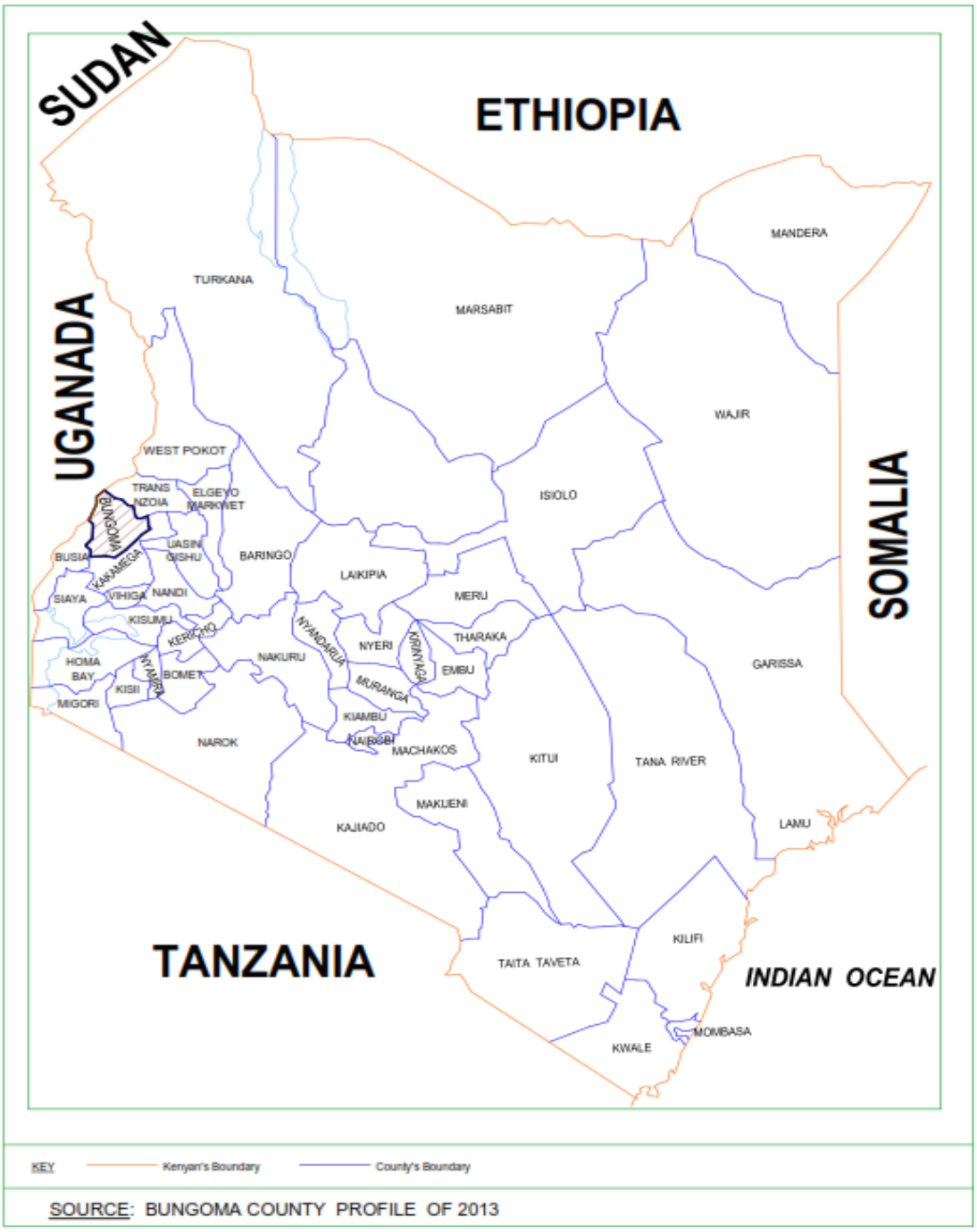


**Figure 3.1: Map 1- Location of Bungoma County in Kenya**


**Figure 3.2: Map 2- Bungoma County**

This study focused on two Friends African Mission Secondary Schools. These were Lugulu and Chwele Girls Secondary Schools. The two schools were selected purposively because they are the oldest and most prominent Friends Mission sponsored girl's secondary schools in Bungoma County.

### 3.3 Research Design

A researcher's research design is a framework of methodologies and techniques that he or she chooses to combine diverse research components in a reasonable way to solve the research topic. Data collection, presentation, and analysis are the three primary elements of a research design (Kothari, 2009).

A historical research design was used in this study. Because the majority of the data obtained was qualitative in nature, this study strategy was used. To describe Friends African Mission's role in the growth and development of girl child secondary education in Bungoma County, data was collected, documented, and evaluated, and then portrayed in a narrative style.

The historical thesis essentially includes the use of the historical analysis process. This approach (Cohen and Manion 1994) is described as an act of reconstruction conducted in a critical inquiry spirit to achieve a faithful portrayal of the preceding period. If extended to an educational question like the one described above, this procedure can help us develop a systematic and coherent account of the events in question. We can better understand our current educational practices and problems (Borg and Gall 1983). On this basis, this method was found most appropriate for documenting the role of the Friends African Mission schools concerning the growth and development of girl child education in Bungoma County between the years 1939-1988.

This research used a combination of primary and secondary sources. Primary sources were divided into two categories: archival material and oral traditions gathered over the course of three months of fieldwork, and secondary sources retrieved from Kenyan research libraries, including Moi, Nairobi, and Kenyatta university libraries.

However, by far, greater importance was given to primary than secondary sources in the re-construction of Friends African Mission schools' role in the growth and development of girl child secondary education in Bungoma County. The secondary sources were initially used to give an idea of the nature and the extent of work already done in girl child education in Kenya and subsequently to render support on analysis and discussion based on primary sources. The relative value of the sources for this study is detailed below.

### 3.3.1 Archival Sources

Archival research was mainly conducted at the Kenya National Archives (K.N.A) in Nairobi and Kaimosi, Lugulu, and Chwele Mission Stations.

A wide range of colonial files, correspondences, and annual reports of North Kavirondo was examined for their light on colonial policies. These archival sources were used to either refute or corroborate and authenticate the views expressed in secondary data.

### 3.3.2 Paradigm

The progress of social science disciplines depends on conducting relevant research. However, research methodology adopted and choices made during the course of research projects are underpinned by varying ontological, epistemological and axiological positions that may be known or unknown to the researcher. In this case the researcher adopted the interpretive paradigm.

The interpretive paradigm can also be called the "anti-positivist" paradigm because it was developed as a reaction to positivism. It also referred to as constructivism because it emphasizes the ability of the individual to construct meaning: the

interpretive paradigm was hardly influenced by hermeneutics and phenomology. Hermeneutics is the study and interpretation in historical texts. (Ernest 1994).

The interpretive philosophy holds that reality can never be objectively observed from the outside of a result it must be observed from inside through the direct experience of the people. (Mack, 2010).

The goal of the research is to rely as much as possible on the participants, views of the situation being studied. The questions that the researcher used were broad and general and this made the participants to construct the meaning of the situation. The questions used thus were open ended. The researcher's role was to understand, explain and demystify social reality through the eyes of different participants (Cohen Manion and Morrison 2007, p.19)

Modernization theory originated from the ideas of a German socialist Max Weber 1864-1920 which provided the basis of modernization paradigm. Modernization theory is a description and explanation of the process of transformation from traditional or underdeveloped societies to modern societies Eisenstadt (1966, p.1).

### 3.3.3 Oral Traditions

Another source of information in this study is derived from oral traditions. The authenticity of the traditions was established by comparing each tradition or view against several of its kind obtained over vast Bungoma areas. Traditions that others could not corroborate were labelled separate though not discarded. At times, differences in the accounts of the same strand of tradition were resolved through re-editing in group interviews. This was followed by the coding of the recorded traditions and transcribing from the tapes to notebooks.

In the study, oral traditions are extremely useful. They not only provide insight into local perspectives and the impact of various components of colonial policy, but they also help to authenticate archival and secondary sources. They also give information on local opinions of what development should entail, which serves as a forceful counterpoint to initiatives from above.

### 3.3.4 Secondary Sources

Information in books, journals, seminar papers, district annual reports, and theses and dissertations derived from various research libraries in the country but specifically Moi, Nairobi, and Kenyatta University libraries and the Kenya National library at Eldoret Town was used. As noted above, the secondary sources shed light on knowledge gaps on the subject of study and were also used to corroborate evidence established in the primary data.

Information from all the three sources, archival data, oral tradition, and relevant secondary material reinforced each other and so occasionally unfolded a genuine and a much clearer picture of the Friends African Mission's educational activities in Bungoma County.

## 3.4 Sources of Data

The study heavily depended on historical sources of information because of its inquiry into the past. This study utilized both primary and secondary sources of data. Primary sources usually refer to those sources that have had some direct physical contact with the reconstructed events. On the other hand, secondary sources are cases in which the person providing a summary of the incident was not present at the moment of the occurrence but instead provided their explanation from another source and might not have personally witnessed the case (Traverns, 1978:897). Historians emphasize on

trustworthiness and accuracy of the information, and that is why they widely rely on primary sources for a first-hand account (Bast and Kalin, 1993:93, Cohen and Manion, 1994:50)

Primary references for this research were mainly historical records contained in the Kenya National Archives in Nairobi. They contained official school records, official and private correspondence, and minutes of annual church meetings. Apart from written sources, oral interviews were also used as key information sources for the report. Such testimonies were sought from people who either engaged in or directly observed such activities. Different categories of participants were identified and interviewed on specific issues under investigation.

### 3.5 Methods and Procedure of Data Collection

The historical method of inquiry into the past was required for a historical study. This strategy aimed to delve into the past by gathering facts that would throw light on what actually occurred. This allowed for interpretation/analysis, which allowed for the identification of their significance to the current situation as well as the formulation of inferences and predictions about future occurrences. Some of the significant participants from the aforesaid category were identified using the purposive sampling method. This means that individuals that were chosen had information that was assessed to be representative or typical of the overall population (Singleton Straits and Straits, 1993). Different participants of other religious faiths contributed important information about the two schools to guarantee that information obtained from Quaker Christians in the above categories was free of possible biases. They were also interviewed for the aim of triangulation.

Materials such as textbooks, directories, newspapers, and school newsletters have been released as secondary data for this analysis. Supplementing these have been written and unfinished scholarly papers, dissertations, and theses. Secondary data points are often inaccurate, but they also misrepresent other evidence (Koul, 1984). Because of this general vulnerability, the analysis did not depend extensively on the above sources. Such sources were often used to complement and authenticate primary sources or situations when primary sources were not available.

The researcher visited local archives to look for primary sources of data. This included the Bungoma County records and National Archives in Nairobi. Over six months, a wide range of documents was consulted. These included the Friends African Mission files, reports of the special delegation to the Friends African Mission, Kaimosi mission documents of 1857, the Christian churches education mission 1950-1960, the East Africa yearly meeting of Friends annual field reports, the Friends African Mission evangelical annual reports, North/ Nyanza annual reports and Nyanza Province annual reports, East Africa yearly meeting of Friends documents at Kaimosi and Elgon yearly meeting of Friends documents at Lugulu.

The researcher also carried out oral interview sessions, which included individual as well as group sessions. Key participants were used to complement the knowledge collected from archival sources and secondary documents. Interviews were often used to fill in the knowledge gaps generated by the inadequacy of the documents mentioned above. Such interviews were guided by interview arrangements and schedules that were vigorous for the report. These sessions enabled the researcher to interact with her participants personally, thereby allowing flexibility in framing the questions, clarifying some of the issues under discussion, and an opportunity for

further probing on vital contentious issues. In carrying out these oral interviews, open-ended, individual, and group interviews were conducted among the Bukusu and Tachoni communities. Thirty-two participants drawn from both sexes were interviewed. In choosing these participants, variables such as old age, a good sense of maturity, and historical knowledge command were relied upon as a guide.

For certain instances, conversations were conducted with a tape video recorder's aid and preserved in the form of tapes. However, in places where the interviewees resented the tape-recording method, extensive hand-written notes were often made. The participants replied to a well-considered questionnaire, with the researcher posing the question to them based on the realistic conditions at the interview time. The questions were either on broad themes or aspects of a theme, depending on the researched information. In most cases, information that was obtained from these participants was compared to what was collected from other documents, thereby confirming their worthiness for study. Secondary data was collected through visits to the major libraries in the country. These included the University of Nairobi, the Macmillan Library, Kenyatta University library, Moi University library, and the national library in Eldoret town.

### 3.6 Sampling Procedure

According to Kerlinger (1973), sampling is a strategy for selecting a subset of the population on which to conduct research, with the results being applicable to the full population.

According to Mugenda and Mugenda(2003),target population is "A population to which a researcher wants to generalize the results of the study".It means the entire results about which the researcher wishes to make generalizations,it may be

people,objects or institutions(Spasford,2007). In this study, the target population comprised of the following participants;

i. Former and current church elders of the Friends Church were directly involved in the church's educational activities. These people provided information on the church's role in enhancing girl child education with particular reference to Lugulu Girls High School and Chwele Girls Secondary School.

ii. Present principals, former teachers, and students of Lugulu Girls High School and Chwele Girls Secondary School gave essential information on the kind of influence these schools have had on female lives and the contribution to girls' development in Western Kenya.

iii. Well-positioned community leaders of the schools named above experienced or engaged in their establishment and subsequent growth until 1988. This group provided information on the impact these schools have had on the local community, especially on the girls' educational aspirations.

Because this study required men and women with enough understanding of the Friends African Mission and the female child's education during the pre-colonial, colonial, and post-colonial periods in Bungoma County, a purposeful sampling technique was used. As a result, not everyone in the field of study was eligible to participate. Participants were chosen based on their age and, more crucially, their capacity to understand the history of the Friends African Mission and the education of the female child in the area. The researcher also used snowball sampling because some participants directed the researcher to other knowledgeable participants about some critical issues in the study. The researcher began by identifying someone who

met the criteria for inclusion in the study before asking him/her to recommend others who they knew and also met the criteria.

### 3.6.1 Sample Size

A sample size may be determined by the characteristics of the population of interest or the data to be obtained and analyzed, according to Best & Khan (2010). The sample size that was used to draw results and provide explanations in the study is shown below.

**Table 3.1: Sample size for the study**

| Category of participants | Number | Sampling Strategy |
|---|---|---|
| Former and current church elders of Friends at Lugulu and Chwele | 9 | Purposive and Snowball |
| Present principals of Lugulu and Chwele girls high schools | 2 | Purposive |
| Former teachers and students of Lugulu and Chwele girls high schools | 21 | Purposive and Snowball |
| Community leaders of Lugulu and Chwele girls high schools | 11 | Purposive and Snowball |
| TOTAL | 43 | |

All of the areas in Table 3.1 above provided information about F.A.M's role in the growth and development of secondary education for girls in Bungoma County. The schools, according to the sampled interviews, are a wellspring of information not only for Lugulu and Chwele girls, but also for girls from other parts of Kenya.

## 3.7 Evaluation of Data

The data was evaluated before being acknowledged as evidence for the analysis. This study used the historical process of external and internal criticism. External critique aimed at evaluating the quality of the texts in order to determine their originality, while internal critique centered on the details found in such records with a view to determining their authenticity and suitability. (Borg and Gall, 1983:815). External criticism of this thesis made sure that documents that were used were original and not

fabricated. This entailed a thorough examination of the authors' qualities and qualifications in order to determine their suitability as event reporters. The circumstances and conditions that influenced the creation of those documents, as well as the types of materials utilized in their creation, such as paper and ink, were also investigated. Signatures, handwritings, and writing styles were examined. Signatures and handwritings, for example, were closely examined to determine the validity of documents purportedly produced by the same person or bearing the same specimen.

Internal critique, on the other side, was directed at ascertaining the truthfulness of the knowledge found in such records. It was achieved by analyzing the credibility of the writers as actors in the above-mentioned cases, any potential prejudices and motives on their part to misrepresent the evidence, Their integrity as reporters of the truth, their understanding of the evidence and, ultimately, if their accounts is largely in line with other relevant details on the matter from various individuals who often observed the incidents (Koul, 1984:387-388). The researcher paid careful attention to the closeness of the participants to the reported incidents. The contents of the different documents covering the same subject were also reviewed to verify their authenticity, the factors that may have contributed to the creation of such information, as well as the personal interests that certain particular writers may have shared in the events under review. Finally, information that was collected for the study was counter-checked against various sources and information to establish both its authenticity and accuracy.

### 3.8 Data Analysis

Seitz, Jahoda et al. (in Kothari, 2008) argues that data analysis is a process where closely related procedures are conducted with the aim of “Summarizing collected data

and organizing them in a way that they answer research questions." At the end of the research, much information was gathered from the oral interviews, archival and library research. The information was analyzed qualitatively. In order to develop a valid, reliable, and accurate piece of historical work, all the data were classified according to their content and the particular historical timeframe within which historical events and developments took place. This was important because historical inquiry requires the establishment of the historical specification in a historical chronology. During the interviewing sessions, note-taking and tape-recording were done almost simultaneously. The information recorded in tapes was interpreted and synthesized based on the research objectives' set themes. Data collected from various libraries were corroborated with findings from oral and archival research.

Events were organized in chronological order. Objectives were considered when conducting oral interviews. The only evidence that had passed through stringent tests of evaluation of evidence sources and the evidence itself qualified for further analysis and interpretation (Baron 1986). The researcher only used data that had passed through the evaluation of sources of evidence and the evidence itself. The researcher conducted a descriptive analysis to summarize her evidence and then developed generalization in her work.

The outcomes of the research were qualitatively described as the research findings of this work. These were divided into six chapters, demarcated by periods specifically associated with the events mentioned. On the basis of the findings, conclusions and suggestions for further research were drawn.

### 3.9 Ethical Considerations of the Study

In research, ethical norms aid in gaining public trust and promoting truth and sincerity in knowledge generation. The following are examples of how this study adhered to research ethics. Before beginning her research, the researcher obtained authorization from the Moi University Graduate School, the National Commission for Science, Technology, and Innovation (NACOSTI), and the Bungoma County Education Sector. The researcher also obtained authorization from the Chiefs and Headmen of the villages of Lugulu and Chwele. By quoting her participants and secondary materials according to accepted scholarship procedures, the researcher preserved all intellectual rights.

Another very ethical consideration was to obtain the consent of all the participants. No one was to participate in the research process as a participant through employment of any form of compulsion or force. It was clearly explained to them the role that they were to play in the research process. To this end, a letter of introduction was availed to each participant detailing the researcher`s institutional affiliation, the purpose of the study, the topic of research, and details of the researcher.

The researcher took caution to ensure that the questions were not intimidating. In this regard, the interviews were carried out according to the judgment of the level of their knowledge. The researcher also assured those who sought anonymity due to their information's sensitivity that their names would not appear in her work. The researcher also ensured that data was collected and analyzed professionally and without manipulation that would tilt results towards a pre-decided opinion. Finally, no one was coerced to give information; for those who declined, the researcher went on and engaged others based on her judgment.

# CHAPTER FOUR

# THE ROLE OF FRIENDS AFRICAN MISSION IN THE DEVELOPMENT OF GIRL-CHILD EDUCATION WITH SPECIAL REFERENCE TO LUGULU AND CHWELE GIRLS HIGH SCHOOLS, 1902 – 1963

## 4.0 Introduction

This chapter describes the coming of Friends African Mission in Western Kenya the establishment of Friends church in Bungoma County. The chapter further discusses the early educational activities of the F.A.M in Bungoma County. It further examines the Friends educational development during the interwar period, 1902 to 1963. The development of these two schools is then analyzed within the context of post-second world war which heightened demand from Africans for expanded educational opportunities.In this chapter, girls' education during the pre-colonial period in Bungoma County has been discussed. The chapter further outlines Traditional African education's main objectives among the Bukusu and Tachoni of Bungoma County. It also discusses childhood, adolescent as well as adult education among girls in Bungoma County.

It also discusses F.A.M missionaries' early evangelical and educational initiatives. It goes on to say that the educational theories and policies of the F.A.M missionaries and the colonial government shaped schooling in Bungoma County. Domesticity was the main focus of missionary education for girls (Kanogo, 1993; Musisi, 1992; Onyango, 2006). It then moves on to the time following 1945, when substantial developments in girls' education occurred as ex-mission boys challenged missionaries to provide an education that would allow women to advance socially and economically..

## 4.1 The Coming of the Friends African Mission and the Establishment of the Friend's Church in Bungoma County

Soon after the arrival of Friends African Missionaries at Kaimosi in 1902, missionary education began. In order to carry out their efforts in western Kenya, the F.A.M. devised a four-part strategy. Evangelical, medical, educational, and industrial departments were included in their plan as the most efficient ways of attracting Africans to their faith. The F.A.M goal of a self-propagating, self-supporting, and self-governing African church may be accomplished by such a technique. Following F.A.M's awareness that schools were a crucial tool for evangelization, Africans became a key component in persuading missionaries to create schools both in their stations and outstations. These schools taught their students fundamental literacy skills. As a result, evangelization and education grew at nearly the same pace in order to achieve the missions' vision of the future church. As a result, religious and industrial activity received a lot of attention in Quaker schools (Gorman 1969: 9; Rasmussen 1995:3)

In September 1901, the F.A.I.M board decided to dispatch the first party of three missionaries to Africa. Constituted by Willis R. Hotchkiss, Edgar T. Hole and Arthur B. Chilson and with Hole as their leader, this first party carried the mandate of investigating, locating and establishing a mission station (K.N.A, E.A.Y.M.F 109/80). They sailed from New York for Africa via England on 25 April 1902 for Kenya where they arrived during the first week of July 1902(Painter 1966: 21; Rasmussen, 1995; 39). These missionaries had been advised by Bishop Taylor of the C.M.S Kampala whom they had met in England about the need for missionary work in the Lake Victoria region as there was nothing going on there at the time (Chilson 1943:14).

Hence with assistance from Charles Hobley, the then sub commissioner in charge of North Kavirondo station at Mumias, these missionaries set out to locate their station to the North of Kisumu. The F.A.M also partly found Nabongo Mumia of the Wanga very helpful when they called on him on 17 July 1902. After a few days of prospecting among the Abaluhyia ethnic group of North Kavirondo, they finally arrived at Kaimosi, situated on the border between the Tiriki and the Nandi on 10th August 1902. This was the place they would later settle for their station. Among the factors making Kaimosi ideal were a large tract of unoccupied land, a lot of heavy timber, a big stream with good falls and rapids running through the land and more importantly, the large number of unevangelized Africans who surrounded the site ( Chilson, 1943: 28). All these factors combined very well to make Kaimosi the best site for their industrial station. As corroborated by the F.A.I.M document on the subject of missionary activities;

> "Kaimosi combines the most desirable features necessary for the site of an industrial mission in the region" (K.N.A; E.A.Y.M.F 260/80)

It was consequent upon these factors that in January 1903, the F.A.I.M made a decision to establish a permanent location at Kaimosi. Additionally, an approval of its organization into a permanent mission was rendered in April, 1903 (K.N.A, E.A.Y M. F 109/80). The F.A.M's settlement at Kaimosi soon led to the beginning of the process of evangelizing Africans who had been attracted to the station out of curiosity. In their midst, others were induced through gifts, but with time, many moved to the station on their own volition. Soon, the missionaries were reporting that they had established themselves among a very receptive and friendly community that was very much willing to be evangelized (K.N.A; E.A.Y.M.F 260/80).

Right from the beginning, Africans gave these missionaries a lot of cooperation thereby enabling them (missionaries) to expand their activities to most parts of North Kavirondo within a very short period. A lot of this good will came from their leaders, chiefs and headmen. In particular, chief Mumia of Wanga, who had initially promised to assist these missionaries, sent eleven orphaned children to Kaimosi in November 1902 (K.N.A; E.A.Y.M.F 303/80). Likewise, his counterpart and half-brother in Kitosh (Bukusu) Murunga, permitted these missionaries to set up their fourth station at Lugulu in 1912 (Kay, 1973: 82-83). The Kabras chief Shitanda, showed a lot of enthusiasm to have the F.A.M evangelize his people. In 1912, for example, he appealed personally to Chilson to go and settle in Kabras after realizing that the missionaries had by passed his territory. In response, Chilson decided to camp among the Kabras from 1915-1918 when the government finally allowed him to start a station at Malava (K.N.A; E.A.Y.M.F 49/80; Chilson 1943: 93; Painter 1966:36). Rowe aptly characterizes the F.A.M evangelical beliefs when he writes;

> The particular brand of Christianity they taught has no place for the western vice of smoking and card playing and they chastised the Africans for their dancing and beer drinking, calling such practices, "unchristian" (Rowe 1958: 50-51).

The Quakers, therefore, knew that their would be adherents would instead find comfort at the catholic station at Mukumu, Eregi and Lirhanda. It was out of such suspicion of the catholic occupation of the northern part of the district that the Quakers moved very fast to apply for a station at Lugulu in 1912 (Culpin, 1976: 80). With their station well set at Lugulu, it was now easy for them to lay a claim on the entire area to the North of Kaimosi between Kakamega and Mount Elgon.

Charles Hobley appointed Namachanja, one of the five Bukusu elders who had prayed for peace, as a chief after the battle of Chetambe in 1895, which crushed the Bukusu

opposition to the installation of colonial administration in their area. Sudi, his son, replaced him in 1906, but the British described him as "childish and irresponsible, unable to manage Bukusu lawlessness," while his area was considered as a sanctuary zone for all those unsatisfied with their own chiefs (K.N.A, MSS/54/63).

As a result, the British separated the Bukusu populace and placed Murunga, the younger brother of Wanga's Nabongo Mumia, as ruler of North Kitosh. Murunga was supposed to punish the Bukusu, according to the British. For his safety, he was given firearms. He also put a lot of faith in the administration's police force to ensure that taxes were paid and that the region remained peaceful. The enthusiasm with which he carried out these colonial responsibilities made him unpopular among the Bukusu. However, once the area was at peace, the administration was eager to send out missions to encourage modernization and growth (K.N.A MSS /54/63).

The Friends had taken no more initiative toward the creation of a mission station in North Kavirondo since Hole's visit to Sifuna, the "old large headman of the Tachoni" in 1909 (K.N.A/MSS /54/63). Due to rivalry from the Mill Hill Mission and a lack of enthusiasm from the Isukha and Idakho, the F.A.M decided to apply for a mission station in Eastern Bukusu in 1912 (K.N.A /MSS/54/63) (K.N.A /MSS/54/63) (K.N.A /MSS/54/63) (K.N.A /MSS/54/63).

Dr. Andrew Estock and his wife Lila encountered Murunga at his camp a few months later (K.N.A /MSS/54/63). They discovered Murunga, who had previously established ties with the M.H.M, to be lukewarm to the idea of the F.A.M establishing a mission post. As a result, Murunga asked Estock to locate the mission station at Mahanga, which was less crowded (K.N.A /MSS/54/63). Mahanga literally translates to "skulls." The locals feared the location since so many people had died there during the

Battle of Chetambe. The place was in Sifuna's realm, which he controlled as the Tachoni's headman. The Teso were expanding from Amukura to the Bukusu-inhabited territory during the pre-colonial period. The Bukusu encroached on the Tachoni's territory as the Teso expanded at the expense of the Bukusu. The Bukusu drove the Tachoni out of their hamlet, forcing them to relocate to the area around the Webuye hills. To protect themselves from Maasai and Nandi cattle raiders, the Tachoni built the Chetambe fort (K.N Nangulu, 1986: 20). Unlike the Bukusu, however, the Tachoni did not protest colonialism or support the Bukusu in their fight against the British. In reality, during the Chetambe battle, the Tachoni collaborated and helped missionaries penetrate the area. According to archival records;

> "When the Tachoni learned that the Bukusu were being followed, Chitambe urged his people to surrender the fort, and the Bukusu took control." The Tachoni were willing to fight in a conflict that was not their own." (MSS/54/158, K.N.A.)

By 1914, F.A.M reports indicated that,

> "Attendance at our Sabbath services is increasing, with most weeks seeing over 125 people." It is clear that the population is getting more amicable. They are now approaching the station, but when we initially came, they were moving away (E.A.Y.M. F. Estock; Kitosh report, 1913).

These archival records are vindicated by oral reminiscences that capture the tenuous relationship between the Bukusu and Tachoni during this time. According to Nathan Sakari for instance; the Bukusu despised the Tachoni as cowards (O.I Lugulu 2018).Such remarks predisposed the Tachoni to develop closer working relations with both the colonial government and the F.A.M in the hope that such alliance would act as a levelling factor against the threat of Bukusu domination (O.I Sakari, Lugulu 2018).

Thus, when Estock and his wife met Sifuna in 1913, the chief gave them land that was approximately 5 acres in size located about two kilometers north of Mahanga for the purpose of establishing a mission station (Culpin 1973:79).

Further, through the assistance of H.W Gray, assistant DC, the missionaries were able to convert Africans to Christianity. The Tachoni thus provided the first converts and later the church leaders at Lugulu. For instance, in 1914, Petro Wanyama became the first Tachoni to be converted to the Friends Mission. Subsequently, he became instrumental in initiating the conversion of the Tachoni to Christianity (E.A.Y.M.F Estock's Kitosh station report 1913). The success of F.A.M among the Tachoni would provide impetus for its expansion and subsequent establishment of the station at Lugulu.

The F.A.M missionaries used the modernization theory to condemn African cultures in total and paint the picture of Africa as a dark continent.The missionaries were too convinced of the enormous superiority of Europe and thus came as bearers not only of the Christian message ,but also of western culture.

**4.2 The Early Educational Activities of the F.A.M, 1902-1939**

Less than six months after the arrival of the first F.A.I.M party at Kaimosi, Edgar Hole started his first-class of learners composed of both youth and adults. The school was meant to attract Africans to the station for evangelism since right from the beginning; these missionaries had identified education as an effective means towards that end [Rowe, 1958:45; Rasmussen, 1995:47]. Learning went on under a tree for some time before a permanent building was erected [Chilson, 1943:39]. At first, Kiswahili was used as the medium of instruction till 1907 when it was replaced with

Lulogoli—one of the Luyia dialects after Emory Rees managed to reduce it into a written form [Painter 1966:50]

During the first decade of the 19th century, the school curriculum in Kenya depended entirely on the individual missionary groups' aims and needs. It was not until 1911, following the recommendation made by Pro. Nelson Frazer, in 1909 on education in the East Africa protectorate that the government formally decided to participate in the provision of African education. It did this by establishing the department of education in 1911 with James R. Orr as its first Director.

Therefore the F.A.M had developed a curriculum purposely aimed at meeting its primary missionary objective in Kenya, establishing a self-propagating, self-supporting and self-governing church already alluded to in the previous section. From the beginning, its schools emphasized the 3Rs, bible, and industrial education. Necessary skills in some manual activities such as building, brick making, cooking, and cultivation were informally taught to those who got attracted to the industrial mission at Kaimosi [Kay 1973:80]. Similar activities were later spread to other stations such that for the first two decades of the century. Those who worked on the F.A.M stations were instructed in logging, lumber-making, carpentry, brick-making, book-binding, tailoring, cooking, walling, planting, harvesting, milling, smithing, bricklaying, masonry, type-setting, and printing.

These industrial programs were developed by Fred Hoyt, who joined the F.A.M in 1912 from the Lumbwa industrial mission. Frank Conover further complimented his efforts, an agricultural specialist who also came to Kaimosi in 1912. He taught Africans better cultivation methods and carried out practical demonstrations in planting and cultivation of fruits, vegetables, and maize, among others. Apart from

these, the mission workers were also given some rudimentary classes in 3Rs [Kay,1973:90; Culpin,1976:56; Rasmussen,1995:41]. This industrial program greatly assisted the mission in acquiring less expensive materials and some trained technicians who assisted in the maintenance of the mission stations. At the same time, these vocational skills helped Africans to improve their ways of living [Kay 1973:96-97]

This type of curriculum fitted in very well with the government's suggestion following Frazer's recommendations, which never deviated from the government's thinking and settlers on providing technical and religious education for Africans. Whereas the former meant to make Africans good artisans take over from the Indians who were very expensive to hire, the latter served to train the natives in their morals [Sifuna and Otiende 1994:168]. There is no doubt that Kaimosi stood a better chance to receive government grants for technical education introduced by the education department in 1912. However, the fear of losing autonomy over its education programs in terms of policy forced the F.A.M to reject this offer by the government and other protestant missionaries such as A.I.M and S.D.A. [Furley and Watson 1978:156].

During these initial stages of the F.A.M education system, most of the instruction work was mostly done by missionaries. Within a short time, the first African converts also started to assist.

The hiring of Cherubini Matolas in 1904, who was later joined by his brother Bartholomew in 1907, assisted a lot in the instruction of Africans at Kaimosi [Kay 1973:119]. Later, as many Africans started to take the initiative to spread this new form of learning, it became necessary to coordinate their activities. Hence the coming

of Rexie Reeve in 1912, who started a training program for African teachers in and out of schools to improve their skills. She also gave these teachers weekly lesson outlines and used to pay monthly visits to their schools for inspection and advice. The missions' printing press also helped improve the quality of instruction through the production of instructional materials. By 1918, these efforts led to the Lulogoli series of 12 reading charts, two graded readers, two arithmetic texts, a brief biography, a hymnal, and five books of the bible, and a series of weekly scripture lessons [Kay 1973:95].

African response to the F.A.M educational initiatives in western Kenya still followed the dimension already taken by various communities towards these evangelical activities, as explained in the previous sections. The Tiriki, who had rejected the missionaries' settlement in their midst outright, did very little to send their children to Kaimosi mission for education compared to other Abaluyia communities [Sifuna, 1977a; Kay 1973:123-135; Kenworthy, 1987:326]. The Maragoli, for example, saw promises of a promising future in education and took upon themselves the responsibility to spread the same to the other Abaluyia communities who lagged behind.

Individual attitudes to missionary education were not particularly promising in the beginning. The missionaries were viewed with a lot of distrust by the Africans. Others believed that these intruders [missionaries] might be able to bewitch them [Oliver 1965]. As a result, those who first ventured onto mission stations were mostly the despised and marginalized in society, such as orphans and strangers, as well as those who fled after committing serious community offenses and were, in essence, escaping punishment, and idlers who were found to be lazy [Sifuna and Otiende, 1994:168; Kay, 1973:114]. Chiefs also played a significant role in getting pupils for these

missionaries. Murunga, who ruled over north Kitosh, told his headsmen to send their children to Lugulu after establishing schools and assisted these missionaries to start outstations and schools in his area [Lohrentz, 1977:173; Culpin, 1976:82-83]. A similar trend was seen in Maragoli through the cooperation of headmen; the out schools increased from two in 1911 to ten in 1915 [Kay 1973:110,112-113]. The African initiatives taken in the spread of Quakerism and education to their respective communities led to the opening of many village schools, with most of those admitted being sons and relatives of chiefs [Culpin, 1976:84].

A significant factor that boosted the number of learners in the F.A.M schools but also in other schools in Kenya was World War 1 in 1914. The British's decision to recruit Africans to serve in this war forced quite a number to take refuge on mission stations to avoid conscription [Tsimungu 20-4-2008, Temu 1972:17]. This event increased the learners' pool, thereby forcing the missionaries to open more schools to cater for those flocking to their stations in large numbers. This forced the F.A.M to double their institutions in western Kenya. For example, Kaimosi station, with only six schools in 1914 with an average attendance of 377, saw their schools increase to 13 by 1915 with an average attendance of 1,004. This was also reflected in Maragoli, whose five schools with an average attendance of 1064 in September 1913 increased to 14 with an average attendance of 2050 in March 1915 and 20 schools by June the same year [K.N.A, E.A.Y.M.F, 13E6/80]. However, as the war continued, the authorities decided to invade some of the mission schools to force the non-disabled pupils into the army. Andrew Estock reported such a case at the Lirhanda mission in 1917 [K.N.A, E.A.Y.M.F, 160/80].

In September 1914, Rev.Jefferson W. Ford and his wife Hellen arrived at Kaimosi. They then moved to Lugulu to expand missionary work among the Bukusu and Tachoni and settled at Kabuyefwe(O.l Sisungo, Lugulu 2018)

It is instructive that many factors had made the F.A.M education system expand tremendously during the first two decades of their work in western Kenya. From its humble beginnings, the system had grown over time. By 1916 the mission boasted over 42 schools that provided religious, literal, and practical education to its adherents, who numbered over 4,000 [Kay 1973:77]. Out of this, the Maragoli proved to be the most responsive when the war ended in 1918. For instance, the Maragoli hosted 20 F.A.M schools by 1919 [Culpin, 1976:86-87]. The effects of the First World outbreak in 1914 brought many young people to the station at Lugulu, who all became learners. The mission station, therefore, became crowded, and Jefferson Ford quickly opened other stations for learning. These were Bokoli, Teremi, and Chwele. The first students at Bokoli were Matayo Namwoso, Yona Neyole, Isaya Mulongo, Zakaria Wepukhulu, Petro Makali, Bikokwa and his wife Rosa. Others were trained at Teremi and Chwele, respectively; Rev.Jefferson Ford played the crucial role of visiting teachers to the stations set up at Teremi and Chwele (O.I Sakari Lugulu 2018).

The end of the First World War saw many Africans start to demand increased educational opportunities in Kenya. Apart from this, interactions among Africans themselves provided many learning opportunities. For instance, the Abaluyia who traveled to the coast either as soldiers or carrier corps came into contact with an advanced culture, which became instrumental in changing their perception towards life. According to Miss Chadwick of C.M.S. Butere, those people went back to Kavirondo with much thirst for education. She writes;

> ……..during the campaign, the Abaluyia had been much laughed at by the more civilized coast boys both because their faces showed the old tribal marks or scars of heathen days and because they could not read [Chadwick papers,1935 cited by Lonsdale 1964:211]

The increasing effect of colonialism that manifested itself in taxes, inflation, and forced labor on the settler farms forced Africans to look for alternative ways of survival outside their tribal confines. The school proved to be a major avenue to these new experiences [Sifuna and Otiende, 1994:176-177]. This new perception was well reflected among the Friends by the increased number of Africans who enrolled in schools. For instance, while Kaimosi School had 611 pupils in December 1919, enrollment had risen to 800 by December 1920 and 1450 by December 1921. A similar trend was also recorded in Maragoli, where enrollment figures rose from 3123 in December 1920 to 4613 in December 1921 [K.N.A, E.A.Y.M.F 164/80]

The 1920s also ushered in an era where Africans started to demand quality education to get good-paying jobs. They argued that the technical and religious education which was being offered to them at the time was virtually useless. The Friends' converts, for example, told F.A.M. missionaries frankly in 1921 that;

> ….The church's members want to keep all of their earnings. We are studying the Bible and would like to learn carpentry and English, as well as work in telegraphy and clerkship. Now the people are asking you to send a teacher to train school teachers and leaders in such activity [Maragoli mission minutes 17/1/1921 reported by Painter 1966:39].

In essence, the Friends' wanted an education that could adapt them to a fast-changing environment. Hence their insistence on English and trades, subjects which gave them guarantees for employment both in the government sector as well as on the settler farms [K.N.A, E.A.Y.M.F.135/80; Sifuna and Otiende 1994:177].

At Lugulu in 1921, Rev Jefferson Ford continued staffing the new villages as soon as they were started. Charts of pictures or words written or printed on clothes were

used(O.I Sakari Lugulu 2018). The junior classes were called “A” sub-classes; the charts were hung on the four walls of the classroom, the students read them in turns, and those who finished the four walls moved to a new class(O.I Sisungo 2018).

The emphasis on technical education and religious education in Kenya as provided by the missionaries was in line with government and settler demands since it aimed at producing competent artisans who were also expected to be morally upright. Like the Frazer report of 1909, the East Africa Protectorate commission report of 1919 also tied government grants-in-aid to schools run by the mission for technical training [Furley and Watson,1978:157]. Consequently, African demand contradicted the official government policy, but the mission was in a tight spot as they were supposed to adhere to government stipulations if they expected to get grants. Although the F.A.M’s curriculum clearly reflected the government’s thinking, they still did not want to apply for grants. With time, mounting pressure from the government, and the advice given by the Phelps stokes commission, which visited Africa in 1924, influenced these missionaries to accept the said grants from 1924 [K.N.A, E.A.Y.M.F,122/80; Jones,1925:130-131]. The F.A.M. also acceded to government pressure due to economic hardships that faced it soon after the war. The depression of the early 1920s had forced the board to cut down on financial spending, a thing which almost crippled the educational program [Rowe 1950:66-67, 69-70]. The flow of the said grants from 1926 and African contributions enabled the mission to survive the said hardships and expand its educational work [Rowe 1958:74-75].

The F.A.M’s industrial program had started right from the time these missionaries established themselves at Kaimosi. They took the teaching of industrial work to Africans as a very effective means towards the establishment of a self-supporting native church [K.N.A, E.A.Y.M.F. 260/80]. Consequently, an industrial center started

at Kaimosi to attract Africans who were taught practical subjects such as carpentry, brick-making, and masonry apart from the academic ones [Kenworthy,1987:326]. This instruction was meant to help Africans [E.A.Y.F.M, 122/80; Jones, 1925:131]

Although this training was meant to equip Africans with some of the essential skills to make them self-reliant, these missionaries also emphasized this program's direct benefits. These benefits accrued from it because the artisans were expected to assist in maintaining the mission stations, thereby cutting down on some of their financial expenses [Hotckiss,1901:152].

It should not be forgotten that the emphasis on this practical program for Africans was also not divorced from the racial prejudices which the western world held towards Africans, generally seeing them as deprived people with inferior intellectual abilities that could not enable them to handle a purely academic curriculum, which at the time was seen as a preserve of the whites. Unfortunately, in its efforts to uplift Africans' standards through evangelization and education, the F.A.M also fell into this trap. This is seen from the writing of the missions' pioneer workers and the stated objectives of the F.A.I.M., which leave no doubt as to the kind of prejudices that these Americans held towards Africans. The latter were portrayed as benighted mentally and morally retarded people and could only be saved from this unfortunate state if exposed to some kind of manual training. For instance, Willis Hotchkiss, the man behind the formation of the F.A.I.M. and a leading proponent of the industrial curriculum for the Africans, had this to say about them;

> If we were to realize our aim of the self-supporting, self-propagating native church from such material, the regenerate units who are to compose that church must from the first be aided in the direction of responsible manhood; the cost would power must be retrieved; and the usually weak, vacillating character re-enforced employing careful training in habits of industry…..By training him in industry habits, we create in him the stability of character otherwise

> impossible and without which he will ever be vacillating and unreliable. A wave driven by the wind and tossed; a prey to every evil passion; a melancholy picture of the house swept and garnished, only to be passed again by seven other devils worse than the first [Hotchkiss,1901:150-151].

Such prejudicial ideas about Africans made American Friends come to Africa convinced about a manual based curriculum as the panacea for these people if they were to reap any benefits [religious, moral, and social]. Their missionary work intended mainly to assist Africans in reconstructing their society and Christian principles [Hotchkiss, 1901]. Hence those Africans who attended the F.A.M. schools ended up benefiting from a double curriculum of both the head and the hand [Kay 1973:90].

Apart from the preceding, another rationale for the heavy industrial feature in the F.A.M. curriculum in Kenya was these missionaries' inferior educational backgrounds. Most of those who came to Kaimosi were rural people who were not necessarily trained theologians but instead carried very practical orientations to their daily lives [Gilpin 1976:2]. This deficiency became a huge hindrance when it came to the promotion of African education by these missionaries, who therefore settled for a practical curriculum for their schools out of convenience since it carried with it the experiences, set of values, and beliefs of Quakers as practiced in the Midwest America—their place of origin [Gilpin, 1976:30]

The F.A.M's emphasis on industrial education made this educational policy fit very well into the Phelps-stokes commission's proposal. The commission had recommended an education that was meant to adapt Africans to their local conditions and took industrial education as the best alternative towards that end.

The commission, which had also asked the government to participate actively in the administration of its education system led the latter to come up with the education ordinance of 1924. This marked the beginning of a definite commitment by the colonial government to control its education system. African education was no longer a preserve of Christian missions in terms of provision and control. And since the F.A.M accepted government grants at the time, its school system also came under government control. Therefore the mission was required to implement the government's educational policies and observe the standards as well.

To bring some order into the colony's education system, the government imposed a uniform nomenclature for all schools of all races in line with the educational ordinance of 1924. Elementary grade ran from standard 1 to standard 5 and covered ages six to twelve. The junior and senior secondary school grades ran from forms 1 to 6 and covered up to the age of 18 [Furley and Watson 1978:160-161]. Before this, mission schools were categorized as village schools that were mostly catechumenates and gave very little secular education. Central schools which completed the introductory course trained pupils in secondary education [Sifuna, 1990:130]. By 1927, the Kenya school structure followed the pattern shown below.

**Table 4.1: School Grading System in Kenya**

| | | |
|---|---|---|
| Normal age | 6 7 8 9 10 11 12 | 13 14 15 16 17 18 |
| Sub-standards, standards and forms | I II III IV V VI VII | 1 2 3 4 5 6 |
| Grade of school | A B C | Junior senior |
| Stages of education | Elementary | secondary |

*Source:-Sifuna, D.N. [1990]. [Development of education in Africa, the Kenya experience. Nairobi initiatives in 1930s]*

The 1927 revival that led to several Christians' desertion from the church also led to a corresponding decline in school enrolment in the early 1930s. Pupil population fell from 18,000 in 1930 to about 13,000 in 1933 [A.F.B.M annual reports, 1930-1934, cited by Kay, 1973:213]. These defections also meant that African support to friends' schools decreased during this period.

The global economic depression that started in 1929 greatly affected the F.A.M operations, including its education system in the early 1930s.Richmond was unable to give more money as well as recruit more staff for its field. To meet this deficit,, Fred Hoyt, the head of the industrial department,, converted the plant into an income-generating venture for the mission. He started to grind much grain for flour and sawing timber to sell on settler farms and the gold mining companies near Kakamega. These commercial activities by the F.A.M did not amuse Africans, which gave them very stiff competition. Simultaneously, over 400 European gold prospectors on the goldfield scared Africans of being alienated from their land. Thus under the influence of the Kikuyu Central Association [K.C.A] activities in central Kenya, the Abaluyia also decided to form the North Kavirondo Central Association [N.K.C.A] in 1932 to articulate these grievances on their behalf. In this way, the Abaluyia hoped to get assistance from K.C.A to evict the gold miners.

Most of the associations' leadership was drawn from the F.A.M. adherents [Lonsdale, 1964:313,325; Kay, 1973:167-8]. In 1934, the association's secretary, Andrew Jumba, himself a friend, launched a scathing attack on the F.A.M. when he wrote directly to Richmond and accused the mission of holding 1000 acres of land at Kaimosi, which went unused. According to the Africans, this land belonged to them, and yet they benefited little from it. Jumba also accused the mission of its involvement in trading

activities, which gave the Africans a wildly unfair competition because of the missions' huge capital base [Kay, 1973:200-201]

The mission's involvement in secular activities, mainly the above venture, eroded its credibility in Africans' eyes and exposed the sharp differences between fundamentalist and modernist missionaries at Kaimosi. These groups of missionaries who happened to be uncomfortable with the verbal inspiration of the Bible started coming to the mission field in 1920. This made the evangelical missionaries show much intolerance towards them. Dr. A.A. .Bond was now pitied against the fundamentalist camp composed of Everett Kellum, Jefferson Ford, and Fred Hoyt. Whereas the former supported African rights, the latter held a divergent view. Bond was even believed to be an advisor to the N.K.C.A. [Kay, 1973:169; Lonsdale, 1964; 317]. The cracks in the missionary ranks between the two camps became visible when in a correspondence to Howard Cope in September 1934, Bond stated that:

> There is also a feeling that the land which the mission holds here is not being used together for the direct benefit of the native Africans…..I believe that no other single act for which the mission has been responsible ever lost so much prestige as this one did. That brings to mind a criticism that has been made against the mission for indulging in commercial enterprises in the country…… Mr. Hoyt has seen a great deal of timber piled at the mill and grinds many mills for mining companies. The natives feel that it is a money-making enterprise from which they profit little. I believe that the operation in connection with our mill has, for years, done more harm to the missionary cause than good [Friends African Foreign Mission Archives, Richmond, Indiana cited by King; 1971:151-152].

The infighting among missionaries at Kaimosi almost brought the F.A.M's education system to its knees during the 1930s. The A.F.B.M. in Richmond decided not to send more staff to the mission field for fear of escalating the differences between these two camps. At the same time, it started to stay aloof lest it is seen as taking sides in the mission squabbles. It was because of this fear, together with the fundamentalist

influence, that forced Richmond to shelve a proposal made by J.W.C. Dougall from the protestant education department [Kay 1973:174]

The differences in theological views divided the mission staff, which affected their work, including education. The Mission board was forced to send a delegation to Kaimosi in 1937 to resolve these differences and restore harmony in its staff. However, the damage had already been done. Kellum also opposed African agitations with support from the modernists for a secondary school at Kaimosi. African agitations with support from the modernists for a secondary school at Kaimosi was termed as premature. Instead, stress was placed upon the development of mass education, which embraced much manual work as the most ideal for Africans [Kay, 1973:173-217]. The failure to employ more staff to run the education work at Kaimosi made the government in 1937 cancel the elementary teacher training program started in 1936. It was not until 1939 that the department of education allowed the program to be re-started due to an increasing number of open schools. In an ecumenical spirit, the F.A.M. agreed to train elementary school teachers for the two neighboring missions—Nyango'ri P.A.G. and Kima C.G.M. [K.N.A, E.A.Y.M.F. 131/80].

The F.A.M. educational programs' problems, especially during the 1930s, made Africans very unhappy, more so when they saw other schools like Maseno and Yala progress steadily into junior secondary schools in 1938 and 1939, respectively. The other source of unhappiness emanated from the poor performance of Kaimosi in the examination, which led to very few of their children joining secondary schools. For example, out of the 120 students enrolled at Alliance in 1936, only 4 were from Kaimosi. When Maseno Junior secondary school started in 1938, only 3 boys from Kaimosi joined the form one class [Kay, 1973; 175]. This encouraged Africans to exert more pressure on the mission to improve its education system by calling for

teacher training, the teaching of English, as well as advanced schooling, and an academic education [Kay, 1973:220].

By 1939 no school was established in the Kitoshi area as a “Secondary” or (Intermediate) school. There were only six schools that existed and were; Maseno (C.MS), St. Mary’s Yala (R.C), Kima (C of G), Nyang’ori (P.A.G); Kaimosi (F.A.M), and Kakamega Government African Secondary school (GAS). Strangely no school was situated in the northern part across river Nzoia; hence, few students could be trained as teachers(O.I Sakari Lugulu,2018). As early as 1940, the Bukusu and Tachoni had claims of their children denied admission in Kaimosi, which was their school. The day's order was that the students from a different denomination could not join a school of a different church. This system made it difficult for the Bukusu and Tachoni, whose big population was Quaker, to train in Kaimosi. The few who were admitted in carpentry and masonry class were; Malaba Kuya and Wallace Khaemba (Lugulu), Zablon Muliti (Chesamisi), Dan Ngoni (Kimilili), and Wilson Soboi (Ndivisi). As early as that time, people from the north of river Nzoia started asking for their school, equivalent to Kaimosi( Nekoye 2013). The struggle did not end until 1957, when Kaimosi school was finally transferred to Kamusinga. The Maragoli, Tiriki, and Isukha group of Quakers said, and they still say, that they lost their school to the Bukusu people. To make up for the loss, they started Chavakali Secondary School on a self-help based in 1959(0.I Sisungo Lugulu, 2018)

This situation changed when Everet J. Kellum was appointed as supervisor of Friends Schools and the Education Secretary of Protestant schools. Kellum and his wife arrived in Kenya in 1928(O.I Nguti Lugulu 2018). He first served as a teacher at Kaimosi and was later appointed as a principal of Kaimosi Teachers Training College.. As a supervisor, he transferred his office from Kaimosi to Lugulu, but most

of the time stayed and taught in Kaimosi (EAYM, Reports of North District of F.A.M 1928). This was when he started real promotion of education in the now Elgon Religious Society of Friends area of jurisdiction. Many intermediate schools were started, and the standards of education also went up. E J. Kellum worked in this country as an educationist, helping Quaker schools until 1958 when he left the country and was replaced by a British educationist Kenneth Goom (EAYM, Reports of North District of F.A.M1928)

Christian missions split the Bukusu and Tachoni areas into regions of influence in the 1920s. For example, Catholics were barred from evangelizing in Chief Murunga's North Bukusu location, whereas Catholics were barred from proselytizing in Chief Sudi's South Bukusu location. On the one side, this resulted in fierce competition for followers and the speed with which schools developed, particularly between Friends and Catholics. This rivalry, on the other hand, solidified the Bukusu and Tachoni's solidarity since Africans, particularly the educated of both denominations, challenged the missionaries' divisions. The missionaries, on the other hand, only mentioned areas of influence when their own power was endangered (EAY, Annual Report Kitossh Station 1926). For instance, in 1926, F.A.M reported that,

> The area's Catholic predicament has sparked a lot of debate, and a few hot-headed Friends boys were so adamant that no Catholics would be allowed to enter their district. This resulted in a brawl. The Catholics appear to have attempted six separate attempts to infiltrate our district in order to establish catechist centers. The Catholics are not welcome in our districts, according to the Local Native Council. In these Native Councils, our teachers are respected and have a lot of power. (EAY, Kitossh Station Annual Report, 1926)

Religious tolerance was enforced by the administration in the early 1930s, and the administration effectively stressed the safeguarding of zones of influence. Tolerance has a significant impact on Bukusu and Tachoni culture. As a result, the demand for advanced educational possibilities grew. Bukusu and Tachoni Friends, for example,

had built over 200 sub-elementary schools by 1935. They did not, however, have any elementary schools that provided education at the standard IV, V, or VI levels. Simultaneously, such primary schools existed in Kakamega, Kaimosi, Yala, and Maseno in the south (KNA, PC/NZA/3/10/1/9 Education North KavirondoDistrict, 1935).

Similarly, the district's only agricultural training institution was at Bukura, which also had multiple hospitals. When commercial maize production expanded in the north, and maize was introduced at a price of Shs. 3/- per bag, the Bukusu and Tachoni were supporting a growing share of the district's educational, health, and agricultural services (KNA, PC/NZA/3/10/1/9 Education North KavirondoDistrict, 1935).

To address their concerns, the Kitosh Educational Society was founded in 1936 by the Bukusu and Tachoni F.A.M educated elites, led by Petro Wanyama and Philip Mwangale, and the MHM educated elite, led by Pascal Nabwana. The Bukusu and Tachoni Friends' feelings of independence and self-sufficiency were bolstered by KES. KES then set about raising cash to assist in the construction of schools that would be sponsored by various denominations.

The money was supposed to be used to develop schools in F.A.M-run Chwele and Lugulu, Catholic-run Kibabii, and Anglican-run Butonge (Jan J. de Wolf op cit p.178). Fred Hoyt, on the other hand, was against the construction of school buildings in Lugulu. He charged KES treasurer Musa Wambuto of misappropriating funds and was successful in having the organization proscribed (KNA, DC/NN/1/11, North Kavirondo District Annual Report, 1937).

F.A.M missionaries were also opposed to any Bukusu and Tachoni projects that were ethnically and non-denominationally motivated. Because the missionaries believed

the Bukusu and Tachoni were advocating for their own separate Friends church, they claimed that such organizations were attempting to sow trouble in the Friends church. Both accusations, however, were never proven (KNA, DC/NN/1/11, North Kavirondo District Annual Report, 1937).

As a result of KES's ban, even the most ardent mission supporters among the Bukusu and Tachoni Friends turned against F.A.M, accusing the church of failing to contribute to educational progress. "People would think the mission has withdrawn its aid, and this might undermine the reputation of F.A.M among the Bukusu," Petro Wanyama warned if the mission did not rebuild the school (Gilpin op cit pp 259-260). Despite the fact that the Mission Board directed the F.A.M to establish a separate educational department for the northern areas in 1939, nothing was done to correct the educational imbalance, and sentiments of neglect among the Bukusu and Tachoni Friends lingered into the 1940s (O.I Sakari Lugulu 2018).

The Bukusu and Tachoni have long been documented to engage in practices such as early marriage and FGM. By the F.A.M establishing themselves in Bungoma County, this is slowly coming to an end. These retrogressive practices have been abandoned for modern practices that guarantee girl-child education, bringing about modernity among girls. In this sub-topic, we have discussed the early educational activities of the F.A.M in Bungoma County. We have further examined the Friends educational development during the interwar period, 1919 to 1939. In the next subtopic, we will look at the development of Lugulu and Chwele girls' High Schools within the context of post-second world war and increased demands from Africans for expanded educational opportunities.

The F.A.M's educational system during and after World War II was largely influenced by the emerging African elite and government policies. Most of these elite friends took upon themselves the responsibility of championing the educational needs of their people. At the same time, the war provided a booming market for African agricultural products that earned much money for the people who later on decided to invest in their children's education [Kay, 1973:230-231]. All these factors helped increase the friends' interest in education, as reflected by the building of more schools during the war period. Before the war started, the F.A.M mission had 302 schools, out of which the government-aided were 16. By the time the war ended in 1945, the schools had increased to 361, with 20 being aided by the government. During the same period, the number of pupils increased from 20,400 in 1938 to 32,900 in 1945 [Painter, 1966:61]. The friends' educational program had moved from its former subordinate role in 1920 to a very prominent position from the 1940s [Rowe, 1988:107].

The new cadre of educated leaders at the grass-root greatly changed the people's perspective towards development matters in general and education in particular. The appointment of people like Paul Agoi, Jeremiah Segero, William Shivachi, and Hezron Mushenye, who were all friends as chiefs, in the southern part of the district in the 1940s helped to sensitize the people on the importance of educating their children. These young and energetic administrators' vision was further reinforced by the coming on the scene of another educated elite, Solomon Adagala, Fred Kamidi, Benjamin Ngaira, Simeon Sabura, and Hezekiah Ngoya, among others who took up important positions in education, the church and politics [Kay,1973:231-234; Culpin,1976:250]. As Culpin unequivocally observes:

> As the most articulate in community with the mission and the government, these new men were able to represent the church's views, support for the mission, and for their particular priorities (Culpin, 1976:250).

To a large extent, this new impetus finally forced the mission to abandon its long-held policy of mass education and started focusing on providing higher education for its adherents (Culpin, 1976:251). This shift was made possible after the closure of the technical schools in 1945 following Hoyt's retirement, who had been in charge of industrial work since 1912. The closure was also necessitated by the termination of government support to these schools (Culpin, 1976: 254). From the mid-1940s, there emerged increasing calls for establishing a senior secondary school at Kaimosi, although the missionaries still insisted on a technical school (K.N.A., E.A.Y.M.F., 131/80). The low standards of education exhibited by the Kaimosi School, especially during the 1930s, had become a great source of disillusionment among the friends. However, because of the steady improvement in its standards during the early 1940s African hopes were rejuvenated. The school performance in the primary school examinations showed a marked improvement between 1942 and 1945. The number of passes consistently rose from 4, 9, and 20 for 1943, 1944, and 1945. Simultaneously, the number of pupils who qualified for admission to junior secondary schools was also on the increase. For instance, whereas only three pupils out of 39 that sat for the examinations in 1941, that is 0.7%, qualified for junior secondary education, this figure had more than doubled by 1946 when 16 out of 66 that sat for the examination or 18% qualified for the next level of education (Fort Hall district annual reports 1942, 1944 – 1946 K.N.A.D.C/FH/6/4 cited by Bogonko 1992: 56, K.N.A. E.A. Y.M.F.135/80). These results in away provided the African friends with more impetus to fights to establish a school at Kaimosi.The government approval to the F.A.M. to start two more junior secondary schools in 1945 at Musingu and Lugulu meant an

increased number of school leavers who needed opportunities for further education, a scenario for which the F.A.M. was ill-equipped. By late 1948, the number of schools offering junior secondary education in North Nyanza District increased by eleven (8 for boys and 3 for girls). Out of the eight boys' schools, five were run by protestant missions in Kaimosi, Musingu, Lugulu, Kolanya, and Nyang'ori (K.N.A DC/NN). Pupils from these schools were likely to enroll at Kaimosi or Government African School at Kakamega

African pressure for advanced education in North Nyanza District during the 1940s was also mounted by organizations, clubs, and political associations. The Maragoli, who all along had been pacesetters in educational matters, especially a mong the F.A.M formed the Maragoli Education Board (MEB) in 1945 to articulate their educational needs before the F.A.M. as well as the government (Culpin, 1976: 254–255). In 1948, this body renewed the Maragoli demands for a school of their own at Mudete—a demand first made in 1926. This plan had been shelved ever since because, as the administration put it, "they have to wait for the right time." The shelving of the Maragoli plan also comes from pressure from L.N.C. members who saw it as a possible interference with their demands for the establishment of Government African School at Kakamega. Nevertheless, by 1948, the M.E.B. could now state as follows:

> Our people have ever since been waiting patiently for a period of twenty years to 1948. They are not satisfied now by being told that the right time has not yet come. When will it come? The right time for things never really comes until the people themselves begin doing those things with their own hands and not only sit and wait for the right time….. We do not ask the education department for money now but for two things …….. PERMISSION to start building and ENCOURAGEMENT (M.E.B. to S.E.O. Nyanza, June 18, 1948, KNA, PC/NZA 2/733 cited by Kay, 1973:243)

The end of WWII brought in a new age in Kenya, one in which Africans demanded more educational possibilities. Kenyans who took part in the war, particularly those who journeyed to Ethiopia, Palestine, Madagascar, India, and Burma, returned with broader perspectives. They were able to contact with other people living under colonial control as a result of their trips, and they were able to share their own experiences with Africans. Kenyans' perceptions of the British colonial system were enriched as a result of this (Furley and Watson, 1978: 242).The war also boosted the economic standing of Africans in many ways. A good number of them sold their agricultural commodities to the military camps mounted in the country. The returning African soldiers also came with some earnings in terms of salaries and gratuity after the end of the war—monies which were invested in the education of their children. This was deemed to be the most viable investment of their resources at the time. As Furley and Watson confirm:

> They (Africans) want their offspring to be educated in the West and therefore gain political power. They also desired that they compete on an equal footing with European and Asian students in the same external exams, and that they be treated as first-class citizens of their country (1978:243).

The colonial authority had to provide additional education possibilities by extending the school system, especially at high levels, because Africans were determined to advance through education.

Because of land dispossession, most African ex-soldiers ended up staying in towns and were unable to participate in agricultural pursuits. Furthermore, their wartime experience had made them more used to city life. This allowed them to express a wide range of opinions about the bad living circumstances in those cities, and it compelled Africans to use political channels to achieve their social objectives. The rise of trade unions and other welfare organizations, which were useful in voicing their problems,

made this possible (Roseberg and Nottingham, 1966:207-211). Improved educational possibilities, particularly at the secondary level, were a prominent African demand at the time.

The Labour Party's victory in the General Election of 1945 in England drastically altered the colonial structure in Kenya immediately after the war. The policies of the party, which envisioned ultimate colonial self-rule, meant that the British colonies now had to provide impacted people with an education tailored toward that goal (Otiende et al., 1992:53). This was the context for the Colonial Development and Welfare Act of 1945, which called for a shift in colonial policy away from self-sufficiency and toward increasing production and development. The government created the Ten Year Development Plan in 1948 in response to the new strategy, which sought to address the difficulties that plagued the country's education system, whose fast development, along with a lack of effective control and oversight, had done much to damage its quality (Sifuna and Otiende, 1994: 193). The plan called for the creation of 14 new secondary schools to supplement the only two 'O' level institutions in the area at the time, Alliance High School and Holy Ghost College Mang.

However, the Ten Year Plan recommendations were not implemented because of the financial burden placed on the LNC's, which were supposed to bear the cost of primary education. Those proposals were therefore overtaken by those made by the Beecher Education committee chaired by Archdeacon L.J. Beecher. Constituted on 18 March 1949, this committee was supposed to look into ways of correcting an education system which had led to a very massive and uncontrolled expansion at the lower levels without giving due attention to its quality. This scenario had resulted from the Africans' unsuitable demands on their respective LNC's to increase the

educational opportunities for their children. The resultant pressure had made those LNC's circumvent the 1945 grant in aid rules, which had been put in place to check the rapid expansion of primary schools in the country. Instead, local authorities continued to double stream their schools, which led many of them into bankruptcy (Beecher, 1949; Furley and Watson, 1978: 246-7).

The colony's educational system grew rapidly at the lower level, but it did not grow as rapidly at the secondary level. As a result, the latter level was unable to accommodate all those who met the requirements for secondary schooling. The committee voiced grave worry about this when it stated:

> The bottom-up expansion had been allowed to surpass the bounds established by educational planning; the all-important supply of secondary education, which has remained within the plan's limits, is thus of such a magnitude as to be utterly inadequate in proportion to the primary system's expansion (Beecher, 1949:12).

The Africans who presented their views to the committee had insisted on widening the 'apex' of the system (senior secondary schools) that is, Forms 3-6, which they felt was too small (Beecher, 1949: 41). the committee, therefore, proposed to increase the number of secondary schools which prepared their students up to school certificate level from 2 to 16 by 1957.

Alliance, Maseno, Yala, Kagumo, Machakos, Kakamega, Kaimosi, Shimo-la-Tewa, Mangu, Nyeri, Embu, Kisii, and Fort Hall were among the thirteen boys' schools affected. Only four of the thirteen schools were to provide a full circle of this education, from form 3-6, beginning in 1951, with the remaining schools completing their development by 1957.

The Beecher Report was debated in the Legislative Council in August 1950 and was finally adopted with some modifications for implementation. Concerning secondary

education, 16 schools, 14 for boys and 2 for girls, were to develop into senior secondary schools (Colony and Protectorate of Kenya, 1951: 39; 1953:).

As the researcher explained in chapter four, the period between 1953 and 1963 was important, particularly among the Bukusu and the Tachoni, for it witnessed more intense efforts towards girl child education, which families now perceive as a form of social security. The Bukusu evidence indicated that a high proportion of girls compared to boys tended to use their education to assist their parents and siblings. In contrast, boys tended to emphasize acquiring capital to buy land and cars. These attitudes reflected the new, contrasting roles of Christian women and men in obtaining new economic situation in the 1950s (O.I Rodah Wahaula, Chwele, 2018).

The development of girls' Friends secondary education, on the other hand, was more slower than that of boys. There was just one girls' intermediate school at Kaimosi and no girls' secondary school in the Friends sphere of influence by 1959, when there was a rush to create boys' senior schools. Girls who passed the intermediate exams were required to enroll in other mission schools, such as Butere Girls' Secondary School or African Girls' High School, to continue their studies (Kikuyu). A handful went on to teacher training or nursing schools, both of which were regarded lower than secondary education at the time. "The rest were either married off or stayed with their parents," according to the report. As a result, F.A.M women leaders, led by Salome Nolega, began to argue in 1959 that "unless possibilities are provided for more of the girls to be taught, the interest in education for the girls will wane" (E.A.Y.M, Shamberere, 4/4/59). More intermediate primary schools and one secondary school for girls were established as a result of this.

Girls accounted for 42% of enrolment in F.A.M's assisted primary schools by 1959, albeit they dropped out earlier than boys. This phenomena could be explained in part by a lack of moral norms in the community and loose parental control, making it difficult and stressful to teach girls. (Friends' Elgon School Bulletin, August 1957, E.A.Y.M.)

Indeed, F.A.M reports indicated that;

> Headmasters do not provide as many possibilities for girls as they do for boys; for example, teachers allow girls to cook or prepare tea while boys are in class, or while boys go to physical education, the girls do nothing. Parents also assign more labor to girls than to boys.... During the holidays, parents and church leaders should keep an eye on their daughters" (KNA, MSS/54/150, Minutes of the Education Committee, Shamberere, 14/7/1956).

The greatest barrier to girl child education was in upper primary schools (KNA, MSS/54/150, Education Committee Minutes, Shamberere, 14/7/1956). In 1953, for example, only 229 girls attended mixed intermediate schools in the North Nyanza area, compared to over 4,000 boys (KNA, DC/NN/1/34, Annual Reports, North Nyanza 1952). It's no surprise, then, that both EAYM officials and F.A.M missionaries were concerned about;

> In our mixed intermediate schools, the number of girls who completed the four-year course was quite low. Only a small percentage of those who survive as students in mixed intermediate schools do well in their final exams. The females' intermediate school results are far better. This has increased demand for more intermediate schools for girls, particularly in the north, at Malava and Lugulu" (KNA, MSS/54/150, Education Committee Minutes, Shamberere, 14/7/1956).

Only one of the 32 F.A.M intermediate schools, Kaimosi Girls' Boarding School (GBS), was for girls in 1958. This meant that a Friends girl pursuing higher education, especially in the Elgon Nyanza district, had to convert to Catholicism in order to attend the girls' school at Misikhu, which opened in 1955. As a result, F.A.M and EAYM became "seriously concerned with females' education" (KNA,

MSS/54/150, Shamberere, 14/7/1956, Minutes of the Education Committee). As a result, in 1958, F.A.M turned the Lugulu mission house into a Girls' Boarding School (KNA, MSS/54/150, Shamberere, 14/7/1956, Minutes of the Education Committee). The Friends of Elgon Nyanza were then asked to donate Sh.100,000 so that the school could build dormitories for the females. Except for contributions of Sh.300 from the Kimilili Location Council and Sh.590 from the EAYM Women's Conference, the request was mostly ignored (E.A.Y.M, Lugulu Girls School, Annual Report, 1959).

Lugulu females opened their doors as a day intermediate school in January 1959, despite the huge deficiency. The mission transformed the home science room into a dormitory in May 1959. As a result, 40 of the 80 females enrolled were accepted as boarders, while the rest remained day scholars. F.A.M has now shifted its focus to the development of secondary schools for girls.

The Luhyia demand for a girls' secondary school, however, was misdirected, according to F.A.M missionaries, who pointed out that "girls' passes are not high enough for secondary school." The sole protestant secondary school in Kikuyu is half full, with no qualified girls to fill it" (KNA, MSS/54/150, Education Committee Minutes, Shamberere, 14/7/1956). The missionaries also claimed that "it was not possible to begin a secondary school at this time, because the number of existing intermediate schools for the females was relatively inadequate" (KNA, MSS/54/150, Shamberere, 14/7/1956, Minutes of the Education Committee).

## 4.3 The Education of the Girl Child During the Pre-Colonial Period in Bungoma County

In order to understand the role of Friends African Mission schools in the growth and development of girl child secondary schools in Bungoma County, it is essential to examine the following historical forces that have shaped girls' education in western Kenya. These are the pre-colonial, missionary, colonial and post-independence period in Kenya up to 1988.

Before introducing colonial education in Kenya, girls' and boys' education existed in the form of traditional informal and formal instructions. During this period, children's learning was shaped by the needy of the family. The forms of instruction provided were part of children's everyday life and interaction with their parents, elders, and people in the larger village and community (Bogonko, 1990) Farley and Watson, 1978; Sheffield, 1973).

Among the Bukusu, the general attitude towards a newborn child was one of interest, encouragement, and well-wishing. Parents and close relatives took a keen interest in the newborn child's welfare and development (Bogonko, 1990: 2).

According to Rodah Waliaula ", a newborn child cemented marriage and brought about family continuity." A child was given a name depending on the occasion, and the mother was responsible for the child's education in terms of satisfying its needs in the first few months (O.I Chwele, 2018).

After weaning, the child started interacting with more members of the family. The child was assisted to sit, crawl, stand then walk (Bogonko, 1990 p2). Indeed, in the words of Rodah Waliaula:

> A child was meant to conform to the norms, customs, and standards of behavior of the clan. He or she learned the language and was sensitized about bad behavior, protected against all dangers such as knives, fire, suffocation, and accidents" (O.I Chwele 2018). Such instruction, as described above, was exposed to children between 0-5 years.

During the early years of childhood (7-14 years), girl child education became the primary responsibility of either the mother or any other respectable woman (Wagner, 1956 P.41). Morally, the girl child was introduced to the generally accepted and more acceptable behavior in the mother's Bukusu Culture (O.I Wamalwa Chwele, 2018).

In this formative stage, games and many other activities greatly contributed to the development of attitudes, conformity, and social affinity. Therefore, games occupied an important place in training cultural standards of conformity (Bogonko, 1992 :3).

The gender factor was a well-controlled issue within the cultural process of the Bukusu community. Social activities and the general responsibilities right from the family reflected gender roles. As the children grew up, they were immediately aligned to their gender roles, beginning with the family tasks (Wagner, 1956:41)

Mary Wekhuyi argues that,

> "girls were expected to interact more with their mothers hence train in cooking, fetching water from rivers, gathering firewood from the bush, as well as all other household chores" (O.I Chwele, 2018).

Collectively, all female members of the community were responsible for the character training of the girl child. Girls were taught about honesty, humility, endurance, etiquette, and other good behavior elements geared towards the basic needs of the girl child among the Bukusu. Grandmothers, mothers, aunts, elder cousins sisters were all teachers to girls as they grew up (Wagner, 1956:41).

Mary Wekhuyi; further says that “girls were taught good behavior, respect for elders through folk songs, tales, riddles, proverbs, dances, ceremonies and festivals” (O.I Chwele 2018)

As girls transitioned into adolescence and adulthood (15-20 years), intense training to mould their character took center stage. Education for adolescent girls was mainly pivoted on issues that directly related to the female roles of adult life in society. For example, physical exercises, sex education, and family life ( Otiende, Wamahiu, and Karugu, 1992:15).

"Girls were taught the everyday chore of carrying water, gathering firewood, wild roots, vegetables, and most all, in the tedious task of grinding eleusine or sorghum for the morning and evening meal," according to oral informants (O.I Wamalwa, Chwele 2018).

The youth were expressly cautioned against harmful vices such as incest, adultery, assault, and theft. Virtues such as respect and reverence for the elders were encouraged. The education provided during this period assisted girls to graduate into adulthood.

Rodah Waliaula concurs that “it was the wish of every mother to see her daughter graduate into a good wife” (O. I Chwele 2018). Apart from mothers, grandmothers, aunts, sisters, and cousins, senior female elders also taught girls about sex education, good behavior, and other female roles (Wagner, 1956:47).

Thus, it is clear from the preceding description that the main aim of African indigenous education among the Bukusu was to make women produce strong and healthy children contributing to societal growth.

In conformity to this traditional context, girls learned from a young age that their main work was to engage in family affairs and thus were to live under men's protection and care. Girls assisted their mothers at home and in the field and learned about the day-to-day work of cultivation, weeding, harvesting, and looking after children and household food, water, and fuel suppliers (Wagner 1944).

Rodah Waliaula supported this point by saying that girls from an early age were socialized to become good homemakers (O. I Rodah, Chwele 10/3/2018). Girls also learned that they were responsible for keeping their brother and male elders' huts clean and smeared with fresh mud and cow dung that was rubbed on the walls and floors, and they were also to look after guests (Hollander, 1979).

Whereas girls were relegated to work within the family unit, they did not own the land they worked on. Women were also responsible for the production of subsistence crops and had autonomous control over the distribution of these food crops to the family and to the market once the family needs were taken care of (Hollanderm 1979; 0.1 Nathan Sakari Lugulu, 6/5/2018; Isaiah Nafula Chwele 18/2/2018) As argued in the study, this lack of control over the means of production [land] had a direct impact on the status of girls and women. For providing these duties, Luhyia girls were provided with full protection against attackers and provided with a hut in which they were to raise their children. (0.1 George Wekhuye, Chwee 4/1/2018, Florence Wamalwa Chwele 12/1/2018)

Among the Bukusu community, women were protected in their homes and were autonomous in their agricultural and family work. Indeed among the Bukusu and Tachoni communities, women were a commodity to be bought, sold, and sometimes stolen by men in various cultural practices under men's control. For example, among

the Bukusu, marriage was a central socializing activity that was accompanied by a sizeable celebratory feast in which men but not women were in charge of the negotiations surrounding the final ceremony [Osogo 1965] before the ceremony took place, fathers but not mothers of the two families usually negotiated during a beer party concerning the bridewealth. In Luhya community generally bride-wealth is paid in installments by the man and his family [Osogo 1965, 0.1 Florence Wamalwa Chwele 12/1/2018) if the girl resisted the proposal. It was a common practice for the man to travel with a group of his age mates to her home and steal her from her family [Osogo 1965, 0.1 Rodah Waliaula Chwele 10/3/218].

Apart from lack of control and often over whom they married, women had very few rights. The woman always moved away from her home and village and lived with her husband's father's family and village. The children she produced were the sole right of the husband who made all the decisions about the children's welfare. although divorce was uncommon; men could more quickly dissolve the marriage than could women. This happened when a wife was barren or uncooperative in performing her duties in the home, the husband could dissolve the marriage. If there were children in the divorce process, they automatically remained with the husband in his family unit. If a wife could prove that her husband was abusive, which was often challenging to do, she could dissolve the marriage, but her children would remain at the husband's home (Hollander, 1979, Osogo 1965; 0.1 Rodah Waliaula, Chwele 10/3/2018; 0.1 Florence Wamalwa, Chwele 12/1/2018).

Among the Bukusu, girls learned that their central role in the community focused on the family in agricultural production and household duties. Boys learned that their central roles focused on governance, leadership, and, most importantly, women's

protection. Even though women held an autonomous position within the sphere of agriculture work, they remained under the control and subordination of men (0.1 Rodah Waliaula Chwele 10/3/2018; 0.1 Florence Wamalwa Chwele 12/1/2018).

The missionaries preached the gospel and also taught their converts to read and write when they arrived in Africa. They did it using the only method available to them: Western education and cultural change. Africans were expected to discard their traditional customs and adopt Western-style modernity. The missionaries employed modernization theory to help the Luhyia people adopt western culture and Christianity.

The subtopic has discussed traditional African education's main objectives among the Bukusu and Tachoni of Bungoma County. It has further outlined childhood, adolescence as well as adult education among girls in Bungoma County. It has further argued about the content taught, methods used, and the teachers who taught the young girls. In the next subtopic, early evangelical and educational activities of F.A.M missionaries has been discussed. The subtopic further argues that Education practice in Bungoma County was influenced by the educational philosophies and policies of the F.A.M missionaries. The main focus of missionary education for girls at this time was domesticity (Kanogo, 1993; Musisi, 1992; Onyango, 2006). It was also discovered that after the ex-mission boys began pressuring missionaries to provide an education that would permit social and economic advancement, substantial advances in girls' education occurred after 1945. This necessitated women's empowerment in terms of literacy and other vital abilities.

## 4.4 Education of Girls after Involvement with F.A.M Mission Stations in Bungoma County 1910-1930

Quaker missionaries introduced formal education which they offered first single handedly and then later in collaboration with the colonial government. This education however did not go beyond preparing girls for the Christian homes and families, nor did it differ significantly from the traditional education for women. The methods and philosophy of missionary education were influenced by the ideologies of separate spheres for men and women that were prevalent in the USA and Europe at the turn of the 19th century (Epstein, 1981). The education of boys and girls in Luyia society differed notably, especially after the initiation of boys. The girls were socialized into being mothers while the boys were prepared for their future roles as leaders in the society. The difference between the missionary and the Luyia types of education was the fact that the missionary education was taught by foreigners or those who had been in contact with foreigners, with foreign tools of instruction, including the art of writing and in a classroom environment.

The goal of women's education was to prepare them to be excellent "Christian mothers" and, if circumstances permitted, to enter professions such as teaching. When Quaker missionaries considered women's education, they began with a preconceived vision of the degraded Abaluyia women. Given this presumption of female degradation, it's no surprise that missionaries' justifications for taking women into their care and teaching them basic literacy skills were couched in moral rescue rhetoric. (Sifuna and Chege, 2006)

But this did not start as soon as the missionaries arrived partly because Luyia people did not allow their girls to go to school and partly because the missionaries were too busy establishing themselves. During the initial years the wives of missionaries made

contacts with Luyia women but they did not embark on serious education work for them. In 1911 Deborah and Emory Rees realised that in order for girls and women to be educated there was need for extra staff especially single women. In many ways the work is promising, but a large loss was inevitable and we see evidence of it on every side but especially in the girls' work. In order to carry on work for girls and women there must be women among the missionaries (African Record, 1912). However, not all missionaries agreed to have single women missionaries in the field. For example, Arthur Chilson protested against the idea and asked the secretary of the board to think of the implications this would have for mission work.

However, the real success of the mission efforts among the Bukusu and Tachoni of Bungoma depended entirely on the reaction of the Bukusu whose population was large compared to the Tachoni. A school dormitory had been established at Lugulu by 1914, and Dr. Estock had been succeeded at Lugulu by Jafferson and Hellen Ford by December 1915. It is clear that more than any other missionary involved in the evangelization of the people of western Kenya, the F.A.M (American Missionaries) distinguished themselves by their enthusiastic promotion of girl child education.

This initiative was started by Deborah Rees and Adelaide Hole. These two women did a lot in introducing African women to literacy, child care and sewing (Painter 1966:51). The inspiration towards gender parity in educational matters in Africa during this time most likely emanated from the teaching of George Fox who was the founder of the F.A.M Church. He emphasized the equality of sexes before God (Rasmussen 1995: 5). Hence regarding education, Fox called for the instruction of boys and girls in whatever things that were civil and useful in creation. This was one of the tenets strongly emphasized by the faith and practice of the five years meeting (.K.N.A, E.A.Y.M F. /15/80)

Thus, imbued with the sense of faithfulness to their master, these two women missionaries struggled against all odds to ensure that the Abaluhyia women acquired useful skills for a good living. For instance, thanks to their zeal, the difference between girls and boys, who attended F.A.M schools in 1910, was not as conspicuous as that which existed in the other mission schools in Nyanza province. The following table clarifies;

**Table 4.2: A Comparison of Boys and Girls in Attendance at Four Mission Schools in Nyanza Province**

| Mission | Boys attending | Girls attending |
|---|---|---|
| Friends African Mission | 64 | 55 |
| Seventh Day Adventist(SDA) | 95 | 31 |
| Ogada (N.I.M) | 65 | 20 |
| Mill Hill Mission | 345 | 58 |

Source; Kenya Blue book,1910 cited by Furley.O.W and Warson T.(1978).A history of Education in East Africa, New York; N.O.K publishers,

As can be seen from table 1, girls constituted 46% of total attendance in F.A.M Schools compared to a dismal 14% and 24% in Mill Hill Mission and Seventh Day Adventist SDA schools respectively. Such leadership by F.A.M schools in girl attendance was accounted for by a comparatively more flexible approach adopted by the Friends Missionaries in such stations on the one at Lugulu. In recounting her experiences, Florence Wamalwa confirmed that Africans who showed interest in what was going on at Lugulu station were allowed to shift and settle on the station. (O.I Chwele 2018).

Being in close reach, the missionaries were able to monitor their conduct and at the same time embark fully on the process of molding and aligning their lives with quarter beliefs. This mode of living was later extended to the villages by some of the

early converts who had been sent out to teach as a way of separating the new converts from the world. It was out of this conception and strategy that the notion of Christian villages (lines) developed and became very popular during the 1920s.The villages were meant to create African Christian communities based on the African concept of social living and support as well as to be able to insulate these Christians from getting "contaminated" by African "Heathenism" (Culpin 1976:O.I Getrude Wanyonyi Chwele 2018: Ben Wasilwa Chwele 2018)

This perception became so much internalized by most Friends that:

> "As the church expanded and grew in strength, pressure for a new Christian to separate itself from non believers became irresistible and eventually, to live in the line became a mark of prestige" (Culpin, 1976:97-98)

As a result of the missionaries' refusal to return females to their communities "where they had been mistreated," Bukusu and Tachoni girls were protected at Lugulu mission station in an attempt to comply to these principles (O.I Alfred Wanjala; Chwele 2018:O.I Mary Wekhuyi Chwele 2018). Such girls, who sought safety at mission locations, later married early non-Bukusu Christians (O.I Moses Wasilwa, Chwele 2018). This was the backdrop against which the Lugulu mission station grew into a vibrant community of people interested in many elements of the F.A. M's activities (O.I Sussy Wangusi, O.I Patrick Kuruma, Chwele 2018).

A resident school for girls was created at the Lugulu mission station as well. In the belief that great Christian ministry was dependent on strong Christian families, the mission made an attempt to educate girls in a Christian setting. These young ladies became a pool from which the pioneer teacher-evangelists' wives were picked (O. I Florence Wamalwa, Chwele 2018: Rodah Waliaula, Lugulu 2018). The missionaries had recognized education as one of the most efficient tools to that objective from the

start (Rowe 1958:45, Rasmussen 1995:49). Learning went on under a tree before a permanent building was erected.(Chilson, 1943:47). Instruction and learning at this resident school for girls at Lugulu appears to have had very humble beginnings. The recollections of David Nguti, for example, show that;

"Alphabet letters were taught using a specially printed cloth. The cloth was carried by a teacher. Then he hung it on a wall or hung it from a tree and taught his students to recite the letters of the alphabet that were printed on it. Lugulu, O.I., 2018. After mastering these letters, students moved on to novels. They were then enrolled in standard 1, and after finishing standard 4, they were regarded literate enough to be introduced to more advanced subjects such as arithmetic (O.I Nathan Sakari, Lugulu, 2018). The long division sum was the most difficult in the letter. It is referred to as "the enormous sum" by pioneer students (Painter: 1966).

The resident school program for girls also received impetus from the support accorded by Chief Murunga, who encouraged parents to send both their sons and daughters to Lugulu. His efforts did not fail to attract the attention of the missionaries who soon reported that as a consequence of Murunga's support;

"There seem to be an increasing spirit of friendliness on the part of the people towards the mission. The attendance at Sunday school and at the school is gradually increasing. Sunday service had an average attendance of over 200 people. In average 6 villages per Sunday have been reached (K.N.A E.A.Y.M.F Estock's Kitosh station Report, 1913).

In 1914 further reports by the F.A.M indicated that a noticeable change in the attitude of girls had become manifest. Whereas only six months ago girls did not want to come to school nor learn how to sew, a girls' school which had been started recently

upon request was already registering an enrolment of 18(K.N.A: E.A.Y.M.F Kitosh station report, 30/11/1913). Continued enthusiasm for education among girls is well captured by Florence Wamalwa's assertion that;

"Bukusu and Tachoni girls in several circumstances who were later married off to pioneer mission converts from Luhyia sub ethnic groups first came to the station as run ways from forced or unhappy marriages.( O.I Chwele 2018)

In the same year, F.A.M missionaries focused primarily on reaching out to youth, despite their desire to educate anyone who shown an interest in learning. The focus on youth was based on the assumption that young people were less enmeshed in old beliefs and activities, making them more susceptible to persuasion and new ideas (O.I Alfred Wanjala, Ben Wasilwa, Moses Wasilwa, Isaiah Wafula, Chwele 2018).

It may be argued that by emphasizing this point, the F.A.M missionaries made a significant contribution to African education by insisting that girls and boys have equal access to classroom teaching. Women and children were always considered "things, not subjects" in the Luhya traditional teachings. The Luhya tradition, for example, said that "women and children shall be cared for and protected." When the male head of the household was absent, his wife would claim, "There is no one here save myself and the children" (O.I Sussy Wangusi, Mary Wakhuyi, Getrude Wanyonyi Chwele, 2018). When the F.A.M missionaries established schooling for women, they challenged this customary thinking. Women were thus seen as "subjects" by F.A.M missionaries. Women should be allowed access to various privileges formerly denied to them, such as the opportunity to pick their husbands, according to this new thinking (O.I Rodah Waliaula, Chwele 2018) These relics of

African tradition were thus what the missionaries hoped to avoid by encouraging girls to attend school..

As Rodah Waliaula admitted, the implication was that changing the community's image of girl child education was a process (O.I Chwele 2018). This was largely due to a fear that educated girls would dispute the elders' right to choose their husbands (O.I Moses Wasilwa, Ben Wasilwa Chwele 2018).

Pioneer girl students, according to Florence Wamalwa, were the wives of schoolboys who lived on or near the station (O.I Chwele 2018). Initially, women pursuing education were those who had won an argument with their fathers or had fled their homes to attend missionary schools. After 1910, however, fathers who had been converted and received missionary training began to advocate for their daughters' education (K.N.A, MSS/54/63 Reports on the work with the women and girls of the Kitosh station 1915).

Apart from changing conventional roles, Christianity produced new ones for women. Pioneer Friends women were taught fundamental methods of mother and infant care, nutrition, and homemaking by F.A.M missionaries. These pioneers were then assigned to Christian villages to teach the new skills to Luhyia women (O.I Florence Wamalwa, Chwele 2018).

The women of the first Friend Maria Alenga, Rasaoh Mutua, Rebecca Nasibwandi, Rael Wangwe, and Recho Lusweti were among the F.AM's teacher-evangelists (O.I Ben Wasilwa, Chwele 2018). As teacher-evangelists with conventional four qualifications, they were assigned to several monthly sessions. They were paid sh.20 a month. Boys absconded from classes taught by women in numerous mixed-gender schools due to public opinion, jealously, and gender discrimination. Boys preferred to

be taught by male teachers in many situations due to the assumption that women should remain housewives and not teachers even with education (K.N.A,MSS /54/63 Reports of the work with the women and girls of Kitosh station 1915). "Indeed, many parents resisted not only the idea of women teachers but also the idea of girls' education," according to Doreen Wabwire (O.I Chwele 2018).

Regardless, the Luhyia community's females who went to school and became teachers were the first to establish a wage-earning class of women. With the success of the pioneer working-class women among the Bukusu and Tachoni, it also showed the growing transformational impact of Christianity and its agents. As a result, parents began to send their daughters to school in greater numbers (O.I George Mukhongo, Lugulu 2018). As a result, education for girls, like that for boys, was viewed as a long-term investment. As a result, parents were willing to pay school fees for their girls as well. (K.N.A., PC/NZA/ 2/11/12 F.A.M station inspection report, Kaimosi 20/7/1936).

As early as 1913, education in Bungoma County was more inclined towards boys. As the clamor for boys' education grew over the years, there was total neglect by girls' education's missionaries. Generally, there was a negative attitude towards girls' education in the country at this time. It is also important to note that another reason why girls' education lagged behind that of boys for many years was in the people themselves. Like elsewhere in the country, people in Bungoma gave no support to the idea, seeing no reason why resources should be spent teaching their daughters the white man's secrets (O.I. Rodah Waliaula, Chwee, 10/3/2018).

However, in 1914 the women and girls' backwardness troubled the Africans themselves, who then started demanding girls' education. These demands came as a

wake-up call to the missionaries who started looking for ways of supporting the girl child education.

Girls' missionary education in Bungoma County began as a simple extension of boys' schooling. The missionaries were primarily concerned with preparing girls to marry the mission boys later on. Earlier comments in a Nairobi Conference by missionaries reaffirmed this: "give girls such an education that they will become intelligent partners to their husbands (KNA: MSS/07/1909)." Progress, however, was slow. Some of the Luhyia parents did not want their daughters to go to school because they felt that girls who went to school would not get married and bring wealth. It was said that when girls went to school, they would then refuse to marry and bring wealth. It was also said that when girls went to school, they would refuse to marry men chosen for them. This idea of not accepting arranged marriages was perceived as an alternative to prostitution, as most of the Luhyia people closely related the idea of a working woman with prostitution. Most parents also perceived girls' education as a loss, as they argued that the girls would eventually get married." (O.I Rodah Waliaula Chwele 10/3/2018.)

Men also felt that girls' education would render them radical and embolden them to challenge both the elders' authority and cultural practices. Consequently, it would take a while before African evangelists began to employ their authority to promote girls' education. This kind of teaching emphasized literacy; they were given reading skills to read the Bible. Education initially took place in the catechetical classes, which later turned into normal classrooms. Girls converted to Christianity were also taught in girls' dormitories, a common sleeping place developed for girls in the Christian villages. This was a common strategy used by missions in the continent to help those

who had been converted to escape their surroundings' negative influences and establish a Christian culture (Ayandele, 1966, Onyango, 2006). The Church buildings were used to impart the gospel and other kinds of knowledge during the week-days. According to Rodah Waliaula O.I on 10/3/2018, the early missionaries-built houses in lines away from the village, separating the early coverts from negative influence from those who had not been converted.

In the beginning, the school curriculum was simple and straightforward, with reading and writing dominating the schedule. Sewing, painting, hymn singing, drilling, music, catechism, and Bible lessons were introduced to the curriculum. The curriculum also included training in sports and athletics (Kaimosi library archives). Rodah Waliaula added that girls were taught how to prepare cakes using the traditional stove.

The background to this turnaround was the appointment in 1908 of J.N Frazer. In 1908, J. N. Frazer was appointed as an education advisor of the colonial government in Kenya. In his report, Frazer outlined the need for three different education systems, based upon the three existing racial groups in Kenya: European Asian and Kenyan. According to Anderson (1970), the Frazer report recommended a racially structured system of education in which the government would provide full financial assistance for the education of Europeans, partial assistance for the education of Asians, and limited assistance for their schools and for those missionary schools which restructured their curriculum based on industrial and technical training. Following the report's recommendations, the colonial government in 1911 established the department of education to oversee the implementation and administration of the three forms of education.

From the inception of colonial education in the 1910s, numerous crown-sponsored reports and documents were written on the importance of education for Kenyans. These reports focused primarily on boys' education and on producing a technically-trained labor force. The reports commented on girls' education and the connection to boys' education or the slow development of girls' education. For example, the 1925 Ormsby-Gore memorandum, commissioned by the British Crown to examine life in the colonial protectorate, argued that girls' education was beginning to develop: "In East Africa, the issue of female education is still in its infancy. It poses even more difficult challenges than boys' schooling. It should, in our opinion, be one of the first topics tackled in one of the periodic Education Conferences that we recommend." (Great Britain Colonial Office 1925:52) The memorandum added that the further social development of all Kenyans depended on bringing forward and educating not just men but also women. However, the report failed to specify what these problems of girls' education were, what plans were being taken to address these problems, and how educating women impacts social development.

After establishing the education department in 1910, the government established an educational system focused on boys' technical and literary education. It provided six-year primary schools, two-year junior secondary schools, and two-year senior secondary schools for boys to produce a literate workforce for colonial administrative support (Colony and Protectorate of Kenya, 1936; Furley and Watson, 1978). For girls, however, the government left their education to the missionary societies in rural out-station schools. Education department officials believed that Kenyan boys more than girls would benefit from technical training, in that boys could retain their learning, would not be encumbered with family responsibilities, and would work efficiently in government offices (Kenya Colony and Protectorate, 1935).

Additionally, a 1935 memorandum on Kenyans' education reported that girls should be taught only by female teachers. Until these government schools had European female teachers, Kenyan girls should remain at mission out-station schools. In these mission schools, girls' instruction remained primary and focused on religious teachings and domestic sciences. Although girls were being educated and boys, girls were being educated primarily at the mission schools and provided with a non-technical and vocation form of education.

The government's central objectives to male education were two-fold; to provide either a semi-skilled Kenyan labor force to work in the administrative posts or to provide an agriculturally-trained labor force to work on the settler farms (Anderson, 1970). The education department provided grants-in-aid to F.A.M mission stations since they had restructured their curriculum to incorporate basic literacy and provided technical training for boys. For example, mission schools' industrial curriculum included carpentry, masonry, book-binding, printing, brick-making, and modem agricultural techniques (Bokongo, 1992). After restructuring their curriculum, the government paid the stations according to their students' results on tests covering the new industrial curriculum. Throughout this colonial control over education, the emphasis remained on boys' education to produce a technically-trained male labor force.

The F.A.M used the modernization paradigm to ensure that Christianity and Western civilization went hand in hand, modernizing Africans both spiritually and socially.

The establishment of girls' education in Bungoma was not without difficulties. Setbacks and interruptions were many, and progress at times were impossible. Some of the setbacks to the school's growth at this time included the effects of the First

World War. During this time, young men who were recruited to go and fight in the war left Bungoma, and therefore, women had to work on the land. This left the school depleted. There was also the attack of diseases like malaria, dysentery, and smallpox, which led to heavy mortality rates. However, the end of the First World War saw many Africans start to demand increased educational opportunities in Kenya. This came about after the realization by those who took part in the war that Whiteman's power lay more in his knowledge than anything else(KNA/PC/NZA/3/6/131, African ex-soldiers Education 1933 and EAYM, Maragoli Station Reports,1925). Apart from this, interactions among Africans themselves provided many learning opportunities. For instance, the Abaluyia who traveled to the coast either as soldiers or as carrier corps came into contact with the advanced culture, which became instrumental in changing their perception to life. According to (Lonsdale, 1964) these people came back to Kavirondo with much thirst for education, which led him to state that:

"During the campaign, the (Abaluyia) had been much laughed at by the more civilized coast boys both because their faces showed the old tribal marks or scars of the heathen days and because they could not read" (Chadwick papers, 1935 cited by Lonsdale, 1964. 211)

Men who came back from the war undertook to teach other members of their clans, both male and female. They would collect the young men and girls of their clan under the shade of some big tree and teach them. This had a positive impact as more girls enrolled in the school to learn how to read and write (O.I Nathan Sakari Lugulu 6/3/2018, O.I David Nguti,7/4/2018).

Apart from this, there was another factor that led to increased enrolment. The increasing effects of colonialism, taxes, inflation, and forced labor on the settler farms

forced Africans to look for alternative ways of survival outside their tribal confines. The school proved to be a significant avenue to new experiences (Sifuna and Otiende, 1994). This new perception was well reflected among the Abaluyia clans by the increased number of Africans who started to enroll in school at that time (KNA/MSS/54/165/, Kaimosi Station Report 1921)

The war's effect also led to high enrolment in that as more boys joined the war, girls have fewer people to cook and work for at home. They, therefore, enrolled in school. “They came in numbers to learn, especially on Sundays they had more than 300 girls in Sunday school alone as compared to earlier classes of between 112 and 115 girls. In Sunday school, girls were prepared for baptism classes. They also learned necessary literacy skills and hygiene (O.I Nathan Safari, Lugulu,6/3/2018, O.I Rodham Waliaula, Lugulu 10/3/2018).

From 1921 at Lugulu, Rev. Jefferson Ford continued staffing the new villages as soon as they were started. Learning in the villages soon began. Charts of pictures or words written or printed on cloth pieces were used (O.I Sakari Lugulu 2018). The junior classes were called “A” sub-classes. The charts were hung on the four walls of the classroom, the students read them in turns, and those who finished the four walls moved to a new class. Those who failed were forced to repeat the class. Rasaoh Mutua and Esther Namaemba were among the first girls to join these village schools in 1921(O.I Sakari Lugulu 2018). The first girls boarding primary school to be started by the F.A.M in Western Kenya was Kaimosi girls boarding primary school and was referred to as G.B.P.S (Girls Boarding Primary School). The school was started in 1917 with 27 orphan girls. In 1925, the school was under Miss Reeves. She carried the entire burden of the girls both in school and outside the school. Almost all girls

who completed their sub-elementary education among the F.A.M schools in the 1920s joined Kaimosi Boarding Primary School for their elementary education (K.N.A/MSS/55/8)

The greater impetus towards girls' education would follow mainly due to Dr. Aggrey of the Phelps-stokes Commission, who had visited Nyanza in 1923. The Phelps-Stokes commission, sponsored by an American foundation, assessed the nature and quality of education of Negroes both in Africa and the United States of America (U.S.A). The commission focused its attention on the needs and problems of African education. It stressed that education should emphasize character training, rural improvement, secondary education, and cooperation among the Africans (Sifuna and Oanda, 2014). With particular emphasis on the girl-child's question, Dr. Aggrey implored the people of western Kenya to embrace education as the way towards progress (Onyango 2006, Rodah Waliaula Chwele 10/3/2018).

The local leaders also played an essential role in encouraging a girl's education. For instance, Chief Murunga emphasized the need for girls' education. Africans also started pushing for the education of girls through the Local Native Councils (L.N.C). The LNCs were established by the Education Ordinance of 1924 as new local government institutions to tax levies for local purposes. Concerning education, the LNC members wanted better education with plenty of English taught to open paths towards secondary and higher education. Calls were, therefore, made for more opportunities for girl's education. They even agreed to include estimates in their budget to fund girls' education (LNC Minutes 1928 KNA: PC/NZA 3/33/8/27).

After realizing the benefits of girls' education, parents have also modified their minds. The schoolgirls were employed and built corrugated iron-sheet dwellings for their

parents, a sign of status and social mobility in society. The girls also paid fees for their younger sisters and brothers, as well as paying taxes for their parents (O. I Rodah Waliaula Chwele, 10/3/2018; O.I Florence Wamalwa Chwele, 12/1/2018).

In the mid-1920s, the colonial government shifted its emphasis from educating boys to work in the colonial labor force in administrative posts and settler farms to educate boys to work in the rural areas focusing on rural African development. A majority of the mission and colonial sponsored schools restructured their curriculum. According to the findings and recommendations of the Phelps-Stokes commission, an American funded research project directed by Dr. Jesse Jones, which focused on adapting African education in Central, Western and Eastern Africa to the needs of the rural African communities (King, 1971; Lewis, 1962). The commission recommended a system of 'adaptation' education in which students received an education based on rural African development and limited literary or academic learning. Following the commission's recommendations on 'adaptation' education, the colonial government established a system based on linkages between school and pastoral work, which would embody traditional African values instead of Western notions of modernity (King, 1971; Lewis, 1962; Sheffield, 1973). .While the goals were well-intentioned, the recommendations sparked much controversy. Many Africans with a more colonial and mission-based education had already gained access to the colonial economy's economic benefits. They refused to be confined within the rural economy.

The new adaptation education system dramatically altered boys' instruction in Kenya, shifting it from technical training for economic and colonial development to training focused on rural African development with limited literary education. For girls, however, education remained little changed "The Education of Women and Girls,"

the Phelps-Stokes report stated that “the education of men and women, boys and girls, should be parallel and simultaneous” (Lewis, 1962: 208). Although it was parallel and simultaneous, girls’ instruction remained different from that of boys. Unlike boys, who received technical training, the report stated that girls' formal schooling was necessary to equip them with the requisite knowledge. This will grant them the ability to assist their husbands and help maintain the home and family compound Girls' education should focus on the "Supply and preparation of food, the proper facilities for sleep, ... and the whole question of clothing" (Lewis, 1962:191). Moreover, the report recommended that the missionary schools and not the colonial technical training institutes continue to be responsible for girls' education and should be assisted by the government only financially.

To install this new adaptation curriculum at rural schools, the government established the Jeanes schools to instruct teacher trainees in the new curriculum. The government focused its recruitment on men rather than women, establishing the ‘Jeanes’ man as the ‘Good African’ to spearhead the new curriculum’s instruction (King, 1971). The government believed that formal academic education was necessary only for a limited few, while rural education was appropriate for the masses (Kenya Colony and Protectorate, 1943; Sheffield, 1973). A few of these trainees were female, would travel to out-station schools, and introduce the new curriculum to rural Kenyans. Boys were instructed in new farm technologies and enhanced agricultural production, while girls were instructed in cooking, sewing, and home science with few female role models. Although girls were being educated alongside boys, boys continued to receive technical training to aid them in rural economic development. In contrast, girls continued to receive instruction limited to the domestic sphere.

During the late 1920s, many educated Kenyan men, especially those who had received a literary form of education and had gone abroad for higher education, began to react to the repressive colonial governance and to search for their sense of national identity. Education became the primary vehicle through which these Kenyan men voiced their dissatisfaction with colonial rule. As the adaptation education system spread, many well-educated mission-taught men argued that the adaptation curriculum provided an inferior form of education compared to that of the Western academic curriculum taught to the European children at the colonial schools (Anderson, 1970; Sheffield, 1973). Many of these well-educated men became national political leaders and demanded that the colonial government provide more schools offering an academic form of education for Kenyans. At the same time, they saw their national leaders making demands; many African families became frustrated with the mission's restrictive control over schooling practices (Anderson, 1970; Welbourn, 1961). In 1928, the CMS initiated a ban on Kikuyu female circumcision and barred any Kikuyu females and family members who participated in this ceremony from attending or teaching at their mission schools (Welboum 1961; Rosberg and Nottingham, 1967). According to Anderson (1991), since many of these Kikuyu families felt female circumcision was at the core of a woman's passage into womanhood and entry into the "full life of the community, Kikuyus believed that a ban on female circumcision would destroy their way of life( Anderson 1970: 646).

To develop an educational institution free from an adaptation curriculum and from Church and government control, many academically educated African men throughout Western and Central Kenya established "independent schools" which combined a Western academic curriculum with teachings on African culture and heritage and instruction in political leadership (Anderson, 1970) and some historical

accounts claim that the first independent schools were initiated in 1928 among the Kikuyu (Sheffield. 1973) while others have reported (that these schools began as early as 1910 in the western region (Bokongo. 1992). According to Anderson's (1970) account, most of these schools expanded throughout the central and western regions during the early 1930s (Nottingham, 1967; Welboum, 1961).

These schools, which began in the late 1920s, formed the independent school movement's basis and spearheaded the rise of nationalism and the desire for independence. In his extensive account, Anderson (1970) claims that leaders discussed African nationalism, pan-Africanism, and the need for Kenyan ruled by Africans at these schools. They were also places where men could voice their political grievances and discuss avenues for change (Anderson, 1970). During the 1930s, 1940s, and 1950s, the independent school movement accelerated and focused on producing formally educated men. The government initially supported these schools' efforts, as long as they retained the government's curriculum, and it aided them financially through funds from the Local Native Councils (LNCs) (Anderson, 1970; Shilling, 1976). In the mid-1950s, however, as the independent schools became more politically active and were seen by the British as linked to the Man Mau rebellion, the government closed most of them (Anderson, 1970; Rosberg and Nottingham, 1967).

Most women in Kenya and, more so in Bungoma County, during this time, had not gained access to either a technical or academic form of education and could not seek schools within the formal educational system as their sites for political redress. Since women were never a part of the planning or implementation of the independent schools or the beginning of nationalism among men, instilled by these schools, they

had to seek redress through other avenues. During this time, some women formed women associations or groups to discuss problems they faced from men's urban migration and cash crop production (Kabira and Nzioki, 1993). One of the only avenues for resistance available to these women's groups was through political demonstrations. For example, in 1924, when Henry Thuku, the leader of the East African Association (one of the first Kenyan-led political organizations) was arrested for his anti-colonial rallies and speeches. Local groups of Kikuyu women banded together, initiated a protest outside his detention cell and taunted police, and demanded Thuku's release. A bloody riot broke out during which the police killed 22 men and women. Lacking the structural avenues available to men through their independent schools and the political meetings these schools hosted, women in Kenya had to develop their resources to combat restrictive colonial policies.

In the 1940s, the government-assisted in developing primary, junior secondary, and senior secondary schools. The provision of government schools, however, remained focused on all-boys' schools at all levels. In 1947, according to the Thornley report, there were 2000 primary and secondary schools, 37 of which were girl's schools. Of these 37 schools, six were provided with European teachers from the government, but all of them were maintained entirely by the mission societies (Kenyan Colony and Protectorate, 1948). Initially, all of these girls' schools were primary schools offering six years of instruction. Later in the 1940s, the government established grants-in-aid to the missionary schools and provided grants for girls' literary education above the standard IV level, where standard V was considered the first level of junior secondary school (Kenyan Colony and Protectorate, 1948). At the time, secondary education remained single-sexed, and the government continued to invest vastly more of its resources in boys' education than in girls'

It is also clear that late 1940s, the colonial government became concerned with the uncontrolled expansion of primary and secondary education in the independent schools and missionary out-station schools. It commissioned L. J. Beecher to assess the situation of Kenyan education for the African population and makes recommendations for its improvement. The central recommendation of the Beecher reports was to restructure African education around only four years of primary schooling rather than six and to provide junior and secondary education for only a select proportion of the student population (Kenya Colony and Protectorate, 1949; Furley and Watson, 1978; Sheffield, 1973). The Beecher report's main initiative was a return to the racially structured education proposed in the 1909 Frazer report. According to the Beecher report, most Kenyans should receive only four years of primary education, Asians should receive some education beyond these four years, and European settler children should receive the highest level of education, including secondary and university levels (Kenya Colony and Protectorate, 1949). The report argued that only 23 percent of the 10,000 Kenyan students were eligible for education higher than four years of primary schooling. The Beecher report also recommended that African education meet the rural community's needs, not colonial development, because Europeans took most high-wage employment opportunities. There was little need for African labor at these higher levels.

Throughout this period, girls' education received limited attention and continued to be dominated by the mission out-station schools. During the 1940s, these mission-run girls' schools continued to focus primarily on girls' domestic training of girls as proper Christian wives (Kenya Colony and Protectorate, 1948). The missionary, colonial, and African educational systems all remained centered on boys' education and training for church leadership, settler farm and colonial administrative labor, or

Kenyan political leadership. As a result, a gender divide in education emerged, with girls' education falling behind males'. Girls' secondary education and the attendant gender gap did not begin until Kenya got independence in 1963.

The period after the war has emerged in the study as one of momentous policy change, which affected the education practice in Bungoma. As a result of the Colonial Development and Welfare Act of 1945, the colonial government issued the first post-war education plan, *The Ten-Year Plan for the Development of African Education.* This aimed at providing 50% of the school-age population with a six-year primary course at the end of ten years. It also aimed at expanding secondary schools to raise the number from 2 to 16 in ten years. To achieve such an expansion, it recommended increasing local government expenditure from 100,000 pounds to 343,000 pounds. In comparison, the central government would contribute 800,000 pounds for the capital costs, mostly buildings (Department of Education, 1948).

The ten-Year plan, however, was not well received by African leaders. For instance, The Kenya African Union (KAU) was unhappy with the plan since it made no higher education provision. Among other problems of the education system at that time, it was noted that the rate of participation of girls in education in the entire country was shallow. It was estimated that girls' enrolment fell from 30% of the total enrolment in the first year to less than 7% in the fourth grade (Sifuna and Oanda, 2014). Africans in Western Kenya began challenging missionaries to provide an education that would allow them to progress socially and economically. This necessitated women's empowerment in terms of literacy and other vital abilities.

One major problem experienced in the school system at this time was the rapid expansion of schools and a decline in quality because of the lack of proper control and

supervision. For the problem to be addressed more effectively, a committee under Archdeacon Leonard Beecher's chairmanship was appointed in March 1949. Its mission was to "investigate the scope, content, and methods of African education, as well as the financing and pay of African instructors." According to the Beecher study, the few secondary schools available were insufficient to cope with the rising number of elementary school dropouts. The group proposed that an extra sixteen secondary schools be established by 1957 to solve the situation (Beecher Report, 1949:88). Butere, Ng'iya, Kaimosi, Bunyore, Rang'ala, and Eregi were among the names submitted for females high schools in the western area.

The Beecher report also emphasized the training of elementary school teachers. The government's immediate aim was to encourage a more significant proportion of the girls to train as primary teachers. When each primary day school was provided with women teachers, this would provide a more balanced education. It would also provide a good outlook for girls. Girls needed to emulate their teachers, so there was a need for educated women in the reserves. However, the educated women in the reserves were currently very few to provide the norm (Education Report, 1949 KNA ED/CN/GEN/30/109/1949). In the report, most of the girls trained never ended up as teachers because of two main factors. First, the teachers' salary was not very attractive, and secondly, the educated girls were in high demand as wives for the educated men. However, the Beecher Report did not see this as a setback:

> "Women do not end their careers of usefulness even when the marriage takes them out of school. Many of them remain progressive and an educative force in rural life when they return" (Beecher Report 1949:4).

This study has underscored the centrality of these official initiatives and the F.A.M's activities and altering the orientation of Bukusu and Tachoni communities from a

traditional inclination towards a westernized outlook that was positively receptive to girl-child education.

### 4.5 Conclusion

In this chapter, girls' status and education in Bungoma County under the Friends African Mission have been undertaken. It has been demonstrated that the girl child's education during the pre-colonial period in Bungoma County was the responsibility of mothers, grandmothers, aunts, sisters, cousins, and older women in the society. Girls were taught about honesty, humility, etiquette, and other elements of good behavior. The gender factor was a well-controlled issue within the cultural process of the Bukusu community. The F.A.M first settled at Kaimosi before moving to North Kavirondo, currently Bungoma County, where they established a mission station at Lugulu in 1912.

The chapter has also demonstrated that although there was a strong indigenous educational background of girl child education, the influence of missionary activities and colonial policies changed the Africans attitude towards the education of their daughters. Therefore, the missionaries and the colonial administration aimed to give vocational training to the girls. This was also what the early ex-mission boys were asking. Later these ex-mission boys requested literacy training to accompany the vocational training so that girls would be well-grounded in their fields.

The next chapter will seek to discuss how the F.A.M established two girls' high schools in Bungoma County; Lugulu and Chwele Girls High Schools

# CHAPTER FIVE

# HISTORICAL DEVELOPMENT OF LUGULU AND CHWELE GIRLS' HIGH SCHOOLS, 1902--1988

## 5.1 Introduction

Unlike the previous chapter that examined the the role of Friends African Mission in the development of girl-child education with special reference to Lugulu and Chwele Girls High Schools. It discusses the multiplicity of factors key to the development and growth of Lugulu and Chwele girls' schools.

## 5.2 The Beginning of Lugulu Girls' High School, 1963

In 1963 a girls' secondary school was established at Lugulu. When the primary school block was reconstructed, the community felt that the school deserved to be elevated to a secondary level. Following the establishment of boys' secondary school at Kamusinga in 1957, additional pressure and rationale grew for the necessity of a secondary school for girls (KNA, MSS/54/150, Minutes of the Education Committee, Shamberere, 14/7/1956).

Friends African Mission girls' secondary schools in Bungoma county include Lugulu girls high school, Chwele girls high school, Kikai Friends girls secondary school, Kolani Friends girls' secondary school, Namawanga Friends girls' secondary school, Friends girls' school Kamusinga, and Ndivisi Friends girls' secondary school. From the above statement, we can conclude that the Friends African Mission has contributed significantly to the girl-child's education in Bungoma County (O.I Wamalwa Chwele 2018).

The following subjects were taught in F.A.M Secondary schools in Kenya English Language, Literature in English, Fasihi, CRE, History, Geography, Commerce,

Kiswahili, Mathematics, Physical Science, Biology, Chemistry, Physics, Agriculture, Home Science, Art and Design, Music and French (Lugulu records of 2012).

The first secondary class at Lugulu girls, which included Grace Wanyonyi, Margaret Khayanga Musungu, and Florence Vugutsa, arrived in the school in January1963. Most of the girls who were admitted to this first-class were dejected and never liked the school. This was because most of them had set their eyes to being admitted either at Kikuyu Girls High School for the protestants or Loreto Limuru for the Catholics. These two were considered the best schools for girls who made it at this time (O.I Margaret Wanyonyi, Lugulu 2018 O.I Kakai Lugulu 2018).

The feeling of disappointment was further heightened by the girls' encounter with boys from the nearby Kamusinga boys, also a Friends African Mission School. The bone of contention was that the pioneer class of girls at Lugulu was initially taught by teachers seconded from the primary section. This invited and provoked ridicule from Friends School Kamusinga boys. (O. I Margaret Musungu, Lugulu 2018)

However, with time, the girls, helped by their Headmaster, Mr. L.H Barett, and other teachers, overcame their negative feelings and eventually adjusted to their school environment. They became assured that they were on the right track. Hence with their teachers' assistance, they worked so hard that it came as no surprise that when the "O" level results of this first-class came out in 1967, they had all passed (O. I Magaret Wanyonyi, Lugulu 2018; O.I Kakai Lugulu 2018).

In these initial years of girls' secondary school, life was quite simple yet focused. Physical facilities were inadequate. For instance, the school diet mainly consisted of maize and beans, ugali and cabbage, with porridge for breakfast. The girls, however,

learned to accept what was available and to cope with scarcity. Beyond the class lessons, the girls organized tuition for one another as those who were good in certain subjects coached the rest. It was also the habit of these pioneer girls to pray together. This was cultivated by the education offered within the context of a religious background emphasizing moral and ethical standards. It is no wonder then that girls who went to Lugulu girls' high school in the early 1960s, as shall be outlined in the next chapter, ended up being very successful, as evidenced by their occupation of significant positions both nationally and internationally(O.I Margaret Wanyonyi Lugulu 2018 O.I Kakai Lugulu 2018).

### 5.3 Initial Hardships and Academic Life at Lugulu Girls High School

Hardships at Lugulu Girls High School mainly revolved around the mission's financial problems and the decision on how English Quakers' hiring was likely to affect its educational and evangelical agenda in Kenya. Although the colonial government had all expressed its fears about teachers' caliber in F.A.M schools, these concerns persisted through the early 1950s, thereby raising much doubt about the F.A.M's educational program. Financial problems facing the mission's parent body (A.F.B.M) in Richmond, rendered it unable to hire the required members of staff to their schools. (K.N.A PC/ NZA/ 3/6/148). Right from its inception in 1963, Lugulu Girls High School faced several challenges. The most striking one had to do with staffing.As early as 1964, it had been acknowledged that "staffing has always been a pain in the neck in this school" (L.H Barret 1964).

In 1964, the school had very few teachers. These included headteacher Mr. L.H. Barret, a few teachers who were teaching both primary and secondary school, a

student volunteer from America, and two untrained teachers who only offered temporary services before proceeding to the university (L.H Barret 1964).

The staffing problem confronting Lugulu was accentuated by the fact that the Friends African Mission Church was experiencing financial constraints and could not therefore extend enough grants for teachers at the school (O. I Margaret Wanyonyi Lugulu 2018). Apart from staffing problems, the new school also lacked adequate facilities, this became a major challenge to the students, teachers, and administration. There was severe shortage of furniture and essential amenities such as latrines and classrooms. There was no domestic room, and thus, the dining hall was being used for needlework. Besides, equipment needed for needlework such as tape measure, cutting scissors, pins, sewing machines were also inadequate (ED/2/10089 Lugulu girls school inspection 1964-1965).

The school also experienced the problem of staff housing. Consequently, in order to cope with this bottle neck, collaboration was forged with the nearest catholic mission at Misikhu Girls' secondary school, which provided houses for Lugulu teachers. The initial difficulties that faced Lugulu Girls' High School were gradually addressed; for example, the school was scheduled for development by the International Development Association Project. This initiative brought to acquisition of three streams in form 1 and 2, one stream in form 3 and 4. One of the three streams in forms 1 and 2 was a day school stream (ED/2/10089 Lugulu girls school inspection 1964-1965). Due to inadequate classrooms, the day teaching programmes for school streams were conducted in the church (ED/2/10088 Lugulu girls secondary school 1966-1967).

The curriculum included the following subjects; English, Mathematics, Kiswahili, History, Geography, Biology, Scripture readings, Physical science, art, agriculture,

home science, and physical education. Apart from these, girls excelled in co-curricular activities, including debate and games such as netball, hockey, volleyball, athletics, and dancing (ED/2/10088 Lugulu girls secondary school 1966-1967).In conformity with the mantra of the F.A.M religious formation and character building were also much emphasized at Lugulu (ED/2/10088 Lugulu girls secondary school 1966-1967).

**5.4 The Role of Leadership in the Growth of Lugulu Girls High School.**

In 1963, Mr. L.H Barett opened the secondary school chapter at Lugulu girls' high school. Mr. L.H. Barett was a very determined person with a clear goal. He streamlined the school such that it became an excellent institution. L.H Barett's success is evidenced by the fact that the first lot of form four students of 1966 all attained first and second division in the Cambridge School Certificate Examination (O.I Margaret Musungu Lugulu 2018). Today, students who studied under the tutelage of Barett are playing leading roles in their respective professions. A good example is Grace Wanyonyi, who was one of the first students in the school and worked from 2000 to 2006 as the director of housing department in Bungoma District(O.I Nathan Sakari Lugulu 2018; O.I Kakai Lugulu 2018).

Mr. L.H Barett was succeeded by S.J Hunter (Miss) in 1966. She served as the headmistress of Lugulu Girls' for one year. It was during her tenure, that the school was faced with a lot of challenges, such as inadequate sanitation facilities and a serious shortage of housing for teachers. However, through her leadership, she overcame these challenges, and the school continued thriving academically and spiritually (ED/2/10088 Lugulu girls secondary school 1966-1967).

After S.J Hunter, Harrison, D.C (Miss) took over as Lugulu girls' headmistress from 1967 to 1969. What was remarkable about Harrison's tenure was the fact that despite an increase in enrolment, this was not matched by a corresponding expansion of the school's physical facilities. Significant problems that dogged her tenure included a chronic inadequacy of latrines, lack of piped water, perennial shortage of teachers' houses, staffing bottlenecks, and lack of lighting. The lighting problem would somewhat be mitigated by a small generator which was placed in the health center. This generator belonged to the East Africa yearly meeting. However, to guard against overloading, the dormitories and staff houses used oil lamps as alternatives (ED/2/10089 Lugulu girls high school inspection 1964-1965).

In the midst of all these challenges, the Friends African Mission (F.A.M) maintained its attachment to Lugulu girls' high school as sponsors. They supported the school through the sponsorship of needy students, spiritual guiding and counselling for the girls, by providing a chaplain for the school. The F.A.M maintains this position up to today (O.I Nathan Sakari Lugulu 2018).

Upon the departure of the F.A.M missionaries from Lugulu girls' high school leadership, S.D Nolega (Miss) became the first African Headmistress. She is credited with upholding the school traditions and even strove to improve on them. (O.I Margaret Wanyonyi Lugulu, 2018). For instance, the mentorship program at the school was further strengthened. Each house was assigned a mother and every new student a mentor. From the 1970s onwards, the school was equipped with well-furnished dormitories, spacious classrooms, a library, laboratory, and improved ablution blocks. These facilities would only become strained in later years as an

increase in population was not matched with corresponding expansion of the necessary infrastructure (O.I Nathan Sakari Lugulu 2018).

The community was generally receptive to S.D Nolega's appointment as they had been anticipating African leadership, especially after independence in 1963. Nolega's tenure at Lugulu Girls' High School was characterized by tremendous growth that saw the school take its position as one of the best Friends girls' schools in the country. She galvanized the support of major stakeholders that included not only teachers and students but also the community and sponsors. Former students such as Gertrude Wanyonyi remain nostalgic about Nolega's mentorship influence (O.I Gertrude Wanyonyi Lugulu, 2018).

Nolega's successor was J.A. Wena (Miss), who enjoys the reputation of serving the school for the most prolonged duration (1978-1991) in the position of principal. Wena is credited with increasing the "O" level streams from 3 to 4 and constructing more dormitory blocks. All these led to an increase in enrolment. She also increased the "A" level classes and renovated teacher's houses. She constructed home science laboratories in preparation for the 8.4.4 system of education. In the course of her tenure, the school posted outstanding results in both "O" and "A" level national examinations (Nathan Sakari Lugulu 2018).

Wena J. A (Mrs.) was succeeded by Mrs. Nandasaba, who headed the school for less than one year in 1992. Her tenure of duty witnessed high standards of discipline maintained by the school. Taking over from Nandasaba was Mrs. U. Wafula, who likewise had a short stint of one year up to 1992 that saw a slight improvement in girls' academic performance. The period 1992-2005 witnessed the tenure of Mrs. P. Were as principal. Apart from ensuring the maintenance of high academic standards,

Mrs. Were also contributed to the school's infrastructural development by constructing more classrooms and dormitories. For example, it is instructive that in 1996, Lugulu Girls High School produced the best K.C.S.E candidate among girls in Kenya.

Moreover, in 2004, the school was ranked in the 10th position in K.C.S. E in the whole country. Mrs. Were also had an interest in co-curricular activities, and high standards of discipline were maintained in the school (O.I Nathan Sakari Lugulu 2018).

Other notable principals that have occupied leadership positions at Lugulu Girls High School since 2005 have included Miss Liko (2005-2007), Mrs. B.Wabwile (2008-2009), Mrs. Mechumo (2009-2018), and Mrs. D. Cheruiyot (2018 up to date). These principals have generally stressed the long-established tradition of academic excellence, discipline, good morals and religious probity at Lugulu Girls' High School. It will be noted, for instance, that Mechumo's tenure witnessed the elevation of the school to national status in 2012. Accompanying the school's impressive performance has been a corresponding expansion and modernization of its physical facilities. The fact that today Lugulu Girls'High School is a six streamed school with a total student population of 1,260 drawn from all parts of the country guided by 52 teachers testifies this reality. (O.I Margaret Wanyonyi, Lugulu 2018)

Table 5.1 below highlights names and years of principals who have held leadership positions at Lugulu girls' high school.

**Table 5.1: Former and Present Principals of Lugulu Girls High School**

| S/NO. | NAME OF PRINCIPAL | YEARS SERVED |
|---|---|---|
| | Barett L. H. (Mr.) | 1963-1964 |
| | S.J HUNTER | 1966-1967 |
| | Hurrison D.C. (Miss) | 1967-1969 |
| | Nolega S.D. (Miss) | 1969-1978 |
| | Wena J.A. (Mrs.) | 1978-1991 |
| | Mrs. Nandasaba | 1992 |
| | Mrs. Wafula U. | 1992 |
| | Were P. (Mrs.) | 1992-2005 |
| | Liko S. (Mrs.) | 2005-2007 |
| | Wabwile B. (Mrs.) | 2008-2009 |
| | Mechumo M. (Mrs.) | 2009 -2018 |
| | Dinah Cheruiyot Mrs. | 2018 to date |

**Source: Lugulu Girls High School Records of 2018**

As summarized from table 5.1 above, consistent and sound leadership has been a key variable in the development and growth of Lugulu girls' high school. It is clear from the table that since its inception in 1963, the school has never experienced a gap in leadership. In this sub-topic, we have looked at leadership's role in the growth and development of Lugulu girls' high school. In the next subtopic, we shall look at leadership in Chwele girls' high school.

The F.A.M missionaries' provision of education was necessary because it led to the emergence of modernity advocates. Good leadership provided by the former principals of Lugulu High School was able to produce girls who are advocates of modernity and have also worked hard to transform their societies.

### 5.5 Chwele Girls' High School

One of the most significant impacts that Chwele girls' high school has had on the local community is its religious practices. The school provided a perfect platform for spreading Christianity to the community's children, who would shortly take up leadership positions. Many of the students who attended the school were converted to Christianity and, more precisely, to the Friends' faith.

The school is located along the Chwele –Sirisia road and is part of a cmplex comprising of Namwela Boys' High school, Chwele Girls' Boarding primary school, Chwele Boys' primary school, Chwele Friends church, and Friends dispensary. The school sits on a thirty-three-acre piece of land and has a fairly well-established infrastructure. The parents have played a significant role in establishing school infrastructure, purchasing the school bus, and general support of the school program. The school has also enjoyed donor funding from the CDF (Sirisia Constituency), the American Embassy, and the finance ministry through the economic stimulus program. Bungoma County Power and Lighting Company has also connected the school to the main power supply, enabling it to enjoy a steady supply of power. With continued support from the various stakeholders, the school is set to grow to greater height(O.l Wamalwa Chwele 2018).

Chwele Girls' High school was started in 1969 on a Harambee basis due to the community's need for a school to cater for the growing number of primary school graduates in need of secondary school education. The school grew in stature and was taken over by the government to cater for the education of the girl child. With time, advanced level classes were introduced with time and continued up to 1989 when the old education system (7:4:2:3) was faced out. Today, the school has grown to a four streamed school, registration certificate number GP/A/1548/2000. It developed as an off-shoot from Chwele mixed Harambee secondary school in 1969. All the girls who were previously in Chwele mixed Harambee secondary school moved to Chwele girls' high school. The school emerged through the Friends African Mission initiative, coupled with the local community's support (O.I George Wekhuyi Chwele 6/1/2018).

Members of the community were happy and joined in establishing the girls' school because they had been sensitized about the benefits of the girls' education by the

Friends African Mission. They supported the school by providing locally obtainable materials such as stones for building. The land on which Chwele girls secondary school was constructed was bought from Mzee Timothy Mabuka Wasilwa by the Friends African Mission in collaboration with the local community in 1968(.O.I Ben Wasilwa Chwele 5/2/2018). In Gertrude Wanyonyi's own words, "families that lived around Chwele area decided to move people away from the school and then bought that land for the school." (O.I Wanyonyi 2018)

According to Dennis Mukholi, " Chwele girls came to be established here because students were walking for long distances to get a good school that provided education for the girl child." He added that the community members were happy to realize that this school was being established here because the girl child had been neglected for a long time in the locality. Moreover, since it was the only girl's school, most children had an opportunity to get formal education (O.I Dennis Mukholi Chwele 15/12/2018).

Chwele girls' high school has benefited a lot from the local community. For example, students from the local community could attend school and pay fees in kind through offering agricultural produce. The costs of running the school are also substantially reduced by engaging the labour services of the local community (Dennis Mukholi Chwele 15/1/2018).

The Friends African Mission played an important role in the establishment of Chwele girls' high school by, among other things, providing moral and spiritual development to the learners through pastoral education, offering teachers, enrolling new students to the school, and providing physical facilities. Through these initiatives, the church thus created an awareness that the girl child's education was key to good life (O.I Moses Wasilwa Chwele 17/2/2018).

Among the attributes that make Chwele an attractive destination for girl child education are good teachers, good facilities, good leadership, and good spiritual care. Through Chwele girls' high school, many girls have realized their dreams for a better life. (O,I Wekhuyi Chwele 6/1/2018).

The academic and non-academic standards have improved over time, and this can be attributed to increased awareness and role models within society. The school has positively impacted the girls' educational aspirations in Bungoma County due to the many girls who have succeeded after going through the school. Moreover, the school has helped raise the community's socio-economic status through the provision of employment opportunities.

### 5.6 The Role of Leadership in the Growth of Chwele Girls' High School

Mr Aineah Wakasala opened the doors of Chwele Girls' High School in 1969. During this time, the school had very few teachers. The staffing problem that faced Chwele was brought about by the fact that the Friends African mission church was experiencing financial constraints and could not, therefore, employ enough teachers to teach in their schools. The school also lacked adequate facilities such as classrooms, dormitories, and latrines. The students fetched water from a nearby river. There was no electricity within the school compound (O.I Wamalwa Chwele 2018). When Mr. Wakasala became the headteacher of Chwele girls' high school, the school had only one stream. The school's inadequate physical facilities included a dilapidated teacher's house built by the Quakers and a shop meant to serve the primary school. It was thus incumbent upon Mr. Wakasala to turn around the fortunes of the school. He is credited with introducing a boarding section for girls through the construction of a girls' dormitory. He also quickly added an administration block. Despite this progress, however, Chwele remained a mixed school with one stream for both boys

and girls during Mr.Wakasala's tenure. The boys attended school as day-scholars. During Mr.Wakasala's term of duty, the school's academic performance has been typified by most oral informants as "average"(O.I Wamalwa).

Mr. Wakasala's successor was Mrs. Joan Wena assuming the reins as headmistress of Chwele girls' secondary school from 1976-78. Among her notable achievements was transforming the school into a full-fledged girls' secondary institution with both boarders and day scholars. Owing to this transformation, the school witnessed a remarkable improvement in academic standards. Most of the girls who posted results ranging from division one and two during Mrs. Wena's tenure testifying this reality. This also contributed to Mrs. Wena's elevation to the principal's position at the neighboring Lugulu girls' high school.

Mrs. Bernadette Weloba took over from Wena. She served as principal of Chwele for only one year from 1978-1979. Her tenure was marked by an element of continuity as pertains to the school's impressive academic record (O.I Ben Wasilwa Chwele 2018 O.I Moses Wasilwa Chwele 2018).

Weloba would be succeeded by Mrs. Linet Soita, whose 10-year tenure witnessed Chwele girls' secondary school's further growth and development. She is credited with the construction of two dormitories; Elgon and Soita dormitory. She built a library for the girls, two laboratories one for Physics and another one for Biology, and two additional classrooms. Owing to this rapid expansion of physical infrastructure, Chwele girls' secondary school began admitting advanced level (A level) classes. This then necessitated further the construction of a dining hall and the procurement of a generator to serve both. Thus it is clear that Mrs. Soita laid a firm

foundation for the school that provided impetus for impressive academic performance in future years.

Building upon this foundation, Mrs. Bernadette Weloba would come back to the school for a second stint as principal from 1991-1996. This period saw a meteoric rise in the numbers of teaching staff and further expansion of physical facilities. Correspondingly, student enrolment in the school rose significantly. Indeed, Weloba's second stint as principal at Chwele is fondly remembered as the period when the school occupied pride of place in terms of academic performance at the national level.

Mrs. Janet Kiveu took over from Mrs. Weloba in 1997 up to 2004. She was the first Friends African Mission principal to be posted to the school. Yet despite her missionary origins, the fortunes of the school took on a downward spiral during her tenure. Not only was there a pause in the expansion of physical facilities, but the school also witnessed a serious decline in the standards of discipline. Inevitably, examination results followed suit as most girls posted poor scores.

The duty to rejuvenate the school's fortunes then fell upon the shoulders of Gertrude Wanyonyi from 2005-2018. A long-serving deputy principal of the school, Mrs. Wanyonyi, soon proved to be equal to the task. By re-enacting the F.A.M doctrine of discipline, hard work, and moral probity, she succeeded in guiding the school regain focus and direction. Immediate attention was paid to the revival of academic performance. In 2013, the school was ranked ninth nationally as 112 students achieved the threshold scores for admission to university.

Mrs. Wanyonyi has also had an impressive record as pertains to the expansion of Chwele's physical infrastructure. Notable examples include constructing dormitories,

two sick bays, a modern administration block, and academic departmental offices. It is clear that by the time of her retirement in 2018, Gertrude Wanyonyi had immensely transformed Chwele girls' secondary school.

Her successor, Doreen Juma, hopes to perpetuate Wanyonyi's legacy by guiding the school through further growth and development.

**Table 5.2: Principals who have Served Chwele Girls High School from 1969 to date.**

| NAME | YEAR |
|---|---|
| Mr. Aineah Wakasala | 1969-1976. |
| Mrs.Joan Wena | 1976-1978. |
| Mrs.Bernadette Weloba AG | 1978-1979. |
| Mrs.Lynet Soita | 1979-1991. |
| Mrs.Bernadette Weloba | 1991-1996. |
| Mrs.Janet Kiveu | 1996-2004. |
| Mrs.Getrude Wanyonyi | 2004- 2018 |
| Mrs. Doreen Juma | 2019 to date |

**Source: Chwele Girl's High School Records of 2018**

Despite the earlier hardships that were encountered by Chwele girls' high school, the school has consistently improved its performance in national examinations. This can be attributed to the virtues of the F.A.M, such as discipline, hard work, and humility.

**Table 5.3: Form Four Students' Enrollment from 1982-1985**

| Division | 1985 | 1984 | 1983 | 1982 |
|---|---|---|---|---|
| 1 | 2 | 1 | 2 | 1 |
| 2 | 14 | 24 | 11 | 10 |
| 3 | 52 | 47 | 50 | 38 |
| 4 | 38 | 41 | 42 | 44 |
| Failure | 6 | 4 | 12 | 27 |
| Ungraded | | | | |
| **Total** | **112** | **117** | **117** | **120** |

**Source: Chwele High Records of 1985**

It is clear from the table that there has been a decrease in form four students' enrollment from 1982-1985. The school managed to maintain good performance in

K.C.E results. Almost all students attained between division one and division three grades.

In this sub-topic, the role of leadership at Chwele girl's high school has been discussed. F.A.M missionary education produced educated girls who were driven by capitalistic tendencies of accumulation of wealth and hard work that has transformed their communities in what we call "modernity."

**5.7 Relationship that Existed Between Lugulu and Chwele Girls' High Schools**

Schools that were founded by the Friends mission interacted with one another through sports and music. Both Lugulu and Chwele girls' schools were actively involved in sports and music festival activities, as illustrated in the 1961 Friends mission Report. These schools also experienced the same type of under-staffing problem. This fact stemmed from the Friends 'mission board that had a hard time posting teaching staff to its respective schools, forcing the government to allocate some teachers to these schools (MSS /76/32 Lugulu Girl 1966).

The schools run by the Friends' mission had related subject combination and training courses that made the students most marketable. This is evidenced in the Bungoma schools report of 1966, in which it indicated that there was increased time allocation to mathematics and languages (Ed 2/23456 Lugulu school report 1966). This was to make the students more marketable. Moreover, the Friends' schools followed the Friends church's Christian ideologies (MSS/77/44 Lugulu Mission 1966). There was also a relationship in the procedure of appointing Friends' school staff. Like in all other schools, the government-appointed staff in Friends' schools, but uniquely, were subject to approval by the Richmond's African Friends mission board. Also, schools established by the Friends mission were structured to allow the community to be

involved indirectly in the development and running of the school. Those who acted like headteachers for Friends African mission were appointed and paid by Richmond's mother mission. For example, Allan Bradley arrived in Kenya in 1955, having been sent by the Friends African industrial mission to head the new Kaimosi secondary school (Bradley, 1987). In the village schools, the study established that it was the local congregation that paid the African teacher (Painter, 1995). The idea behind the local congregation paying the village teacher was to uphold the Friends 'principle of establishing a self-sustaining church.

Moreover, the study found out that before the Phelps-Stokes committee of 1924, Friends schools shared the same education that emphasized technical training accompanied by practical training. All this was geared towards permanently implanting Christianity to the local community (Kay, 1973:80). Both Lugulu and Chwele girls' high schools had their first principals as men, yet the two are girls' schools.

**5.8 Summary of the Chapter**

This chapter has examined the early educational activities of the Friends African Mission in western Kenya. It has also discussed the development and growth of Lugulu and Chwele girls' high schools within the context of the post-second world war demand for expanded educational opportunities for Africans in general. It has emerged that the period of the war necessitated alterations in overall colonial policy that would have a bearing on the educational sector as Africans spontaneously responded to the resultant expansion of political and economic space. Increased African appetite for education as an avenue for economic advancement compelled the expansion of educational facilities.It is evident that communities in Bungoma were not an exception to this trend. Such demand for girl child education converged with

the goals of the Friends' mission in the area, thus facilitating the establishment and subsequent development of Lugulu and Chwele girls' high schools. It has also emerged from the study that the F.A.M as sponsors of Quaker Schools have played an important role in the growth and development of Lugulu and Chwele Girls High Schools.

# CHAPTER SIX

# THE INFLUENCE OF LUGULU AND CHWELE GIRLS' HIGH SCHOOLS ON THE LOCAL COMMUNITY IN BUNGOMA COUNTY

## 6.1 Introduction

This chapter describes, Lugulu and Chwele Girls' High Schools' influence on the local community of Bungoma County. This then provides the background against which Lugulu and Chwele girls' high schools' societal impact can be appreciated. The rationale for this argument is that these schools are themselves a product of F.A.M engagement with the local communities. The chapter further documents the various roles which the old girls of Lugulu and Chwele girls' high schools have engaged in at the local, national as well as international levels. It argues that the alumniof these two schools have had a societal impact that reflects the dogma and aspirations of the F.A.M.

Although the study ended in 1988, this restriction does not apply to the professions and activities of Lugulu and Chwele's old girls. Some people still play essential roles in society today. As a result, not only the activities of students prior to 1988, but also those following that, have been taken into account.

In this case, modernization theory was utilized to demonstrate how Christianity worked together to modernize Africans spiritually and socially. This resulted in the expansion and improvement of secondary education for girls in Bungoma County.

## 6.2 The Influence of Lugulu and Chwele Schools on the Local Community

The early period of 1900 saw limited or no missionary activities at Lugulu while surrounding regions were witnessing the foundation of various Christian missions such as the Roman Catholic Church. In the 1920s, there was a growing acceptance of

Christianity among the Luhyia when F.A.M established Christian villages among the Bukusu and Tachoni. There were two Christian villages in Bungoma.These were, Chesamisi Christian Village which had over 100 families and covered approximately 10 acres of land, and Lugulu Christian Village, which was a bit smaller than Chesamisi (E.A.Y.M. F annual Report 1923).

In the Christian villages, women were trained in new methods of maternal care, hygiene, and preparation of a balanced diet. Christian villages acted as agents of change, where they propagated western culture to the rest of the African population (K.N.A, MSS / 54/322, minutes of meeting 30/10/1930).

Rasoah Mutua was one of the first Friends students. She fled to Lugulu Mission and enrolled herself in the Friends school against her father's and the chief's wishes. She became the first woman teacher eventually. Another example was Rodah Waliaula, who lived in Chesamisi Christian Village with her parents and obtained Friends African Mission education. She later became a teacher and taught at Chwele Primary School. These two women initiated social and political changes in the community (O.I Nathan Sakari Lugulu 2018).

In the Christian villages, Africans were implored to abandon their ancestral beliefs and change to a Christian way of life. For instance, whereas gender and age were important considerations in the design and structure of housing units, such provisions were not catered for at the mission Christian villages. The new housing arrangements considered no blood relations of the converts as houses were built in lines (E.A.Y.M.F, Christian village Reports, 1928).

The missionary community was bound together by essential principles of Christian living, where all were equal before God. Girls were told to shun away from the traditions of the community. They were exposed to western religion and education, which urged them to change their ways of living. Life in Christian villages made them owe their allegiance not to traditional elders but rather to missionary masters. (E.A.Y.M.F, annual Reports, 1920 and 1939)

Mission marriages in Christian communities were inter-tribal, resulting in Luhyia, Luo, and Kalenjin couplings. This was in stark contrast to pre-Christian periods, when most weddings took place within the same community. In addition, parents and relatives became deeply involved in traditional marriages by gathering background information and understanding about the boys and girls who were about to marry. As no proper history of individuals interested in marriage at the station was ever documented, such engagement quickly faded (E.A.Y.M.F. Annual Report Kitosh, 1927). A good example is provided by Rasoah Mutua, who refused to accept a traditional marriage arrangement, and her dramatic flight to the mission became well known among the Abaluhyia (Culpin 1973: 122-136). The teenage Rasoah lived with a family on the station until such a time that she married a man of her own choosing in 1923 (O.I Nathan Sakari; Lugulu 2018). Consequently, it was an intrinsic inner feeling that prompted Mutua to join the F.A.M missionaries at Lugulu, where she became a pioneer Luhyia convert. For Mutua, it was an escape from forced marriage that led her to conversion (O.I Nathan Sakari, Lugulu 2018).

Another way the F.A.M missionaries ensured the entrenchment of their influence into the local community was through the use of economic enticements like food and clothing to woo African converts. The above items made the converts stand apart

from the rest in the community, thereby transforming themselves into a much-envied class. For instance, the administration report of 1918 indicated that,

> "The indigenous as a general are eager to learn, and mission students have made significant advances in civilisation." Rather than being the exception, clothing has become the norm. This is due in part to the mission's influence." North Kavirondo District Annual Report 31/3/1918 (K.N.A, DC/NN/1/1: North Kavirondo District Annual Report 31/3/1918)

Moreover, through early education at such schools as Lugulu and Chwele, early converts became teacher evangelists. Teacher evangelists were generally rather more civilized than the average native. They were better clothed, more polite, and intelligent (K.N.A, PC/NZA/1/12 Nyanza Province Annual Report, 1917).

Rasoah Mutua was among the first Friends women teacher evangelists at Lugulu. She was a model Christian woman and exhibited knowledge of the bible, European nutrition, and child care (O.I Nathan Sakari Lugulu 2018). The acquisition of European education and material items transformed the first converts into some of the most influential people in their village, thus affording them respect and prestige (O.I Rodah Waliaula Chwele, 2018).

Through the modernization theory, the Friends African Mission education, made pioneer women teacher evangelists become initial advocates of modernity among the Bukusu and Tachoni of Bungoma County. These women teacher evangelists had money with which to buy shoes, clothes, and pay taxes. They became role models in their communities.

F.A.M missionaries saw the lack of gender equality as a problem among the converts and always reported any improvement incidents of improvement. For example, in 1927, Edna Chilson wrote that;

> "Instead of the husband eating alone at a table and the wife and children eating on the floor out of sight, all Christian men and their spouses should dine together at a table." (American Friends December 29, 1927: 882) Edna Chilson "Equality for African Women Friends"

"Women must be willing to sit at a table with their husbands rather than sitting on the floor," Chilson wrote (Edna Chilson "Equality for African women Friends, American Friends, December 29, 1927:882). These would be reiterated later by, Culpin (1973), who also argued that western education altered traditional roles for women so profoundly that the Friends Church became identified with female emancipation (Culpin 1973: 127). Both Lugulu and Chwele girls' high schools occupied pride of place as torchbearers in breaking down traditional barriers to women advancement (Edna Chilson "Equality for African women Friends, American Friends, December 29, 1927:882).

The missionaries reinforced the existing traditional Bukusu and Tachoni marriage by superimposing a Christian marriage on married couples. The convert couples were told to have a church marriage ceremony to 'Christianize' and 'legalize' their marriage (African Record, 1906). The couple would appear before the superintendent and take vows of marriage before a congregation. They would then be issued a marriage certificate to prove that they were legally married because the certificate was issued by the state. The certificate was issued because neither the government nor the missionaries recognized polygamy as a certificate. Still, in the eyes of the Bukusu and Tachoni people; however, bridewealth was far more important than the certificate. It was a guarantee of the validity of the marriage (Mombo 1998).

The legalization of marriage had another implication for the church. A marriage certificate was an essential requirement for all those who were seeking church posts.

It meant that if people had been married in accordance with Abaluyia custom but had not had a church ceremony, they would not qualify for a position of leadership in the church (O.I Sakari Lugulu 2018; Nguti Lugulu 2018).

Apart from dealing with monogamous marriages, the Quaker missionaries decided to educate young people in Christian marriage. This they did by establishing sleeping places for boys and girls separate from the traditional huts to train them for marriage. Traditionally, girls slept in their grandmother's houses, who taught them about societies' ideals, but missionaries changed this arrangement to dormitories. The first dormitories for women were built in the mission compounds to cater to those girls identified by missionaries as victims of forced marriages. In fact, one of the houses was given the name ' a city of refuge' as reported by Helen Ford.

The city of refuge, a girls' house on the station, acted as a retreat for girls who, against their will, were unfortunate to be sold by their parents to old heathen men who had accumulated wealth in the form of cattle. In this city of refuge, girls were taught how to become soul winners, take care of their bodies, be helpful in their homes, be homemakers and develop a Christian social life among them (K.N.A, Helen Ford Personal Report, 1926).

It soon became a tradition to have in every mission station a house for girls. To this end, a small house for girls who wanted to sleep at the station instead of their heathen homes was put up in order to offer them protection and hope (K.N.A, Edna Chilson Personal Report, 1926).

In teaching about the family, the missionaries emphasized a middle-class type of family where parents and children sat around a table for meals. This is why the young

couples were advised on family life, similar to the missionary's life. There was an endeavor in the church to teach this type of family life, as emphasized in one of the monthly meetings in which it was suggested that men and wives should eat together at a table instead of the husband eating alone at a table and the wife and the children on the floor out of sight (Chilson, 1925).

Writing about this meeting to Friends, Chilson said:

> This is a step forward that we are happy to see an effort to lift women from their downtrodden conditions. Some have even suggested that they will walk with their wives instead of leaving them behind. It means a change in both men's and women's mental attitudes, for the women, must be willing to sit at a table with their husbands, sit on chairs when they are offered, or walk with their husbands when on the road. They have been for so long kept down that it will not be easy to take the new place offered for them" (Chilson, 1925). Chilson interpreted the whole episode as an opportunity for women to be liberated, but it was a misguided judgment. Sitting on chairs or walking beside a man did not signify equality between men and women. (Chilson 1925)

The Quaker teaching on Christian families failed to challenge the ideology on which separateness was based. They assumed that if men walked with their wives and sat together at the table for a meal, it would lead to joint decision-making and shared responsibilities. However, this was not the case as most men were keen to maintain the legal position of separateness but enjoy the advantages which a modem Christian wife could bring them. In 1932, it was noted that the number of men seeking to have educated women was on the increase. In the GBS report, Michener observed that:

> Many men had begun to realize that they have a much happier home if they can secure a good wife who has learned hygiene, child care, sewing, and cooking. There was a stream of letters to the girls' school from men asking for wives (GBS Report, 1932).

In terms of women in the ministry, it can be argued that there have been leading Friends women preachers since the inception of the Bungoma Quaker church (O.I Nathan Sakari, Lugulu 2018). Rasoah Mutua was a student at Lugulu's Friends Bible

Institute. There were roughly twenty students in the class, four of whom were female. Elizabeth Munyole, Rebeka Kabochei, and Raeli Wangwe were the other three (Rasoah Mutua 1963 magazine cuttings given author by the Kimballs in 2001). For example, Rebeka Kabochei stated that she was a qualified pastor. She attended the Lugulu Friends Bible Institute in 1946-1947 and Kaimosi Friends Bible Institute in 1951. (Rasoah Mutua 1963 magazine cuttings given author by Kimballs in 2001).

On the other hand, Rasoah Mutua recollects that within a few years, she had attained standard 8, the highest level attainable on mission stations in the 1920s. In 1946, the Lugulu monthly meeting employed her as the first salaried woman pastor. By the 1960s and 1970s, she continued to work at Lugulu hospital and at the government prison, where her renumeration was enhanced by 25 shillings.

After 1940, more educated women were hired in a variety of areas, including the formerly male-dominated Agricultural Development Cooperation (ADC). For example, the Nyanza PC appointed Martha Nakhumija of Kimilili and Loisi Shisia of Marama location to the North Nyanza ADC in late 1953 (K.N.A, CS/1/14/97). Nakhumija, a Lugulu girls' high school alumnus, joined the ADC's vigorous education and welfare committee (KNA, CS/1/14/97, North Nyanza ADC minutes, 24 August 1954).

In addition to Nakhuminja, daughters of the pioneers of Lugulu Friend’s Church such as Maria Wekhui, Rasoah, Lutwaji, and Agnes Egesa, were the first to be trained at the Kaimosi boarding intermediate school and later at Kaimosi Teacher Training College, from where they emerged as teachers (O.I Nathan Sakari, Lugulu 2018).

The success of female teachers led more parents to consider girls' education to be equally vital. Educated women did, in fact, command a higher bride price. Educated women, like men, worked in a variety of fields, earning incomes and achieving elite status in their own right (O.I Nathan Sakari Lugulu 2018). This change in perspective, which is undoubtedly attributed to the presence of Lugulu and Chwele girls' high schools, began to be gradually embraced by the Bukusu and Tachoni parents.

In 1953, for instance, there were 797 girls registered in F.A. M's intermediate schools. These schools also offered employment to a total of 24 female teachers (E.A.Y.M.F Education Report, 1952). The 1950s also generated a historical context for the mainstreaming of women's activities in another way that helped to underscore the influence of Lugulu and Chwele girls' high schools.

In the 1950s, the bulk of young people in the Luhyia community flocked to urban areas to pursue a means of livelihood. The responsibility of dealing with peasant farming and adapting to the emerging demands of an evolving rural environment fell on women who were compelled to evolve and develop to deal with growing problems (E.A.Y.M.F, F.A.M Agricultural Annual Report, 1955-1957). The reality that several husbands lived elsewhere and were away from home much of the time allowed them to develop financial independence skills. Females also gained further obligations in order to add to the financial support of the household. These tasks called for new programs, such as introducing modern farming methods and establishing women's cooperative groups within the F.A.M community. Such cooperative groups shared money and participated in economic practices such as pottery, purchasing and selling agricultural produce to feed their households, and supporting their children (O.I.

Rodah Waliaula Chwele 2018, Nathan Sakari Lugulu 2018, David Nguti Lugulu 2018).

This leadership was extended to other facets of agrarian innovation, such as farm planning and land consolidation. In the areas surrounding Lugulu and Chwele, the DC remarked in 1954 that because of the elementary lessons which have been so patiently and repeatedly put across for many years, signs of bearing much fruit were evident (North Nyanza District Annual Report 1954 KNA; DC/NN/1/35).

Women and children increasingly dominated church membership among Friends as these new economic patterns emerged. Nonetheless, the E.A.Y.M.F's most powerful posts were held by male educated elites, who focused their attention on the demands of educated and labor migrants in cities. In 1958, for example, there were 120 trained Friends women teachers, but none of them were in charge of a school (E.A.Y.M.F, Annual Report 1959).

In 1959, the Friends School Bulletin argued that;

> "Ours is North Nyanza's largest management, yet we've never had a woman head a school" (KNA, MSS 54/150 Friends North Nyanza School Bulletin 15/5/1959).

Bukusu Friends had voiced their intention to enhance the lives of women and their families via education in North Nyanza, where agricultural production played a primary rather than a subsidiary role, and had recognized that without female education, there would be no progress (E.A.Y.M.F, Lugulu School Annual Reports 1959).

Friend's leaders, particularly Benjamin Ngaira and Rasoah Mutua, were vocal in their favor for greater women's involvement in church matters. Hezekiah Wahuyile, Simon

Marange, Jonathan Baraza, and Andrea Chemiati, among other Bukusu Friends, advocated for domestic equality between men and wives, arguing that individual decisions should be handed to the wives.

**Justice Roseline Naliaka Nembuye, s**he was born in Bungoma County. She then attended Lugulu girls' high school. She pursued a bachelor of law degree at the University of Nairobi in 1973. In 1976, she proceeded to the Kenya school of law in Nairobi for a diploma in law. She became the first woman principal magistrate and ultimately the first woman chief magistrate in Kenya. In 1991 she was appointed the first female judge in the high court of Kenya, and in 2011 she was appointed to the court of appeal (O.I Maragaret Wanyonyi Lugulu 2018, O.I Connie Buteyo Lugulu 2018).

**Dr. Nancy Barasa,** a former student of both Lugulu and Chwele girls' high schools, she is also a former judge of the supreme in Kenya. She was the first deputy chief justice of the republic of Kenya. She is currently a senior lecturer in the faculty of law at the University of Nairobi (O.I Nathan Sakari Lugulu 2018, O.I Doreen Wabwire Lugulu 2018).

**Lady Justice Ruth Sitati** was a student at Lugulu girls high school from 1970-1974. Justice Ruth Sitati trained as a lawyer. Currently, she is a judge at Kakamega High court. She was the head girl of Lugulu girls high school from 1973-1974 (O.I Benaiah Sisungo Lugulu 2018).

**Prof Monicah Mweseli** is a former student of Lugulu girls' high school. She is an associate professor in the department of literature at the University of Nairobi. She also takes great initiative in guiding and counseling of youny girls.counsels. Eskut and

Carol Temoi, former students of Lugulu High School, are also lecturers at the University of Nairobi (O.I Connie Buteyo Lugulu 2018, O.I David Nguti 2018).

**Prof Rose Kakai** was a student at Lugulu girls' high school. She later joined Kenyatta University. She is currently a professor at Maseno University (O.I Pamela Wesonga Lugulu 2018, O.I Maureen Milimo Lugulu 2018).

**Pamela Namatsi Wesonga** was a student at Lugulu girls' high school. She joined Kenyatta University for her undergraduate degree in education. She completed her master's degree in the school of human resource at Moi University and is currently working as a USAID development partner in Kenya (O.I Pamela Wesonga Lugulu 2018).

**Dr. Ronaldinah Wanyonyi** joined Lugulu for her A-level education between 1979 and 1980. She later worked for the school as a graduate teacher from 1985 to 1988 before proceeding for further studies. She is the former women representative in Bungoma County (O.I Catherine Kaikai Lugulu 2018).

**Grace Wanyonyi** schooled in Lugulu girls high school in the period 1963-1966. she was among the pioneers of the school. She was the head girl of the school from 1965-1966. She trained as a teacher but later worked in the housing department as a director in Nairobi(O.I George Mukhongo Lugulu 2018).

**Sylvia Musoke (Class of 1991)**

She is the Deputy Principal at Asumbi Girls High School, Homabay County. Lugulu molded to be disciplined and responsible in life."

"At the moment, I am finalizing my undergraduate degree in Tourism Management at Maasai Mara University. Lugulu Girls' shaped my life apart from academics; the school also taught me invaluable life lessons that have helped me be who I am today. I will forever be grateful for Lugulu Girls." **Mercy Namusia**

"Excellence is still my pride; I am glad to have gone through this wonderful school; it molded me. I am a product of excellence; I would still choose Lugulu Girls' it is simply the best." **Simiyu N. Shauryne**

"I am currently a hotelier in north coast Mombasa. The school was an eye-opener for the many challenges in life, from the academic, social, spiritual and emotional aspect of life." **Carolyne A. Amo**

"I am a computer science graduate from Masinde Muliro University of Science and Technology. I would choose Lugulu girls over again if I were to start over. Long live school of excellence." **Nancy Atieno Lubalo**

"Currently studying applied statistics in Meru University. I am living in Meru County. Excellence is still my pride; I still value my school." **Everlyne Nyanchama**

"I cannot remember my high school life, it must have been good, but I remember my Chemistry and CRE teachers; they were the best!" **Akinyi Mercyberyl**

"I am currently doing public relations with Maple Academy in South Africa. The school's discipline and performance are striking. Bravo!" **Lauren Ogonji**

"Currently, I am in Strathmore pursuing BBS Actuarial Science. I want to thank Lugulu for nurturing me spiritually and morally." **Masinde Mercy Vicky**

**Jentrix Khaemba Khisa**

She joined Lugulu in 1988. She is currently a deputy principal at Misanga Secondary School.

**Margaret Khayanga Musungu**

She was a student at Lugulu from 1963 to 1966. She is a secretary by profession.

**Priscilla Onacha**

She was a student at Lugulu from 1964 to 1967. She is a banker by profession.

**Mary S.W.Lubano**

She joined the school in 1986. Currently, she is a principal at St.Paul's Miluki Secondary School.

**Jane Wanyonyi**

She was in Lugulu from 1989 to 1993. She is currently a principal at Wamuini Secondary School.

**Hellen Anyanga**

She is joined Lugulu as a teacher in 1989 and taught at Lugulu for 26 years. She is a principal at Namachanja Secondary School.

**Caren Tenoi**

She is a former student of Lugulu girls' high school and is currently a lecturer at St. Paul's University.

**Mrs. Phyllis Sikanga**

She is a former student of Chwele girls' high school. She joined the school because she attained high marks in primary school examinations. While in this school, Phyllis was highly motivated by female teachers who became her role models. The

school instilled in her a sense of responsibility and hard work. She is currently the principal of Koleni Friends' girls' school (O.I Joyce Ngala Chwele 2018).

**Mrs. Beatrice Chesaramat**

She was a Chwele girls' high school student, where she sat for her 'O' level examination. The school teachers were her role models, and they inspired her to become a teacher too. She was a leader of the debating club as well as a laboratory prefect. These administrative roles instilled leadership skills that she has held onto up to today as she is the principal of Shirumbo secondary school in Bungoma County (O.I Florence Wamalwa Chwele 2018).

**Christine Sifuna**

She is currently the principal of Keveye girls' high school. She sat for her 'A' level exams in Chwele Girls' High School. She later joined Kenyatta University for her undergraduate degree. She has established a tradition of academic excellence, discipline, and religious probity at Keveye Girls' High School. She expanded the school from three streams in 2015 to six streams today (O.I Mary Wekhuyi Chwele 2018, O.I Sussy Wangusi Chwele 2018).

**Margaret Mechumo**

She was a student at Chwele girls' high school. She later joined Kenyatta University, where she pursued an undergraduate degree in education. She served as the principal of Lugulu girls' high school from 2009-2018 and established academic excellence at the school. She witnessed the elevation of Lugulu girls' high school from provincial to national status in 2012. She is currently the principal of Kisumu girls' high school in Kisumu County (O.I Florence Wamalwa Chwele 2018, Abraham Mayaka Chwele 2018, Patrick Kurumba Chwele 2018).

**Edith Simiyu**

She is a former student of Chwele Girls' high school. From Chwele she joined Maseno University. She was in the last group of form six in the school. Edith later joined Kibabii University for her Master's degree. She is currently a lecturer at Kibabii University (O.I Dennis Mukhowle Chwele 2018).

**Dr. Adelaide Barasa**

She is a former student of Chwele girls' high school. She later joined the University of Nairobi to pursue a degree in medicine. She is currently working in Nakuru level 5 District Hospital as a gynecologist (O.I George Wekhuyi Chwele 2018, Isaiah Nafula Chwele 2018).

**Sarah Mukire**

She was a student at Chwele girls' high school. She says Chwele girls' high school shaped her life in that, apart from academics, the school also taught her invaluable life lessons that have helped her be who she is today. She was the best student in 'O' level examinations during her year. She later joined Jomo Kenyatta University to pursue a medical degree (O.I Justus Sienda Chwele 2018, O.I James Nasikungu Chwele 2018).

**Mary Waliaula**

She was in the 1985 class of Chwele Girls' High School. She was there for her 'A' level examinations. She later joined Kenyatta University to pursue a degree course in education. She is currently the principal of Bukholo girls' secondary school in Bungoma County (O.I Gertrude Wanyonyi Chwele 2018).

**Ebby Kegoda**

She is a former student of Chwele girls' high school. She sat her 'A' level examination from the school where she passed and joined Kenyatta University for her

undergraduate degree in education. She is currently the principal of St. Patrick Komuguku Secondary school in Bungoma County (O.I Ben Wasilwa Chwele 2018, Dennis Mukholwe Chwele 2018).

**Millicent Wafula**

She is a former student of Chwele girls' high school. She later joined the University of Nairobi to pursue a veterinary degree. She is currently a veterinary officer in Bungoma County (O.I Florence Wamalwa Chwele 2018, Gertrude Wanyonyi Chwele 2018).

**Emily G. Nyongesa** She is a former student of Lugulu Girls High School**,** Working in Nyamira County as the County Physical Planting Officer.

**Jentrix Khaemba Khisa** She is a former student of Lugulu Girls High School, she Joined the scool in 1988-1991,Currently a Deputy Principal at Misanga secondary school.

**Martha Shikuku** – Teacher at Mary Hill High school in Nairob.i Judith Wabwoba – works with Micro Finance Sector in Nairobi. Consolata Mango - Principal Enyapoora Secondary in Kakamega County. Florence Sitawa – Sub-County Commissioner Kakamega County. Mary Ann Nabichenji-Barclays Bank Nairob,i Zipporah Barnabas- Immigration Officer Nyayo House Nairobi. Christine Olala – Teacher Mary Hill High School. Patience Mumbi – Finlame Sacco in Nairobi. Judy Sirma – News Agency Nairobi. Everlyne Emondi – Nurse Nairobi Hospital. Ebina Nasiali – Teacher Shikoti Girls in Kakamega county. Esther Wasike – Children's Officer Uasin Gishu County. Mariten Mileno – Procurements and Logistic officer in Nairobi. Easter Pamba – Revenue Authority Nairobi. Asha Manero – Teacher Shitoto Girls in

Kakamega county. Caroline Masika – Nation Newspaper Nairobi. Beatrice Onyando – Business Consutlant U.S.A. Roseline Omo - Business Lady Nairobi. Dr .Christine Namiti – Veterinary officer Nairobi, being former students of Lugulu Girls High School.

Eventhough this study terminates in the year 1988,this does not apply to the alumni of the two schools, the study has included girls who studied in those schools beyond that that period.

The term modernization has been used in the study to explain the growth and development of the girl-child education that occurred among the Bukusu and Tachoni of Bungoma County, due to the education offered by the Friends African Mission. It has been established that the F.A.M intended to modernize the Bukusu and Tachoni populations from a traditional African environment to a westernized culture. The most active ingredient in the process was the formation of a Friends educated elite, whose role was to drive people away from their traditions and introduce them to Western culture by actively disseminating the ingredients required for economic transformation, particularly modern values such as technology, expertise, and capital. In Friends African Mission schools, girls were taught subjects such as languages, Mathematics, Physics, Chemistry, Geography, History, C.R.E, and Biology. The girls who excelled in those subjects proceeded to the university and specialized in different fields. Today they are playing very important roles in their communities and Kenya as a whole. It is missionary education that produced the educated elite driven by capitalistic tendencies of accumulation and hard work that has transformed their communities in what we call “modernity.”

### 6.3 Summary of Chapter Six

This chapter has discussed the influence of Lugulu and Chwele Girls' high schools on the local community. It has emerged in the chapter that through its activities, the F.A.M revolutionized the socio-economic and political orientation of the Bukusu and Tachoni communities of Bungoma.

The chapter has also discussed key educational institutions central to this societal turn around Lugulu and Chwele girls' high schools. Using them as a medium, traditional social values were altered, agrarian techniques underwent innovation, the economic foundation was modernized, and a political awakening was initiated. Lugulu and Chwele girls' schools are thus part and parcel of the making of modern Bungoma society.

It is also also established from the chapter that the alumni of Lugulu and Chwele girls' schools' have become the torchbearers of tremendous social, economic, and political change within the local community and beyond.

# CHAPTER SEVEN

# SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

## 7.1 Introduction

This chapter presents the summary, of findings, conclusions and recommendations as well as areas for further research of the study. The study set out to document the status of girl child education in Bungoma County under the Friends African Mission. It also traced the historical development of Lugulu and Chwele girls secondary schools from 1963-1988 and the social, economic and political influence of the two schools on the local community and Kenya as a whole.

## 7.2 Summary

### 7.2.1 Status of Girl- Child Education in Bungoma County under the Friends African Mission

The study found that the Bukusu and Tachoni communities had already evolved complex economic, social, and political systems, all of which were anchored by traditional religion, during the pre-colonial period. Because there was no life outside the group, an individual was expected to follow the faith of the community. As a result, when the Friends African Mission came in Lugulu in 1914, they found a society that valued adherence to societal laws above all else. During this period, education among the Bukusu and Tachoni communities existed in the form of traditional informal and formal instructions. The needs of the family shaped children's learning. The forms of instruction provided were part of children's everyday life and interaction with their parents, elders, and people in the larger village and community (Bogonko 1990; Tarley and Watson 1978; Sheffield, 1973 ).

It is about the study's finding that as early as 1913, education in Bungoma County under the Friends African Mission was more inclined towards boys. The study has revealed a palpable negative attitude towards girls' education. The initial missionary education for girls was merely an extension of boys' education. The missionaries were mainly concerned with training girls who would later marry the mission boys. Men felt that girls education, would make them too radical and embolden them to challenge both the elders' authority and cultural practices. Consequently, it will take a while before African evangelists began to employ their authority to promote girls' education.

As indicated in the study, the background to this turn-around was the appointment in 1908 of J.N Frazer as an education adviser to Kenya's colonial government. In his report, he outlined the need for three different education systems based on three existing racial groups in Kenya; European, Asian and African. Following the report's recommendations, the colonial government in 1911 established the department of education to oversee the implementation and administration of the three forms of education. The report commented on girl education but only in connection to boys' education.

After establishing the education department in 1910, the government established an educational system focused on boys' technical and literacy education. It provided six-year primary schools, two-year junior secondary schools, and two-year senior secondary schools for boys to produce a literate workforce for colonial administration (Colony and protectorate, 1936; Furley and Watson 1978). For girls, however, the government left their education to the missionary societies in the rural out-station

schools. Additionally, a 1935 memorandum on Kenyans' education reported that girls should be taught only by female teachers.

The greater impetus towards girls' education would follow. This was mainly due to Dr.Aggrey of the Phelps-Stokes commission, who had visited Nyanza in 1923. The commission focused its attention on the need and problems of African education. It stressed that education should emphasize character training, rural improvement on secondary education, and cooperation among the Africans (Sifuna and Oanda, 1914). With particular emphasis on the girl's education -child, Dr. Aggrey implored Western Kenya's people to embrace education as the way towards progress.

It is also clear from the study that in the late 1940s, the colonial government became concerned with the uncontrolled expansion of primary and secondary education in the independent schools and missionary outstation schools. It commissioned L.J. Beecher to assess the situation of Kenyan education for the African population and make recommendations for improvement. The Beecher report's central recommendation was to restructure African education around four years of primary schooling rather than six years and provide junior and secondary education for only a selected proportion of the student population (Kenya Colony and Protectorate, 1949, Furley and Watson 1978; Sheffield 1973). The Beecher report also recommended that African education meet the rural community's needs, not colonial development, because Europeans took most high-wage employment opportunities. There was little need for African labor at these higher levels. During this time, the mission run girls' schools continued to focus primarily on girls' domestic training as proper Christian wives (Kenya Colony and Protectorate 1948). This type of education led to a

significant modernization of girls among the Bukusu and Tachoni of Bungoma County.

### 7.2.2 Historical Development of Lugulu and Chwele Girls Secondary Schools

Many factors led to the development of Lugulu and Chwele girls secondary schools. In 1959 F.A.M women leaders led by Salome Nolega, began to argue that "unless opportunities are found for more girls to be trained the interests in education for girls will decrease. This provided the impulse for the establishment of more intermediate primary schools and more secondary schools for girls. This led to the establishment of Lugulu Girls' High School in 1963. Another factor that led to the establishment of the two girls F.A.M schools was the Bukusu and Tachoni constant demand for a secondary school for girls in the area to expand the educational opportunities for girls.

The chapter further demonstrates that there were initial hardships at both Lugulu and Chwele girls' high schools. These hardships revolved around the mission's financial problems. The F.A.M missionaries were not able to hire the required number of members of staff in their schools, there were also staff housing problems.

Leadership also played on important role in the development of Lugulu and Chwele girls high schools. The principals of the two schools stressed the long-established tradition of academic excellence discipline good morals and religious probity.

The success of Lugulu and Chwele girls' high schools was because of joint efforts by various stake holders such as parents, headmistress, teachers, community leaders, Board of governors (B.O.G) and the Parents Teachers Association (P.T.A).

The two schools registered good performance both in co-curriculum activities and in academics. The chapter has further demonstrated that Lugulu and Chwele girls' high

schools interacted with one another through sports and music. There was also a relationship in the procedure of appointing Friends School members of staff.

### 7.2.3 The Influence of Lugulu and Chwele Girls High Schools on the Local Community

It is evident from the research findings that the role of Friends African Mission in the growth and development of girl-child secondary education in Bungoma County was due to the F.A.M involvement in the girl child's education.

The term modernization has been used in the study to explain the development of the girl child's education that occurred among the Bukusu and Tachoni of Bungoma County as a result of the education offered by the Friends African Mission. It has emerged that the missionaries wanted to change the way Africans perceived education of the girl-child through the process of modernization.

The most important active ingredient of the process was the creation of Friends educated women elite who in turn were to wean their people away from their traditions and usher them into the western type of culture by actively diffusing key elements of economic transformation, especially modern values such as technology, expertise, and capital.

According to the findings, the F.A.M. and girl-child education were two of the most important agents of economic transformation in the Bukusu and Tachoni economies. Women pioneer teacher evangelists and educated elite emerged as a result of girl-child education. Economic transformation may be evident among these women elite in the acquisition of well-paying positions, the founding of businesses, and the supply of higher education for their children, and the ownership of material belongings.

Women educated in the upper crust became the "haves" whom the "have-nots" enviously looked up to.

Furthermore, the study found that girl-child education provided by the Friends African Mission in Bungoma County equipped girls and women with the knowledge, skills, and confidence to succeed in a competitive world. The girl's general health and living circumstances improved as a result of her modern education. The many parts of household management were better handled as a result of enhanced female education, allowing the family's overall living standards to grow. The needed baby and child-care health methods were attained more quickly. Modern child-care practices and hygiene were put into practice by women leading to modernity among girls and women in Bukusu and Tachoni communities of Bungoma County. In the economic domain, the study shows that education among girls in Bungoma County under the F.A.M led to higher wages hence higher returns for women.

On the cultural front, education reduced the risk of female genital mutilation and early marriages prevalent among the Tachoni of Bungoma County. This is because educated women are less likely to subject their daughters to such practice (WHO, 1998). Such retrogressive practices were therefore abandoned in preference for modern practices that guaranteed the continuation of girl-child education. The F.A.M played an important role when they dedicated their services to the uplifting of girl-child education in Bungoma County. The resultant attitude of modernity assured high-quality education to all children and especially that of the girl-child.

Furthermore, the study found that as education became more acceptable in Bungoma County's Bukusu and Tachoni communities, a cadre of female elites evolved, including professionals, teachers, clerks, community workers, and agricultural

instructors. This group of educated women, along with pioneer teacher evangelists, became modernity's champions. These well-educated ladies could afford shoes, clothing, and taxes. They also put the money back into modern agriculture, commerce, and housing. These ladies acted as role models for the youth and became the spearheads of modernism because to their riches and prestige in the mission system.

## 7.3 Conclusions

This section focuses on the conclusions of the study based on its finding as follows.

### 7.3.1 Status of Girl-Child Education in Bungoma County under the Friends African Mission 1902-1963

It is evident from the study that first attempt towards education for girls in Bungoma County was made by the Friends African Mission although they were not received well by the Bukusu and Tachoni communities they were persistent in their efforts towards evangelization and more so the education of the girl child. Their activities led to the rise of women evangelists who had basic education but who also ensured that their daughters accessed formal education.

The end of the Second World War was a period of awakening among the Bukusu and Tachoni of Bungoma County on the importance of education. This led to the demand for more educational opportunities not only for the boys but also for the girls.

The establishment of girls' boarding school at Kaimosi then later Lugulu intermediate school was because of the F.A.M desire to have girls receive education. The Africans themselves also made great efforts through the local native councils to have their daughters receive formal education

### 7.3.2 Historical Development of Lugulu and Chwele Girls High Schools 1902-1988

After Kenya achieved its independence in 1963 the government made efforts towards the expansion of education at the secondary level. This saw the birth of Lugulu and Chwele Girls' High Schools in Bungoma County. Furthermore, leadership played a very important role when it came to establishment and development of both Lugulu and Chwele Girls' High Schools.

The success of Lugulu and Chwele Girls' High Schools was because of concerted efforts made by the various stake holders such as parents, headmistresses, teachers, community leaders, political leaders, the board of governors and parents, teachers associations.

The influence of Lugulu and Chwele Girls' High Schools on the local community in Bungoma County.

Through the education that girls received at Lugulu and Chwele Girls High Schools, the character of the girls was formed and their intellect expanded. Upon completion were able to stand on their feet since the inception of the two girls' schools, they posted impressive results both academically and in co-curricular activities.

The schools impacted immensely on the development of the community and county at large, they provided educational opportunities not only for the girls in Bungoma County and the whole country. The schools produced "women of substance" for example Justice Roseline Naliaka Nambuye, Dr. Nancy Barasa. Lady Justice Ruth Sitati, Prof Kakai, Dr. Ronaldinah Wanyonyi, Dr. Christine Namiti.

### 7.4 Recommendations

This study has shown that although there was a strong indigenous educational background of girl-child education among the Bukusu and Tachoni communities, the influence of missionary activities and colonial policies changed the African attitude towards the education of their daughters. The Kenya Government should thus foster the development and implementation of a more gender sensitive and responsive school environment, it would be critical for education policy makers to consider gender equality as an integral dimension of teaching and learning. This will necessitate the training of head teachers in leadership traits to tackle and gender-based violence in schools. The government should further provide scholarships to needy girls, allowing those who become pregnant to go back to school after delivery, ensuring their safety and security. In addition, there should be a review of the curriculum for gender responsiveness, the number of female teachers should be increased in girls' schools to act as role models and provide gender responsive school environment including separate toilets for boys and girls.

The two schools lacked adequate archival documents. The majority of historical materials were unavailable at the two schools, and those that were were in shreds. As a result, the administration should devise methods for carefully storing such documents, as they are critical to comprehending the schools' historical evolution. Despite having had a significant impact on Bungoma County and Kenya, most historical documents were missing from the schools.

The alumni of Lugulu and Chwele girls' high schools should take an active role in the management of the two schools to uplift the performance of the schools. Given the privileged positions which they hold in the country particularly in the education

sector, the old girls should go out of their way to support and nurture young girls at these institutions.

### 7.5 Suggestion for Further Research

This study has examined the contribution of the Friends African Mission Schools in the growth and development of girl-child secondary education in Bungoma County 1902-1988. This has only been done based on the history of the two girls' high schools in Bungoma County, Chwele and Lugulu girls' high schools. It would be important to undertake studies on the role of Friends African Mission in the education of the boy child in Bungoma County.

The early evangelization activities were carried out by various missionaries who took up the supply of education as a means of winning converts to their mission: spreading the gospel, according to this study. This, without a doubt, necessitates a study to document these missionaries' contributions to education in Bungoma County, such as Mill Hill Missions and the Church Missionary Society.

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| | NAME | PLACE | DATE INTERVIEWED |
|---|---|---|---|
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| | Richael Naliaka | Chwele | 7/1/2018 |
| | Joyce Ngala | Chwele | 7/1/2018 |
| | Sussy Wangusi | Chwele | 10/1/2018 |
| | Florence Wamalwa | Chwele | 12/1/2018 |
| | Gertrude Wanyonyi | Chwele | 15/1/2018 |
| | Mary Wekhuyi | Chwele | 6/1/2018 |
| | Dennis Mukholi | Chwele | 15/1/2018 |
| | Alfred Wanjala | Chwele | 4/2/2018 |
| | Ben Wasilwa | Chwele | 5/2/2018 |
| | Patrick Kurumba | Chwele | 12/2/2018 |
| | Abraham Mayaka | Chwele | 16/2/2018 |
| | Moses Wasilwa | Chwele | 17/2/2018 |
| | Isaiah Nafula | Chwele | 18/2/2018 |
| | Justus Sienda | Chwele | 24/2/2018 |
| | James Nasikungu | Chwele | 25/2/2018 |
| | Jamin Mukiwa | Chwele | 10/3/2018 |
| | Alex Waliaula | Chwele | 10/3/2018 |
| | Rodah Waliaula | Chwele | 10/3/2018 |
| | Nathan Sakari | Lugulu | 6/8/2018 |
| | George Mukhongo | Lugulu | 8/3/2018 |
| | Margaret Wanyonyi | Lugulu | 9/3/2018 |
| | Connie Buteyo | Lugulu | 9/3/2018 |
| | Ann Buteyo | Lugulu | 9/3/2018 |
| | David Nguti | Lugulu | 7/4/2018 |
| | Doreen Wabwire | Lugulu | 10/4/2018 |
| | Consolata Khalayi | Lugulu | 15/4/2018 |
| | Beniaiah Sisungo | Lugulu | 9/4/2018 |
| | Mrs. Dinah Cheruiyot | Lugulu | 9/3/2018 |
| | Catherine Kaikai | Lugulu | 9/3/2018 |
| | Pamela Wesonga | Lugulu | 10/4/2018 |
| | Maureen Milimo | Lugulu | 10/4/2018 |
| | Mercy Namusia | Lugulu | 10/4/2018 |
| | Simiyu Shauryne | Lugulu | 7/4/2018 |
| | Caroline Amo | Lugulu | 17/04/2018 |
| | Nancy Lubalo | Lugulu | 6/4/2018 |
| | Everlyn Nyanchama | Lugulu | 7/4/2018 |
| | Akinyi Meryberyl | Lugulu | 11/4/2018 |
| | Lureen Ogunji | Lugulu | 10/4/2018 |
| | Mercy Masinde | Lugulu | 6/4/2018 |
| | Consolota Mango | Lugulu | 17/4/2018 |
| | Ebina Natsiali | Lugulu | 16/4/2018 |
| | Asha Manero | Lugulu | 10/4/2018 |

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# APPENDICES

## Appendix I: Interview Schedule For Former Church Elders/ Education Officials/ Former School Officials

Dear Participants,

My name is Beatrice Ashika Namatsi, and I am undertaking a study to establish "***The Role of Friends African Mission Schools in the Growth and Development of the Girl-Child Secondary Education in Western Bungoma County*** **1902-1988"**. The following questions seek your views and opinions on the Role of Friends African Mission Schools in the Growth and Development of the Girl-Child Secondary Education in Western Kenya. Your answers will be treated confidentially and shall only be used for this study. The answers you provide will assist in articulating the special role played by the Friends African Mission Schools in the growth and development of the girl child secondary education in Bungoma County, provide policymakers and other education stakeholders with some helpful insights to enable them to review, acknowledge and change inherent school-based and socio-cultural impediments that hold girls back from participating and achieving academic success and also serve as a springboard for policymakers to design, implement, monitor and evaluate policies meant to create safe schools and increase educational resources for the girl-child and indeed for all children. This will shed light on school organizations in rural areas to be meaningful and act as radiating centers of change for marginalized students and their communities.

Name

Age

Denomination

Current Occupation

1. In what ways did the F.A.M contribute to the development of girl child education in BungomaCounty?
2. What led to the establishment of Lugulu/ Chwele Girls High School?
3. Apart from the F.A.M., what role did the local church, other Christians, and non-Christians play in establishing Lugulu/Chwele Girls High School?
4. What kind of relationship existed between the F.A.M. and the two schools, Lugulu/ Chwelegirl's high school?
5. In what ways has the local church contributed to the development of Lugulu/ ChweleGirls High School?
6. In your opinion, how did the F.A.M. tradition affect the development of girls' education in Bungoma County?
7. How do you compare this school's standards both in academics and non-academics over the years up to 1988? In case of any differences, what is your opinion could be the cause?
8. In your opinion, what kind of impact has this school had on the educational aspirations of girls in Bungoma County?
9. In your opinion, what kind of impact has this school had on the socio-economic and political development of the local community?

**Appendix II: Interview Schedule For Local Community Members/Former Local Leaders/ Other Knowledgeable Persons**

Dear Participants,

My name is Beatrice Ashika Namaste. I am undertaking a study to establish "***The Role of Friends African Mission Schools in the Growth and Development of the Girl-Child Secondary Education in Western Bungoma County*** **1902-1988"**. The following questions seek your views and opinions on the Role of Friends African Mission Schools in the Growth and Development of the Girl-Child Secondary Education in Western Kenya. Your answers will be treated confidentially and shall only be used for this study. The answers you provide will assist in articulating the special role played by the Friends African Mission Schools in the growth and development of the girl child secondary education in Bungoma County, provide policymakers and other education stakeholders with some helpful insights to enable them to review, acknowledge and change inherent school-based, and socio-cultural impediments that hold girls back from participating and achieving academic success and also serve as a springboard for policymakers to design, implement, monitor and evaluate policies meant to create safe schools and increase educational resources for the girl-child and indeed for all children. This will shed light to school organizations in rural areas to be meaningful and act as radiating centers of change for marginalized students and their communities.

Name

Age

Denomination

Current Occupation

1. How did Lugulu/Chwele Girls High School come to be established in your midst?
2. How did members of your community receive the news of the establishment of this school in their midst?
3. What kind of support did the community give to the development of this school?
4. How has this school benefited the local community?
5. Have you educated any of your daughters in this school? If yes, how did you receive the news of your daughter's admission to Lugulu/ ChweleGirls High School?
6. Why did you decide to take your daughter to Lugulu/ Chwele Girls High School and not to any other School?
7. In what ways can you say this school prepared your daughter for the kind of life she is leading now?
8. In your opinion, what kind of impact has this school had on the educational aspirations of girls in BungomaCounty?
9. In your opinion, how did the establishment of Lugulu/ChweleGirls High School contribute to the general development of girls' education in the country?

**Appendix III: Interview Schedule For Lugulu/ Chwele Girls High School Former Students**

Dear Participants,

My name is Beatrice Ashika Namatsi, and I am undertaking a study to establish "***The Role of Friends African Mission Schools in the Growth and Development of the Girl-Child Secondary Education in Western Bungoma County*** **1902-1988"**. The following questions seek your views and opinions on the Role of Friends African Mission Schools in the Growth and Development of the Girl-Child Secondary Education in in Western Kenya. Your answers will be treated confidentially and shall only be used for the purpose of this study. The answers you provide will assist in articulating the special role played by the Friends African Mission Schools in the growth and development of the girl child secondary education in Bungoma County, provide policymakers and other education stakeholders with some helpful insights to enable them to review, acknowledge and change inherent school-based and socio-cultural impediments that hold girls back from participating and achieving academic success and also serve as a springboard for policymakers to design, implement, monitor and evaluate policies meant to create safe schools and increase educational resources for the girl-child and indeed for all children. This will shed light on school organizations in rural areas to be meaningful and act as radiating centers of change for marginalized students and their communities.

Name Age

Tribe Denomination

Current Occupation

1. Between which years were you a student at Lugulu/ Chwele Girls High School?
2. What made you opt to study at this school and not any other?
3. What qualification made you merit admission to this school?
4. How did members of your family receive the news of your admission to this school?
5. What distinct features existed in this school during your stay there? (Probe for any possible influence by the Anglican Church, especially on the co-curricular activities)
6. How do you compare this school's standards both in academics and non-academics over the years up to 1988? In case of any differences, what is your opinion that could have caused these differences?
7. Apart from being a student, did you have other responsibilities in the school? If yes, which ones?
8. Up to which level did you study at Lugulu/ Chwele Girls High School, and what qualifications did you leave with?
9. Were there any differences between Lugulu/ Chwele Girls and other girls' schools in other parts of the country?
10. In what ways can you say that Lugulu/ Chwele Girls prepared you for the kind of life you are leading now, plus other activities that you have engaged yourself in since?
11. In your opinion, what kind of impact has this school had on the educational aspirations of girls in Bungoma County?

**Appendix IV: Interview Schedule For Former Teachers**

Dear Participants,

My name is Beatrice Ashika Namatsi, and I am undertaking a study to establish "***The Role of Friends African Mission Schools in the Growth and Development of the Girl-Child Secondary Education in Western Bungoma County*** **1902-1988"**. The following questions are seeking your views and opinions on the Role of Friends African Mission Schools in the Growth and Development of the Girl-Child Secondary Education in Western Kenya. Your answers will be treated confidentially and shall only be used for the purpose of this study. The answers you provide will assist in articulating the special role played by the Friends African Mission Schools in the growth and development of the girl child secondary education in Bungoma County, provide policymakers and other education stakeholders with some helpful insights to enable them to review, acknowledge and change inherent school-based and socio-cultural impediments that hold girls back from participating and achieving academic success and also serve as a springboard for policymakers to design, implement, monitor and evaluate policies meant to create safe schools and increase educational resources for the girl-child and indeed for all children. This will shed light on school organizations in rural areas to be meaningful and act as radiating centers of change for marginalized students and their communities.

Name Age

Tribe Denomination

Current Occupation

1. Between which years did you teach at Lugulu/ Chwele Girls High School?
2. What were your academic qualifications then?
3. Had you been a teacher before your appointment to teach at the School? If yes, where and for how long?
4. How did you receive the news of your appointment at this school?
5. What academic and non-academic activities did the students engage in, and how did the school compete with other schools in these activities?
6. How do you compare this school's standards both in academics and non-academics over the years up to 1988? In case of any differences, what is your opinion that could have caused the differences?
7. What kind of relationship existed between the school and the F.A.M? (Probe for any support from the church and the influence on the running of the school, especially in co-curricular activities)
8. In your opinion, how did this school influence the development of girls' secondary education in Bungoma County and the country as a whole?
9. What kind of influence has this school had on the local community over the years?

## Appendix V: Research Authorisation


**NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION**

Telephone: 020 400 7000,
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When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/17/43633/20623** Date: **18th December, 2017**

Beatrice Namatsi Ashika
Moi University
P.O. Box 3900 - 30100
**ELDORET.**

**RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on ***"The role of friends African Mission Schools in the growth and development of the girl-child secondary education in Western Kenya 1939-1988"*** I am pleased to inform you that you have been authorized to undertake research in **Bungoma County** for the period ending **18th December, 2018.**

You are advised to report to **the County Commissioner and the County Director of Education, Bungoma County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

GP Kalerwa
**GODFREY P. KALERWA MSc., MBA, MKIM**
**FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Bungoma County.

The County Director of Education
Bungoma County.

## Appendix VI: Research Permit

**CONDITIONS**

1. The License is valid for the proposed research, research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
5. Excavation, filming and collection of specimens are subject to further permissions from relevant Government agencies.
6. This Licence does not give authority to transfer research materials.
7. The Licensee shall submit two (2) hard copies and upload a soft copy of their final report.
8. The Commission reserves the right to modify the conditions of this Licence including its cancellation without prior notice.

REPUBLIC OF KENYA

NACOSTI

National Commission for Science, Technology and Innovation

**RESEARCH CLEARANCE PERMIT**

Serial No.A 16979

CONDITIONS: see back page

THIS IS TO CERTIFY THAT:
*MS. BEATRICE NAMATSI ASHIKA*
of MOI UNIVERSITY , 3900-30100 ELDORET,has been permitted to conduct research in *Bungoma County*

on the topic: *THE ROLE OF FRIENDS AFRICAN MISSION SCHOOLS IN THE GROWTH AND DEVELOPMENT OF THE GIRL-CHILD SECONDARY EDUCATION IN WESTERN KENYA 1939-1988*

for the period ending:
*18th December,2018*

Permit No : NACOSTI/P/17/43633/20623
Date Of Issue : 18th December,2017
Fee Recieved :Ksh 2000

.....
*Applicant's Signature*

.....
*Director General*
*National Commission for Science, Technology & Innovation*