

A History of Kapsabet Girls' High School, Nandi County, Kenya, 1960 - 1979

Kiprop Joseph¹ & John Koskey Chang'ach²

Moi University, School of Education, Department of Educational
Foundations

¹masekiprop@gmail.com, ²jkchangach@yahoo.com

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Abstract - *Religious organizations in Kenya are empowered by the Education Act to participate in the development and growth of education in schools, colleges and even Universities. Africa Inland Church being one of such organizations is not an exception in this case. The paper has endeavoured to establish the contribution of Africa Inland Mission/Africa Inland Church (AIM/AIC) in the development of secondary education in Nandi County. The research took Kapsabet Girls' High School as a case of its investigation focusing on major events that led to its establishment, growth and the impact of the school to the local community. The main community examined in relation to this school is Nandi which is found in the immediate neighbourhood of the school under study. The research being historical has utilized both Primary and Secondary sources to trace the contribution of the AIM/AIC to education development in Nandi County. In its findings, the paper has revealed that, though mainly interested in spreading the Gospel, Africa Inland Mission missionaries were also concerned with improving the socio-economic conditions of African communities. The research moreover demonstrates that the schools established by AIM, Kapsabet Girls being the first in Nandi region, generated a substantial group of African elite who have largely accounted for the community's socio-economic and political transformation, not only during the period of study, but far beyond to the current times. Based on the findings and conclusions, the researchers recommended the need for recognition of AIM/AIC's role among other missions in the growth and development of secondary education in Nandi County and Kenya at large. The findings of the paper are anticipated to provide insightful reference that educational policy makers, education stakeholders, researchers and scholars in Kenya could use in enhancing the growth and development of education in Kenya.*

Keywords: Kapsabet, Kenya, Africa Inland Mission, Nandi, Africa Inland Church, Oral Interview (O.I), Local Native Council (LNC), Kenya National Archives (KNA)

INTRODUCTION

The study area is Nandi Central sub-county. The sub-county is bordered by three sub-counties namely Nandi North to the North, Wareng and Nandi East sub-counties to the East and Nandi South and Kakamega sub-counties to the South and West respectively. The sub-county is divided into three educational administrative divisions namely Kapsabet, Emgwen and Kilibwoni. Kilibwoni and Kapsabet form the only provincial administrative divisions in the district. Located in the highlands, the sub-county receives high rainfall and has fertile soils suitable for the growing of tea as a cash crop and various food crops. The ethnic group (Nandi) is mainly agro-pastoralist community. The River Yala (Kimondi) traverses the sub-county as it drains into Lake Victoria.

There are forty two AIC sponsored schools in Nandi Central sub-county. Out of these schools, thirty two are primary schools whereas ten are secondary schools. The secondary schools are Kapsabet Girls, Kapchemoiywa, Chepkumia, Kiborgok, Kaptel, Saniak, Chemuswa, Kombe, Kipsigak and Kaptildil. The paper sampled out Kapsabet Girls High School as the representative of the study because the school is the oldest of the ten secondary schools and that the other schools owes their origin to the school as it was from here that the missionaries were stationed and went out to establish these other schools.

Justification of the Study

The study is significant as it will enhance a better understanding of how the African Inland Church contributed to the growth and development of education in Nandi County in particular and Nandi

region as a whole. In addition, its findings will provide a scholarly anecdote not only to the students, parents and the educational institutions within the locality, but to the whole county at large. Furthermore, the results of this study will be invaluable to fellow researchers who may be interested in the same field and who may wish to puzzle out the gaps that might have escaped our scrutiny. The study of the major AIM school Kapsabet Girls will provide a blueprint on how the local community responded and adhered to the influence propagated by an alien missionary group in the name of western education. The lesson from the study will assist the educational planners in the country in realizing the relevance of church in the provision of education, and as such continue partnering with these institutions in the curriculum development and implementation.

OBJECTIVES OF THE STUDY

The study is guided by the following objectives: to examine the main factors in the historical development of Kapsabet Girls' High School; to trace the establishment, growth and development of Kapsabet Girls' High School; and to assess the impact of Kapsabet Girls' High School on the local community.

METHODS

This research has employed the history research design method in collecting, analyzing and presenting its data. This method has been defined by Borg and Gall[1] as a systematic search for documents and other sources that contain facts relating to historians' questions about the past'. In other words, the historical search is "critical enquiry and the product is the narration or description of past events and facts'[2]. In this case, historical research encompasses the process of systematic and objective collection, analyzing and synthesis of evidence from which conclusions are drawn and factors hitherto unknown established [3].

Historical research deals with the study of the period the events took place, examining of the relic by interviewing individuals who lived during that time. An attempt is made to reconstruct what happened during the time and why it happened. According to Creswell [4] "historical research therefore is the systematic collection and evaluation of data to describe, explain and understand actions of events that occurred sometimes in the past". It is on this basis that this method was found most appropriate for

documenting the educational history of the AIC in relation to the growth and development of Kapsabet Girls' High School.

Sources of Data

The research employed two main historical data sources. These are primary and secondary sources. Primary sources are first hand information sources, whereas, secondary sources are written information. The primary sources included oral interviews to elders in the district who were actual participants or were witnesses of the events. Interviews were also administered to the teachers, pastors, local church members and the administrators of the church. Apart from oral testimonies, other primary sources were obtained from archival documents, either personal or institutional such as correspondences and colonial government annual reports.

Secondary sources which were used were those which did not bear a direct physical relationship to the event being researched. The main secondary sources are published and unpublished articles, books and theses. These acted as a useful check on the errors that were made by the respondents during the oral interviews. These historical literature included those published by the AIC itself and those published by scholars having relevant information about the church.

The Main factors in the Historical Development of the School

Walaba [5] argues that missionaries lived to the indigenous people and brought western medicine, technical, agricultural and formal education, but faced difficulties in the incorporating their culture and that of the indigenous people. The resistance of Africans to missionary settlement, western education and Christianity affected establishment of school for Africans. It is against this background that Kapsabet Girls School came to be stationed where it is found today. The hostility of the Nandi warriors to white missionaries and their pupils at *Chebisaas* in Nandi south forced the missionaries to relocate to Kapsabet which was the administrative headquarters of Nandi country in the colonial period [6].

Another factor which made the missionaries to move to Kapsabet a part from insecurity was the relocation of provincial administration to Kapsabet from Kaptumo. In that connection, the Nandi warriors got a free-hand to harass the white missionaries in the Nandi south Region. The movement of white lady missionaries with their pupils to Kapsabet, in 1919

marked a turning point in the establishment of Kapsabet Girls AIM School.

The Nandi District Commissioner resettled the AIM white missionaries at Kapsabet in what is present-day Kapsabet District Hospital. In addition, the District Commissioner facilitated the allocation of 5-acre land to AIM where the Kapsabet AIC church stands today in 1925[7]. It was from here that the AIM missionaries started, construction of a church, school, dormitories for both boys and girls and staff quarters. The outreach missions of whites with the African converted pupils resulted into high enrollment in Kapsabet AIM School. This made missionaries to request the District Commissioner and the LNC to allocate them more land. More ten acres of land was allocated to AIM by 1944 [8]. Asbel Cheruiyot, notes the following about the increase of African enrolment in AIM Kapsabet School. Missionaries used literate Africans to evangelize and persuade the others to come to school. Women and men initiates after learning the importance of Christianity and education came in large numbers missionaries used the District commissioner to prevent the Africans from taking away their children. This maintained enrollment [9].

The finances for the development of AIM Kapsabet School, was provided by missionaries and the government. Building materials were obtained from the local community by use of pupils. For instance pupils fetched water, sand and building stones from the locality. They were also used to make bricks and bring timber from the nearby forests. The increase in school enrollment resulted into low teacher- pupil ratio in the school. The missionaries had to request for their counterparts in America and Europe to give them more teachers. In that connection, missionaries used Africans graduating from class IV to act as teachers for fellow Africans. These Africans were given little pedagogical skills and used to teach at Kapsabet station and the many emerging AIM out-schools.

The African pupils at Kapsabet AIM station with elder converts provided food for the missionaries and the pupils. They provided labour to prepare plant, weed and harvest crops at the missions' garden. The converts at home and out- churches also had periodical supply of food and other items to the missionaries in the station. For example the visitation of Bryson, the AIM superintendent, to Nandi north in 1930s agitated many converts to cooperative with white missionaries in various ways [10]. The Local Native Council (LNC) and African chiefs and elders

played a big role in the development of Kapsabet AIM mission. LNC provided land in liaison with the government and also allocated finances to the school. The African chiefs such as Elijah Cheruiyot and Micah Bomett of Emgwen persuaded and even forced parents to take their children to school [11] and ensured their continuity in that course.

The contribution of the colonial and post colonial government to the growth and development of Kapsabet girls is enormous and immense. After taking over missionary education in 1911 the government started taking keen interest in educational matters. For example the government ensured that the school had to follow its set rules and regulations by the Department of education. The government entered cooperation scheme with the AIM church, thus Grants-In-Aid was provided to the school. In some instances the government could deny the mission school funds based on what quality of education they offered [12]. This forced it to work hard to improve its image so that it could be given Grants-In-Aid. The government support enjoyed by AIM enabled it expand Kapsabet mission and the schools enabling it extend its tentacles into the interior of Nandi country. The government through the District Education Board and LNC provided funds to AIM Kapsabet not only for the development of physical facilities of the school, but also for the payment of teachers' salaries and support staff. Table 1 testifies to this assertion.

Table 1: Grant –In –Aid (Recurrent) 1949
African inland Mission Kapsabet Girls' High School

Staff	Salary in Pounds	Leave Pay	Total
A) European Staff Miss F.J Mumford	310.00	43.00	353.00
a) African Staff			
1. Jeremiah Birir	48.00	-	103.40
2. Asbel Kipsongok (Chepkwony)T4k.A.P	55.40	-	
b) Boarding	60 Places@ 5.00		300.00
Total			756.40

Source: KNA: MSS/3/424: Africa Inland Mission

The data contained in table 1 indicate that apart from European AIM staff at Kapsabet, African teachers were also paid for their services at Kapsabet girls' school. The government also ensured that Kapsabet School followed the government approved

curriculum. When the school was primary and when it was changed to full secondary in 1964, it followed government curriculum leading to examinations such as Common Entrance Examination, Kenya African Preliminary Examination, Kenya Junior Secondary Examination, Kenya Certificate of Education and Kenya Advanced Certificate of Education [13]. The following table shows an example of examination and results at Kapsabet girls in 1962.

Table 2: KAPE Results 1962 – Kapsabet Girls’

Enrolment	F
Pass	10
Fail	17
Total	27

Source: KNA: DC/KPT/2/7/3

The adoption of the Beecher Report in 1950 was significant in the government control in missionary education. The Regional Education Boards and Provincial Education Officers were established all over the country. The Report had the following to say:

“The year 1950 will be a year remembered in the history of reports. It is marked by the acceptance of the government of the Beecher Report. The report has become the basis of the educational policy in Kenya. The work of missions in connection with the educational work of the past has been approved by the continuation of the system of Grant-In-Aid, by voluntary services”[14].

In each regional education board, a Provincial Education Officer was posted for efficiency of administration in all educational matters for all races in the area. In this regard Rift Valley Regional Educational Board was established and the Provincial Education officer was stationed at Nakuru as its head quarters [15]. The Rift Valley regional education board handled education issues in Nandi, Elgeyo/Marakwet and Kamasia. The Kipsigis who inhabit Kericho were considered as Nandi sub-tribe; therefore that area was part of Rift Valley regional education board [16]. To ensure full implementation of Grants-in-Aid, bursaries and grants for development in schools the government through Rift valley Educational Board under Provincial Education Officer regularly sent inspectors and Quality Assurance Officers to schools to give progress reports in the curriculum, finance and management of schools including Kapsabet Girls [17].

The post-independence Government continued to manage schools in the style of colonial times with only few changes introduced. The schools controlled by missionaries were taken over by government with the churches remaining as sponsors. A good number of church adherents were incorporated into the Board of Government membership whereas the teaching staff remained in the governments’ docket. For instance, among the first chairmen of Board of Governors (BOG) Kapsabet girls were the late Bishop Ezekiel Birech and Edward Limo. The former became BOG the chairman of Kapsabet Girls’ from 1964-1983 [18]. It can be noted that most of the BOG chairmen and members were old boys and girls of the school. These alumni also contributed a great deal in the development of Kapsabet girls’ after the exit of missionaries as they organized for fund-raising towards the expansion of the schools facilities. One exceptional guest who raised funds and facilitated the modern construction of Kapsabet Girls’ was retired president Daniel Toroitich arap Moi who was in Kapsabet AIM school up to 1941 when he moved to GAS Kapsabet Boys [19]. The Parents Teachers Associations which have existed at Kapsabet Girls since independence to 1979 have enabled the school to develop in the required modern system such that it is not only envied in the Nandi region but the country at large. Due their effort many students joined the school and its academic performance improved during that period.

The Establishment, Growth and Development of the School

Kapsabet Girls’ AIM secondary school owes its origin to an education policy from Education Department in Nairobi in 1948 which proposed Kapsabet mission to train African women on various issues. Up to 1951; the school was a mixed school. Boys were moved in the same year to other schools converting the school into the only Girls’ school in Nandi and the Kipsigis land. (I.O., Tamar, 25/08/15).

The future policy with regard to education policy on girls in Kapsabet mission gave the following as Education’s Department Proposals [20].

- Concentration on forms I and II and T4 training
 - i. Post standard VI group should take form I in 1949
 - ii. The girls’ could proceed to T4 and form II in 1950

- iii. Girls to be increased to 75 through construction of an extra cottage as proposed by Mr. Lunn, the AIM field superintendent
- iv. Kapsabet listed as a possible T4 centre later on.

By the time Kapsabet Girls was started there were three white teachers in the station. They were Miss Mumford who taught hygiene, vernacular and singing; Miss Thain who taught English and general subjects and Miss Jean Baxter who taught domestic science and was the mission supervisor. Miss Evaline Ryder arrived from Britain later in 1948 and joins the above as teacher of business in the mission. Miss Thain was the only trained teacher among the four teachers and she left in 1950 due to complications from eye operations she underwent in 1948. Mr. H.A Lunn in 1948 requested for grants-in-aid from the Director of Education in Nairobi for the expansion of girls dormitory in Kapsabet mission of which it was granted in 1949. As such the mission prepared for the conversion of the mission to girls' school in 1951. Mr. H. A. Lunn was replaced as the AIM superintendent at Kapsabet by Reverend R. V. Reynolds in 1950. The good leadership of Reynolds was applauded that the Nandi District Commissioner recommended Kapsabet mission to continue offering girls education to the Nandi girls as compared to R.C, School at Chepterit [21].

Kapsabet AIM mission was preferred because it was pointed out that it could train female teachers under Reynolds supervision. In that connection, AIM Kapsabet was chosen as the central primary girls' school for Rift Valley and later was made a secondary school. Miss Jean Baxter was appointed to be the principal of the school with Rev. Reynolds as the AIM superintendent. The school was to admit the Nandi and Kipsigis girls. The Europeans did not see the difference between the Nandi and Kipsigis as they called latter Nandi because they spoke related language [22]. Secondary education in the district intensified after 1947 when the principal GAS Kapsabet requested the Director of Education for a secondary school for the Kipsigis-Nandi group girls This came into reality in 1951 when Kapsabet AIM was made a girls secondary school in Nandi. The school became a full pledged secondary school in 1964 [23]. Mr. James W. C. Dougall the Director of Education in Kenya in 1934 wrote on education policy to the African Inland Mission in Nandi, Elgeyo/

Marakwet and Kamasia and the following on girl's education [24].

It would be well to continue to concentrate as the present on the training of women and girls so that the educated teachers, in Nandi at least, can hope to find suitable wives who have been trained in similar contact with the realities and needs of the village people and can help their neighbours by example no less than instruction. .. If it were possible for the mission to establish at one centre a special training course for wives of these teacher-evangelists, the natural place would be Kapsabet.

In agreement with the above assertion, the AIM mission in Kapsabet admitted both boys' and girls' in the school and after completion of education they were married so as to be role models to the rest of African community. The school was made to be the only girls' school in 1950s with an aim of improving African Life. The school attained the Junior Secondary status in 1949 and students were able to sit for Kenya African Preliminary Examination (KAPE) which was an equivalent to form II although in real sense students were in standard seven [25].

After being made to be the girls' school the sister school of Kapsabet, Kapsowar was made to provide for hospital training for girls who did not proceed far in academic work or who did not take T4 training at Kapsabet. It was said that ignorance of women in education impedes improvement in the health of the people and the betterment of their homes. And that uneducated women deprives men of companionship in marriage and that the benefit of enlightened motherhood should mould men's physical mental and moral character.²⁶ It was against this background that the AIM also started other girls schools in Rift Valley province apart from Kapsabet Girls' and Kapsowar and they included Kessup girls' in Keiyo and Kabartonjo girls in Baringo.

All these schools were connected to Kapsabet girls and admitted all the Kalenjin girls. The curriculum offered in Kapsabet AIM mission included English, Kiswahili, Geography, Christian Religious Education, Physical Education (drill) and Home Science. Home science encompassed other minor subjects such as domestic science, laundry, needlework, hygiene and child care. The emphasized subjects were Christian Religious education and languages [27].

The curriculum was inclined to humanity than sciences. General science was offered. This was done with an aim that girls' could not comprehend sciences

and that theirs were to be good house wives. The clever girls who passed were made to progress to highly levels of academic ladder [28]. It was the belief of Europeans that in educating a woman a family becomes a good place to live in. In addition they also believed that through Christian religious education morality will be upheld by Africans that is why the subject was emphasized. After acquiring the above skills girls at Kapsabet were able to make slippers for military men and hospitals and garments for the Red Cross [29]. Apart from white teachers, Black teachers were also employed to teach at Kapsabet girls' in 1950s. They included Asbel Cheruiyot (Kipsongok) Jeremiah Birir and William Bomett [30]. These African teachers received little teacher training when they were learning at Kapsabet AIM mission before it was made a girls school and were awarded a T4 teacher certificate. Many graduates of the school later on went to Mosoriot and Kaimosi teachers colleges to train as teachers after Kapsabet School was made a secondary school [31]. Kapsabet Girls admitted children belonging to the AIM converts only until 1953 when it was opened for students from other denominations not only in Nandi but also outside Nandi [32].

The infrastructural development of the school was done by the donations from missionaries, AIM converts and the government. The secondary school after independence was to be managed by an approved committee from Kenya government. The committee was to comprise of representatives of the Nandi community, Government and the AIM schools management. The majority of these members were Africans [33], although there were few Europeans. This was the time the Europeans were preparing Africans to take-over the social institution as the country was now independent. The school had to follow the laid out education policies introduce after the Ominde Commission in 1964 [34]. The schools adopted the AIMs approach to life and education which aimed at achieving academic excellence and moral uprightness to enable the girls to take up their places in society and more so in the AIM church. The government appointed the members of the Board of Governors' and that the school management was regulated by government policies. The government did occasional inspections to improve the school curriculum development [35].

The first Board of Governors were headed by the Late Bishop Ezekiel Birech, Asbel Chepkwony and Edward Limo among others [36]. Most of the schools

management committee members were converts of the AIM church's satellite churches within either at Kapsabet or the church's satellite churches within the Nandi Country. The management from independence to-date comprises four representatives of the AIM church otherwise called sponsor; three representatives from the local community and three from special interest groups of the school. Three PTA representatives are co-opted to the Board, while the member of parliament of Emgwen constituency, chief Kapsabet location and Councilor Kimaam ward with the District Education Officer Nandi Central are Ex-official members [37].

Since Kapsabet Girls became full-pledged secondary school following government curriculum from 1964, the following have been the head teachers of the school up to 1979.

1964-1966	Miss Cameroon
1966-1967	Mrs. Lefty
1967-1972	Miss Ank De Vlas
1972-1977	Miss Sophia Porter
1977-1980	Miss Alice J. Barno

Source: Schools library's; O.I., Cheramboss, 15/08/15

As seen in the list above, the first African head teachers at Kapsabet girls took over in 1977. Most of the ladies who became heads of the school from that period to-date were old students of the school and preferably AIM/AIC converts.³⁸ The head teachers of Kapsabet girls secondary was instrumental in propagating the doctrines of AIM/AIC church. When the school was made a full-fledged secondary school in 1964, European ladies headed it until 1977 when the first African lady head took over. The student leaders played an important role in the school administration and most of them became important personalities amongst the local community and the country at large.

The Impact of Kapsabet Girls' Secondary on the Local Community

Kapsabet girls played a significant role in the social, economic and political transformation of the Nandi people and the country at large. Robert Strayer acknowledges the following as pertains the impacts of the mission churches and thus;

The transformations of mission stations into mission communities represent a significant social as well as economic change in modern African history [39].

The AIM school at Kapsabet and its out-churches and schools had far reaching social, economic and political impacts for member of the local community. Individuals and families became attached to these churches as their own new homes. Reading and writing propagated by the AIM seemed like magic in Nandi community where the church was established where superstition and magic had been so wide spread. The first converts of the AIM at Kapsabet were first isolated and even cursed by elders by abdicating their traditional way of life, but they became infallible [40]. Many youths ran away from their parents to the AIM Mission churches. The opportunities to obtain some attractive cloth and free food to hear some enchanting stories about foreign lands told by foreign teachers and to perceive printed sheets of materials were indeed powerful factors to them. Missionaries and their teachers tended to possess greater powers and wisdom about the mysterious of the world than the elders. School children could tell more enchanting stories than the elders and these seemed to supersede the role of elders. In that connection many parents were converted to Christianity and they took their children to school especially girls after seeing the benefits of education [41].

Many of these parents and the youth Christians led to the emanation of local Missionaries who were used by the white missionaries to spread the gospel across the Nandi country. Many Nandi left their bad culture and followed Christian culture, for instance female circumcision was abandoned by those who were converted to Christianity. The boys' circumcision was Christianized whereby the initiates were taught scripture and the learned members of the community were invited into the boys' seclusion place to challenge the youth academically to work hard in schools and to remain Christian converts in their new living. Upon graduation, the initiates were given various presents key among them being books and pens. These became an impetus to many young Nandi boys and girls to embrace Christianity and schooling as the major tenets of their life. Increasingly, the youth saw that the power of missionaries held lay in their religion and knowledge. Reading and writing were obvious the key to this power and hence they came to realize that they could obtain a type of education that was equivalent [42].

It therefore, goes without saying that if African found that his demands for education are met by the AIM church, he will come to regard the church as the

focus of the new life of the community associated with the satisfaction of his material and social ambition [43]. With the establishment of British rule and the creation of settle-oriented economy, there was the demand for farm labour for the settlers. Recognized association with mission schools often served to shield the Nandi girls from the demands of European labour work. Missionaries were able to negotiate arrangements with the local District Commissioner at Kapsabet where proper registered students were excused from all or most of the demands for labour. Furthermore, through their access to administrative officials, missionaries could protect their students from illegal labour demands by the chiefs. Given this situation, it is not surprising that a number of young girls and also young men viewed the AIM mission school as means of escaping the irksome labour demand. For instance the demand for men Carrier Corps during World War I and II led the young men to seek enrolment in mission schools to avoid going to war [44].

The Nandi community involvement in education was a gateway to many social, economic and political opportunities, as Kay asserts that;

...those who embraced education took up important positions in the church, politics and education [45].

The students, who attained higher level of education excellence, transcended the local confines by attaining local and national occupation. Former students of Kapsabet girls have played roles both as professionals and non-professionals. The professions include administration, teaching medicine, law, banking, engineering and clerical related activities among others. The non-professional includes those which were not tied to any educational qualifications such as sports, commercial activities and leadership of various community associations and unions. Some continue to play important roles in the society and country at present. It was the African pioneers of the AIM church and the students of Kapsabet school that before independence, although they had limited basic education, initiated main social economic and political changes in the Nandi community and the Kalenjin ethnic groups in general. As mentioned earlier, pioneer converts and students of Kapsabet. AIM school such as Daniel Moi, Ezekiel Barngetuny and Edward Limo played a significant role in the society's and country's socio-economic and political arena [46]. These were the first group of people who came in to contact with a very raw traditional community as

compared to those who succeeded them after independence. The lazy and the poor families who had less livestock to herd ran to the church to get comfort. These families had therefore, an incentive to try alternative ways of achieving their social and economic status in the society. The skills of reading and writing resulted in them getting employment, but also enabled them attain new and respected status. The economic activities of the ex-students of Kapsabet girls contributed significantly to the economic transformation of the Nandi community. These former students improved their economic and social status by cultivating new crops introduced to them while at school. This led to establishment of small scale tea and sugar cane cash crops in Nandi as well as keeping of poultry and keeping of Zero grazing cow units. These small scale farmers were helped and supervised by government agricultural officers. The farms were well tended and modern methods of cultivation were employed [47].

Through the AIM out-schools the young generation was provided with a stepping stone to more higher education which pioneering generation never received. After attending these schools at the intermediate and primary levels, the younger generation could proceed to the high schools in the country such as Alliance Girls' or other secondary schools elsewhere in Kenya. This latter generation came to serve the Kalenjin communities at the National level because of their higher academic qualifications. The process of social evolution in Nandi due to AIM influence was noticed through the evolution of new housing styles. Residential houses established by the church had far reaching impact on the local populace traditional pattern. Most of the community's housing comprised of the mud, grass-thatched homesteads. At first village churches maintained traditional values such as homesteads that had children, women, old men staying together and sharing various roles as community. Housing was modified from the traditional set up to modern ones made of iron sheets with different apartments having different functions. The housing was characterized by rectangular stone walls, cemented floors and iron-sheets or tile roofs. These houses which emerged were either permanent or semi-permanent and common among the intellectual and economic elite. The owners of these houses had broad economic base that enabled them to afford such houses modeled on those constructed by the missionaries and other British colonial officials. Those who owned such houses were

considered civilized and progressive in the local community [48].

Homestead compounds were kept clean by clearing the bushes and cutting grass short. Flower beds were patterned around the house with matching; tree sheds scattered all over the compound. A sense of hygiene was observed by this enlightened group of Africans. The AIM stressed cleanness and the social well-being of an individual as an important Christian virtue hence the phrase 'cleanness is next to Godliness was deeply ingrained into the students [49].

The establishment of Kapsabet Girls' secondary not only proved as a means of social and economic empowerment to the ex-student of the school and the community in general but it also proves an effective instrument in political leadership. The converts' political allegiances shifted from the traditional elders and chiefs to mission, local and national political authorities. The elites captured the political scene for instance Chelagat Mutai who became the first Nandi vocal leader and Member of Parliament from 1974 to 1979 [50]. Chelagat Mutai was not a student of Kapsabet Girls, but Alliance Girls. Her aggressiveness' inspired other Nandi girls to go to school. In order to enhance their loyalty to the pre-colonial and post-colonial authorities, the local chiefs sent their children to school to cultivate popular support for themselves in their areas of jurisdiction, example of such chiefs were Elijah Cheruiyot, Joel Malel Katonon among others. Some traditional Nandi council of elders in collaborations with chiefs in their areas became popular with their subjects by calling upon the AIM to build schools for them. Notable chiefs who facilitated the educational development of the Nandi people through the support of the local elders included Elijah Cheruiyot of Emgwen location (Kapsabet and arap Katonon of Kabiyet location (Mosop) [51]. Education promoted by these chief became central because Africans who were to be considered for any political or even judicial positions had to be literate having acquired some form of education in missionary or government school.

As mentioned earlier, the African culture was mishandled by missionaries who wished to superimpose an alien culture upon Africans. Broken away from traditional community the converted Africans were exposed to western religious and educational propaganda which urged them to shun their former African ways of living. Traditional education was affected negatively through church and school system where religious and technical education

was taught to African communities. The African men and women at the mission served not traditional ends but inculcated in to the young students western cultural values through Christianity and basic education. The sanctity of human life among the Nandi was valued in that the community had an act of eliminating some outcasts within them. A good, example in point were the children born out of wedlock who were suffocated, but with the onset of missionary influence, this practice was abandoned. Previously, killing of such babies by Nandi was not considered heinous but the converted women and men convinced the traditional Nandi to declare this act as outdated and illegal.

The institution of marriage among the Nandi was revolutionized. It was transformed through reformation of engagement and betrothals. The idea of parents marrying off their daughters without their knowledge, changed. Daughters were involved in engagement and they were given freedom to choose their spouses or fiancés. Christian weddings led by pastors and bishops with spouses in western wedding dresses carried the limelight. These impressive wedding clothing inspired the 'pagans' to be converted in to church in order to perform this new social activity [52]. Even that spouse who had performed traditional marriage and was converted to Christianity renewed their marriage in church and awarded marriage certificates. Inter-tribal marriages were encouraged from purely tribal ones. Nandi men and women had to marry with their neighbouring Luhya, Kikuyu and Luo counterparts, this contrasted sharply with pre-Christian times when marriages were mostly practiced within the same community.

For Africans with high education the European community served as a reference group which possessed characteristics and civilization which were to imitate [53]. European superiority was believed to have been fostered through formal academic education. This cleavage made the educated assumed a very ambiguous position in their political leadership. The illiterate or 'pagan' peasant and worker, being closer to traditional customs and religion, tended to be suspicious about the educated Africans who struggled to become black Europeans. Despite this suspicion and ambiguity, it was amongst the educated African elite that political leaders had to emerge to articulate the grievances of the illiterate peasants and workers. These however, held their leaders in great respect. They prized education highly and often made sacrifices to educate their children.

In conclusion the AIM church's community in Nandi learnt basic education, agriculture and technical education from the missionaries. The community comprised of old men, women, children church leaders and teachers. These communities learnt bible study, singing and elementary education which were the beginning of social transformation that spread to the neighbouring communities through church and school activities of AIM in Nandi Central District and the Nandi Country in general. At the onset of Kenya's Independence, AIM had produced new elite in Nandi land that accepted European values but nevertheless turned out to be the severest critics of pre and post independence governments through political and social organizations formed. The idea of an educated woman being a light to family came into the limelight as many of them changed the traditional set up of their homes into a modern emulated set up, the coming of the Kapsabet Bible College and Kapsabet Kalenjii Literature owes its origin to Kapsabet AIM school [54]. These two institutions have helped spread the AIM ideals not only in Nandi country but in the whole of Rift Valley province and beyond [55]. It is therefore in order to say about the AIM that,

The prime Object of mission work is as soon as possible to establish in every land a self propagating, self-supporting and self governing church. Converts should be made to feel from the beginning that they are responsible for the evangelization of their own people [56].

The AIM's motto of "Mission unchanged" has been operationalized from the church's inception in Nandi that to date the church poses of having thousands of converts and academicians in the area under study.

CONCLUSION

This paper has endeavored to discuss the indigenous education and socio-economic activities among the Nandi Community in the pre colonial period. In addition, the study has traced the coming of the first AIM missionaries into the region and the planting of Evangelization and education processes in the period covering the two World Wars right to the eve of Kenya's independence. The African and European contribution in this course has been articulated. The chapter concludes by giving an account of the development and growth of Kapsabet girls' secondary school taking into consideration the factors which precipitated its development and its

impacts on the local community and the country at large.

RECOMMENDATION

There is need for AIC church to review their earlier role of developing and providing facilities and resources to their sponsored schools as it was found that it played a peripheral role particularly after independence. A study in this case can be made to mitigate this influence.

The findings of this research discovered that Africans were given peripheral role in the planning and implementation of their education. It is therefore recommended that in any review and development of educational policy and curriculum, local views and ideas should be sought.

The findings on this research hinted that missionary education on Africans did not fully succeed because African indigenous education, religion and culture were not inculcated, that is why Africans had to demand for better, suitable education. Therefore, the researcher recommends that the positive African aspects of life should be considered in any educational innovation.

The findings of the research has it that missionaries were not interested in establishing institutions that could uplift the African status, but that it was aimed at coming up with obedient catechists who were to be used in spreading the gospel. There is need for education stakeholders to steer clear of education policies that improves the life of citizens rather than retrogressive issues.

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