

**DEVELOPMENT OF GIRLS' EDUCATION AMONG THE  
KIPSIGIS OF KERICHO AND BOMET COUNTIES, KENYA:**

**1900-2000**

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**E83/37073/16**

**A RESEARCH THESIS SUBMITTED IN FULFILMENT OF THE  
DEGREE OF DOCTOR OF PHILOSOPHY (HISTORY OF  
EDUCATION) IN THE DEPARTMENT OF EDUCATIONAL  
FOUNDATIONS OF KENYATTA UNIVERSITY**

**JANUARY, 2020**

## **DECLARATION**

I confirm that this research thesis is my original work and has not been presented in any other university/institution for certification or for any other award. The thesis has been complemented by referenced works duly acknowledged. Where text, data, graphics, pictures or tables have been borrowed from other works - including the internet, the sources are specifically accredited through referencing in accordance with anti-plagiarism regulations.

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## DEDICATION

To my loving mother, Mrs Grace Cheptonui Chumoh, for every sacrifice, for ensuring that I got the best, *kongoi mama!*

My dear late father, Mr Thomas Maritim Chumoh, my devoted father, there are memories that time cannot erase, your loss is unforgettable, only bearable.

My dear children, Chelang'at and Kiprotich, my pillars!

Ralph, for beating my drum!

## ACKNOWLEDGEMENT

The writing of this thesis has not only been a journey full of experiences but has also been a time of incredible intellectual growth. It would not have been possible to complete it without the concerted inputs and support of many people. First, I thank my greatest teacher of all, God, who has enabled me to write and complete this thesis. I will never forget what a great fortune I have had in getting to this level.

My supervisors, Prof. Sifuna and Prof. Karugu, you deserve my gratitude. The two Professors whose student I have been for close to a decade have been my source of inspiration. They have shown me where the path of hard work leads. Thank you for all the useful comments you made. Your passionate devotion and interest in my work was amazing. Your unwavering support, encouragement, phone calls and intellectual guidance have been invaluable. I am greatly indebted to you both and feel incredibly privileged to have had you as my supervisors.

I am grateful to Kenyatta University for the scholarship, the Deans Research grant and IFRA Research grant that enabled me to carry out this study. The 9<sup>th</sup> Histories of Education Summer School (HEDSS) that shaped my proposal greatly and the 1<sup>st</sup> Mission and Modernity Research Academy (MiMoRA) that shaped my study immensely. I have also benefited greatly from the Chair, Dr. Gathara and all the members of the Educational Foundations Department who have had an important academic influence on me through their keen interest in my study. Special mentions should be made of Prof. Otiende, Prof. Chege, Prof. Kombo, Dr. Makatiani, Dr. Kamere, Dr. Nyambura, Dr. Wawire, Dr. Likoye, Dr. Mandela, Dr. Ogeno, Dr. Nyanje, Fr. Murira, Mr. Kaime, Dr. Ngao, Dr. Lucy and Dr. Obonyo. Thank you for your guidance to a young academic entering the profession, your advice has been enormously helpful. Alice, *'mwanaa'*, you are a wonderful and thoughtful person. You knew it would be a long and sometimes bumpy road, but you encouraged me all the way!

A special acknowledgement goes to my PhD colleagues Olivia, Nancy, David, Peter, Cosmos, Hardley, Stephen, Bernard, Edward, Pius and Dan. My many friends, Ven, Judy, Aida, Biarose, Salome, ABM and my 'power girls', you have

been true and amazing people in too many ways. Thank you for listening and supporting me through this entire process. I am indebted to you my friends in Kericho and Bomet, who were incredibly supportive. You housed, fed, showed me directions and shared your thoughts about girls' education. You were friends in the true sense of the word!

To all my respondents, I appreciate your patience during the FGDs, as well the interviews. I am especially indebted to you and your families for the friendship and the warmth you extended to me during my time in the field, for always making me feel so welcome, and most of all for accepting to be part of my research. My deep appreciation goes to the members of staff at the Kenya National Archives (KNA), Nakuru Provincial Records Centre (NPRC), Kipsigis Girls School, who made an invaluable contribution towards my PhD. I am grateful to every single person who took time to talk to me during my fieldwork. I was touched and honoured by your friendship and willingness to share your experiences and opinions with me. Dr. Kisa Amateshe, many thanks for the amazing work of doing the final editing and formatting of this thesis.

To Kaplong, the source of my life, my family which is unique in many ways. Your support has been unconditional all these years. My parents, my late father Arap Chumoh and my mother Grace Chumoh, I pride myself in having you. I appreciate the efforts you have put into giving me the life I have now, for shaping my values and making me the person that I am today. I am grateful to my brothers and sisters for their love. Baba Mala, your thoughts, well wishes and phone calls made this journey worthwhile. My children, Chela and Kiprotich thank you for being the best children, the source of my hard work, laughter and joy. I finish with Ralph, my best friend who has walked with me throughout this PhD, living every single minute of it. You are my rock, through you I learned to work extra hard and to stand up for myself. Thank you for propping me, for being there, for being a role model to me and the children. Your support is worth more than I can express on paper.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

ADC	African District Council
AFAM	American Friends African Mission
AGC	Africa Gospel Church
AIE	African Indigenous Education
AIM	African Inland Mission
BoG	Board of Governors
BoM	Board of Management
CEC	County Executive Committee
CHA	Christian Holiness Association
CMS	Church Missionary Society
CS	Cabinet Secretary
CSC	Cambridge School Certificate
CSM	Church of Scotland Mission
DC	District Commissioner
DEB	District Education Board
DEO	District Education Officer
EAA	East African Association
EAACE	East African Advanced Certificate of Education
EACE	East African Certificate Examination
EAP	East African Protectorate
EAP&L	East African Power and Lighting
EDAR	Education Department Annual Report
FAM	Friends African Mission
FGDs	Focus Group Discussions
FGM	Female Genital Mutilation
GAGS	Government African Girls School
GAS	Government African School
GMS	Gospel Mission Society
HEDSS	Histories of Education Summer School
HGF	Holy Ghost Fathers

ICT	Information Communication and Technology
IFRA	Institut français de recherche en Afrique
IWGDS	Institute of Women Gender and Development Studies
KA	Kipsigis Association
KAU	Kenya African Union
KADC	Kipsigis African District Council
KANU	Kenya African National Union
KCA	Kikuyu Central Association
KCE	Kenya Certificate of Education
KCSE	Kenya Certificate of Secondary Education
KDAR	Kericho District Annual Report
KDEB	Kipsigis District Education Board
KGAGS	Kipsigis Government African Girls School
KHEU	Kenya Highlands Evangelical University
KICA	Kipsigis Central Association
KLNC	Kipsigis Local Native Council
KNA	Kenya National Archives
KTWA	Kavirondo Taxpayers and Welfare Association
KNA	Kenya National Hospital
KNU	Kipsigis Nandi Union
KPE	Kenya Preliminary Examinations
KUPPET	Kenya Union of Post Primary Education Teachers
KWFT	Kenya Women Finance Trust
LIM	Lumbwa Industrial Mission
LLNC	Lumbwa Local Native Council
LNC	Local Native Council
LPTT	Lower Primary Teacher Training
MBE	Missionary Board of Education
MHM	Mill Hill Mission
MiMoRA	Mission and Modernity Research Academy
MoE	Ministry of Education
MP	Member of Parliament

MTRH	Moi Teaching and Referral Hospital
NACOSTI	National Commission for Science, Technology and Innovation
NHAMS	National Holiness Association Missionaries
NHM	National Holiness Mission
NHMS	National Holiness Missionary Society
NKCA	North Kavirondo Central Association
NPRC	Nakuru Provincial Records Centre
NTV	Nation Television
NZA	Nyanza
PEO	Provincial Education Officer
PA	Parents Association
PTA	Parents Teacher Association
RCM	Roman Catholic Mission
RMS	Royal Media Service
SDA	Seventh Day Adventists
SDGs	Sustainable Development Goals
SEO	Senior Education Officer
SKLNC	South Kavirondo Local Native Council
SLAR	South Lumbwa Annual Report
SLLNC	South Lumbwa Local Native Council
SPSS	Statistical Packages for Social Scientists
WGM	World Gospel Mission
WW1	First World War
WW2	Second World War
YKA	Young Kikuyu Association

## ABSTRACT

This study examined the development of Western Education for girls among the Kipsigis of Kericho and Bomet Counties from 1900 - 2000. There is growing literature on the role of the missionaries, Colonial Government and African Initiatives on the Development of girls' education in Kenya. This literature confirms that missionaries pioneered girls' education in various parts of Kenya. This study addressed a knowledge gap by focusing on the role of Missionaries, the Colonial government and the Kipsigis community in the development of girls' education in two Counties. The objectives of the study were to document the factors that contributed to the development of girls' education in Kericho and Bomet Counties, to identify the factors that contributed to the growth and development of Kipsigis Girls African School from 1947 to 2000 and to discuss the impact of the school on the Kipsigis community and Kenya as a whole. It utilized the structural functionalism theory that interprets society as structure with interrelated parts. It addresses the society as a whole in terms of the functioning of its constituent elements such as the family, school, religious organizations, economy and governments. It guided this study in showing the importance of the interdependence of the above elements in the development of the school. The study adopted the historical research design and the case study design and was carried out in Kericho and Bomet Counties, the South Rift Region of Kenya. The population of the study included knowledgeable community members and leaders, political and religious leaders, Old Girls of the school, beneficiaries of mission education, Former Kipsigis Girls' School Principals, former staff and Education Officials, BoM and ex-BoM and the current School Principal. Purposive and Snowball sampling were used to identify the study's population. Data for this study was both qualitative and quantitative, elicited through oral interviews, FGDs, document analysis and a questionnaire. The sources of data for this study were both primary and secondary while the Evaluation of data was done through External criticism, which aimed at establishing the authenticity, originality and genuineness of the data, and internal criticism aimed at evaluating the accuracy of the data. Qualitative data was analysed thematically and in accordance to the objectives of the study, while the quantitative data was analysed using simple statistics i.e. SPSS. The data was interpreted using logical generalizations, explanations and descriptions. The key findings reveal that the Africa Inland Mission (AIM) and World Gospel Mission (WGM) pioneered the education of girls in the two Counties. Secondly, the Colonial government and African initiatives through Kipsigis Local Native Council (KLNC) and Kipsigis District Education Board (KDEB) also played a key role in the establishment of Kipsigis Girls School, the first African school for girls in the two Counties. The study revealed that the school has transformed the lives of girls and women in the community and in Kenya at large immensely. In conclusion, the study recommended that the Government through the Ministry of Education should emphasize the provision of a holistic education that focuses on developing the character, leadership skills and the personality of students, which the school has always focused on. It also recommended the importance of BoM's, parents and communities in supporting the educational facilities, since these were instrumental in the schools' development and expansion.

## **CHAPTER ONE**

### **INTRODUCTION AND BACKGROUND TO THE STUDY**

#### **1.0 Introduction**

This Chapter presents an overview of the development of Western Education in Kenya, the development of girls' education in various parts of the country and the historical development of girls' education in Kericho and Bomet Counties. Further, it provides the statement of the problem, discusses the purpose of the study, its objectives, research questions, significance, limitations and delimitations, assumptions, and the theoretical and conceptual framework on which the study was based and the operational definition of terms.

#### **1.1 Background to the study**

This section provides an overview of the development of Western education in Kenya, the Development of girls' education in various parts of Kenya and the Development of Girls' education among the Kipsigis of Kericho and Bomet Counties.

##### **1.1.1 Overview of the development of Western education in Kenya**

Long before the advent of the Arabs and Europeans into the African continent, African communities had developed an Indigenous/Traditional system of education, which transmitted culture, traditions, customs and civilizations into their children from generation to generation. This education bore basic similarities although each ethnic community had its own distinctive features (Castle, 1966). The coming of the Christian missionaries into Kenya led to the introduction of formal education. As

early as the 16<sup>th</sup> and 17<sup>th</sup> centuries, the Roman Catholic Missionaries (RCM) from Portugal were at work at the Kenyan Coast. In 1557, the Augustinian Friars established a monastery in Mombasa. The second wave of the Christian missionaries led by Johann Ludwig Krapf, arrived at the Coast in 1844. The arrival of Krapf heralded an important educational phase in Kenya. Johann Rebman joined him in 1848 and later by Jacob Erhardt in 1849 and they established a Church Missionary Society (CMS) station at Rabai Mpia (Sheffield, 1973; Sifuna, 1990; Bogonko, 1992).

During the last quarter of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century, most European governments were claiming sovereignty of most African countries. They had partitioned Africa among themselves swiftly in a process called the Scramble for Africa, culminating in the Berlin Conference of 1884, which established territorial boundaries. By the end of the partitioning process in 1914, Kenya, (the then British East African Protectorate) had been possessed by the British (Sifuna, 1990). The scramble and partition of Africa and the subsequent establishment of colonialism led to the settlement and expansion of missionary activity into the mainland and attracted more Christian missionaries. In the 1880s, the CMS were joined by the United Methodist Free Church (UMFC) to spread the gospel in the Coastal areas. The Holy Ghost Fathers (HGFs), the first Catholic missionaries in Kenya had established their mission in Bagamoyo in Tanganyika in 1890 and later spread into Kenya and founded their missions at Bura in 1891 and Nairobi in 1899. The Friends African Mission (FAM) opened centres at Kaimosi in 1902. In 1905, the (CMS) entered into western Kenya through Uganda and opened

centres among the Luo, Abaluhya, and the Gusii at Butere, Maseno and Ng'iya respectively in 1906. The Seventh Day Adventist (SDA) established missions at Kamagambo in Kisii in 1906. The Church of Scotland Mission (CSM), which became the Presbyterian Church founded missions at Kibwezi, Thogoto, Tumutumu and Chogoria. While the African Inland Mission (AIM) founded stations at Kangundo and Kijabe (Sifuna, 1990; Eshiwani, 1990).

The British Government felt that Zanzibar and the Coast formed a necessary base for British operations in East Africa and the Indian Ocean. They therefore were for the construction of the Kenya-Uganda Railway for strategic and economic reasons, since it would provide a link between the Coast and Lake Victoria, which would then strengthen their control over the River Nile. The completion of the Kenya-Uganda Railway in 1901 led to a large influx of Indian community, who came as labourers, and the arrival of white settlers. This enabled the missions to penetrate the interior. The CMS established stations at Kihuruko 1901, Weithaga 1903, Kahuhia 1906, Mahiga 1908 and Embu 1910 (Oliver, 1965). The Mill Hill Mission (MHM) opened a mission in Nyabururu in Kisii in 1910 (Baur, 1990). The SDA, the Quakers, the Nilotic Luo Mission, the Church of God, the CMS and the MHM from Uganda also established various stations (Furley & Watson 1978). The Dutch Holy Ghost Missionaries began a Central Training School in Kabaa in 1924, while the Missionary Sisters of Our Lady of Africa opened an interracial school in Mombasa in 1925 (Baur, 1990).

The objective of the missionaries was to spread the gospel and win converts to their various denominations, to train African catechists and workers. The missionaries' early schools were because of the desire to meet the needs aforementioned. They found networks in village / bush schools in which children of all ages were given simple education in reading, writing and arithmetic, vocational training, alongside religious instructions leading to baptism and church membership. The education provided in the mission schools was to ensure the success of their work and was restricted to basic education, which enabled the students to carry out evangelism. Those who benefited from the basic mission training were sent to teach in bush schools built around the mission centres. The mission education however was not of good standards because of various reasons. First, a majority of the missionaries were not trained for this education. Secondly, they lacked money, trained teachers and a suitable curriculum. The missionaries who only had little education beyond missionary training and others who did not have educational training were expected to train teachers for the village/bush schools. More often than not, the training they gave emphasised on rote learning, religious training and simple literacy. Therefore, the African bush schools reflected the kind of education their teachers had received. Later on, when the central mission schools extended their courses, the African pupils were trained as catechists and teachers at the same time. The central school curriculum depended on the missionaries concerned, such that in some schools simple technical education or basic agricultural instruction was taught to develop local farming. Overall, the missionary education laid the foundations for educational developments in Kenya. However, their work lacked a definite policy during the early years (Anderson, 1970; Sheffield, 1973; Sifuna, 1990).

The British colonial government began complementing the initiatives of missionaries in Kenya from 1910 by enacting educational policies to enhance formal education for Africans. Prior to this period the missionaries, had born this responsibility solely. The colonial government education policy regarding African education was the establishment of schools modelled on the Negro industrial schools of America where emphasis was to be given to technical education (Raju, 1973). Another important aspect in the educational policy of African Education was missionary-government cooperation. The CSM felt that, in order to begin an efficient education system, it was important to bring together the various Protestant Missions to discuss common issues and to forge the best approach for the government grants-in-aid. In 1908, a joint committee on education was formed and in 1909, it became the Missionary Board of Education (MBE), which represented all the Protestant Missions in the Protectorate. The government too formed an Education Board in the same year (Lugumba *et.al*, 1973). Following the Giroud's Commission of 1908, which envisaged a racial approach in the development of the protectorate, the Fraser Education Commission was appointed in 1909 to recommend a structure of education for the Protectorate. The Fraser Commission made various recommendations including (i) a separate curriculum for Europeans, Asians and Africans, that is, an academic type for European, Asian children, and an industrial / technical education for Africans. (ii) Creation of an Education Department, the appointment of a Director of Education, and (iii) government-missionary cooperation in the provision of African education. On this aspect, Fraser desired that all educational facilities for Africans were to be provided by the mission societies because education of any kind was harmful without morality, thus the need

for religious education. Following these recommendations, an Education Department was created in 1911 and Mr J. R. Orr was appointed as the Director of Education. Through this department, the colonial government instituted grants-in-aid to support missionary activities while the missionaries supervised, managed and controlled the African schools (Lugumba & Ssekamwa, 1973; Sifuna 1990). This commission was silent on the education for girls.

By the end of 1912, government schools were being opened in areas that were not adequately served by the missionaries. These included Machakos and Ukamba Native School. In 1919, a Commission of East African Protectorate (EAP) was appointed to examine formal education for Africans and to report the best means of effecting the educational needs in the EAP. It recommended that the government should play a larger role in education using existing missionaries to further education among the Africans, and that government should subsidise missions in respect to the pupils at the technical school. It also recommended grants-in-aid to students in technical institutions and the education of Africans was to be techno-religious to enable them enter into the field of labour (Sheffield, 1973; Sifuna, 1990).

The African reaction to formal education during this period was that of indifference and resistance. They were only curious at the arrival of the Europeans but as soon as their curiosity was over they went back to their homes. They even got hostile once they realised that the missionaries had come to settle. This reaction resulted from various factors:

- (a) Parents wanted their children to provide labour rather than waste time at the missions.
- (b) The parents too wanted to conserve their traditions and customs but the missionaries did not like this and thus the Africans felt that the 'strangers' did not mean well.
- (c) In most Mission Boarding Schools, most of the pupils worked more as opposed to learning in the classrooms. According to the parents, the missionaries appeared to use the pupils as servants under strict supervision and discipline. Therefore, in most parts of Kenya, the first mission converts were orphans, disabled or difficult children, and girls who were escaping forced marriages (Sifuna, 1990).
- (d) Chiefs and elders were sceptical about sending their children to mission schools because of the alienation of their land by the missionaries and settlers, the payment of taxes and the fears of the alienation of their children.
- (e) Parents also thought that the missionaries would eat or kill their children. In fact some attempted to kill themselves when their children insisted on going to school (Furley & Watson, 1978).

The period after the WW1 ushered a new phase in the development of formal education. Africans began to accept formal education since it seemed to be the secret behind the white man's success and a gateway to employment. The African youth now believed that the missionaries had great powers and wisdom, and thus if they too had education they would achieve economic and political powers as well. After

the war, various Protestant missionaries such as the CMS in Kikuyu and Nyanza, CSM in Kikuyu and Nyanza province, AIM in Ukambani and Kikuyu Province, American Friends African Mission (AFAM) in Nyanza Province provided education for Africans. Other missions were the African Institute Missionary Board (AIMB), the Nilotic Mission, Lumbwa Industrial Mission (LIM), the National Holiness Mission (NHM), the Gospel Mission, United Methodist, Lutheran Swedish Mission (LSM) and the Seventh Day Adventists (SDAs). Among the Catholic missions, the Holy Ghost Fathers (HGFs) was concentrated in the Eastern areas of Kenya and the Italian Catholic Mission (ICM) in various parts in Kikuyu (Furley & Watson, 1978). Moreover, this period witnessed significant developments made by the colonial government towards African education because up to 1920s, its participation had largely been that of issuing grants-in-aid. In 1924, the government invited Mr E. R.J. Hussey to prepare a memorandum on Arab and African Education. In his report, his chief concern was on the improvement of the African village/elementary schools. He recommended that these schools should provide a four-year course in mental and manual training and Kiswahili used as a medium of instruction leading to vocational / commercial or industrial courses. The village schoolteachers were to receive training at Kabete and the Director of Education was to be assisted not only by a European inspectorate but also by trained African Inspectors of village schools. He also recommended the adoption of the syllabus issued in 1919 by the Alliance of Protestant Missions, which was as follows:

**Table 1.1: A Table showing the syllabus and hours dedicated to different subjects per week for African village schools**

Subject	Standard			
	I	II	III	IV
Kiswahili	6	6	5	5
Arithmetic	4	6	6	5
Hygiene and sanitation	0	2	2	2
Geography	0	0	1	2
Agriculture and Manual work	6	12	12	12
Drill and PE	2	2	2	2
Total hours per week	18	28	28	28

**Source (Furley & Watson, 1978)**

During the same year, 1924 members of the Phelps-Stokes Commission visited East Africa. The Commission was mandated to study education in Africa and it provided a report in 1925, which pointed out the dismal state of African education. It also drew attention to the government's negligible expenditure on African education. Its recommendations included, among others, the establishment of schools in the hearts of African reserves, the need for cooperation between the government and the missions, the establishment of secondary schools and centres for teacher training, the development of the grants in aid pattern, a uniform system of education in all mission and government schools, more cooperation between the government and the missions. More importantly, it stressed the need for the expansion of girls' education (Jones, 1925; Furley & Watson, 1978; Sifuna, 1990; Raju, 1973). The Commission noted the primitive condition in which the African women had been placed and the high death rate of infants. It then observed that, while many factors would combine to bring forth this state of affairs, the neglect of African women was one of the most probable ones. Thus the responsibilities of women required them to have education. Mrs Vischer, the wife to the secretary, of the Advisory Committee on Native

Education in Tropical Africa in the Commission, Major Hanns Vischer, observed that 'changed men required changed women' (Jones, 1925). A Roman Catholic Missionary leader observed thus on the importance of girls' education and women:

The education of women in our Africa territories must be based upon a future position and upon the role that she will have to exercise. Now the African woman, not less than her sister the white woman, should be trained to become the souls of a clean and healthy home, it is therefore necessary to educate her, her intelligence, her heart and her will power...(Jones 1925).

The education of girls had not been mentioned in any of the government policy documents prior to the enactment of the Phelps Stokes Commission, thus all the development concerning girls' education in Kenya before 1925 was in the voluntary activities of the Christian missionaries.

The colonial government responded in various ways to the recommendations of the Phelps-Stokes Commission. First, was the enactment of the Education Ordinance of 1924, which marked a commitment by the government to supervise and direct education at all levels. Secondly, the Ordinance gave Africans more powers to make decisions on matters that affected them and their education (Sifuna, 1990). To this end, District Education Boards (DEBs) were set up to assist in the management of local schools. The Ordinance also set up Local Native Councils, (LNCs) that were in charge of local affairs for Africans at the district level. The LNCs were quite important for many reasons. For example, they were considered the only legitimate avenues for Africans to air their grievances, they had powers to vote tax levies for local purposes such as new schools, which in most cases were secular and divorced from mission education (Furley & Watson, 1978). In Kericho and Bomet Counties,

the LNC was instrumental in the development of girls' education and the development of Kipsigis Government African Girls' School (KGAGS).

During the 1930s, a more comprehensive Education Policy for Africans evolved. The Kenya Education Ordinance of 1931 was enacted and it created separate Advisory Councils for African, European, Indian and Arab Education. It also created school area committees for all the races, giving Africans a chance to run schools in their respective areas. In 1933, a conference of the Directors of Education of all territories in East Africa was held and seven key recommendations were made. Among these were; to extend elementary vernacular education as much as possible, to continue providing grants-in-aid to missions, to encourage Native Authorities to use the services of the missionary bodies and to make every effort to ensure that disparities between girls and boys would be reduced (Furley & Watson, 1978; Sifuna, 1990).

In 1934, the District Education Boards (DEBs) were set up. A Board consisted of a District Commissioner (DC), six Africans nominated by LNC, four persons nominated by school managers and government officials. The DEBs gave Africans more participation in their education. Consequently, the Boards were tasked with the responsibilities of supervising elementary and sub elementary schools and allocating both LNC and public funds to them. Moreover, they were the ones who made recommendations for the establishment of elementary and sub elementary schools (Colony & Protectorate of Kenya, 1935; Furley & Watson, 1978).

In 1949, the Beecher Commission was instituted to report on the scope, content and methods of the African education system because, by this time, there was a major challenge of rapid expansion at the primary level without adequate financial provision and control. The report emphasised the need for government - missionary cooperation, and in order to ease the financial burden of local authorities, primary and intermediate schools be placed under the DEBs. It also restructured the 4-4-4 system of education to 6-2-4. Throughout the 1950s, this report remained the basis for government policy on African education. In 1952, the Binns Commission was appointed to study the position of African primary and secondary education. It recommended the preservation of selected vernaculars and the elimination of Kiswahili except where it was a local vernacular. It also recommended the teaching of Agriculture at the primary school level and the expansion of teacher training in order to improve the quality of education. This period also heralded a spirit of militant political nationalism in Kenya, hence, the formation of nationalist political organizations, which enabled the Africans to demand for more educational facilities (Sifuna, 1990). After independence, other key policies were enacted which consequently led to rapid expansion and development of Western education in Kenya.

This period was also marked with increased Africans' interest in education. For example, they began to question the type of education they were being offered and they felt that it was somehow limiting their educational opportunities. They also disliked the missionary attacks on their traditions and the compulsory religious training in their schools. In fact, the religious content was a source of conflict

between the Africans and the missions. The Africans also felt that what they were spending on Education was not commensurate to what the missions were giving them (Raju, 1973; Bogonko, 1992). Consequently, they made demands to the colonial government and the missionaries for literary education, more educational facilities and opportunities. However, these were received with a lot of reluctance by the colonial government (Sifuna, 1990).

This provoked various reactions among the Africans. For instance, the mission-educated group of Africans resorted to the formation of tribal Political Associations such as East African Association (EAA), Kikuyu Association (KA) Kikuyu Central Association (KCA), Young Kavirondo Association (YKA), Kavirondo Taxpayers and Welfare Association (KTWA). Native Catholic Union (NCU), 1924, demanded scholarships to enable catholic children to attend St. Mary's School, Yala. North Kavirondo Central Association (NKCA), 1932, opposed the European influence such as encroachment on aspects of African life and land alienation. Instead, NKCA, championed for its peoples' needs through forums for articulating African educational interests and other demands (Bogonko, 1992; Furley & Watson, 1978; Anderson, 1970).

Further, the Africans, in a bid to meet the demands for education, established LNC schools, which were secular and without the missionaries' influence. Every LNC took the provision of education to Africans as their topmost priority. They contributed land, taxed themselves and selected school sites. The Nandi LNC gave forty acres of land to the Government Industrial School, Kapsabet. The Maasai LNC

supported the establishment of LNC Narok School. As a result of LNC support, various schools were established including Narok (1922), Kabianga (1925), Tambach (1928), Kakamega (1932), Kagumo (1934), Kisii (1935) (Bogonko, 1992; Sifuna, 1990).

The Africans also formed independent schools and associations because of the Missions' pressure for increased changes in African customs and their campaign against the Africans' basic rite of female circumcision. This spurred Africans to begin their own churches and schools in various parts of the country such as Gem, Maseno and Kikuyu, which they would then control and run on their own. The establishment of the Independent Schools culminated in the establishment of Kikuyu Independent Schools Association, (KISA) in 1929 and Kikuyu Karing'a Education Association (KKEA) in 1933 (Sifuna, 1990; Anderson, 1970). After the WW2, the Independent Schools Association spread into other areas like Kericho and Ukambani (Anderson, 1970).

### **1.1.2 The Development of girls' education in various parts of Kenya**

Traditionally, girls were brought up to be home carers, future wives and mothers. They learnt how to be generally useful to their mothers. The acquisition of these skills was informal and girls gained knowledge of them through participation and by observing older women like grandmothers and mothers at work, (Furley & Watson 1978; Raju, 1973; Bogonko, 1992; Anderson, 1970).

The first Europeans who settled in Kenya shared this traditional view about the status of women and the type of education that was considered suitable for them.

Most African men and elders seemed to be against female education so that they could limit girls' independence because since they had a notion that if these could become more educated it could pose a threat to male domination (Sifuna & Oanda, 2014).

Nonetheless, the Christian missionaries are acknowledged as among the first groups of Europeans to support female education through the practice of sheltering away runaway women and girls who entered the missions to seek refuge from hostile cultural traditions. The first contacts of African women and girls with formal education were through the missionaries, their determined wives and other committed European women who often operated in very remote areas (Sifuna & Oanda, 2014). They witnessed a strong opposition to the education of girls in various parts of Kenya. As such, most girls' schools made little progress in the early times. Despite these limitations, the missionaries were able to get a few girls to schools (Anderson, 1970).

In Central Kenya, Marion Stevenson, a CSM missionary whose work started in TumuTumu in 1912, currently TumuTumu Girls High School steered girls' education. She took them through, classes in sewing, knitting and hygiene (Scott, 1932). Another missionary in Kikuyu was Mrs Watson of CMS who observed that, in the early years, it was quite difficult to carry out the education of girls because of the opposition of the Kikuyu men to their wives and daughters becoming anything more than child rearing, food preparing and dowry producing assets. In Kikuyu, the first specialized training of girls by the missionaries begun in 1904, when a laundry

was started. The girls were not only taught laundry work but also mending clothes since the Indian Dhobis were not yet in the country. The result of this training was well-dressed children, well-kept Christian homes. The mothers (who were the learners) would do the washing and sewing for their families, and send their daughters to school at an early age ready to begin their specialized training. The laundry women were day pupils but the first girls' dormitory in Kijabe was opened in 1917 with 7 girls. It was mainly a protection centre against unwelcome marriages to heathen husbands who were mostly polygamists. It was also to prepare suitable future wives for the mission boys who were getting more exposed and could not marry 'unlearned' girls. As regards to the training of girls, Mrs Watson observed thus:

Our training consisted trying to instil the virtues of cleanliness, industry, and carrying firewood, fetching water, cooking and gardening. Every girl had her own garden and she had to learn how to make her own clothes, since only the first set was given to her when she arrived at the mission as a boarder. The girls were also responsible for the daily sweeping, dusting and weekly scrubbing of the dorm, cleanliness of the church and schoolrooms, furniture polishing, lessons on hygiene, mother craft (Education Department Annual Report, EDAR, 1928).

In 1918, they added a nursery to the girls work. This served the double purpose of providing a home for Christian orphans, many of whom were girls because of being mistreated at the reserves and secondly as a practising ground for older girls on how to take care of children (EDAR, 1928).

In Gusii, Grace Agnes Clarke, an English missionary, began a boarding school for girls at Kamagambo in 1922. At first, the girls were rather shy in joining the school but she used gifts to encourage them to school (Amayo, 1973). In Nyanza region, a

pioneer Luo student at Maseno School, Yona Orao made a passionate appeal to the missionaries for a girls' school at a conference of Protestant missions held in Nairobi in 1909. He argued that there was not a single girl in the region he could marry. Hence it was resolved that a school for girls should be established in Maseno. This clearly showed that the motive for starting a girls' school in the region was to provide educated African men, the 'mission boys', with literate wives. Miss Birmingham Edith Hill from Uganda began a school for girls too at Maseno in 1917 (Ogot, 2012), and in 1929 the FAM similarly began a girls' school (Furley & Watson, 1978).

In Western Kenya, Miss Appleton and Miss Moller established schools for girls at Butere and at Ng'iya CMS stations while the Ursuline sisters also set up a Convent at Mukumu in 1928. These schools attracted many girls who admired the simple lives of the nuns (Burgman, 1990). Mary Bruce is a recent pioneer who, as the Headmistress of Alliance Girls' High School, did much to encourage girls to further their studies to the university level during the Pre independence years (Anderson, 1970).

The Catholic Sisters of St. Joseph of Cluny, who worked under the HGFs, pioneered the education of girls in Coastal Kenya. The Sisters of Precious Blood arrived in Bura in 1909 while the Sisters of Our Lady opened a Convent in Mombasa in 1907. Loreto Sisters arrived in 1921 and occupied Msongari Convent, Nairobi. Their first school was a Boarding Primary School, which later became a Boarding Secondary School (Abreu, 1982).

Despite all these efforts by the Missions, African girls still faced parental opposition and many limitations in accessing school because of various reasons. First, the parents were often suspicious of the missionaries and so they were opposed to the idea of girls spending time in school. Girls would be beaten if they went to school. At times, fathers would even take their daughters to faraway places or force them into far away early marriages in order to stop them from attending the mission schools (Furley & Watson, 1978; Baur 1990). Secondly, some parents also believed that it was a tradition for girls to be at home and not at school. Thirdly, they believed that Western education was neither necessary nor useful for their daughters. Fourthly, they did not want their girls to go to school for economic reasons, since girls bore the economic responsibilities of the homes. Lastly, mission teachings such as change from polygamy to monogamy, as expected from the Christian girls (Furley & Watson 1978; Sifuna & Oanda, 2014) would disrupt the African customs.

The interwar period witnessed many developments in the education of African girls since the British colonial government began getting involved through the formulation of policies to support missionary schools. Right from the adoption of the Phelps-Stokes Commission Report in 1925, which recommended the need to expand and diversify education for Africans to include girls. The Report stressed that the education of girls had to go with their roles otherwise, culturally it would not be accepted. The colonial government consequently opened the Jeanes Teacher Training School in 1925 whose aim was to take selected African teachers and their wives, for an intensive course to widen their capabilities as leaders of the community. The wives of the trained teachers would be trained in home duties and

domestic craft. As from 1924 up to 1930s, the Missions were the sole providers of education for girls and this was conducted on practical lines as the 3Bs, (Baby, Bath and Broom) took precedence of the 3R's (Reading, writing and Arithmetic). Their curriculum included:

- a) Religious and moral instruction
- b) Simple hygiene and sanitation
- c) Maternity work, care and feeding children
- d) First aid and simple nursing
- e) Cooking of native food stuffs
- f) Sewing, knitting, and simple dress making for women and children

(EDAR 1924)

The government was instrumental in implementing a curriculum for Jeanes School teachers' wives and Miss J.C. Bell was in charge of women's training. The school opened on 1<sup>st</sup> Aug 1925. Mr Dougall, the Principal, Jeanes School, observed:

... In America, most Jeanes teachers were women and the reason was that women were seen in regards to home life. That is they would visit homes within the vicinity of the school, and they would help the wives and mothers with skills on cooking, sewing, keeping the house clean, the care of children and sending them to school (EDAR, 1925).

The colonial government noted that the training of female teachers was the most urgent among the natives. However, it seemed like this would not work given that there were no African female teachers. Therefore, they felt that if the Jeanes School teachers' wives could be trained there were chances of utilizing them, as they could be progressive native women. They would be able to do visits with their husbands and their homes would be examples to their neighbours and would be able to build better homes and achieve better health. A lot of importance therefore, was attached

to teaching the wives of Jeanes School workers. This school took a lead in emphasising girls /women's education (Sifuna, 1990). In 1925, the colonial government also increased grants-in-aid to various mission schools, including those for girls, and this led to the expansion of girls' educational facilities (Furley & Watson, 1978). The girls' curriculum included health, nutrition, needlework and childcare (Sifuna & Oanda, 2014).

By 1928, the education of girls had received great support from the government grants-in-aid. By the end of 1929, girls' Mission Schools such as AIM Litein, CMS Kabete, and Kahuhia, CSM Kikuyu, Tumutumu, girls' institution at Pumwani and the Women Industrial Home at Dagoretti were progressing well (EDAR 1928).

By the 1930s, girls' education in various parts of Kenya was encouraging. In Nyanza, the Roman Catholics did girls' work in three stations in Kibuye, Rang'ala, and Kakamega. The Catholic Sisters who conducted girls' education taught practical hygiene and handcrafts to both the women and the girls. At Kaimosi, the FAM had also begun a girls' school in spite of the local prejudice against Mission education. They trained girls all round including maternity work, elementary and literary instruction. In South Kavirondo, the SDA continued to work with girls and the South Kavirondo LNC later assisted their girls' school. In Kikuyu, the most important work was that of Mrs Watson of the CSM, at Kabete and the CMS, at Kahuhia and Ng'iya. The Gospel Mission Society (GMS) was at Kiambu and had even erected a girls' dormitory while the RCM in Nyeri had a school of forty girls. In Nairobi, the work of the Catholics, St Theresa Convent and the CMS, continued

in 1930. Similarly, the Jeanes School, Kabete also provided education for women. The women's classes also continued to increase and one of the teachers, Francesco, had about 20 women in his wife's village class. Another teacher, Jovanale, had 25 meetings with women for sewing and welfare teaching in various parts of Kiambu area. In Tigoni, Ms Bell helped women in learning, while in Samia 30 women were able to sew and knit. These women were also taught about cleanliness, clean cooking, importance of clean water and baby care and feeding. The Education department made a provision for a guiding and coordinating officer for girls' education in order to monitor their progress (EDAR 1930).

The Education Ordinance of 1931 suggested the following requirements to be carried out concerning girls' education and girls' schools:

- a) There shall be provision for general literacy proceeding up to standard IV for the primary school course or beyond
- b) There shall be provision for training in midwifery and
- c) There shall be provision for training in hygiene (KNA/PC/NZA/2/11/5).

In 1933, in a conference of the Directors of Education, a concern about the low education of girls was raised and the following was noted:

The education of women and girls is recognized as at least equal in importance to that of boys and men. Therefore, every effort should be put in place in order to reduce the disparity between the facilities that are provided to the boys and those that are provided to girls (EDAR 1933).

This policy precipitated the growth of girls' education in various parts of Kenya. Thus, it now began to take shape in the Mission schools (both assisted and unassisted). This was clearly seen by the number of girls which was 35,034 and 64,

784 boys. While in the government African schools, which were in total 14 central, and 33 village schools, the enrolment was 37 girls, all at the Jeanes School and 3,989 boys (EDAR, 1933).

By 1935, the attitudes of Africans towards the education of girls were gradually changing and were showing a lot of interest. In parts of Kenya, such as South Kavirondo, a capital grant to Missions for support of girls' building was made by the LNC. The number of girls in Mission schools was also increasing. The literacy syllabus up to Standard IV for girls was the same as that of boys. However, special attention was paid to domestic science, needlework, laundry and handwork. In various Mission centres, the girls also attended local Mission hospitals and Maternity Centres for training in child welfare. In selecting sites for girls' schools, special consideration was usually made to the proximity to a hospital. This was always preferred (EDAR, 1935).

In 1937, seven girls passed the primary school examination while 19 girls qualified in the elementary teachers' examination. All the girls' schools made a point of ensuring that girls were taught domestic science. The new syllabus, therefore, made it a must for girls to show a sound knowledge of domestic science if they wished to qualify for the Primary School Certificate Examination. The main objective of the girls' education during this time was to train homemakers, welfare workers and teachers at the lower level of primary education. Similarly during the year the number of girls in the Mission schools (both assisted and unassisted) was 33,432 girls and 72,404 boys. At the secondary level, the boys in Alliance High School

were 125 and in the Roman Catholic (RC) Holy Ghost Kabaa, they were 273 and no girl. In the government schools, the distribution was as shown in table 1.2. This showed that very few girls were able to attend school. Of the 13 Central schools and 39 village schools at the time, only the Jeanes school Kabete (central school) and village schools at the Coast, Kapsabet, Kitui, Machakos and Jeanes Practice school, Kiang'ombe that offered education for girls. It is also worth noting that the number of boys was higher compared to that of girls.

**Table 1.2: Distribution of male and female students in government schools by 1937**

<b>African schools(13 central and 39 Village schools)</b>	<b>Boys</b>	<b>Girls</b>	<b>Total</b>
Jeanes School Kabete	58	25	83
National Industrial Training Depot (NITD) Kabete	330	0	330
GAS Kabianga	101	0	101
“ Kagumo Nyeri	183	0	183
“ Kakamega	146	0	146
“ Kapenguria	62	0	62
“ Kapsabet	97	0	97
“ Kisii	112	0	112
“ Loitoktok	129	0	129
“ Machakos	205	0	205
“ Narok	78	0	78
“ Tambach	116	0	116
“ Pumwani	180	0	180
Village Schools Coast (7)	336	7	343
Village schools Kabianga (2)	20	0	20
Village schools Kapsabet (6)	193	15	208
Village school Kibra (1)	36	0	36
Village school Kitui (7)	557	9	566
Village school Machakos (15)	1266	56	1322
Jeanes Practice school, Kiang'ombe	56	20	76
<b>Total</b>	<b>4261</b>	<b>132</b>	<b>4393</b>

**Source: EDAR, 1937**

By 1938, there were 230 girls in government schools and 53,842 in non-government (Mission and Independent) schools. Despite the colonial government's efforts and missionary efforts, progress in girls' education was still slow. Girls still faced parental opposition arising from the suspicion of the missionaries. In addition, the parents did not like the idea of girls spending time in school. Moreover, most parents feared that girls would get to a higher status and thus become uncontrollable (Furley & Watson, 1978).

After the WW2 in 1945, girls' education witnessed significant expansion. The Missionary Sisters and the wives of missionaries, who worked among girls led to appreciation of and more attraction to Western education for girls in African communities. The Africans began to take initiatives and contributed to growth of girls' education in the country. Sosiot Girls' School in Kericho County (Keino, 1980) and Chinga Girls' School in Nyeri County (Gachuhi, 1970), were examples of institutions where Africans used self-help to set up schools for girls. Similarly, African Chiefs too played a significant role in the promotion of girls' education. In Gusii, the chiefs who had benefited from the Adventists promoted education for girls in their areas of jurisdiction (Nyaundi, 1997).

In 1949, the Beecher Commission Report was instituted to report on the scope, content and methods of the African educational system. It stressed that the education for girls be placed side by side as equal to that for boys. It recommended the construction of intermediate Boarding Schools for girls (Beecher Commission, 1949). Consequently, the Kipsigis Government African Girls' School (KGAGS) in

Kericho County was one of these intermediate schools. The 1950s witnessed other significant developments with regard to girls' education when the first African girls sat the Cambridge School Certificate Examination (CSCE) (Furley & Watson, 1978). From the 1960s onwards, various parts of Kenya also other developments with regard to girls' education.

### **1.1.3 The Development of Girls' education among the Kipsigis of Kericho and Bomet Counties**

Kericho and Bomet Counties are currently inhabited largely by the Kipsigis although they are also spread into other parts of Kenya. During the pre-colonial times, the Kipsigis had developed a coherent system of indigenous education geared towards training the child to deal with the problems of living in his/her particular environment and with the right behaviour. It was concerned with conserving the society, maintaining its social and political order and passing on the skills necessary for its economic survival (Ronoh, 2000). In the homes and community, this education took a variety of forms for Kipsigis girls, which included learning through proverbs, riddles and initiation. Their mothers and older women instructed them and trained them to carry as many loads as possible, milking techniques, sing praises to their husbands, clean milk gourds, cloth making, keep the house tidy and preserve the societal customs (Mwanzi, 1977; Peristany, 1939; Ronoh, 2000).

Missionaries who were engaged in evangelical, medical and educational work spearheaded western education in Kericho and Bomet Counties. The Lumbwa Industrial Mission (LIM) in 1905, under Mr Hotchkiss, was the first group of

missionaries. They identified education as an entry point for successful evangelization. They believed that a person's ability to read and understand the Bible made one a better Christian. They founded a Mission at Lumbwa (Kipkelion) in 1906 and in 1909, they set up two other Mission schools at Chesinende and Chagaik (Kericho) to evangelise, provide medical services and industrial skills to the Africans. Later on, they also founded Mission out-schools in Bureti (Kericho County) and Sotik (Bomet County) (KNA/PC/NZA/3/6/116, Chepkemoi 2012).

In 1916, the AIM entered the Kipsigis under Mr Andrew Malta Andersen. In 1919, he bought one-acre plot at Kericho Township and built a church and his house. The church soon acted as a hiding place where young Kipsigis girls would run to and hide after they left their parents on the European farms and railways because of forced labour. It was also a hiding place for girls who were escaping infanticide, (Infanticide was the killing of babies at birth). According to the Kipsigis customs, the child of an uncircumcised girl was killed at birth and the child must not cry. However, if it cries, it must be allowed to live. Therefore, the women attending the birth would clap a pad of dung over the child's mouth and nose. These children were considered outcasts and the mother would not get married. Hence she would probably become a prostitute or would be forced to arrange for the child's murder later on.. AIM got involved in provision of skills for girls who came to the church. Consequently, Mr Andersen established a centre to aid them. His wife also taught them skills of basketry and making reed mats (KNA/PC/NZA/3/6/81, Chepkemoi 2012).

Missionary appeals to the Kipsigis to come to Mission schools were not received well. The schools only attracted men who came in search of employment that would earn them a living and enable them to support their families. It also attracted girls who were social misfits and who sought refuge from inevitable misfortunes. Other girls were those who were escaping from the cultural custom of infanticide. The Kipsigis considered the AIM Centre at Litein a home for lost girls (Chepkemoi, 2012).

In 1925, the AIM started to take seriously the education of girls and began enrolling them. It started a boarding section in the Central School, Litein, with girls who were mostly orphans. This enrolment grew steadily as more converts encouraged their daughters to go to school and as the Kipsigis began to realise the importance of formal education (Ronoh, 2000). In Bomet County, the arrival of Miss Alice Day and Mildred Ferneau of World Gospel Mission (WGM) in Kenya on March 25, 1936, led to the establishment of a girls' school at Tenwek, located about 40 kilometres from Litein. The WGM established homes for uncircumcised and unmarried mothers with their babies with this is where formal education began (Fish & Fish, 1989).

The immediate Kipsigis' reaction to missionary education was that of curiosity and later suspicion. The white man was indeed different from the Kipsigis in all aspects and, therefore, Missionary appeal to them met with minimum response (Hotchkiss, 1937). The Kipsigis Chief Orgoiyot Kipchomber Arap Koilegen, who had welcomed the Europeans and even cooperated with them, but soon fell out with the colonialists

when he realized that the intentions, of the British were to undermine his authority (Mwanzi, 1977; Orchardson, 1961). Thus, despite the missionaries' efforts towards education among the Kipsigis, there was always parental opposition and little interest in girls' education. The Kipsigis parents were reluctant about sending their girls to school because they thought that the missionaries would eat their daughters, while others believed that their girls were supposed to work at home (Oral Interview, (O.I), Sara Jane, Metkei, Olenguruone, 20<sup>th</sup> April 2018). They also resented the missionary attacks on their cultures and traditions such as FGM (O.I. Mrs Jane Langa't, Kipsolu, 8<sup>th</sup> April 2018). They opposed the Mission schools' teachings and so many of them forced their children not to attend since they considered these schools to be against their culture. Only the very few 'genuine' converts retained their children in them (Ronoh, 2000). The early 1940s ushered in a very important period in the development of girls' education in the two Counties. There was a demand for the provision of educational opportunities for all children by the Kipsigis and significant change of attitude towards girls' education. Thus, they used the Kipsigis Local Native Council (KLNC) as a platform to express their views on the appropriate education they aspired to. Additionally, the formation of the Kipsigis District Education Board (KDEB) in 1941 was a key avenue for them to press for their needs such as girls' education. They also formed the Kipsigis Association (KiA) to champion for the provision of better education for their children (Chepkemoi 2012, KNA/PC/NZA/2/1/142).

In 1946, the Kipsigis, through KDEB and KLNC put forth a demand for the establishment of a girls' primary school which was to provide education for girls

whose parents did not like Mission schools (Chepkemoi, 2012). The KLNC voted 5000 pounds as special cess meant for girls' education. The Kipsigis Association (KA) further championed for the establishment of a secondary school, a teachers' training college and a school for girls in Kericho. The Education Department appreciated the gesture made by the Kipsigis of voting funds for girls' education but it had confirmed that the colonial government would provide funds for the school. Consequently, the KLNC set up a site for the construction of a girls' school in 1947 (KDAR 1946; KNA/PC/NZA/3/6/83). The background above succinctly shows that among the Kipsigis of Kericho and Bomet Counties, the missionaries pioneered the establishment of girls' education schools. The colonial Government and African initiatives, through the KDEB and KLNC, were key in the establishment of a Kipsigis Government African Girls' School (KGAGS), currently referred to as Kipsigis Girls High School. This study, therefore, examines the factors which precipitated the development of girls' education among the Kipsigis of Kericho and Bomet Counties, and which led to the development of KGAGS and its impact on the community and Kenya as a whole.

## **1.2 Statement of the problem**

The aspect of education for girls has always been a subject that has attracted serious academic investigation. Several studies have been conducted on the development of girls' education in various parts of Kenya such as Meru, Kisii and Kakamega Counties 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 colonial government in the provision of education for girls by

supporting the missions and implementing policies that guided their education. Some of these studies however reveal that colonial government largely focused more on the establishment of boys' schools than those of girls. Nevertheless, the colonial government guided all aspects of educational development for various groups in the colony during this period. Also, various studies have highlighted the initial African reactions to the education of girls. They show that during the early years the Kipsigis decried missions' opposition to their customs and for economic reasons. Later on they made attempts to promote the education of girls through self-help initiatives. Such schools included Sosiot and Chinga Girls.

This study intended to provide a comprehensive analysis of the development of girls' education among the Kipsigis of Kericho and Bomet Counties. It therefore sought to document the role of the missionaries, the colonial government and the African initiatives in the promotion of girls' education in the two target counties. The study also documented the history of KGAGS from 1947-2000, the first GAGS in both Kericho and Bomet Counties. The school was established in 1947 with joint efforts of the colonial government and the Kipsigis initiatives. This study brings to the fore the role of the Kipsigis as promoters of girls' education. Finally, this study aims at bringing out the role that the school has played in transforming the lives of girls and women in the two Counties and in Kenya at large.

### **1.2.1 Purpose of the study**

The purpose of this study was to document the development of girls' education among the Kipsigis of Kericho and Bomet Counties from 1900 to 2000.

### **1.2.2 Objectives of the study**

The objectives of this study were to:

- a) Document the factors that contributed to the development of girls' education in Kenya with specific reference to Kericho and Bomet Counties.
- b) Identify the factors that contributed to the growth and development of Kipsigis Government African Girls School from 1946 to 2000.
- c) Discuss the impact of the school on the Kipsigis community and Kenya as a whole.

### **1.2.3 Research questions**

The following research questions guided this study:

- a) What factors contributed to the development of girl's education in Kericho and Bomet Counties and Kenya as a whole?
- b) What factors contributed to the establishment and development of Kipsigis Government African Girls School between 1946 to 2000?
- c) What impact did the establishment of the school have on the local community, on girls' education in Kericho and Bomet Counties and in Kenya as whole?

### **1.3 Significance of the study**

The research findings may be significant in various ways. First, in the recent years scholars have been increasingly concerned with the education of girls. However, there continue to be gaps in studies focusing on the development of girls' education

in Kenya. This study targeted Kericho and Bomet Counties, by documenting the role of the colonial government, the missionaries, the Africans and other factors that have shaped the history of girls' education. The study brings in new knowledge in the field of history of education. Secondly, a historical study of KGAGS was significant since the school was not only the first GAGS for girls in the two Counties, but it has also had a lot of impact by producing many professionals who have impacted positively on the community and Kenya as a whole. Thirdly, the study's findings may benefit students and teachers by enabling them to get a general understanding on the development of girls' education in the two Counties and may also encourage them to carry out further studies in these areas. The study of girls' education is also important since it can steer the country towards the attainment of Sustainable Development Goals (SDGs). Lastly, the study's findings have yielded information that may be useful to policy makers and educational planners in improving the quality of education, particularly for girls.

#### **1.4 Limitations and Delimitations of the study**

##### **1.4.1 Limitations of the study**

This study was historical and relied heavily on archival information. The researcher tried as much as possible to visit and collect data from various archival sites. Secondly, most of the key informants who witnessed the emergence of girls' education during the colonial period had 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 wherever they were.

#### **1.4.2 Delimitations of the study**

The study was delimited to Kericho and Bomet Counties 2 Counties out of 47 in Kenya. There were no historical studies on the development of girls' education in these two Counties.

The study was delimited to the history of the current Kipsigis Girls High School, the first Government girls' school in the two selected Counties. It also documented the views of old girls who made it through high school between 1955-2000 only.

Finally, the school's impact on the Kipsigis local community and Kenya as a whole focused only on the different areas of achievement by the institution.

#### **1.4.3 The Scope of the study**

The study covered the period 1900 - 2000. The justification for 1900 was that Western education emerged in Kenya during this period. In addition, in the two Counties, the year 1900 - 1910 marked the period in which the missionaries made the first attempts towards the development of Western education with the first missionaries arriving in 1905. The year 2000 marked the end of the 20<sup>th</sup> century and the new trends that later emerged in the 21<sup>st</sup> century were not part of this study.

#### **1.5 Assumptions of the study**

The study assumed that all the informants were honest and that archival and oral primary data would be accessed and would 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

development of girls' education in Kericho and Bomet Counties, and in KGAGS, were alive and available during the researcher's fieldwork.

## **1.6 Theoretical and Conceptual framework**

### **1.6.1 Theoretical Framework**

This study utilized the structural functionalism theory. The key proponents of this theory were Emile Durkheim (1858-1917) and Talcott Parsons (1903-1979). Structural Functionalism was a broad perspective in sociology and anthropology, which interpreted society as structure with interrelated parts. Functionalism addressed the society as a whole in terms of function of its constituent elements such as norms, customs, traditions and institutions. The functionalist assumed that a society's social institutions such as, religion, education, economy and politics were all linked together. According to functionalism, society was a system of interconnected parts that worked together in harmony to maintain a state of balance and social equilibrium for the whole. Each of the social institutions contributed important functions for the society (Kibera, & Kimokoti, 2007). The family provided a context for reproducing, nurturing, and socializing children. Education offered ways to transmit a society's skills, knowledge, and culture to its youth. Politics provided a means of governing members of society. Economics provided for the production, distribution, and consumption of goods and services while religion provided moral guidance and an outlet for worship of a higher power. Structural functionalism emphasized that an education system was a vehicle for developing the human resources of a nation. In other words, education had a selective function and, through this, it selected individuals according to their talents, and trained them for

the jobs that they could effectively fill. Hence, the functionalists viewed the school as an avenue for promoting cohesion in society (Bilton, *et. al.* 1981).

Education as an institution is connected in various ways to the economy, the family, the political and religious institutions. The Functional Theory states that while education should aim at producing well-disciplined individuals, it should also produce experts in various fields in society. Parsons (1959), viewed school as an agency where the principal selection and socialization of the young are in line with what they would be required to do in an increasingly differentiated and progressive society (Parsons, 1959).

This theory guided this study in various aspects: first, interdependence and interconnectedness. The aspect of interdependence applied to the study because it was the missionaries (LIM & AIM), who set up mission centres/rescue centres and native homes, where girls first accessed formal education and they provided teachers. The colonial government formulated policies and provided funds (grants-in-aid) for the construction of girls' schools, while the African community contributed land and pressurized the colonial government to set up the girls' schools through the KLNC and KDEB. These efforts resulted into the development of girls' education among the Kipsigis.

Secondly, this theory emphasizes that the school gives a true reflection of society since it provides students with the necessary skills and knowledge they will require in the wider society. It also paves ways for equal opportunities, which can facilitate

the elevation of students through the social hierarchy. The education of girls among the Kipsigis enabled them come out of the yokes of their culture, and were now able to get opportunities to develop their communities and the country at large.

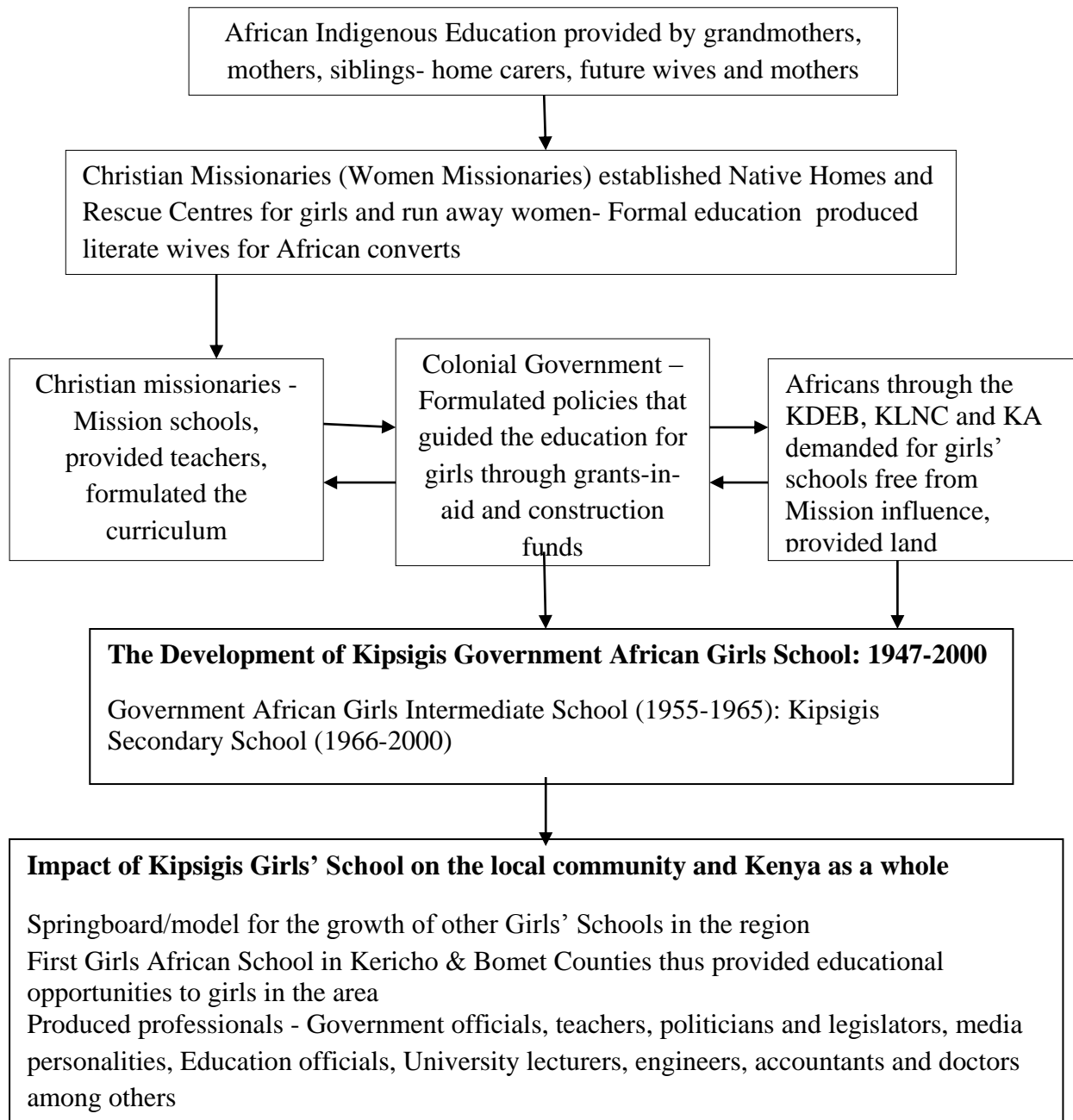
Lastly, the theory states that education should aim at producing experts in various fields in society. Indeed this study found out that Kipsigis Girls' School had played this role among its graduates, and various old girls were experts in various areas.

### **1.6.2 Conceptual Framework**

A conceptual framework (Figure 1.1), was adopted to guide this study. Essentially, it showed that before the coming of the missionaries girls went through AIE, which sought to prepare them to be home carers, future wives and mothers of children. They learnt how to cook, weed, and gather wild plants and how to be useful to their mothers. With the coming of the missionaries, formal education for girls was started at the Mission stations as they established native homes and rescue centres for girls and women who ran from home as a result of forced labour, infanticide and forced marriages. These Missions included the LIM, AIM, NHM and WGM. Later, the colonial government stepped in and contributed to the formulation policies which guided the development of girls' education and also provided funds. When the Africans realised the importance of girls' education, they began sending the girls to school that were mainly Mission sponsored. Later on, they pressurised the colonial government for the provision of GAGS which was free from Mission influence because they believed that the missionaries and their schools were diverting the girls away from their cultures. They did this through the Chiefs, KLNCs, KA and the KDEBs. Therefore, in conjunction with the colonial government, they were the key

players in the development of KGAGS. The Conceptual Framework illustrates the role played interdependently by these providers towards the development of girls' education in the two Counties.

**Figure 1.1: Conceptual Framework showing the development of girls' education among the Kipsigis of Kericho and Bomet Counties, 1900-2000.**



**Source: Researcher's own**

## **1.7 Operational Definition of Terms**

<b>Central schools</b>	-Main educational centres, that is, Mission schools, which were located at the main Mission stations.
<b>Development</b>	-The origin or establishment, or process of growth of education
<b>Girls' Education</b>	-Formal education brought by the Christian missionaries to Kenya meant for girls/women.
<b>Girls Native Homes</b>	-Places of abode set aside by the missionaries to house runaway wives and children rescued from infanticide.
<b>Government Aided Schools</b>	- Schools assisted by the colonial government through Grants-in-Aid.
<b>Harambee</b>	-Self-help initiatives initiated by the independent Kenyan Government. Implied, pulling resources together
<b>Intermediate schools</b>	-Schools which, provided education at the level between primary and secondary levels
<b>Kipsigis</b>	- Refers to the Kalenjin sub tribe who inhabit Kericho and Bomet Counties.
<b>Village/Bush schools</b>	- Feeder schools, which were usually run by African converts in the reserves.

## **1.8 Organization of the Study**

This study is organized into 8 Chapters as follows: Chapter One comprises the background of the study, statement of the problem, purpose, objectives, research questions, significance, limitations and delimitations, theoretical and conceptual framework and the operational definition of terms.

Chapter Two comprises Literature Review related to this study. Chapter Three comprises the Research Methodology, that is, the research design, location of the

study, the target population, sample size, data collection instruments, process, analysis and the ethical and logistical considerations. Chapter Four documented the Missionaries, Colonial Government and the Kipsigis Initiatives and the development of girls' education, 1900-1945. Chapter Five documented the origin and development of KGAGS from 1946 to 1963. Chapter Six presents Post Primary Education for girls in Kericho and Bomet Counties and the establishment of Kipsigis Girls Secondary School: 1965 - 2000. Chapter Seven focused on the impact of the school on the local community and Kenya as a whole. Chapter Eight presents the summary and conclusions of the study, and offers recommendations and suggestions for further research.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Introduction**

In this Chapter, review of literature related to this study was done in line with the following sub-sections: Factors that contributed to the development of girls' education in Kenya; factors that contributed to the growth and development of girls' education in Kericho and Bomet Counties; factors that contributed to the growth and development of KGAGS from 1947 to 2000 and its impact of KGAGS on the local community and Kenya as a whole.

#### **2.2 Factors that contributed to the development of girls' education in Kenya**

Various scholars have documented factors that have contributed to the development of girls' education in Kenya. The literature revealed that most of these studies focused on the role of missionaries towards achieving this goal. The Christian missionaries' major focus was on Christianity and spreading the gospel. Therefore, they provided the girls with minimal literacy education while at the same time making efforts towards converting them to Christianity. In addition, most of the initial Mission stations served as a combination of orphanages and refuges which later came to be known as 'the Native Girls Homes'. The Native Homes provided places of abode for most of the early Christian converts. These studies contend that indeed, the missionaries made the first attempts towards education for girls but largely trained them as wives, mothers and housekeepers (Chege & Sifuna, 2006).

Ogot (2012) notes that the CMS Missionaries who had settled in Maseno in the early 1920s, invited Miss Fanny Moller, an Australian lady missionary to start a girls'

school at Ng'iya. The decision was because already the CMS had begun a school for boys at Maseno in 1906. Hence, there was a need to establish another one for their female counterparts. When Miss Moller arrived in Maseno in 1921, she first embarked on learning Dholuo, the local language, to facilitate her communication with the Luo girls. She then set off to Ng'iya in 1923 to begin a girls' school. She began the school with limited resources. Many girls came to the Mission because of the desire to learn and to seek refuge from traditional customs. With time, Miss Moller could not accommodate all of them. Faced with the challenge of lack of classrooms, she conducted her first lessons under a tree while the construction she had initially envisaged to be a classroom became a dormitory. She had noted that the education given then by the missionaries was for self-employment and it could not enable the girls to compete with the boys. The CMS also pioneered education for girls in Butere, Western Kenya. Rev Walter Chadwick was sent to start mission work at Butere in 1912, and by 1915, he had begun some education work with the boys around the mission. Later on, his sister Miss Chadwick joined him and she began work with the women and girls. Their education was limited to hygiene and domestic science. Ogot's study appreciated the fact that Christian missionary women had left the comfort and security of their families to pioneer education for girls in Kenya (Ogot, 2012). While this study clearly demonstrates that the Women missionaries pioneered the education of girls, the study gap is that these studies are limited to the work of the CMS missionaries in Nyanza and Western Kenya.

Khanani (2015) & Odwako (1975) have documented the role of the CMS in the development of education in Western part of Kenya. Khanani (2015) traced the

historical development of Butere Girls' High School from 1957 to 2007 and affirmed that the CMS was at the forefront in the development of girls' education in Western Kenya. She further noted that girls' education was initially an extension of boys' education. The Missionaries endeavoured to train girls who would later on marry the mission boys (Khanani, 2015). Similarly, Odwako (1975) showed that the CMS, together with other missionaries who evangelized Western Kenya, did a lot in laying the foundations on which the country's education system was later built. After they established themselves at Maseno and Butere in 1906 and 1912 respectively, the missionaries took education as one of the most important tools in their evangelical activities. They also established a school in Butere in 1957, which became the first girls' secondary school in the region (Odwako, 1975).

According to Blakeslee (1956), a missionary to Kenya under the AIM, misfortunes such as forced and early marriages for women in Kikuyuland and compelled her to look for a way of rescuing them. Other girls were orphans, while others were fleeing the custom of Female Genital Mutilation (FGM). She had witnessed girls running to Mission stations to seek refuge. She sought to train the young Kikuyu Christian girls to minister to the women of their tribe. She thus opened the Kijabe Girls' Training School in 1927. In the beginning, Kijabe was an asylum to these girls. It sheltered those who had escaped forced marriages and those who wanted to be Christians. Miss Blakeslee taught the girls domestic science which was to lay foundations for training Christian wives and mothers in the development and care of Christian homes. They were also taught agriculture and the 3 R's (Reading, Writing

and Arithmetic). This work among the AIM largely contributed to the development of girls' education in Kenya (Blakeslee, 1956).

Kiprop & Changach (2016) documented the contribution of AIM/AIC in the development of secondary education in Nandi County and examined the main factors that led to the development of Kapsabet Girls' High School, from 1960-1979. They observed that the missionaries were at the forefront in the establishment of girls' education in the County. 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 Missions conducted a lot of outreach activities with the African converted pupils, men and women which resulted in high enrolment at the AIM School. This compelled the missionaries to request the District Commissioner and the Nandi Local Native Council (NLNC) to allocate them more land. They were granted ten acres subsequently (Kiproo & Changach, 2016).

Furley & Watson (1978) observed that the Catholic Order of Sisters who ran girls' education and courses for older women in Mission stations also led to the establishment of girls' schools in various parts of Kenya. The Daughters of St. Vincent assisted the Consolata Missionaries and, in turn, the African girls vowed to enter an Order of the Africa Sisters in 1918. It later became the solidarity of Mary Immaculate Sisters and one of the first three pupils known as Giulia Wambui became the first African Mother Superior in 1948 (Furley & Watson, 1978).

Magoma (2014) analysed the role of the Catholic Church in the development of secondary education among the Gusii using the case of St. Charles Lwanga Ichuni Girls High School, 1968-2000. She noted that the motive of starting the school was because of the need to educate the girls in the area. When the school began in 1962, the Gusii people did not take the education of girls seriously since they never saw the value of educating them. It was difficult to get enough girls for the school when it began because they were supposed to get informal training at home by their mothers and grandparents to make them good wives in future. Girls were seen as a source of wealth for the family and they had to be married off for their brothers to get bride price. In fact, the school was changed into a boarding school in 1965 in order to protect the girls from this opposition from parents and the community. Magoma reiterates that the Catholic Church pioneered the establishment of girls' education in Gusii (Magoma, 2014).

In assessing the contribution of the Methodist Missionaries to education in Meru, Mugo (2011) examined the role of the Methodist Church in the development of secondary education, with special reference to Kaaga Girls High School. The study established that the first women Methodist Missionaries moved from door to door in search of potential female students. These, then, pioneered the education of Meru girls. They set up a girls' boarding school at Kaaga in 1932. Later, in 1961, a girls' secondary school was established (Mugo 2011). The current study sought to document factors that led to the establishment of Kipsigis girls' High school.

Anderson (1970) further affirms that one of the most significant features of missionary work in Kenya was the development of girls' education. Despite the

initial hardships, the missionaries worked hard to ensure that girls acquired formal education and thus were indeed key pillars of girls' education. The Mission's contacts with women and girls often happened at the Mission schools (Anderson, 1970).

Kanogo (2005) who observed that up to the 1930s the missionaries had monopoly over girls' education in Kenya reiterated this. She argued that attending school was not a simple task for the girls but rather called for resilience on their part. The Missions aimed at producing moderately literate girls who would be suitable wives for Christian men. The Missions acted as places of refuge for girls who wanted to escape forced or early marriages and this is where they were oftenly taught practical skills in hygiene, general housewifery and baby care (Kanogo, 2005).

Kanogo (1993) states that, although the Missions pioneered girls' education, academic training was given secondary attention. This was because the missionaries anticipated that the majority of girls would get married as soon as they left the mission. It was also thought inappropriate to equip girls with academic education since 'it would tempt them to try and enter professions of a higher station than the order of the world would permit them to engage in'. These other professions seemed to be the preserve of men. Parents were also hesitant to send girls' to school since it deprived their homes of their much needed labour (Kanogo, 1993).

The colonial government was also instrumental in the development of girls' education in Kenya. Much of its role was that of formulating policies, providing

guidelines on girls' education and supporting the Missions through grants as also observed by scholars such as (Sifuna, 1990), (Anderson, 1970), (Furley & Watson, 1978), (Sheffield, 1973).

Kiteme (1971) noted that the colonial government established Education Department in 1911 as the first step in legalizing power and extending their control over the missionary education for Africans. It also gave financial grants to the missionaries to support their schools. Consequently, the Department established and built the first secular and government controlled African school at Machakos in 1913 for teaching technical subjects (Kiteme, 1971).

According to Kiprop & Changach (2016), the contribution of the colonial and post-colonial governments to the growth and development of Kapsabet Girls High School was immense. Right from 1911, the colonial government started taking keen interest in educational matters. It ensured that the schools followed the rules and regulations set by the Department of Education. They observe that the government provided grants-in-aid to AIM Kapsabet and further asserted that there were instances when the government could deny the Missions funds based on the quality of education they offered. Nevertheless, the support from the colonial government enabled the expansion of girls' education in the region (Kiprop & Changach, 2016), as well as in Kericho and Bomet Counties.

However, some of the literature reviewed created the impression that the colonial government contributed to marginalization of girls and women in Kenya. (Chege &

Sifuna, 2006) argue that colonial administration used models of Western education to propagate female inferiority, exploitation and oppression which resulted into exclusion of African women as compared to their male counterparts. They further, argue tht right from the pre-colonial, colonial and independence periods trends of gender inequality in education, labour market and leadership were manifest. Thus, in most parts of Kenya during the early period, the, colonial government set up schools that were meant for boys. The two scholars also noted that school cultures had a hidden curriculum, which served to distance girls from school, disempowered them and eventually pushed them out of the mainstream labour market (Chege & Sifuna, 2006).

Musandu (2006) and Truman (1973) asserted that colonial education gendered the goals of secular and religious education in Kenya to the socio-political advantage of the African male. The colonial government considered the training of Africans in virtues of work as a viable means of developing leadership qualities that would be useful to the British administration. This meant that educational goals resulted in the constriction of the social areas of activity for African women (Musandu, 2006; Truman, 1973).

Cannon (2011) explained that British colonialists established a formal education system in Kenya, which focused on technical training. Kenyan men were trained to become artisans while women were trained to become homemakers and mothers. Muslim men and women were trained, although religious studies were incorporated into their learning and girls were taken out of school once they reached puberty.

While gendered roles already existed prior to colonialism, discrimination had not been part of Kenyan life as it was during colonial times. Girls could not take the same subjects in school as boys, and women were discouraged from migrating to colonial towns to find work (Cannon, 2011). Barngetuny (1999) who argued that after the British colonized Kenya many changes began occurring which significantly influenced the gender roles echoes this. Industrial towns developed, and men migrated to them in large numbers to seek work, thus leaving their women behind to tend to agricultural duties in the rural areas. Moreover, the industries preferred male employees for their superior physical strength (as many jobs required manual labour). In addition, the limited town housing only provided space for workers and not families. Therefore, as the men took industrial jobs, women dealt with housework and farm work. The Kenyan societies began viewing men as more competent to handle new changes due to their ability to adapt to colonial towns. Earlier on, boys were sent to missionary schools first, leaving girls behind. Therefore, the British colonial rulers clearly prioritized boys' education, for example, by building the first secondary school for Kenyan boys in 1926 (Barngetuny, 1999). The first government school for girls began in 1948 (Ng'eno, 1973).

Githara (1970) also notes that colonial education was used to improve and strengthen one's power of economic exploitation. However, since women did not normally engage in gainful employment outside the immediate family, their education was deemed somehow unnecessary. Preference seemed to have been on educating the boys. Secondly, after marriage, girls were considered more like

members of the families they got married. Therefore, no one would invest a large sum of money educating individuals of other families. It was not until 1951 when the first African girl sat and obtained a Cambridge school certificate at the African Girl's High School built in 1948 and opened in 1950 by Lady Mitchell, wife of Kenya's Governor, Sir Philip Mitchell (Githara, 1970). These studies by Barng'etuny (1999) & Githara (1970) demonstrated that in as much as the initial support for women by the colonial government was minimal, it played a significant role in the development of girls' education in Kericho and Bomet Counties.

Mutua (1978) noted that the colonial policies in East Africa, Kenya included, changed the traditional division of labour between men and women soon after the colonialists arrived. Since the colonialists needed an 'educated' white collar labour force, they picked boys for training with little consideration of the effects this would cause to the communities. The result was that women were more bound to the homes. The girls were trained to be good wives and they acquired paid jobs such as house helps in European households. This generally contributed to the attitude that women were less intelligent and weaker than the men (Mutua, 1978). Bogonko (1992) who claimed that during the early colonial times, girls were rather excluded from the education system while the men were being trained to work for the colonial government reiterated this. This corresponded to the culture of the people where women were seen more as homemakers or mothers (Bogonko, 1992).

Some scholars have also documented the joint role of the missionaries and the colonial government in promoting the education for girls. Kiprop's & Changach's

(2016) study on the contribution of AIM/AIC in the development of secondary education in Nandi County asserted that the missionaries were at the forefront in the establishment of girls' education in the County. In addition, apart from the missionaries, the Africans themselves supported education for girls. The Nandi Local Native Council (NLNC) and African chiefs/elders were key in the development of Kapsabet Girls Secondary School. The NLNC provided land in liaison with the government, allocated finances to the school and taxed themselves towards the building of the school. In addition, the retired President, Daniel Toroitich Arap Moi, raised funds and facilitated the modern construction of Kapsabet Girls' School (Kiprop, & Changach, 2016). Hence, girls' education developed because of the tripartite efforts of the Africans, the missionaries and the colonial government. The current study documented the joint efforts of the colonial government and African initiatives in the development of girls' education in Kericho and Bomet Counties.

Ndeda (2002) observed that girls began to have better opportunities in the late 1940s. In fact, it was during this time, 1949 that the first secondary school for girls began. The missionaries, together with colonialists, domesticated women to assume a dependent, subordinate role as wives (Ndeda, M 2002).

Ng'eno (1973) argued that the cultural clash between the missionaries and African values was a factor that led ultimately to the expansion of education for women during the colonial period. Women who accepted Christianity were often forced from their tribes as well as women who violated tribal rules. For both of these,

mission centres served as sanctuaries and as sources of formal education. Many girls sought refuge in mission centres where relatives could not bother them because the Africans' fears of the white man in the early days in Kenya kept off potential intruders. Similarly, women who bore illegitimate children were often a subject of ridicule and those who could not bear it sought peace at Mission stations. Missionaries provided formal education for such women (Ng'eno, 1973). This study built on these aspects to demonstrate that the birth of Kipsigis Girls High School was as result of parents demanding for secular education for their girls outside the missionary influence.

Various studies have also demonstrated the contribution of Africans to the development of girls' education. The studies bring out Africans as both barriers and promoters/supporters of the education of girls. As barriers, initially Africans were not in support of the idea (Magoma, 2014; Furley & Watson, 1978). Studies by Tarus (1994) and Maangi (2014) further revealed that Kenyan communities such as the Keiyo and the Gusii did not consider it necessary to educate girls since it was not culturally acceptable. Maangi (2014) observed that the Gusii saw young girls as a means of getting livestock in terms of dowry payment. Therefore, girls' attendance at school would deny parents this privilege (Maangi, 2014). Tarus (1994) noted that prominent LNC members voted 2500 pounds for the establishment of a school at Tambach for the boys of Keiyo and Marakwet. The same LNC members were not eager to build a school to educate girls because their roles in traditional society were subordinate to that of men. He further asserts that the MHM established schools at Tambach and Kamariny to support girls' education in 1936 but were later

abandoned. By 1939, there was no progress and the facilities for girls' education were virtually non-existent. This showed that there was no interest on the part of Africans to support girls' education. Moreover, at that time, the existing AIM stations at Kessup and Kapsowar had been set up to provide wives for Christian husbands rather than literacy for the girls (Tarus, 1994).

Kanogo (2005) noted that Africans opposed the education for girls because of the transformation these would have as a result. School was an interference with the girls' calendar, especially marriage, since this would delay the much-anticipated dowry. Secondly, there was a general feeling by elders that investing in girls was a waste of resources. Generally, western education was perceived to be a pollutant, which would contaminate the minds of girls (Kanogo 2005).

Ngau (1999) discussed female participation in technical training institutions with a focus on progress in science and technology. She noted that in 1990, out of a total enrolment of 24,153 students in technical training institutes, 15,534 were boys and 8,619 or 35.7% were girls. Women were not only under enrolled in the institutes, but were extremely underrepresented in the technical orientated courses. She found out that only 3.7% of women students had enrolled in the traditionally male dominated courses like motor vehicle mechanics, mechanical engineering, water technology and electrical engineering. The percentage of women enrolment in the traditionally female dominated courses such as secretarial, institutional management, home economics, food technology and textile technology was over 85% (Ngau, 1999).

Eshiwani (1989) also noted that even in the 1960s' and 1970's there were several factors which counted for low educational enrolment among girls such as domestic work and the traditional views towards the role of women. He further noted that female under-enrolment between 1963 and 1975 was also due to parental choices. Parents generally favoured education of male children since they would retain responsibility over their parents at old age unlike the girls who would be married. However, the number of girls attending secondary school increased steadily in Kenya, from 32 per cent in 1963 to 40 per cent in 1980. But even then, there were significant disparities between boys and girls in secondary school education. Kenya has traditionally maintained separate school for boys and girls and the number of boys' schools far exceeds the number of girls (Eshiwani, 1989).

Strobel (1975) found out that, in the Coastal Region, female secular education began in the 1930s as an attempt to imitate what was good in European life. Notably, the education for girls emerged only after a stable establishment of boys' secular education in 1912 by the Coastal elite and the colonial government. Earlier, the colonial government and the Muslim community had never supported girls' education. However, during the early years the CMS and other mission women gave formal education to girls in the area. Thus, various Muslims made attempts to introduce Muslim education for girls to stop them from being trained in Mission schools. Sheikh Mohammed Abdalla Ghazali, a lorry driver, started a madrassa for boys in 1933 and in 1935, he opened a school for girls. This development eventually stirred the government to open a new Arab girls' school in the Coast. Education for girls eventually took off in the 1950s (Strobel, 1975).

Mungai (2002) observed that men had a head start in education during the colonial years and even up to now. Until recently, rural parents had been unwilling to invest in their daughters' education, because they considered such an investment wasteful. Moreover, given the nature of Kenyan society, once a parent had been paid the bride wealth, he relinquishes all rights to his daughter, and her future earnings would benefit her husband's family (Mungai, 2002).

Ndeda (2002) further observes that women in Western Kenya were underrepresented in the education system because socio-cultural norms dictated that the roles of women in society were mainly those of a mother and wife. Moreover, parents were immersed in the patriarchal social cultural values that believed it was waste of resources to invest in female children who would grow up and leave their patriarchal homes. She further argued that up to 1920s Ng'iya Girls' Secondary School was the only one in the whole of Siaya District (Ndeda, 2002).

Remarkably, despite this initial African opposition towards Western education for girls, they later became the key pillars of their education. Kanogo's (2005) study reveals that there were three groups of Africans who supported education for girls: These were the missionary educated young men, educated fathers and determined fathers. In parts of Meru, girls' education was closely related to the desires of mission educated young men. The men identified their would be wives, who would be taken to Mission stations so that they could acquire some knowledge of hygiene. Similarly, mission educated fathers were more likely to send their daughters to school. In addition, to some extent, determined fathers who could not ignore nor

withstand the pressure from the family and the relatives would support the education of their daughter (Kanogo, 2005).

Ogot (2012) adds that her father, who was a Christian, supported her fully to go to school at a time when most parents preferred to take their sons only to school. She adds that her father would go to the river and carry out 'their' duties since her mother was sickly, to free his daughters to go to school. This was a shock to the community since this was contrary to the Luo customs and traditions (Ogot, 2012).

Furthermore, studies by scholars such as Gachuhi (1970) and Nyaundi (1997) reveal the incredible contribution of Africans in the development of girls' education. Nyaundi (1997) noted that Africans and African chiefs played a significant role in this regard. They promoted the education for girls in their areas of control, by ensuring those girls who desired to go to school were supported. He adds that in Nyanchwa, Yakobo Atinda, an Adventist teacher and evangelist, pioneered education for girls. He established a school at Sengera Manga, where he admitted girls to his school and supported them (Nyaundi, 1997). Gachuhi (1970) documented the role of Harambee self-help in the development of Chinga Boys and Chinga Girls' Secondary School. He notes that traditionally, girls in Kenya did not go to school, let alone secondary school. Thus, when the community of Chinga decided to build a secondary school for boys, the merits of secondary education for girls' were debated hotly and a number of community members could not see the value of girl's education beyond primary school. He argues that, in Chinga, there had not been much enthusiasm for girls' education as there had been for boys and, for a long time, the community did not consider the two schools equal. As an

example of this inequality, he observed that the community brought water to the boys' school but did not do so for the girls' school even though the girls' school was further away from the source of water. It was believed that women were strong and they could and were supposed to draw water in addition to doing other duties that men were not supposed to do. The main reason why girls in Chinga were allowed to go to school was because they were tired of having non-local girls teaching in their schools. The community desired their own girls to be trained as nurses and to be employed as secretaries in big offices in Nairobi (Gachuhi, 1970).

The literature above reveals that the education for girls in Kenya has been an effort of various players, that is, the missionaries, the colonial government and the Africans themselves. The current study sought to document how these players similarly contributed to the development of girls' education in Kericho and Bomet Counties.

### **2.3 Factors that contributed to the Development of Girls' Education in Kericho and Bomet Counties**

Ronoh (2000) states that before the advent of the missionaries, the Kipsigis practised indigenous education. This education was a lifetime process, which involved the acquisition of values, attitudes, knowledge and skills relevant to the day-to-day affairs of the society. Girls were brought up as future wives and mothers of children. They learnt how to cook, weed, gather wild plants and how to be generally useful to their mothers. He also mentions that the LIM, AIM & WGM began the early

educational centres for girls in Kericho and Bomet Counties. The AIM in particular began girls' education in 1925 (Ronoh, 2000; Ronoh & Sang, 2017).

Bii (2011) documented African Indigenous education as practised by the Kipsigis of Kericho and Bomet Counties. He observed that the Kipsigis had their own system of education before the coming of Europeans. His study aimed at investigating the Kipsigis indigenous education with a focus on the aims, content, teachers and methods of instruction. He pointed that the traditional African education among the Kipsigis was quite elaborate and sought to inculcate in the Kipsigis children virtues such as honesty, humility, respect and hard work (Bii, 2011).

Ng'eno (1973) argued that the Christian missionaries made the Kipsigis girls to break away from the traditions that were incompatible with Christian teachings. The women who converted to Christianity acquired education in the Missions, thus they were among the first girls among the Kipsigis to receive formal education (Ng'eno, 1973). Although, the objectives of these studies were different from the current study, they provided useful information on the education of girls in Kericho and Bomet Counties.

Ng'eno (2016) asserted that the content of colonial education for boys and girls among the Kipsigis was different. Boys were taught how to be responsible with a sense of maturity, develop the art of war and were discouraged from irresponsible drinking behaviour. Girls were taught how to take care of their husbands and children, and how to respect men. He also documented about the WGM, its early

educational activities in Bomet County and recalled some of the schools that were established under the WGM (Ng'eno, 2016).

Chepkemoi (2012) focused on a study regarding the Development of Western Education in Kericho District, using the case of GAS Kabianga. She noted that, after its establishment as a boys' school, the Kipsigis through their LNC and Kipsigis Association (KA) proposed the establishment of a school for girls too. Hence, Kipsigis Girls was to be set up immediately to cater for the educational needs of girls whose parents did not like Mission schools because of their attack on their Kipsigis customs (Chepkemoi, 2012).

According to Keino (1980), the Africans initiated the growth and establishment of Sosiot Girls Secondary School in Kericho County. This was because they felt there was need for more secondary schools. By then, there were three secondary schools for boys and only one for girls. The initiator, Mr Wesley Rono, advocated for the advancement of girls' education, which, according to him, was far behind that of boys. He further explained that in the past boys' education had received more emphasis. He added that during the colonial regime, the British had it in their systems to favour boys' education and this had coincided with the 'African mentality' where men were first and women second. He further noted that the whole district (now County) of Kericho had half a million people and only one girls' school, admitting forty girls every year as opposed to ten boys' schools and he felt that this was a strong injustice against the girls (Keino, 1980).

Fish & Fish (1989) noted that in 1936, a primary school for boys and girls was opened in Tenwek. Christian parents had begged the WGM for a boarding school for their daughters to allow them to concentrate more on their studies to avoid being married off early. Efforts to open girls' school in Cheptenye (now Kericho County), in 1951, experienced delays due to lack of finances. In 1958, girls were admitted into the school despite much difficulty. However, in 1963, the girls' dormitory was closed and taken over by male students of Cheptenye High School (Fish & Fish, 1989). Consequently, the development of girls' education faced many barriers initially, but the missionaries made selfless efforts in the two counties.

According to Jemng'etich (1981), the enrolment of Kipsigis boys and girls in schools in Kericho District during the colonial period showed that there were very few girls in the schools compared to the boys. During the early years that is, the 1920s, there were 14 Missionary schools in Kericho District with a total enrolment of 286 boys and 70 girls only. This disparity was not any different throughout the colonial period. In fact, while a Government African elementary school for boys was opened by 1926, there was none for girls in the whole district until 1946, which was Kipsigis Girls. The major purpose of educating Africans in the colonial period was to train a clerical group of men that would be in charge of the administration. According to the Kipsigis, girls did not go to school in as large numbers as the boys since the boys would be employed outside their homes after being educated. Parents feared that if girls went to school, they would get employment in towns far away from home and would not return to be married and be like other women in society. It was also felt that since girls would eventually be married, their education would not

benefit their parents because once married these girls and all their activities would be owned by their husbands and respective families. It was for this reason that the Kipsigis invested more in the education for boys. The employment of men/males would benefit the whole family and not only the person working and earning this money. Girls were therefore kept at home rather than sent to school. Thus, their education lagged behind that for men (Jemng'etich, 1981).

Studies such as Peristiany's (1939) social institutions of the Kipsigis give descriptive accounts about the customs in terms of the initiation, the life of boys and girls, marriage, divorce, child birth, the family, clan, economic activities, religion, stories and songs (Peristiany 1939).

There is an indication that, indeed, in the two Counties, Kericho and Bomet, the Missionaries had a head start in the education of girls, supported by the colonial government as well as the Kipsigis community. The current study sought to document the factors that led to the development of girls among the Kipsigis from 1900-2000.

#### **2.4 Factors that contributed to the establishment of Kipsigis Government African Girls School (KGAGS), 1946 to 2000**

Available literature shows that various reasons led to the establishment of GASs in Kenya. Kiteme (1971) argues that a major cause of the establishment of GASs and independent schools was that African leaders were dissatisfied with the slow rate at which the colonial government was providing education for the Africans. They felt

that without adequate education they would remain beggars and hand workers in their own country. Therefore, the idea behind African schools was to ensure that Africans got better education as compared to that in the Missions in order to participate in European economy. Africans also felt that the lack of education was crippling them in combating grievances such as forced labour and land deprivation by the colonial government (Kiteme, 1971).

Bogonko (1984) documented the role of the African political associations in the quest for secular education in Kenya during 1920-1934. He noted that education at the Mission schools was minimal and mainly religious hence Africans began to oppose it. They, therefore, made efforts to free themselves not only from political domination but also from being the educational, social and economic underdogs. They used political associations such as the Kikuyu Association, The East African Association, (EAA) later Young Kikuyu Association (YKA) and the Kikuyu Central Association (KCA) in Central Kenya, the Kavirondo Taxpayers Welfare Association (KTWA) and the North Kavirondo Central Association (NKCA) in Nyanza to protest the harsh conditions they were forced to. All these political associations also took education as one of their major concerns since most of the members of the political associations were also in LNC (Bogonko, 1984).

Clashes between the Africans and the Missions in terms of their cultures and traditions also necessitated the establishments of secular schools. Bogonko (1984) noted that the frequent disagreements between the Africans and the missionaries especially during the 1920s made the colonial government opt to establish LNCs in

1925. The Africans took this avenue to erect schools where the Africans could receive literacy and secular education and not the overemphasis on religion (Bogonko, 1984).

Bogonko (1992) believed that it was the religious content in Mission schools, which made Africans discontented with the education that was being provided by the Missions. The inadequacy of literacy content made Africans to seek secular education. Africans, especially those who had some experience of missionary education, wanted non-denominational education, sponsored by either the government or themselves or schools where the kind of education they wanted could be offered. According to the Africans, very little education took place contrary to their expectation. One of the Luo chiefs mentioned that they desired a GAS since the Mission schools would not give the kind of education they wanted. Accordingly, the failure of missionaries to penetrate some areas of Kenya and their inability to offer industrial education as per the wishes of colonial administrators and settlers made the government to start GASs in some areas in Kenya (Bogonko, 1992).

Another reason for the establishment of secular schools was that the expenses incurred in employing expensive Asian labour by the colonial government forced them to think of giving Africans technical education to produce cheap African skilled labour. Hence, it was largely the inadequacy of missionary education and due to African agitation which precipitated the government's involvement in the education of Africans (Bogonko, 1992). The colonial government also opened GASs

in areas it believed were not adequately served by the missionaries (Sifuna, 1990), Kericho and Bomet Counties were among these areas.

The colonial authorities also pointed out that missionary education was inadequate for Africans since the missionaries did not have the necessary professional skills to teach formal education. Raju (1973) stated that some of the colonial officials doubted the value of education given to Africans at mission schools with their emphasis on religion and their constant attack of African cultural practices. This contributed largely to the establishment of GASs (Raju, 1973).

Otiende *et. al.* (1992) pointed out that the LNC was the official channel in which Africans voiced their concerns about the kind of education they desired from the colonial government. They were also able to organize themselves through the LNCs to tax themselves and raise funds towards the establishment of schools of their preference. The first GASs were realised because of Africans demanding for their own schools with the support of LNCs (Otiende *et.al* 1992).

Ombati (1994) focused the Abagusii and their quest for secular education. He noted that the Abagusii demanded for secular education since the education given by missionaries was primarily evangelistic and one for acquiring converts. After the inauguration of LNCs as the legitimate bodies to represent African interests, the Abagusii utilised them to enhance their educational needs. Through the South Kavirondo Local Native Council (SKLNC), money and materials were collected to

establish GAS Kisii, which was to be run outside the missionary influence (Ombati, 1994).

Berman (1977) observed that most Africans wanted an education that would enhance their social and economic status by preparing them to serve as clerks, accountants and such like officers. They, therefore, set up their own Independent schools to achieve this objective (Berman, 1977).

Mukudi (1989) evaluated the contribution of Africans to the growth of secular education in North Nyanza. The Africans lost their faith in Missionary schools and so they sought for permission from the colonial government to establish their own schools. Africans argued that they needed schools where all the pupils would be admitted irrespective of their religious orientation since Missionary schools recruited only those who were willing to come under their missionary teachings. Mukudi (1989) argued that in their quest for better education than the one given in Mission schools the Africans used the LNCs to establish the GAS Kakamega in 1932 (Mukudi, 1989). The KLNC was also instrumental in the establishment of KGAGS among the Kipsigis.

According to Kamere (1992), missionary education later proved to be unacceptable to Africans, since the religion contradicted their own in various ways and undermined African values. The Missions criticized African traditional practices and overlooked Africans' political establishment. For example, in the missions schools, all aspects that the Akamba cherished was ridiculed and all they regarded as holy was branded heathen. This led to Africans pulling out of these schools and barred

others to joining them. Therefore, when missionaries lost favour from Africans, the colonial government was forced to step in and provide education for Africans. This contributed to the development of Kitui GAS (Kamere, 1992).

Abbot (1970) studied the colonial government education policy before 1939 and presented the changing attitudes of Africans towards education. She observed that after the First World War, Africans were more interested in formal education. They became more actively involved in educational issues than before. She noted that the political associations established by Africans and the LNCs were used by the Africans to dictate the kind of education they desired (Abbot, 1970). This concurred with Furley & Watson (1978) who noted that, after the WW1 Africans took a much more active interest in their education. Therefore, when LNCs were established with powers to vote levies for local purposes and establishment of secular schools divorced from mission education, Africans quickly took up the chance. They voted money for education to provide GASs (Furley and Watson, 1978).

Bogonko (1983) observed that the conflict between the Kikuyu and the CSM, AIM and the Gospel Missionary Society (GMS) was because of the female circumcision controversy and this resulted in the Africans requesting the government for un-denominational schools for boys and girls. He further noted that the Akamba, Agikuyu, the Kipsigis and the Nandi had refused their children to attend Mission schools (Bogonko, 1983) for they believed the Missions would destroy their cultures. The conflict between the missionaries and the Kipsigis led to their demand for the establishment of Kipsigis Girls' School.

Furthermore, the Kipsigis reaction to western education began with questioning the type of education, offered by Christian missionaries. They disliked the Missions' attacks on their traditional ways of life and the compulsory component of religious training at the Mission schools. Africans wanted to receive an academic education to help them progress economically, socially and politically (Raju, 1973). They did not see this in the mission education, thus KGAGS was established by the Kipsigis in order to provide girls with secular education which the Missions could not offer.

Studies such as those of Ronoh (2000), Chepkemoi (2012) and Jemng'etich (1981) have made mentions of KGAGS. Ronoh (2000) stated that the colonial government played a key role in the development of KGAGS in 1947, in addition to the African initiatives through KLNC. He added that, before the establishment of KGAGS, a school for boys, Kabianga GAS had been established in 1925. The reason for this was that some of the Kipsigis were completely opposed to the Mission schools' teachings, which they considered to be in opposition to their culture. Throughout the 1940s and the 1950s, many parents' sent their children to the government controlled schools.

The study by Jemng'etich (1981), argued that while the colonial government opened an elementary school for boys' in 1926, GAS Kabianga, there was none for girls in the whole district until 1946 (Jemng'etich, 1981) when KGAGS was established. The target was to educate girls outside missionary influence.

Chepkemoi (2012) observed that the establishment of GAS Kabianga in 1925 influenced the growth of Kipsigis Girls' intermediate and later a secondary school in Kericho District. She stated that it was not until 1955 that the government admitted

the first class at KGAGS to provide education for girls. Further, one of the areas for further research that her study recommended was the need for a detailed account of the history of Kipsigis Girls' High School (Chepkemoi, 2012).

The literature above demonstrates that the establishment of GASs and secular schools including Kipsigis Girls was because of the African's dissatisfaction with the education provided by the Missions. Africans advocated for schools and education free from religious aspects and one that was secular and could enable them to get better paying jobs.

### **2.5 The Impact of KGAGS on the local community and in Kenya as a whole**

In this aspect the impact of this study was seen in terms of the activities and the roles performed by the old girls of the school in the community and Kenya as a whole. The education of girls resulted in the emergence of elites, who possessed new knowledge, power and influence. Once educated these girls and women often became sources of reference in their communities and to their nation.. Various scholars have documented the impact of the establishment of girls' schools on the development of the communities and the country as a whole.

The study by Churu & Mwaura (2012) analysed the importance of western education among girls in society. They argued that although the level of education of the first western educated girls was low, comprising basics in literacy, numeracy, religion, nutrition and hygiene, it contributed to the integral personal development of the women and of the society. Many of these educated women later became leaders

at community and national levels, influencing the household, local communities and the nation in positive ways. Remarkably, the missionary efforts must be credited for the efforts to produce major transformation in the place and role of women in African communities for the better (Churu & Mwaura, 2012).

Studies by Magoma (2014), Kiprop *et.al* (2016) and Khanani (2015), have succinctly demonstrated the impact of the development of girls schools in the community. Magoma (2014) noted that Ichuni Girls School began when there was no other girls' secondary school in the area. It has so far produced professionals who have contributed to the development of the country as a whole (Magoma, 2014).

Kiprop & Changach (2016) documented the history of Kapsabet Girls' High school and sought to address its impact on the community. They argued that the school played a significant role in the social, economic and political transformation of the Nandi people and the country at large. Further, being the first school in Nandi region, it generated a substantial group of African women elite who have largely accounted for the community's socio-economic and political transformation, during the pre and post colonial era (Kiprop & Changach, 2016).

Khanani (2015) reiterated that Butere Girls' High School was the first girls' secondary school in Western Kenya. It developed into an important centre for women education in the region. She observed that its role in giving the early girls in Western Kenya formal education was enormous. It has produced various professionals as well. She attributed the successes of some of the former students,

both in their public and private lives, to the impact of the school in the development of the Kenyan nation and the world in general. Some of these students included Salome Apondi Anyangu who was awarded Head of State Commendation in 2004, Professor Florida Amakobe Karani who made history as Kenya's first female Chancellor of a Public University and Lady Justice Effie Awuor, among others (Khanani, 2015).

Barasa (2015) documented the contribution of CMS to the development of education using the case of Ng'inya Girls' High School (NGHS) from 1923-1967. She observed that NGHS has over the years' liberated African girls from the bondage of illiteracy and provided highly educated women elites in society. Some of the renowned products of the school were Hon Grace Emily Akinyi Ogot, a former MP and prominent author, renown chemistry teachers Susan Olimba and Joan Otieno, and Lady Justice Emily Aluoch, an I.C.C judge based at the Hague in the Netherlands. The school had produced women who became great agents of societal positive transformation (Barasa, 2015).

Magoma (2014) demonstrated the impact of girls' schools in the development of the community and the country at large. While assessing the influence of St. Charles Lwanga Ichuni, she noted the roles played by its former students in the community. She attributed the success of the former students to the school (Magoma, 2014).

Chepkemoi (2012) assessed the impact of GAS Kabianga on the development of education in Kericho District in particular and Kenya as a whole. She brought out

the influence of the school on the educational, social economic and political development of the people of Kericho District. This was done by highlighting the contribution of the old boys of GAS Kabianga to the development of Kericho District. The study demonstrated that the establishment of the school impacted positively and greatly to national development since most of the old boys took up political, educational, legal, administrative and business careers.

Musandu (2006) shed light on the Kenyan female agency in history by looking at the political career of Grace Onyango who was a student of Ng'iya Girls Secondary School. Because of her education, she became a teacher but later on directed her career towards politics. She became the first East African woman to serve as a councillor (1964), a Mayor (1965), an official of the Luo Union of East Africa (1969), Member of Parliament (1969) and Temporary Speaker of the House (Musandu, 2006). In specific reference to Grace Onyango, Musandu (2006) demonstrated how education enables them to explore their potentials.

Ogot (2012) in her autobiography, *'days of my life'* traced her life history from her birth in 1930. She demonstrated the impact of formal education in her life and observed that it enabled her to have self discipline and dedication to serve fellow human beings. Having gone through education both as an old girl of CMS Girls School Ng'iya in 1938, she gained admission to CMS Maseno Hospital as a trainee nurse in 1939 and was later employed at the hospital. Afterwards, she became the first Kenya African woman to be awarded a scholarship for advanced studies in Britain. She also became the first African woman Principal of Women Technical

Training Institute, an author of various novels and a Vice Chairperson of the Kenya Oral Literature Association. She was a Member of Parliament for ten years for Gem Constituency, enabling her to be the second African woman to be appointed as an Assistant Minister in the Kenyan Government. Indeed, she had contributed a great deal in the development of her community and Kenya as a whole (Ogot, 2012).

Studies by Mukudi (1989), Nabiswa (1999), Kipkorir (1969) and Osogo (1970) have discussed the impact of the establishment of boys' schools on the community and national development. Mukudi (1989) noted that the missionaries viewed the establishment of secular schools as a threat to missionary activities from the time Africans demanded for them. However, the establishment of GAS Kakamega, was a blessing to the North Nyanza people since it not only contributed towards uplifting the general standard of education in the district but also improved the socio-economic standards of the people. Additionally, the school provided an avenue through which African children were prepared for various employment opportunities (Mukudi, 1989).

Nabiswa (1999) assessed the influence of the establishment of Friends' School Kamusinga on the development of the local community and Kenya as a whole. He did this by analysing the various roles, which the schools' old boys had engaged in. An important feature, that he notes, was that most of the school's students had stuck to the discipline, which was instilled in them while at the school. Most of its pioneer students still remember to date the schools' unwritten rule *'Use your common sense'* which had gone a long way in instilling into students a sense of hard work and

responsibility. Some of the school's old boys became politicians, medical professionals, legal professionals and business executives (Nabiswa 1999).

Kipkorir (1969) examined the contribution of Alliance High School (AHS) to the emergence of African elite in Kenya. He observed that AHS, the first African secondary school, prepared the first African boys who were able to serve the country in various capacities. Further, he argued that whatever may have been the colonial governments' and missionaries' attitude to African education, certainly an educated African had a duty to his community. As one advanced in his educational career, so was he likely to be called upon to take important assignments that were important in community and national development (Kipkorir, 1969; Kipkorir, 1972). Similarly, Osogo (1970) argued that Kabaa-Mangu which was the first catholic secondary school in Kenya, established in 1930, led to the emergence of a group of boys who stirred the country in various capacities (Osogo, 1970). The studies above focused on the establishment of schools and GASs for boys, the current study sought to document the development of girls' education and its impact on the Kipsigis community and Kenya as a whole.

## **2.6 Summary of Literature Reviewed and the Study Gaps**

The literature review above showed that a number of studies have been carried out in various parts of Kenya to document the development of girls' education. Several studies underscored the role of missionaries, the colonial government and the Africans in the history of girls' education in Kenya.

Evidently, the studies raised various hurdles for girls to access education in Kenya during the colonial period. This ranged from the culture of the girls being perceived as wealth for the family and thus their worth was in being married off to gain bride wealth. In addition, they were perceived in the household economy as sources of labour. The literature review emphasized that African families felt it was wasteful to educate girls since they would be married off to other families.

In Counties such as Meru, Kakamega, Siaya, Nandi and Kisii, respective histories and impact of girls' schools such as Kaaga, Butere, Ng'inya, Kapsabet, St Lwanga - Ichuni have been documented. Nonetheless, there was a need for a detailed history of KGAGS, which was the first Government Girls' School to be established in the South Rift region. Significantly, the impact of the schools on the local community and Kenya as a whole was documented.

Moreover, in the literature review, it was evident that most of the researchers confined their works either to the missionaries, colonial government, the Africans or a collaboration of the Africans and the missionaries in the development of girls' education. The case of Kipsigis Girls High School was unique since its documentation focused on the dual effort of the colonial government and the Africans.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODOLOGY**

#### **3.1 Introduction**

This Chapter presents the methodology that was used to address the problem under study. It specifically presents the research design, the locale of the study, population, sources of data, sampling techniques, procedures and instruments of data collection, data analysis, logistical and ethical considerations.

#### **3.2 Research Design**

This study adopted the historical and case study research to document the development of girls' education among the Kipsigis of Kericho and Bomet Counties from 1900 to 2000. Historical research refers to the systematic collection, objective location, evaluation and synthesis of evidence derived from a variety of sources with a view of establishing facts and drawing conclusions concerning past events (Sifuna, 1995; Creswell, 1994). According to Gay (1996) historical research looks at past occurrences in order to describe the causes, effects or trends of those events that may help to explain present events and anticipate future ones. Therefore, the purpose of historical research is to discover, to clarify, or to expand new knowledge (Gay, 1996). Borg and Gall (1983) defined historical research as a systematic search for documents and other sources that contain facts relating to issues about the past. Their research dealt with the period that the events took place, and it involved examining relevant relics and interviewing individuals who lived during that time. An attempt was made to reconstruct what happened during the time and why it happened (Borg & Gall, 1983).

Therefore, the study fitted into the historical method because: first, it sought to systematically collect and synthesize information from oral and written sources, which would provide evidence and facts about the development of girls' education. Secondly, it examined the activities, events and actions of the missionaries, the colonial government and the African initiatives and their joint contribution to the development of girls' education. Thirdly, this method enabled the researcher to come up with a systematic account of past events that led to the development of girls' education in the two Counties and the establishment of Kipsigis Government African Girls School in 1955.

Our study also made use of the case study research, an approach which relies on extensive data collection and focuses on a single entity, for example, a school, to seek a holistic description and explanation (Merriam, 1988). For the documentation of KGAGS, the case study design was ideal since it enabled the researcher to collect rich narrative details on the origins and reasons for the establishment of the school. It also provided an elaborate description of the growth and physical expansion of the school during the period under study and factors that led to its development. Lastly, it gave insights to the impact of the school on the community and Kenya as a whole.

### **3.2.1 Location of the Study**

Kericho and Bomet Counties are located in the South Rift Region of Kenya (see **Figure 4.1**). Currently, the South Rift Region comprises 6 Counties: Kericho, Bomet, Narok, Nakuru, Samburu and Kajiado. Kericho and Bomet Counties were formerly Kericho District of Rift Valley Province. In the early colonial era, Kericho

District was in Kisumu Province which became Nyanza Province after 1909 (See **Figure 3.1**). Originally, this district was referred to as Lumbwa District. Kericho District was formed in 1966 and in 1992 Bomet District was created from the District.

**Figure 3.1: A Map showing Kericho District in the Historical Nyanza Province**



These two Counties were selected purposively because they have various characteristics that are of particular interest to this study. First, it is because research of the problem under study had not been documented in the two Counties and yet they were part of Kenya Highlands, characterised by early missionaries who carried out evangelical and educational activities including girls' education.

However, various studies on the role of missionaries in the development of girls' education had been done in various parts of Kenya. Hence, there was need for a study focussing on the factors, which promoted the education for girls in Kericho and Bomet Counties.

Various scholars have documented the histories of various girls schools in Kenya. They include: (a) Khanani (2015): *The Role of the Church Missionary Society in the Development of Girls' Education in Western Kenya: The Case of Butere Girls High School, 1957 – 2007*, (b) Magoma (2014): *The Role of the Catholic Church in The Development of Secondary Education in Gusii: The Case of St. Charles Lwanga Ichuni Girls High School, 1968-2000*, (c) Kiprop and Changach (2016): *A History of Kapsabet Girls' High School, Nandi County, Kenya, 1960 – 1979*. This study sought to document the history of KGAGS, which was the first in the South Rift Region and is located in Kericho County. Kericho district initially served the two Counties, before they were divided.

The documentation of the History of Kipsigis Girls African School was necessitated by a suggestion as an area of further research by a study done on the history of GAS Kabianga. The establishment of this school for boys, led to the demand by the Kipsigis to establish a secular school for the girls as well.

### **3.3 Sources of data**

The sources of data for this study were both primary and secondary sources. Primary sources are the lifeblood of historical research and they have direct physical relationship to the events that are being constructed. They are items that are original from the field under the study and constitute first-hand information. Actual participants or direct observers of an event report these sources. Secondary sources are sources, which do not bear direct relationship to the events under study (Cohen & Manion, 1980). These sources are ones where the person describing the event was

not present but obtained data from someone else who may have witnessed or not witnessed the event (Borg & Gall, 1971). These sources were mainly used to supplement primary sources.

### **3.3.1 Primary sources**

This study relied on primary sources since they gave first-hand accounts. The primary sources included archival documents, oral testimonies and photographs. The archival documents that were written by actual participants and eyewitnesses of the development of girls' education in Kericho and Bomet Counties and KGAGS were mainly at the Kenya National Archives (KNA), Nairobi, Nakuru Provincial Records Centre (NPRC) and Kipsigis Girls' School. These documents included: (a) colonial government reports, (b) reports and minutes of educational bodies such as the KDEB, the Provincial Education Office of both Nyanza and Rift Valley Provinces, Kipsigis African District Council (KADC) minutes, (c) Lumbwa Local Native Council (LLNC) and the Kipsigis Local Native Council (KLNC) records on girls' education in Kericho and Kipsigis Girls' School and (d) minutes of the Kipsigis Girls' Board of Governors (BoGs) and Executive Committee meetings. In addition, reports, files, correspondences and records of the Missions such the WGM, AIM, MHM and RCM and their role on the development of girls' education were examined.

From the Kipsigis Girls' School Archives, the primary sources for this study included documents such as the official school records, minutes of school board meetings and those from the District Education Office, correspondences between the

school management and the Ministry of Education, certificates, registers and records of the school's performance. The school also provided details of the old girls and former teachers, staff and the community members who donated land and who were among the first parents to send their daughters to the school.

Oral testimonies were the other primary sources of data. These were mainly personal interviews with individuals who participated in the events and witnessed the development of education among the Kipsigis in Kericho and Bomet Counties. They also witnessed the growth of KGAGS. Different categories of informants were identified and interviewed on various issues. They included some of the first girls in the Mission stations, successful beneficiaries of mission education, knowledgeable community members and leaders, former school principals, former teachers, old girls, political and religious leaders. These participants were found in various areas of the Counties (**See Figure 4.1**), such as Belgut, Bureti, Kipkelion East and Kipkelion West in Kericho County and Sotik, Konoin, Bomet East, Bomet Central and Chepalungu in Bomet County.

### **3.3.2 Secondary Sources**

In this study, secondary data was obtained from published materials like textbooks, journals and theses. Textbooks included those of Hotchkiss (1937), Barker (1958), Orchardson (1961), Lang'at (1968), Anderson (1970), Furley & Watson (1978), Fish & Fish (1989), Peristiany (1964), (Mwanzi, (1977), Gehman (2013), Sifuna (1990). Journals included those of Ronoh *et.al* (2016). Dissertations and theses included Keino (1980), Ronoh (2000) and Chepkemoi (2012). These sources were used to

support, strengthen, clarify and fill up some of the information gaps that had not been adequately addressed by the primary sources. They were collected from KNA, Kenyatta University (KU) Library and the University of Nairobi (UoN) Library.

### **3.4 Target Population**

Best & Khan (2010) describe a population as any group of individuals which has one or more characteristics in common and which are of interest to a given researcher (Best & Khan 2010). Due to the time period under study, the informants were few and of advanced age. Their number was unknown and was identified through purposive and snowball sampling. The population for this study included: (a) Knowledgeable community members, (b) community leaders such as village elders and chiefs, (c) political and religious leaders, (d) old girls of the school, (e) old women educated in the missions, (f) Former Kipsigis Girls' High School Principals, (g) former staff, (h) Education officials and (i) the current School Principal.

The knowledgeable community members were targeted because they had facts about the early education for girls and how formal education began. They also knew about the early missionaries in Kericho and Bomet Counties. Therefore, they gave information about the role of the Kipsigis in the development of girls' education. Community leaders, such as village elders and chiefs, were targeted because they had knowledge about the early missionary activities and as community leaders, they ensured that girls went to school. They gave information about the reasons for the

establishment of Kipsigis Girls' High School, and provided information regarding the initial attitudes of the Kipsigis towards education for girls.

The old women were targeted because they were recipients of missionary education. They, therefore, gave reasons why missionaries established schools for girls and how this education was beneficial to them. They also gave information about the first Missions and the missionary activities in Kericho and Bomet Counties and the initial Kipsigis attitudes towards education for girls.

The study targeted old girls of the school because they were the ones who studied in Kipsigis Girls' High School. They provided information about the history of the school, its impact on their lives and how it had moulded them to be what they were presently. They also gave information about their experiences of the school, their best moments, their Principals and teachers, what they liked about the school, some of the challenges and the school's impact on their aspirations.

The current Principal (2012 to date) provided information about the growth of the school through the provision of records such as registers, contacts of some of the former teachers, Principals and BoMs, and some of the renown old girls of the school as well.

Former members of staff who were part of the school at one point and taught the old girls provided useful information relating to the role of the Kipsigis in the development of the school, some of the old girls of the school and how they had

impacted on the community. They stated that the Kipsigis community built facilities and contributed monies for the school's development.

The former political and religious leaders provided information about the early Missions and their activities in Kericho and Bomet Counties. They gave information about their roles, as leaders in the development of girls' education. They also had facts about the first women beneficiaries of formal education, the history of Kipsigis Girls' High School and the general Kipsigis attitudes towards education for girls.

### **3.5 Sampling techniques and sample size**

#### **3.5.1 Sampling Techniques**

Purposive sampling and snowball sampling were used to identify the informants for the study. Purposive sampling is a technique that allows the researcher to use cases that have the required information with respect to the objectives of his/her study. This allowed the researcher to select those participants who would provide relevant information and who manifested characteristics that were of most interest to the researcher (Best & Khan 2010). Respondents who were chosen were judged to have information that was representative of the entire population. Purposive sampling was suitable for this study because people who had knowledge about the development of girls in the target locale were scattered both in and out of the Counties.

Snowball sampling is whereby the researcher uses a few respondents to identify other individuals who may be appropriate for a given study (Best & Khan, 2010). After purposively sampling the first respondent, the researcher used snowballing to

identify the other respondents. This continued until the researcher got adequate data/information as per the objectives of the study. This technique was appropriate for this study, which is essentially historical in nature, and the population that possessed informed knowledge on the subject was not well known to the researcher.

The knowledgeable community members, community leaders, political leaders, religious leaders, old mission educated girls, old Kipsigis Girls' School students, former School Principals, former teachers and former educational officials were, therefore, selected purposively and through snowballing.

### **3.5.2 Sample Size**

According to Best & Khan (2010), the sample size may depend on the nature of the population of interest or the data to be gathered and analysed. Since the nature of the population of the study was diverse and given the period that the study targeted 1900-2000, it was not possible to get as many respondents for the period 1900-1950s since they were too old to speak and most of the others had passed on . The sample size below (**Table 3.1**) presents the sample size that was used to draw conclusions and provide explanations in this study.

**Table 3.1: A Table presenting the sample size for the study**

Category	Sample size	Sampling strategy
Knowledgeable community members	8	Purposive & Snowball
Community leaders	6	Purposive & Snowball
Religious leaders	4	Purposive & Snowball
Former Political leaders	2	Purposive
Former School Heads/Principals of Kipsigis Girls' High School.	3	Snowball
Current School Principal	1	Purposive
Former Education Officers	3	Snowball
Former teachers	4	Purposive & Snowball
Old girls of KGAGS (IFGD).	8	Purposive & snowball
Old girls of Kipsigis School (Interviews)	20	Purposive
Old girls - Successful Mission educated, women	6	Purposive
BoM and Ex BoM leaders	3	Purposive
Total	68	

All the categories in **Table 3.1** gave information about the factors, which contributed to the development of girls' education in Kenya with reference to Kericho and Bomet Counties, citing the missionaries in particular as the pioneers of formal education for girls. They also attested that the dislike of the Missions by the Kipsigis largely contributed to the growth and development of Kipsigis Girls' African Girls School. Other factors such as the establishment of GAS Kabianga also contributed. From the sampled interviews, it was evident that the school was and is a fountain of knowledge not only for the Kipsigis girls but also other girls from various regions of Kenya and has impacted positively in transforming their lives.

### **3.6 Research Instruments**

The researcher made use of interviews, Focus Group Discussions (FGDs), Document Analysis and Questionnaires to collect data for this study. A variety of

instruments were used to facilitate the triangulation of collected data in order to enhance its validity (Mugenda, 2013).

### **3.6.1 Oral Interviews**

An interview is a specialised form of communication between people for a specific purpose associated with some agreed subject matter. The researcher used interviews on all the respondents because they gave room for clarifications of the various questions to elicit accurate answers from the participants, thus providing complete information (Anderson, 1990). The interviews also permitted the researcher to delve into true pictures of opinions and feelings of the respondents (Borg & Gall, 1971). Also, the interviews increased the comprehensiveness of the data (Best *et al*, 2010) by enabling the researcher to get information that could not be observed in detail. In addition, there was the flexibility to pursue ideas and thoughts that had emerged during the discussions. The Researcher used Interview guides which consisted of various questions under the various subthemes to gather in-depth information from community members (Appendix 1a), community leaders (Appendix 1b), religious leaders (Appendix 1c), political leaders (Appendix 1d) Old women beneficiaries of Mission education (Appendix 1e.), were interviewed regarding their opinions about the role of missionaries in the development of girls education. Former head teachers (Appendix 1f), former educational officials/officers (Appendix 1g), BoM and ex-BoM members (Appendix 1h), Old Girls of the school (Appendix 1i) were interviewed about their opinions of the education that they had received and the impact of the school on them.

### **3.6.2 Focus Group Discussion Schedule**

FGD is a technique in Educational Research where about 6-12 respondents are interviewed collectively. They are selected while keeping in mind that all members must share (at least two) characteristics. The assumption here is that individuals who share the same characteristics would also share a common perspective. FGDs are used to obtain information on participants' perceptions of a defined area of interest and are effective for bringing out issues with educational significance (Wamahiu & Karugu, 1995). Anderson (1990) added that they can be used to gather information that may not be captured by interviews and Questionnaires. FGDs were used for the Old Girls of the school during the years 1990s to 2000. The researcher used a FGD guide (Appendix 11) for old girls of the school which contained various broad questions in line with the objectives of the study. It was used to elicit information from the Old Girls their opinions and experiences at the school and about its impact. The researcher who introduced the topics and ensured the informants participated in lively and naturally during the discussions facilitated the FGDs. These discussions were recorded with the consent of the respondents to enable the researcher to capture all that was discussed.

### **3.6.3 Document Analysis guide**

According to Best & Khan (2010), documents are an important source of data in many areas of investigations and the methods of analysis are similar to those used by historians (Best, 2010). Historical research uses document analysis that deals solely with past events. This analysis is concerned with the explanation of status of some phenomena at a particular time or its development over a period. It serves a useful

purpose in adding knowledge to fields of inquiry in explaining certain educational events (Best & Khan, 2010). Cohen *et al*, (2011) observed that documents needed to be carefully analysed in order to ascertain their reliability and meaning. According to Prior (2003), these documents may include records of human activities, events or experiences. The researcher used a Document Analysis guide (Appendix 1m) to carry out an analysis of records, Mission reports, letters of correspondence, diaries and books related to the development of girls' education among the Kipsigis of Kericho and Bomet Counties and to the development of KGAGS.

#### **3.6.4 Principal's Questionnaire**

According to Best & Khan (2010), a questionnaire is used when factual information is desired. A questionnaire guide (Appendix 1k) was administered to the current Principal to obtain data on the school/students enrolment and performance during the years under study (1955-2000). This research instrument was preferred since the information about the school's enrolment and performance could not be found adequately through other sources. The School Principal was purposively sampled because of her position and deemed to possess the information that was required. The data was obtained mainly from the school registers and the school records in the school's archives.

#### **3.7. Evaluation of data**

In most cases, historical research sometimes relies on data from reports of people who witnessed or participated in the events under study. Therefore, it is important to carefully analyse this information so as to establish its validity and authenticity. The

evaluation of historical documents and data are of critical importance in helping a given researcher to place each bit of information in its proper perspective and to draw sound conclusions. The evaluation of historical evidence is referred to as historical criticism and is of two types: External and Internal criticism (Sifuna, 1995; Best & Khan, 2010).

### **3.7.1 External Criticism**

External criticism was used to establish the authenticity, originality and genuineness of the data. It looks at the documents themselves to establish whether the document was true one, forged, or counterfeited. It is also concerned with the form and appearance of the document, the handwriting, spellings, language usage and consistency with the knowledge available at the time, in order to establish any forgeries or distortion of the documents (Cohen & Manion 1994; Sifuna, 1995). In this study, most of these aspects were carefully tested. The researcher was keen on the appearance of the documents, the discolouration which comes with age, the language usage in the documents at the archives and also of the respondents, the types of prints, the type of paper and the materials used in the various reports, and, similarly, the names of places since these have changed over time.

### **3.7.2 Internal Criticism**

After establishing the authenticity of the documents, there was need to evaluate the accuracy of the data contained in them. This involved establishing the competence of the observer: was he reporting accurately and without bias or prejudice? Were they able to remember accurately? Were they in agreement with other competent

witnesses? Were they subject to fear or did they have any motives for distorting the information? Was the information exaggerated? Internal criticism was carried out to ascertain the validity, reliability and accuracy of the data contained in the various documents (Sifuna, 1995; Best & Khan, 2010).

In order to ascertain the internal criticism, the researcher examined the various sources of the various reports, their competencies and whether they may have been coerced or under pressure to report or document the information. Their relationships to the events under study and as to whether they were able to remember the information accurately was also examined. The researcher also tried to compare the information from the other respondents and documents on the same aspects to ascertain their accuracy and consistency.

### **3.7 Data Analysis**

The data obtained was analysed qualitatively and quantitatively. Qualitative analysis was mostly used to arrive at descriptions and explanations of data from the Interviews, FGDs and Document Analysis. Once all the qualitative data from the interviews and FGDs was collected, the researcher transcribed, grouped and organized into themes and sub-themes. The main topics and themes were then identified and put together as per the objectives of the study. Secondly, the researcher analysed the contents within the themes so as to explain, explore and describe the patterns, relationships and comparisons clearly and conveniently (Cohen *et al*, 2011; Best & Khan, 2010). The researcher also triangulated data from the various respondents so as to compare their responses on the various themes to

determine whether they varied or corresponded. Finally, the researcher interpreted the data by explaining the various findings, answering the various research questions and explaining the patterns (Best, *et.al* 2010). The data was presented using logical generalizations, explanations and descriptions. Excerpts from the interviews and FGDs were used to enrich the study.

The quantitative data from the structured questionnaires about KGAGS students' enrolment and performance from 1955 – 2000 was analysed quantitatively. This data was used to describe the trends in the enrolment and performance of the school over the years. It enabled the researcher to get information about the growth and expansion of the school. Once the questionnaires were received, the researcher first ensured they were fully and well filled. The data was then organized, coded, entered and manipulated using simple statistical tools, that is, the Statistical Packages for Social Scientists (SPSS). Through SPSS, data was converted into tables that were used to present the findings from the quantitative data. The analysed data was presented as research findings and organized into four Chapters.

### **3.8 Logistical and Ethical Considerations**

#### **Logistical Considerations**

This study was facilitated by funds allocated by Kenyatta University, School of Education (Deans' Grant) and Institut français de recherche en Afrique (IFRA). Before the commencement of the study, the researcher obtained clearance permit from Kenyatta University. The researcher also obtained a permit from the KNA, NACOSTI (See **Appendix VI**), from County Director of Education (CDE), Bomet

and CDE, Kericho .The researcher also sought written permission from the Principal of Kipsigis Girls' High School to collect data from the school.

### **Ethical Considerations**

Ethical consideration refers to the moral issues implicit in the work of researchers and of the need to meet their obligations with respect to those involved in or affected by the investigations. During the interviews and FGDs, the researcher obtained verbal informed consent from all the participants. Diener & Crandall, (1978) defined informed consent as the procedure in which individuals choose whether to participate in an investigation after being informed and made to understand the situation in which they will be putting themselves. Hence, only respondents who consented were involved in the study. The researcher explained its purpose and the purpose of the data to allay any fears from the respondents. It was explained that all the information would be treated with confidentiality and for the main objective of the study, that is, academic purposes only. Similarly, the participants who did not want their names appended in the thesis were assured of their anonymity. This was further assured through informants signing a consent form, enabling the researcher to use their voices and photographs. Lastly, the researcher promised that, upon the finalisation of the study, the findings would be availed to the respondents.

**CHAPTER FOUR**  
**INITIATIVES OF THE MISSIONARIES, COLONIAL GOVERNMENT AND**  
**KIPSIGIS COMMUNITY IN THE DEVELOPMENT OF GIRLS’**  
**EDUCATION: 1900 -1945**

**4.1 Introduction**

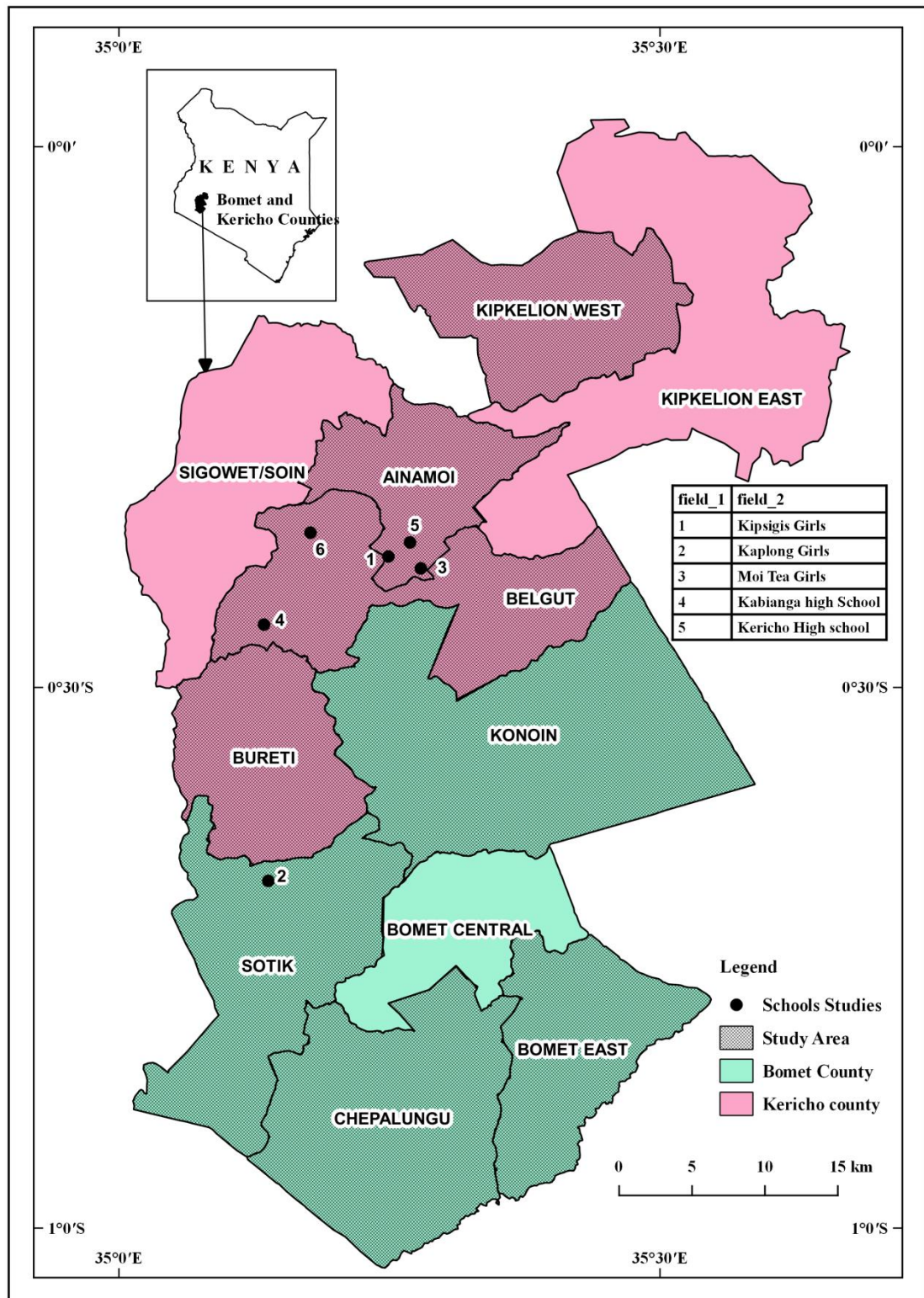
This Chapter documents the factors that contributed to the development of girls’ education in Kenya with specific reference to Kericho and Bomet Counties. The chapter begins by presenting a brief history of the Kipsigis and highlights African Indigenous Education (AIE) for girls as practised by the Kipsigis people. It also examines the early evangelical and educational activities of the LIM, AIM and WGM and their attempts towards education for girls. It also presents key events and policies, which enhanced educational developments during the period. Further, it highlights the role of the colonial government and the African initiatives towards growth of girls’ education in the two Counties.

**4.2 The Kipsigis and their first contact with the Europeans**

The Kipsigis (*Lumbwa*) are a section of the Kalenjin ethnic group, which consists of other sub tribes such as the Nandi, Tugen, Keiyo, Sengwer, Sabaot, Pokot and Marakwet (KNA/DC/KER/3/1). Numerically, they are the largest of the Kalenjin groups and are a patrilineal, agro-pastoral society (Sutton, 1977). Today, they occupy Kericho and Bomet Counties (**Figure 4.1**) where they make up approximately 85 per cent of the Counties. The Kipsigis society emerged in the 19<sup>th</sup> century and occupied a place called Belgut (also referred to as *Lumbwa*), Bureti and Sot (Sotik). Today, these three areas form what is known as the Kipsigis community.

Sometimes, the early British used the word *Lumbwa* to refer to peoples of these three regions. According to Lang'at (1968), the word *Lumbwa* was derived from cutting a dog 'mbwa' as a peace treaty between the Kipsigis and European officials (Lang'at, 1968). Huntingford (1953) claimed that the coastal traders adopted *Lumbwa* from the Maasai word *illumbwa*, a term referred to agriculturalists.

Figure 4.1: A map of Kenya showing Kericho and Bomet Counties



Orchardson (1931) argued that the British originally referred to the Kipsigis as the Lumbwa but the name 'Lumbwa' was closely associated with the Maasai. Their correct name, however, was *Kipsigesendet*, a people who were characterized as slow in making friends and would often go out of their way to avoid meeting people they did not know. In illustrating, this Orchardson noted:

The Kipsigis are slow in making friends. I found this when I first came into the District, most of the natives and even the chiefs were rather intractable in their manners (KNA/DC/KER/1).

Peristiany (1969) added that the Kipsigis were also known as *Kipsigisiek* and were believed to have originally lived in Kimasia. There arose a dispute while at Kimasia and thus half of them went to the Nandi area while the others towards the East of Tugenon River called Tulwap – Kipsigis (*tuluopsigis*) which meant the hill of the Kipsigis. They inhabited the hilly bushy area of the *Kimugu* river valley (Peristiany, 1969).

According to a legend, it was believed that these people were the first to plant 'wimbi' millet. A boy is said to have found a grain in elephant dung, while he was herding cattle and later when the seed grew, the people found that the grain was tasty to eat. A number of people thus became experts in making reed baskets (*Kisiet*) in which to carry the 'wimbi' (millet) and the neighbouring Maasai tribe called the people Kipsikis (KNA/DC/KER/3/1). Another argument by Lang't (1968) about the origin of the word was that it is derived from the word '*kesigis*', meaning 'to give birth'. He explained that a male mid-wife went to live on a hill, and thus the hill came to be referred to as *tuluop-sigis* (*Hill of the Kipsigis*) and the tribe name of the people who inhabited the hill thus came to be Kipsigis (Langa't, 1968) .

The Kipsigis area borders Muhoroni Valley to the North, which separates it from the Nandi area, Mau and Molo forests to the East, Kano plains to the West, to the South west by Gusii Highlands, while the boundary in the South is bordered by the Amala River and, beyond this are the Maasai Plains. The immediate Kipsigis neighbours include the Nandi, the Maasai and the Gusii peoples (KNA/DC/KER/3/1).

Among the Kipsigis, the social unit was the clan. A land unit was called *mbaret*, land. As more immigrants came in, the clan ceased to have effective social control. Instead, there arose social organizations called *Bororiet* or *bororiosek*, which were divided into four: *Ngetunyo*, *Kebeni*, *Kasanet* and *Kipkaige*. The Kipsigis used to and still carry out both male and female circumcision as a way of inculcating values, customs and traditions to the young ones (KNA/DC/KER/3/1).

The Kipsigis men originally wore a short cloth made of cow's skins, which was later replaced, by a cotton cloth or a blanket hang over one shoulder. Ornaments were part of their dressing and the men wore small copper or lead pendants at the lobe of the ear. Above the biceps, they wore beads or iron armlets and a string of blue beads above the hips. Their hair was woven into a picturesque often untied during a dance so that the hair could flow in accordance with the rhythm. The Kipsigis women's dress was very important. They fastened a double skin skirt around their waist, which went below the knees, and at the upper part, they wore a *koliget*, a sheepskin. They wore a band of beads around the head, which was always clean-shaven. During the first five months after circumcision, they left the women's hair uncut. Hair cutting for children was often symbolic in that if a small tuft of hair was left at

the fontanel of a child it would symbolise the child had lost a brother or a sister before its birth (Kenyatta College, Dissertation, Nairobi, 1976).

Economically, the Kipsigis were agriculturalists and they used sticks and ribs of elephants for cultivation. They practised iron smelting by using a hammer, a process known as *kitany*, (*to hit it flat*) to produce hoes, axes, pangas, armlets and cattle bells. They cultivated a gourd, used as a milk container, and thus the implication was that the Kipsigis men were also cattle keepers and largely depended on hunting while their women practised pottery (Mwanzi, 1977). Other economic activities among the Kipsigis included cultivation of millet, '*wimbi*', brewing drinks such as *Kipkong*' or *maiwek* (*local brew, busaa*) and *musareek* (fermented porridge) cattle raiding, hunting, collecting honey and wild fruits (Taaita, 1979).

Politically, the Kipsigis had a powerful, religious and political leader known as the *Orgoiyot*, who was their unifying force. He also sanctioned raids before they were undertaken. He often used the institution of *ormarich*, an arch, where warriors went through four times before setting off for war. However, the clash of interests between the *Orgoiyot* and the colonial administration led to his fall. On the religious aspect, the Kipsigis, believed in the existence of God, known by various names such as *Asis* (*God of sun*) (Mwanzi, 1977) and *Cheptaleel*. The Kipsigis believed that God resided somewhere behind the physical sun, hence the name 'Asis' (God of sun). *Cheptaleel* was a name conceived a very long time ago. While they Kipsigis lived in a certain part of the country, a severe drought struck. Everything got dry and they reasoned on what to do. They decided to get a girl, who would be the only child

of a family and sacrifice her to the god of rain. Once the girl was found she was dressed and decorated in white and taken to an island for a ritual ceremony where she was expected to be taken away by the god of rain, thus the name *Cheptaleel*, meaning a white girl (Taaitta, 1979). According to Orchardson (1961), referring to God by the name *Cheptaleel* meant the Kipsigis understood that there was the existence of a supreme God, possessed of a personal nature, who was the controller of everything on earth. Cheptaleel was more preferred to Asis (Orchardson, 1961). The other names used to refer to God were *Chepoingolo* or *Ngolo* (Mwanzi, 1977), Chepanamoni, Chepkelyensogol, Chepamirchio and Chepakoiyo among others (Taaitta, 1979).

The first European to pass through Kipsigis country was Dr. Fischer, a German, who came to Kericho in 1886. Fredrick Jackson, an employee of the Imperial British East African Company, followed in September 1889 and this marked the second informal contact between the Kipsigis and the Europeans. He intended to survey the Kipsigis land and establish some relations with them (Lang'at, 1968). According to Peristiany (1969), the first contact of the Kipsigis with the Europeans was during the opening of a road through Sotik to Uganda in 1899 and the colonial administration forced the Kipsigis to work on it. The Kipsigis refused, became hostile and attacked Mr Newman at Sotik and this led to the closing of the road. During the 1900 Nandi expedition, the Europeans also encountered the Kipsigis. This was when Colonel Ewart accompanied by Lt. Henderson and Dr Sherlock entered Lumbwa and seized a number of cattle. The Lumbwa in return attacked the party at night. Dr. Sherlock and a number of soldiers, including the Maasai, were killed and Lt. Henderson

dangerously wounded. In May 1902, Major Gorges who was the first tax collector opened the Kericho station (KNA/DC/KER/1/3).

### **4.3 African Indigenous Education for Kipsigis girls**

Before the introduction of formal Western education, the Kipsigis society had their own ways of educating boys and girls. This education was all round, beginning from the time a child was born to her/his death. There were three major life events, that is, at birth, puberty and marriage. At birth, ceremonies such as the naming were done so that a child could become a member of the family. The other ceremony was a rite performed by elders if a child had lost more than one brother or a sister before its birth. Soon after the child was born, an elder would take the child and the mother to a path used by many people. The mother and child would sit on the path and every passer-by would know the reason. As they passed by, they would pluck some grass, *Chemorut*, and place it on the child's head and rub some soil on its forehead, chest and legs and say a short prayer (Fish & Fish, 1995; O.I. Chepo Taptugen, Tulwet, 7<sup>th</sup> April, 2018). The second event was at puberty, *keba tuum* that marked the end of childhood and the beginning of adulthood and the third was marriage (Fish & Fish, 1995).

The Kipsigis considered children very important especially with regard to the continuity of the family lineage. At birth, the mother took the overall responsibility of all the children and later they became the responsibility of more family members. From the age of 4 to 6 years, girls often looked after the home as adults and older siblings went about their daily activities. As they grew older, they were given more

responsibilities like looking after the lambs and kids and eventually looking after the sheep and goats (O.I. Jane Lang'at, Kipsolu, 8<sup>th</sup> April 2018). AIE sought to bring up future wives and mothers of children. Hence, at the age of 6, girls had the responsibility of taking care of their younger ones by carrying them on their backs (Fish & Fish, 1995). This was a way of preparing them for their future roles and responsibilities (O.I. Obot Rebecca, Kapmaso, 14<sup>th</sup> April 2018; O.I. Alice Tonui, Kabartegan, 10<sup>th</sup> July 2018).

When the girls were much older, during the weeding or harvesting season they were expected to go in groups to help in weeding or harvesting for their relatives and neighbours. In this way, the training of the girls gradually became the responsibility of the whole community. The community taught them about the traditions/the customs, what was expected of them and how to live and work as useful members of the community. In other cases, the older girls were largely influenced by their peer groups in their learning process, particularly through activities such as dancing and sports. They also made small pots of clay and cooked imaginary meals, hence acquiring basic cooking skills (O.I. Mrs. Esther Marisin, Longisa, 25<sup>th</sup> May, 2018; Ronoh, 2000). During the nights, while in bed, they would learn and practise riddles '*tangochiik*' (Kenyatta College, 1976; Orchardson, 1961), to test and build knowledge and wisdom.

They also learnt by doing, and, quite often they observed their mothers, grandmothers or older siblings working and often accompanied them to fetch water, collect firewood and learn about domestic work (Ronoh 2000; O.I. Leah Soi,

Kabartegan, 10<sup>th</sup> July, 2018). Evidently, mothers and grandmothers were the main teachers of AIE among the Kipsigis as demonstrated in the excerpts below:

The mothers, grandmothers and older community women taught girls how to take care of the home and how to perform their duties. This was real education. And when they went for circumcision they were able to learn through the traditional women, *motireniik*, older women, things related to their responsibilities. Unlike nowadays, girls went to the circumcision for many months to about one full year and would learn many things that made our mothers who they were, it was not easy to forget those lessons (O.I. Chemenei Leah, Litein, 15<sup>th</sup> April 2018).

The girls were taught by their mothers and grandmothers. And in most cases if anything went wrong, their mothers would be blamed, so mothers were very strict on the girls to keep off the shame. The girls observed what their mothers did and learnt from them. Similarly there were night dances where daughters learnt various songs and their meanings and uses, how to dance and generally about the culture (O.I. Simon Lang'at, Religious leader, Singorwet, 21<sup>st</sup>, April 2018).

Initiation was an important life event at puberty for the Kipsigis girls. Therefore, before it, girls underwent ceremonies, which had no fixed time in order to prepare them for the pain of the actual process. These included the extraction of the two front lower permanent teeth, *lotetap kelek*. The girl faced towards the East as the extraction was done. This was carried out in the morning and placed at the *mabwaita* 'sacred place or altar'. This ceremony was to enable the girls to be given liquids to drink in case of a lockjaw at the time of initiation or in case of any illnesses (Fish & Fish, 1995; O.I. Jane Lang'at, Litein, 7th April, 2018).

The other ceremony was the piercing of the ears, *rutetab itiik or parparetab itiik*. This custom took place at the ages of 10 to 15 years and was mainly used for adornment. The girl was made to face the East, at the *mabwaita* in the morning, so that the operation could be performed. The made holes in the ears and left some

smooth sticks, painted with red clay inside them. They increased the size of the sticks gradually and weekly until the hole reached about one and half inches (Orchardson, 1931). There was also the burning of scars, *peleetab seroomiik*, usually for children between 5 to 10 years. Unlike the other two ceremonies, this ceremony was done by the girl herself or with the help of a friend. The scars were considered marks of beauty and courage (Fish & Fish, 1995; O.I. Esther Marisin, Kabartegan, 10<sup>th</sup> July, 2018). To emphasize the importance of female circumcision, some duties were never allocated to uncircumcised girls:

Uncircumcised girls would be allocated some duties but not cooking. It was an abomination among the Kipsigis for an uncircumcised daughter to cook for her father. It was not accepted. This really shows the importance of this custom. Girls also took care of the goats. There were also night dances to teach girls the community norms. Other ways were piercing and pulling the ears (*Kebarbar itiik*), teeth removal (*keloot biik*), special burning the skin especially along the arm and sometimes the thighs '*kepel soremiik*'. All these were to instil bravery in the girl initiates and usher them into adulthood and as part of the community, but the main one was circumcision (O.I. Jane Lang'at, Litein, 7<sup>th</sup> April 2018).

The Kipsigis girls underwent initiation/ circumcision, *keeba tuum* which was a most important phase for learning the societal norms, traditions and customs at the age of 13 to 16 years. This introduced girls into adulthood, their responsibilities and also introduced them into the secret rituals of the community, and that is why it done in secrecy (Fish & Fish 1995; O.I. Esther Marisin, Kabartegan, 2018).

They also taught girls about responsibility. Girls had the responsibility of the taking care of goats/sheep, however the main teachings took place during circumcision stages since, it took quite some time and when they were much older to understand. The girls went after a harvest and passed out during the next harvest (O.I. Simon Lang'at, Singorwet, 21<sup>st</sup>, April, 2018).

The origin of female initiation is not known but old men believe it had always been there since time immemorial. It was also believed that circumcision enabled girls to

bear more children hence it was taboo for an uncircumcised girl to beget a child. If a girl bore a baby before undergoing circumcision she would be referred to as 'ng'wan' meaning 'bitter' and would never be married. The Kipsigis also considered these children to be outcasts. Moreover, since the mother could not be married, it was believed that she could become a prostitute or could arrange for the child's murder later on, which was even worse. Hence, they killed the baby of an uncircumcised girl at birth. It was not given chance to cry but if it did, it was allowed to live. The chances that the baby would survive were very rare and quite slim, since the women who were attending to the birth would clap a pad of dung over the child's mouth and nose (KNA/PC/NZA/3/6/81). In later years, the woman clapping the cow dung was the girl's supposed mother-in-law. One of the respondents observed:

...once a girl showed signs of labour, the women would force her to say who the man responsible was, as soon as she said the owner of the 'pregnancy', old women would swiftly dash to get the man's mother who would kill the infant. As soon as the child was born, she would clap the dung in her mouth and watch it die, during this time she was required to show bravery, no signs of emotion were to be seen, thus she rendered the girl, 'ngwaan' and would neither be married nor prosper. Meanwhile, the girl's mother would pray that *Kap bwana Fundi*, (the missions) would not discover because the girl was taken to the mission if noticed (O. I. Eddah Tuei, Kapsenetwet, 13<sup>th</sup> August 2018).

In very few cases, circumcision of the girl was done as soon as she got pregnant or during pregnancy. The father of the unborn child would pay a fine in form of a ram, which would be slaughtered and the contents of its stomach and blood sprinkled along the path towards the girl's home. The girl walked on the path as a sign of purification and her baby was allowed to live (KNA/DC/KER/3/1).

Initiation signified the coming of age among the girls and their acceptance into the community as adults (O.I. Eddah Tuei, Kapsenetwet, 13<sup>th</sup> August, 2018). Many years ago, the initiation interval was 7 years, but during the later years, food supply and parents became the key determinants of the initiation interval. The initiation ceremonies took place after the harvest season with parents determining the age at which the girls went for the procedure, after which the girls would be ready for marriage. The age name given to the initiates was *Ipinda* (KNA/PC/KER/3/1). One of the informants observed:

During our time, the girls took one to three years, from one harvest season to the next harvest season. The girls were well fed and would travel to various places, whenever they went to a home they were fed and would put on a thin wrapping of a cow's skin or a ring of a cow's skin *tamogyet*, to signify that a cow had been slaughtered for them, you wouldn't need to ask. This explains why during this time the girls would come out ready, strong, beautiful and big or old enough for marriage (O.I. Jane Lang'at, Litein, 7<sup>th</sup> April, 2018).

The whole process of female circumcision among the Kipsigis was called *tumdo* and the ceremony of circumcision called, *tumin*. It was the custom of one family to feed and take care of two to eight girl initiates. The remuneration would be in a form of one she-goat or ewe or a young bull for each child 'fed' (Fish & Fish, 1995). The ceremony had 6 important stages and before the *tumin*, various preparations would be made. Some of the preparations included the girl composing her own song to sing to her *ayechet*, suitor to charm and lure him. The older women would help her in composing the song, since the tune of the song would always be the same but with different wording. On a Thursday night some millet flour would be fermented to prepare porridge, *musareek*, which would be taken by the old women, *motireeniik* on a Saturday night, which was the day of the ceremony *tumin*. This porridge was called *musareekab oik*, 'porridge to appease or scare away devils' and to protect the

girl initiate from side effects such as over bleeding, lockjaw or death. The following day, on a Friday night, more millet flour was fermented to prepare porridge, which would be taken, by the suitor and his friends after the circumcision operation on Sunday morning. This porridge was called '*Musarekab emet*, 'porridge for the world' (KNA/DC/KER/3/1).

The first stage was '*Rotyinet*', which meant coming together. This ceremony took place on a Saturday night. The made some preparation during the day such as getting branches from a tree called *Kerunduut*, a plant normally used as a toothbrush, which would be referred to as '*koroseek*', offerings to God. These branches were placed at the *mabwaita*. *Mabwaita* was a term used by the Kipsigis to refer to the family altar or prayer tree, positioned east of the family's main house. Each family with a candidate would light a fire east of the *mabwaita* through the night and spent time singing and dancing. The girls carried *koroseek*, of the 'sinendet' and 'kurundut' trees, and wear '*mung'ainik*' (waist and leg bells) and '*kipkururaik*' warriors' bells, warriors' anklets of monkey fur, carried a warrior's club, *rungut* and donned a warrior's back shawl, *sigoisit*. Their fathers would wear the *naryiet* headdress, a ring of cowrie shells while their mothers wore bands of *sinendet* around the forehead and across the chest (Barton, 1923).

The girl initiates went around the '*mabwaita*' four times and was anointed with oil on the chest, legs and forehead from '*loolet*', a cow's horn that was kept for ceremonial use (Fish & Fish, 1995). As the singing and dancing went on the '*ayechet*' would appear with skin clothes for his girl. Formally, it would be a skin

made from Columbus monkey's skin, but later a cow's skin was used, since it was not easy to find a Columbus monkey. The '*ayechet*' also stepped up to the girl and handed her his spear to touch. All this was to make her brave and courageous and to show her that he would defend her at all times. The dance ended at 9 p.m., and the girl initiates were taken into the '*Kaptiriony*', circumcision hut. The second stage began the following day as soon as the sun got warm or at about 7 o'clock and the main operation began. The order of operation depended on their fathers' ages with the oldest coming first. The first girl to be operated was called '*kiboretiet*' while the last was '*koiumkoi*'. The girls were forbidden from showing any sign of pain. If she showed any pain, or sign of feeling pain, she became '*ngwan*' bitter and would be known as '*chepiite*', the crying one. Only the old men or sickly men married her or was never to be married at all. They would then be taken into the '*Kaptiriony*' for two and half to three months (O.I. Obot Cheseng'eny, Chebole, 14<sup>th</sup>, April, 2018 ; Barton, 1923).

The third stage was the ceremony of '*labetab eun*' or '*Tiendab Koriso*'. This would enable the girl to wash and eat with her hands since previously she would eat from tree barks and was not allowed to wash her hands. The fourth stage was the ceremony of singing, '*tienjinet*'. This was mainly based on housewifery things and preparations for their duties and responsibilities as would-be mothers and wives. These included sewing, cooking, home care and baby care (O.I. Rodah Misoi, Belgut, 6<sup>th</sup> May 2018).

The fifth stage was '*Kaiyeayet*', from the verb to drink, thus after this ceremony the girl was thereafter allowed to drink water. Before then, only milk was allowed. During this ceremony, they took the girl initiates to the river at 9 o'clock in the morning and asked them to swim under the water from one end to the other. A '*mootiryoot*' an old woman who performs the circumcision rite, would be on the other side of the river to hold them. Once on the other side of the river, the '*mootiryoot*' would present a '*ngirityet*', chameleon. Each of the girls knelt down and the chameleon was placed on her chest and left to roam until it got to the ground or did droppings on her. This was to make the girls courageous. A girl whose body the chameleon refused to crawl on was *ng'wan*, or unlucky. Also, should the chameleon pass droppings on a girl, it meant she was very lucky and her fertility was assured (Barton, 1923). After this, the girl greased the chameleon and let it off into the bush. They referred to this as '*bamwai*' since they greased it along with themselves. At the river, they would put on the clothes, which they had sewn for themselves during the seclusion (KNA/DC/KER/3/1). During this stage, the girls also learnt many practical things that would help them later in life (Fish & Fish, 1989).

The last ceremony was '*Ng'etunet*'. During this ceremony, a *motiryoot* got into bed and pretended to be a man. She would call the girl as a man would call his wife. The women around the girl would inform her that, that was how her husband would call her and was expected to respond. During this process, the 'man' made various demands. This way, the girl was expected to learn how to be respectful, obedient, submissive and to take care of her husband (KNA/DC/KER/3/1). The girls went to

the stream to bathe, discarded their ceremonial clothing and donned new clothes (See **Picture 4.2** below of the new Kipsigis girl initiates).

Picture 4.2: The New Kipsigis girls Initiates



The *motirenik* walking ahead and the girls following, they walked towards a gate-fence made of sticks where their relatives and friends were assembled. The brothers of the girls and the girls themselves would get hold of the fence and raise it, the girl saying ‘*oyotwan oret*’, open for me the way. Once the way was opened, they passed through and were anointed with fat by their female relatives (O.I. Mrs. Naomi Chumo, Kusumek, 8<sup>th</sup> April, 2018; Barton, 1923). After this ceremony, the girls were ready for marriage to begin their families.

The six stages above demonstrate the ways in which AIE was essentially education for life, its main purpose being to train the girls for adulthood within the Kipsigis

society. It prepared them to take up roles of motherhood and being wives while laying a strong emphasis on the learning of practical skills such as sewing and childcare. It also demonstrates the various aspects of girls' education such as instilling virtues and values, character building as well as the acquisition of moral values in accordance with the community. This cultural practise demonstrates that, before the missionaries introduced formal schooling, the Kipsigis society had indeed developed their own education, which transmitted culture, traditions, customs and civilizations among their girls from generation to succeeding generations.

#### **4.4. Educational Policy Framework, 1900-1945**

This section presents the Policy Framework, which guided education during the period 1900 up to 1945. The Christian missionaries largely managed the education in Kenya. The first Education Policy in Kenya is traced to the Fraser Education Commission of 1909 under the leadership of Prof. J. Nelson Fraser, commissioned to recommend a structure of education for the East African Protectorate. Fraser recommended that no literacy education was to be provided for the Africans but rather develop industries among them. Thus, the government urged the Missions to give technical education a central place in schools. He recommended the establishment of a Department of Education, an appointment of a Director of Education and a Board of Education to advise him. He also emphasised a government-missionary cooperation whereby the missionaries would provide educational facilities for Africans because any education would be mischievous without morality and thus this education was to be accompanied by religious instructions. He also recommended a racial segregated kind of education for

European, Asian and African children, with the European and Asian children receiving an academic type of education (Oanda & Sifuna, 2014).

In 1918, the Education Commission of the East African Protectorate led by J.W. Barth was appointed by the then acting Governor, Sir Charles Bowring, to examine the structure of education and to investigate the types of education necessary for the European, Asian, Arab and African children. In its report in 1919, it recommended that the best means of furthering education among the Africans was through the missionary bodies. It also recommended that grants-in-aid to schools based on efficiency and satisfactory inspections. The African curriculum was to continue on technical lines and not literacy education (Education Commission Report, 1919).

By 1920, the missionaries were increasingly committing themselves to education not only to meet the demands of the converts but also to forestall any attempts on the part of the colonial government to monopolise it (Sifuna, 1990). In 1922, the government established a grants-in-aid system. Mission schools, which met certain standards, received financial assistance. In 1923, an Advisory Committee on Native Education in British Tropical Africa was created (Oanda & Sifuna, 2014).

An important feature during this period was the visit of Phelps Stokes Commission in 1924, which recommended a uniform system of all Mission and government schools, with increased grants-in-aid administered by the Department of Education. It also proposed training in agriculture and industry, adaptation of education to local needs and the expansion of girls' education. In response, the government instituted

the Educational Ordinance of 1924, which marked its commitment to supervise and direct education at all levels.

The 1930s saw the evolution of a more a comprehensive education policy in Kenya. First, the Kenya Education Ordinance of 1931 created separate Advisory Councils on African, Arab, European and Indian Education. The Councils consisted of the Provincial Commissioner and three to six representatives of the LNCs. It also created the school area committees for all the races, and this gave Africans a chance to participate in the running of their schools in their areas for the first time and to participate in issues affecting their education. In 1934, African participation in education was boosted through the establishment of District Education Boards (DEBs) to function in various parts of the country. The DEBs were mandated to handle the allocation of grants, fees and scholarships, manage the leasing of plots for school development and maintain a register of schools (Sifuna, 1990).

The outbreak of the WW2 in 1939 to 1945 adversely affected the development of education in Kenya. On a positive note, though, many Africans participated in literacy classes since the official policy in the army aimed to make its soldiers competent in English. Africans who participated also travelled to various countries such as India, Burma and others. Here, they were in contact with various people who widened their experiences as well as identifying themselves with the political aspirations (Sifuna & Oanda, 2014).

From the framework above it, seems that all the policy reports were silent on the education of girls until 1925 when the Phelps-Stokes Report exposed the laxity in the development of girls' education in Kenya.

#### **4.5 Christian Missions and education for girls among the Kipsigis, 1900-1945**

This section presents the missionary bodies that were involved in the development of girls' education in Kericho and Bomet Counties during the period 1900 to 1945. The main Missions were the AIM and the WGM. Other missionaries such as Lumbwa Industrial Mission (LIM), Seventh Day Adventist, (SDA), National Holiness Association Missionaries (NHAMS) and Roman Catholic (RC) were also involved in girls' education during this period. The LIM was the first Mission to establish Western education among the Kipsigis, although they did not emphasise on education for girls.

##### **4.5.1 The LIM and Western Education for girls**

The first Mission among the Kipsigis was the Lumbwa Industrial Mission (LIM) in 1905, under Mr. Willis Hotchkiss. It was an American Society financed from America and its members belonged to various nationalities including Americans, Danes and Germans. The LIM was made up of 18 missionaries including preachers, teachers, a doctor, a dentist, a scientific agriculturalist, a carpenter and other artisans, who carried out evangelistic, educational, industrial and medical work. The industrial department laid emphasis on agriculture. The LIM established its first station at Chesinende in 1906, and later on established a second station in the East of Kericho at a place called Chagaik in 1909. The Mission began with 9 boys but no

girls. In 1907, another missionary, Mr. Andrew Andersen, of the World Gospel Mission (WGM) and later referred to as the National Holiness Association (NHA) arrived in Kericho and he immensely assisted Mr Hotchkiss in improving the LIM Mission stations which had already started at Chesinende and Chagaik. For easy communication with the Kipsigis, he learnt the local languages, Kipsigis and Swahili, since they were the trade languages. He also built houses, sawmills, bridges and dams as he got to know the Kipsigis people better and, in the process, earned their trust and respect. The Kipsigis commonly referred Mr Anderson as “*Bwana Puundi*” from the Swahili word ‘*fundi*’ meaning carpenter (KNA/PC/NZA/1/7).

According to Sara Jane, one of the earliest beneficiaries of girls’ education at AIM Litein, the main person behind the coming of AIM was *Mr, Achikiss* (Mr. Hotchkiss). Later Mr Andersen arrived at Litein and built a workshop, which made him to be referred to as *Bwana Puundi*. His wife was called Mrs. Vivian Andersen, and among the first Christian converts were Petero Arap Ngetich, Solomon Arap Simwolo, and Rev. Lemegu Boson. They would also preach the Word of God to those who wished to join them among the Kipsigis (O.I Sara Jane, Metkei, Olenguruone, 20<sup>th</sup> April 2018).

Mr Hotchkiss went to America later in the year 1910 to fetch more missionaries and to replenish funds. There were 20 students at the station who were mainly boys, sent by the colonial chiefs. This was after they had been asked by the colonial government to pick some youths and send them to the Mission for instruction. The idea was that later, the chiefs could have some men who could read, write, and thus

act as their clerks (KNA/PC/NZA/1/6 Nyanza Province Annual Report 1910-1911). This succinctly showed that girls were not given the first priority to schools as their male counterparts.

In 1911, Ms Vivian Waldron arrived in Kenya with Mr and Mrs Buckley to join Mr and Mrs Miller who had come earlier on as Pentecostal missionaries, based in Kisumu, at Nyangori Mission station (Andersen, 2003). During this same year, there was a serious split in the LIM Mission and, as a result, Mr Scouten and other missionaries left Mr Hotchkiss and went back to their countries. The Chesinende Mission was left without a European missionary and so Arap Ng'etich, one of the early converts, was appointed to head the Mission (KNA/DC/KER/3/7: KNA/PC/NZA/1/8, Nyanza Province Annual Report, 1912).

In June 1912, Mr Andersen got married to Ms Vivian Waldron in Kaimosi and, during the course of the year he was offered a job at the Lumbwa Railway Station in Kericho to make wagons and other farm implements on contract while the European owner went on holiday. As he worked at Lumbwa Station, they held church services for the Kipsigis on every Sunday. The railway station made Lumbwa a busy place with many people travelling to Nairobi or Kisumu, picking goods for shipping and picking up goods that had been transported. Mr and Mrs Andersen bought a two-acre piece of land about a kilometre off Kericho town and built their own house. On the night after they moved into their house, they had a long conversation about whether they would join a missionary group or start their own since after their marriage they were not attached to any missionary society. This was a very serious

matter and they never concluded their conversation on this night. On that fateful night, a fire destroyed their new house (Andersen, 2003).

Following this misfortune, they decided to first join the AIM as they contemplated their next point of action. Their decision to join AIM was because they desired to work among the Kipsigis and they knew that the colonial government had given them the permission to work among the Kipsigis, Nandi, Tugin (Tugen) and the Elgeyo community. Mr Andersen sent a telegram to Mr. Lee H. Downing - the Field Director AIM at the AIM Station at Kijabe expressing their interest to join the AIM. His letter was well received and they were welcomed to Kijabe, before they officially commenced work with the AIM (Andersen, 2003).

In August 1912, they travelled with other missionaries, Mr and Mrs Stoves, to begin work among the Tugen at Kapropita. They were joined by Mr and Mrs Scoutens and worked with them for two years. They proceeded to Nandi through Eldama Ravine in 1914 while leaving Mr and Mrs Scoutens to continue with the mission work among the Nandi people at Aldai. While working with the Nandi, Mrs Andersen observed that women were always disrespected and men treated them like lesser human beings. The women did all the work while the men whiled away, made themselves look presentable, and danced around. Mr and Mrs Andersen felt that the best way to teach the Nandi men how to respect their women was by being their role models. Thus, Mrs Andersen would go to the market to buy goods. At that time, this was a reserve for the men, to show them that women would do it in equal measure. She also began teaching some children how to read and write. While working among

the Nandi, Mrs Andersen fell ill and after four months of illness, the doctor insisted that she be taken to Kijabe where she could access better medication and thus a better chance of recovering and regaining her strength. They left Aldai in Nandi for Mr. Lee's house in Kijabe towards the end of 1912 (Andersen, 2003). This shows the desire for the missionaries to help the overburdened women.

As she recovered, Mrs Andersen woke up one day feeling a strong desire to go back to Lumbwa (Kipsigis), the place where they had first lived after getting married. Day after day, as she regained her strength she felt the burden of the Kipsigis, Nandi and Tugen women and it was as if God was directing her to work for these women. She felt a yearning to educate them, to empower them, since they were not allowed to go to school. Moreover, if they attempted or listened to the missionaries, they were punished. The most unsettling thing for her was how she was going to reach the Kipsigis girls who were almost impossible to get in touch. She often found herself just thinking about them (Andersen, 2003). This shows that indeed it was difficult to get access to the Kipsigis to school during these early times because of the resentment of the Kipsigis community towards the missionaries.

According to Andersen (2003), Mrs Andersen was later visited by three women, a Ndorobo, a Tugen and a Nandi, who claimed to have heard about her plans to open up a school among the Kipsigis for girls from one of the African village teachers who had been sent to an outstation in a nearby village. They were interested in learning and asked if she could allow them to come and stay with her at the Mission Station so that she could teach them before she left to embark on her work with the

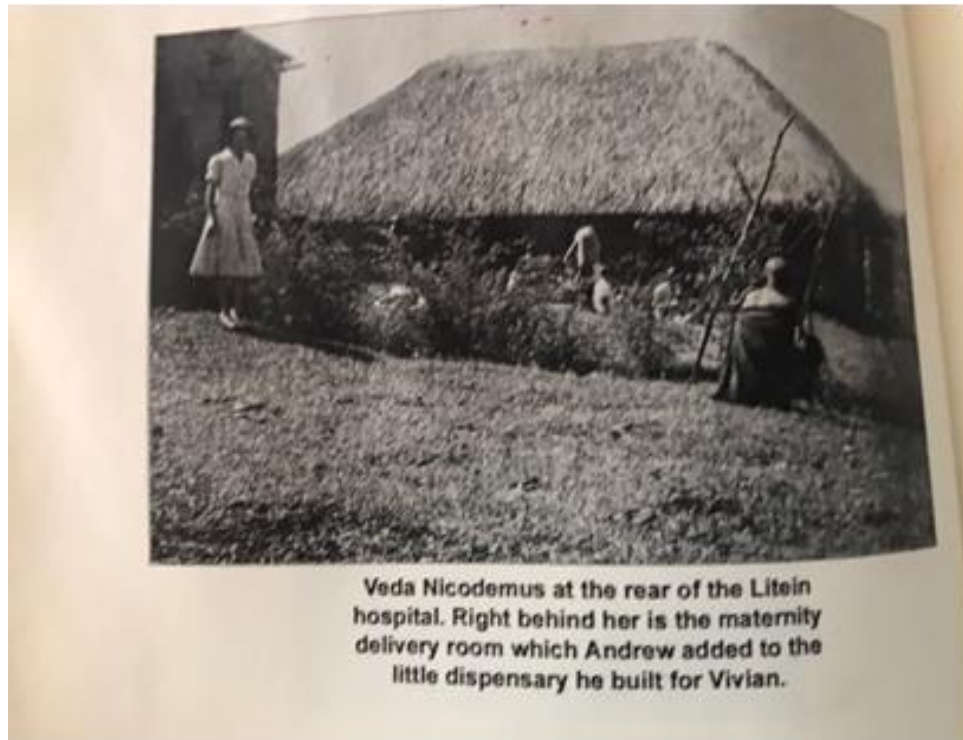
Kipsigis. Mrs Andersen was pleasantly surprised. She received them warmly and the women promised to come back to the Mission after three days for the teachings. Mrs Andersen felt delighted, since this was the beginning of her work with the women even though she was not sure whether the three women would come back. She remained hopeful they would. Sure enough, after three days as promised and to her surprise they arrived. This was one of the greatest days of her life. Despite feeling a little weak, she gathered the strength to begin teaching them. Her strength came from the fact that during this time, various boys' schools had been established in most of the AIM mission out schools, but there was none for girls (Andersen, 2003). The LIM under Mr. Hotchkiss remained the only mission body in Kericho up to 1915. During this time, there was no much enthusiasm on the part of Lumbwa for education mainly because the Kipsigis elders were discontented with the missionaries' teachings (KNA/PC/NZA/3/6/81). Mr Hotchkiss observed thus in his early years among the Kipsigis, about their attitude towards mission education:

There is no enthusiasm on the part of the Kipsigis for education. One of the principal reasons for their objections to attending mission schools is that the society is discontented with certain practices in connection with circumcision ceremonies, which the elders consider essential to the community (KNA/PC/NZA/3/6/81).

#### **4.5.2 The AIM and Western Education for girls**

In 1916, the AIM through Mr and Mrs Andersen arrived in Litein to begin missionary work among the Kipsigis. Mr Andersen first built their house, then a dispensary (see **Figure 4.3 below**) which also served as a hospital for treating common ailments and a delivery room. They also learnt the local language for ease of communication with the locals.

**Figure 4.3: The AIM hospital used to treat common ailments in Litein**



He then embarked on extensive evangelism work among the Kipsigis, which enabled him to win few converts and established an AIM Central School in Litein near Kericho and several out-station schools (KNA/DC/KER/3/7). These schools were poorly attended, especially by the girls, mainly because of lack of enthusiasm by the Kipsigis about mission education. According to Gehman (2013), The AIM's objective of educating girls at Litein was threefold as illustrated below:

First, it was to prepare and train girls to make and sustain Christianity, to provide wives for young Christian men and therefore they studied hygiene, nutrition, housekeeping, sewing, knitting and basketry, and thirdly it was to provide a haven for girls who were forced to marry (Gehman, 2013).

The initial efforts to reach out to the girls by the missionaries were often fruitless and the religious aspect and disregard for the Kipsigis customs largely contributed to this. No wonder, the Mission stations often attracted outcasts, orphans, victims of

long illnesses, children of the unwed, uncircumcised mothers and runaway wives. The excerpts below show that the first girls included run away wives who often disliked the choice of husbands:

The first girls in the Missions were runaway women. Girls would be married off overnight after circumcision, and one would travel to her husband's home during that night. At daylight you would see your kind of husband, who were disabled, one eyed, others with missing limbs, those who were not liked by girls in their own villages or areas. This made many of them to run into the Missions to seek refuge (O.I. Alice Rutto, Tenwek, 26<sup>th</sup> May 2018).

Another group of the first girls were children whose mothers were uncircumcised. According to the Kipsigis customs, these children were to be killed at birth (infanticide). Thus, many of these children ended up at the Mission as illustrated in the excerpt below:

A child of an uncircumcised girl was strictly forbidden thus it was supposed to be killed at birth. My mother gave birth to me and just left me next to the AIM at Litein and disappeared. I was lucky, since the missionaries found me and took me to the mission. They say safari ants had eaten my tiny body, but the missionaries took care of me. There were many of such children like me and we found a home at the mission (O.I Sara Jane, Metkei, Olenguruone, 20<sup>th</sup> April 2018).

**Figure 4.4: Sara Jane (far right) with other rescued babies**



**Source: Andersen (2003)**

A church elder observed that the Missions provided a haven for many girls who were victims of circumstances. The girls were often locked up in the Missions that were built of stone. The Kipsigis referred to them as the girls of the stone house, or, *'tibiikapkoita'* to mean girls who lived inside a stone. Since it was impossible to penetrate or cause trouble in the Missions, the Kipsigis also likened missionaries to a stone. The few girls who went to the Mission were trained to be good wives while those who proceeded with education were trained and later became nurses and teachers in the Missions (Callister Lang'at, Church Elder, AIC, O. I, Litein, 17<sup>th</sup> March 2018) thus contributing immensely to the development of the country.

Other girls at the Mission Stations were orphans who did not have many choices since they belonged to nowhere (O.I. Rebecca Chumoh, Kimagata Village, Tenwek, 18<sup>th</sup> July 2018). Others had ran away from the Kipsigis customs of female circumcision to seek protection and security. The missionaries detested these traditions, terming them inhuman, fatal and barbaric. One of the respondents observed:

There were the girls who were running way from the Kipsigis traditions and customs such as female circumcision. These were no joke, they were very painful and a time would cause death. Many girls offered to take care for the missionaries' young children to remain in the missions even after closing school (O.I, Mrs Esther Irongi, Chemosot, 7<sup>th</sup> May 2018).

The girls who failed the tribal custom of female circumcision, that is, those who showed emotional pain or who cried out during the process were disregarded Thus they were sold off to an old man or sometimes an old woman. Once sold, they would work under these old people, more like their workers, servants or slaves. They

would also decide to marry them off to whoever they pleased and benefit from the dowry (Batholomeo Lang'at, O.I. Litein, 6<sup>th</sup> May, 2018).

The respondents attested that forced marriages, often to unknown people, led to girls running into the Missions. This was because dowry was often valued as a source of wealth and in some cases a man would come from very far and whose history was not known. Later a girl would discover that the person was a murderer or a known thief (O.I. Sofia Kilel, Kiplokyi, 15<sup>th</sup> June 2018). The only option would be for a girl to seek refuge in the Missions, as illustrated in the excerpt below:

My mother was among the early girls in Litein, she ran away from home many kilometres away from Chepalungu, Sot because she did not want to marry an old man, that is how I was able to go to school and now I am retired teacher (Leah Chemenei, O.I, Litein, 15<sup>th</sup> April, 2018).

Girls also ran away from their parents to escape forced labour at the homes and farms. They were expected to do so much work and duties that most of them thought they would rest if at the Missions (O.I, Mrs Esther Irongi, 7<sup>th</sup> May, 2018). Gehman (2013) asserted that, indeed, the missionaries established the first schools for girls and the first girls were those who sought shelter from abuse. Some of these girls run to Missions since their husbands often mistreated them since they were barren. Some were orphans and destitute, those forced to marry older men or forced to go through traditional ceremonies. The reasons above made the missionaries to build homes where girls would live, therefore enabling them to have a better control of them (Gehman, 2013).

Andersen (2003) further found out that some of the first girl beneficiaries at the AIM Mission Station in Litein were the children of mixed races who were often disregarded. Through the Mission, these girls were able to get education and better their lives. She observed:

Ruth was a girl who was of a mixed race who had two brothers. Their father was white and their mother was African. These children did not have any rights, the Africans never like them and were shunned because of their colour. They were brought to Litein from Kijabe by Mr and Mrs. Andersen but were not accepted by the Kipsigis community. These girls and many others called Mrs Andersen *iyoo* (Kipsigis word for mother). They were victims of their customs seen to be worthless by the community and outcasts in their villages. Through the education given to them by the AIM while at the girls' home, most of them went ahead and became leaders and professionals in their communities and they established good homes (Andersen, 2003).

In addition, many Kipsigis parents were not receptive about the Missions and often scolded their daughters and prevented them from going there. Out of curiosity girls ran into the Missions to just discover how they were.. Finally, other girls joined the Missions through the various evangelistic activities. The AIM for instance encountered many women who were suffering in the villages and in no time, these women were getting into the Mission for refuge (Andersen, 2003).

Most of the Kipsigis who converted to Christianity were chased away from their communities and they ran into the Mission for solace. The missionaries gave them space around the Mission to settle and to date most families who reside around Litein Mission Hospital are families of the first Christians (O.I Hellen Kemei, Litein, 19<sup>th</sup> April, 2018). By 1918, the AIM had 7 out-schools with both boys and girls. The school near Litein had 15 girls and their attendance caused a lot of animosity between the Kipsigis and the Missions (KNA/DC/KER/3/7).

Mr. Andersen bought a one-acre plot in Kericho town and built a house and a church for mission work in 1919. The church soon acted as a hiding place where Kipsigis girls would run to and hide after they left their parents on the European farms and railways because of forced labour. Other girls also ran away from homes to escape infanticide. Having seen that the Kipsigis were not interested in education and evangelism, he assisted the Kipsigis to repair and rebuild their sawmills as a way of wooing them. Through these activities, he attracted a few boys who often came to the Mission and assisted him with shamba work and the construction of the sawmills. Very few girls, if any, were denied the "privilege" of going to school at this time (KNA/DC/KER/1/3).

In 1922, the AIM was granted a Mission site in *Litein* for expansion of missionary work by the colonial government (SLDAR 1920-1923; KNA/DC/KER/1/1). This was an indication that the Missions' education work especially for the girls did not impress the Kipsigis. Throughout the 1920s, the Kipsigis' hostility and resentment towards the Missions worsened, since they felt that these were not justified to teach their girls against their own culture.

Mr. and Mrs. Andersen were set to go on a short break back home in America in 1923. On a second thought, they felt that it would be more useful to use their transport money to set up the station for industrial work, a girls' home and school at *Litein*. The name *Litein* came from a huge tree behind the Mission station, often used during tribunals. The tree was said to have survived lightning '*ilet*' seven times, hence the name *litein*. Others said the word came from sharpening stone used

to sharpen spears called *liteito* that was found in the area (O.I. Eddah Tuei, Kapsenetwet, 13<sup>th</sup> August 2018). In this year, the AIM had expanded and established outstations in Kericho, Kiptere and Kipkelion (KNA/DC/KER/3/7).

The land that they had been given at *Litein* had one thorn tree, which Mrs. Andersen first used as her girls' class since it provided a shade. The school was nicknamed the 'thorn tree' school and she used basic equipment in her class, including a small portable blackboard and slates for the pupils. She taught the class in Kipsigis language and soon the pupils were able to recite letters, sounds and sums in Kipsigis. She also provided lessons to the girls in handcraft, that is, basketry, weaving, sewing and knitting (KNA/DC/KER/3/7).

In 1923, the first girls' home which was a two roomed building with a bathroom space at the end of each and a kitchen, where the girls prepared their morning and evening meals, was completed and housed 15 girls. At the girls' home in Litein, the girls' day was as follows. They woke up at 6:00 am and went to church for prayers. Thereafter, the girls ate posho commonly known as *musareek* (thick porridge) for breakfast, and late in the afternoon after the school activities such as sewing and knitting classes were complete, they ate the main meal "*Kimyet*" (Ugali) and vegetables. Sometimes when meat was available, it was cooked with the vegetables. They had a large garden where they grew various vegetables and several acres of maize (corn) planted by the girls which was the main African diet (O.I Grace Chepkwony, Kapkisiara, 19<sup>th</sup> September, 2018).

Thereafter, Mr Andersen constructed a school for Mrs Andersen’s girls’ work at the site. This school became the AIMS’ main/central school and over time, it continued to attract a few ‘badly behaved’ girls (Andersen, 2003). According to the Kipsigis, these girls were ‘badly behaved’ since they ran away from home without permission from their parents and community. The Table below shows that indeed girls’ attendance in school remained quite low in the early 1920s.

**Table 4.1: A Table showing the number of male and female pupils at AIM Central school Litein from 1920 to 1923**

<b>Year</b>	<b>No. of Boys</b>	<b>No. of girls</b>
1920	133	16
1921	147	18
1922	262	23
1923	339	30
Total	881	87

**Source: KNA/DC/KER/3/7; KNA/DC/KER/1/11, SLDAR 1923**

The Table shows that more boys attended the Missions compared to the girls. Although there was some progress, the number of girls remained rather low. By 1923, the total number of boys at the Mission was 881 compared to 87 girls. This showed that education for girls was not considered important and most girls who joined the Mission schools were often perceived to be insignificant in the community, like orphans and those rejected by the community after failing the tribal customs. The Mission schools attracted more boys than girls since at the time the Kipsigis believed that if boys went to school they still came back to the community but not the girls. The missionaries only proved useful in combating witchcraft through religion, which was quite prevalent among the Kipsigis.

Throughout 1924-up to 1930s, the education for girls was conducted on practical lines and the 3Bs (Baby, Bath and Broom) by the Missions. The three Bs took precedence of the 3R's (Reading, Writing and Arithmetic). The AIM's main educational activity was also that of reading and learning the Bible. The educational expansion remained slow as demonstrated by the fact that in two instances the chiefs had asked for more land for schools for the missionaries but were ruled against by the elders, 'wazee' who were not quite convinced of the importance of formal education (KNA/DC/KER/1/12, KDAR 1924) and the need for schools. Additionally the Kipsigis felt that the Missions gave preference to practical work, with two hours a day spent at the school and the rest of the time given to manual work (KNA/DC/KER/3/7). The local community did not kindly take this emphasis of the Missions on manual work at the expense of educating pupils since they saw this as a deliberate effort by the Missions and, by extension, the colonial government to keep them as labourers.

Another effort made by Mr Andersen to attract the Kipsigis to the Missions was the introduction of cash crops (SLAR 1924, KNA/PC/NZA/3/1/91). He then encouraged his followers to plant commercial crops such as wheat and assisted the pupils to make reed mats and baskets (KNA/DC/KER/1/13, KDAR 1925). Even though many of the Kipsigis got attracted to the cash crops, this never made them allow their daughters to school.

In 1926, Mr Balwins, Mr, and Mrs North joined Mr and Mrs Andersen. Mr Andersen began to make bricks, which became popular with the Kipsigis, while at

school the pupils were engaged in planting cash crops and making mats and baskets (KNA/DC/KER/1/14, KDAR 1926). It was quite difficult to carry out education for girls because of the opposition of the Kipsigis men to their wives and daughters becoming anything but child rearing, cooks and dowry producing assets. The AIM station continued serving as a protection site, mainly for a number of Kipsigis uncircumcised girls in protecting their children, against early marriages to non-Christian, old and polygamous husbands and to prepare suitable wives for the Mission boys who were being more exposed and could not marry 'unlearned' girls. The Missions instilled the virtues of cleanliness, industry and how to cook. Besides, every girl had her own garden and she had to learn how to make her own clothes. In fact, at the missions, only the first set of clothes was given upon arrival at the mission as a boarder. As time went by, more advanced work was added to the girls, not only the daily sweeping and dusting and weekly scrubbing of the dormitory but cleanliness of the church and schoolrooms, furniture polishing, lessons on hygiene and mother craft. The Missions served as a practising ground for older girls on how to take care of children and their husbands (EDAR, 1927).

In 1928, AIM expanded to Kapkesiri, Merigi, Koiwalelach and Kaminjeiwet with 14 out-schools. It also began offering literacy and technical education although its activities were hampered by lack of funds (EDAR, 1928). The Missions also lacked experienced teachers and the supervision of their out schools was inadequate. Hence, the Kipsigis were not keen in sending their children to their schools, which then remained more of homes for lost girls since no much educational work was taking place. A number of Kipsigis often assisted the Missions in building,

constructions and planting work. But when it came to education, they preferred to keep their girls at home and to send their sons to GAS Kabianga (KNA/DC/KER/1/4). The move by the Kipsigis to give preference to the GAS in Kabianga demonstrated that they were dissatisfied with the education given by the Missions. The DC observed:

It is very doubtful that the missions will make much progress among the Kipsigis since the attraction to education can now be obtained in Kabianga GAS and religion does not appeal to them (KNA/DC/KER/1/4).

The excerpt above demonstrates that the failure of the Missions was because of their fight against the Kipsigis customs and their emphasis on Christianity. One would also argue that at this time the Kipsigis preferred boys' education rather than for the girls and that is why they pushed for a boys' school and not for the girls or both gender.

Mr and Mrs Jantzen joined Mr and Mrs Andersen in 1932. The AIM offered basic elementary education on good housing practices and agricultural methods as well as teaching and giving maternity services to the girls at the Mission (KNA/DC/KER/1/5). The Missions taught the girls various skills. According to one of the women who attended the Mission, the curriculum at the AIM school was as follows:

We were taught how to read and write and about the Word of God. During those days, school was interesting, it was fun. We laughed a lot. They brought grinding machines and we the girls learnt how to grind, we took turns to grind flour, we also learnt to dig our own gardens, we would dig little by little, we planted vegetables for our own food. We ate twice, porridge in the morning, sometimes with no sugar, but we were happy and fat. The missionaries taught us to be contented with the little we had. We were taught how to knit, we knitted our clothes. I am growing old and I cannot knit properly, but I

used to make my own clothes, even those of my children. I think I went to school up to standard five and then I began working with the missions as matron in charge of the babies in the Mission and later on an administrator at the AIM hospital in Litein until my retirement (O.I. Sara Jane, Metkei, Olenguruone, 20<sup>th</sup> April 2018).

This showed that no much of literacy education was provided at the Missions, their emphasis was on basic skills of home making and agricultural skills. A few girls who were relatives of the pupils (boys) at GAS Kabianga were also able to attend Mission schools (KNA/DC/KER/1/5).

Mr Andersen assisted the Kipsigis in the reserves in building dispensaries to treat common ailments. In 1933, the government provided the AIM with 3 male teachers from the Jeanes Teachers College Kabete\* specifically to train the women and girls. The Jeanes teachers' wives who were paid by the LLNC were quite beneficial in teaching girls aspects such as child welfare, a matter that the administration officers found difficult to approach (KNA/DC/KER/1/6).

The practise of infanticide continued to hurt the conscience of the missionaries. This prompted them to plead with the colonial government to help them in bringing the practice of infanticide to a stop in 1934. The DC responded to their appeal favourably and during the year, the colonial government gave the Mission a grant to establish a home for expectant girls for protection at AIM Litein. Upon the completion of the expectant mothers' home, Mr & Mrs Smith and Clara Ford joined Mr and Mrs Andersen and helped them to run the home. Mrs Smith further took charge of making garments for their new-borns (KNA/NZA/2/1/89). However, even as the missionaries put concerted efforts to discourage the practise, traditions took

precedence over religion and conscience. Most of the old women urged the young mothers to get rid of the babies. At times the girls gave birth and their children died mysteriously, while in many cases they were strangled, starved to death or abandoned while still very young.

With the challenges of hostility, coupled with the lack of teachers and inadequate funds, this affected the quality of education in the Missions. They, therefore, found it difficult to provide education for girls sufficiently. Nevertheless, they continued offering elementary education such as good housing practices and agricultural methods. In fact, in 1935, the report from the DC, Mr Clive, indicated that education at the Missions was way of a lower standard since they lacked teachers (KNA/DC/KER/1/8).

By the end of 1935, AIM's work among girls was to prevent the murder of newly born babies of uninitiated girls by taking the girls to the Mission whenever they were discovered to be pregnant. With time, these activities posed great challenges to the Missions. This was because often-pregnant girls were brought for care and to give birth at the mission, which was quite expensive. Secondly, it caused so many misunderstandings between the Mission and the girls' family members and between the girls and the family members. This further aggravated hostility between the Kipsigis and the missionaries, making their work with the girls more difficult. Thirdly, Mr and Mrs Andersen felt that the objective of trying to save lives of babies was never realized despite the efforts. The babies would suddenly die a few days after the girls left the Mission to go back to the reserves. What was more devastating

was that once the girls went to the reserves, they were sidelined and this caused them to run away from home and become prostitutes in neighbouring towns (KNA/DC/KER/1/8). In most cases, the Kipsigis often blamed the Missions for exposing the girls when they became prostitutes.

The Missions often provided shelter for whoever ran away from too much labour in the homes. Also, women who were often abused by their husbands found their way to the Missions. They often streamed there with a general belief that life at the Missions was easy compared to the hardships in the homes and villages. The continuous running away of girls to their stations made the missionaries very unpopular with the Kipsigis. The Kipsigis complained that the Missions were not only breaking families by housing the runaway women but were also teaching them to disregard their customs (KNA/PC/NZA/3/1/91). This explained why mission education was not well received and why it made very little progress among the Kipsigis.

The AIM central station at Litein had 102 boys and 89 girls at the end of 1936 as shown in **Table 4.2**. Of the 89 girls, 40 were boarders. It also had 15 out-schools with 186 boys and 90 girls. Its personnel included Mr. and Mrs. Barnette, Mr. Andersen and Miss. Steiner. During the year they translated the New Testament into Kipsigis to attract more converts and propel evangelism. The missionaries offered girls instructions in home making, hygiene, infant welfare, preparation of food, sewing and agricultural methods. The boys who attended the school were taught

agricultural instruction. Apart from this, the girls cultivated land to provide their own food, a matter that was not taken kindly by the Kipsigis parents.

**Table 4.2: A Table showing the number of male and female pupils at AIM Litein in 1936**

	<b>Boys</b>	<b>Girls</b>	<b>Total</b>
Substandard I	60	64	124
Standard II & III	28	25	53
Standard IV & VI	14	0	14
Total	102	89	191

**Source: KDAR 1936**

From the Table above, it is evident that girls hardly proceeded to Standard 4 because of parental opposition. Often, they got married off to restrain them from going to the Mission schools. The fact that girls often cultivated land instead of learning at the Missions made the parents believe their daughters were being misused and so there was no need to take them since there was no payment.

The AIM received £25 for its work from the KLNC to prevent the murder of newly born babies of uninitiated girls by taking such girls to the Mission for safe delivery. This further led to unpopularity among the Missions with the Kipsigis claiming that the Mission boarding school led to prostitution, especially since it was located near towns. The Kipsigis held a conviction that prostitution and Missions were inseparable and believed that the Mission stations and activities offered women an easier freer life. The Missions on their part claimed that they did not admit a married woman until they were satisfied that there was a good reason for doing so (KDAR, 1936, KNA/DC/KER/1/9).

In the meeting of the KLNC members in Kericho, the DC, Mr Lambert, expressed concern that girls were being initiated and married off while still young and this was the major reason married girls were running off to the Missions. He urged the LNC members to ensure girls remained with their mothers until they were physically mature. In the same year, 1936, AIM expanded its work to Chemagusu and Kapkiam. The missions continued to be affected by lack of teachers, which caused a drop in the numbers of school pupils, especially the girls. In 1937, in the 18 out schools that belonged to the AIM there were 164 boys and 105 girls, while at the central school at Litein there were 103 boys and 73 girls as shown in the **Table 4.3:**

**Table 4.3: A Table showing the numbers of pupils in AIM Litein in 1937**

	<b>Boys</b>	<b>Girls</b>	<b>Total</b>
Substandard & standard I	65	60	135
Standard II&III	18	13	51
Standard IV, V & VI	20	0	20
			176

**Source: KNA/DC/KER/1/10)**

The Table shows that there was drop in the girls attending the school from 89 in 1936 to 73 by end of 1937, 38 boarders were given instruction in home making, hygiene, infant welfare, cooking and sewing. The Missions' activities continued to be hampered by lack of funds and this was explained by the fact that during this year their total revenue was 2938 Kshs. and 70 cents. Of this amount, the government, 980 Kshs by the LNC, Kshs. 272 from fees, provided 640 Kshs. the value from the food by the girls was Kshs. 600 and a personal contribution of Kshs. 450. The AIM continued with its efforts to prevent the murder of new-borns and it received a grant from the LNC for the same. Notably, the Mission was always in problems with the Kipsigis non-Christian parents and guardians over girls admitted to the school and

especially those at the boarding school. During the year, the AIM Station in Kericho (Bochok station) formerly Beulah Mission joined with AIM. It had 75 boys and 21 girls. This Mission had established a home for girls who were taught dressmaking, knitting, washing, ironing, and cultivating a half-acre garden (KDAR 1937: KNA/DC/KER/1/10). Despite the fact that Mission education did not appeal to the Kipsigis, the Missions remained hopeful. Mr Barnett, the School Head at the AIM School at Litein remarks, illustrated this:

Though the Kipsigis are very reserved and slow to take on new ways once they make up their minds to learn, they do so at a very short time. The education problem is a difficult one at the moment in this community, but it is just a matter of time (KDAR 1936).

By 1938, the AIM School at Litein had 108 boys and 70 girls, of the 70 girls 46 were boarders. It also had 2 European teachers, 2 native teachers and 4 student teachers. In the Bochok station, which gave elementary education, the enrolment was 40 boys and 16 girls (KNA/DC/KER/1/12). The AIM made no much progress and did not appear to have any degree of momentum during the year 1939, and was mainly concerned with teaching of religion (KNA/DC/KER/1/13).

In 1940, the AIM got more out-schools at Kimulot, Korongoi, Kiptewit, Kabartegan, Kasogut, Chesilyot, Kapkatet, Koiwa, Telanet, Kabokiek, Mogoma and Kimolwet. The education of girls continued although no much progress was being made since the Kipsigis continued to shun the Missions. Despite the lack of teachers and staff, the AIM continued with their work of helping the expectant girls. In 1944, Mrs Andersen was congratulated for the success of her efforts and patience to save the babies of uncircumcised girls (KNA/DC/KER/1/16). However, the Kipsigis non-Christians continued to disregard the Missions and their work among girls and

women citing their displeasure with the Missions' constant interference with their customs. In trying to defend the Missions and to show the inappropriateness of the customs, Mr Andersen compiled the following report:

...the Kipsigis hold female circumcision with lots of importance since it is meant to inculcate the customs and rites of the community and is usually a path towards marriage. However, the practice has more challenges, i) it results in girls getting married while still young, and ii) female circumcision is a very serious form of operation which is fatal. The other customs such as the early betrothal of girls' results in girls being married without any right, and the whole idea of wife inheritance among the Kipsigis was working against the girls (KNA/DC/KER/4/2).

By 1945, the AIM was running aided elementary schools up to Standard IV, with 185 boys mainly day scholars and 67 girl boarders. The Mission was under Mr and Mrs Andersen and 10 African teachers (KNA/PC/NZA/3/6/116). Up to this period, the Kipsigis attraction to Mission education was still low but what was encouraging was that as more girls continued to get education, they were married and later returned to Litein to deliver their babies because of the growing knowledge that the local women could come to the Mission to deliver safely. The sad part was that for some of the girls who became Christians at Litein, they were never accepted into their families. Others went back to their tribes after the birth of their babies and went through a 'cleansing' ceremony. The government's stipulation was that each of the girls would remain at the Mission in Litein until her baby was at least 6 months old. Thereafter, she was free to return home with her baby or leave the baby at the Mission for adoption. This always left Mrs Andersen with so many babies at her care. Sometimes she had to find homes for the babies in the Christian families who were glad to take care of the children.

#### **4.5.3 The WGM and Western education for girls**

The World Gospel Mission (WGM) was an offshoot of the Christian Holiness Association (CHA) concerned with evangelistic work in America, which was formed in 1867. Its emphasis laid on missionary work and often made various appeals for foreign and home missionary work. In later years, some confusion resulted since two other names, the Missionary Society of the National Holiness Association (MSNHA) and the National Holiness Missionary Society (NHAMS) had come into common use to refer to the CHA. Thus, in 1936, a proposal was made to call this missionary society, the National Holiness Association Missionary Society (NHAMS) and this was accepted. In 1937, the NHAMS' name was changed again to National Holiness Missionary Society (NHMS) although the missionaries still felt that the name was not appropriate. A new proposal to call it World Gospel Mission (WGM) was made in 1945, and as from 1948, the WGM was fully accepted as the new name for the Mission (KNA/PC/3/6/117).

Miss Clara Ford who was a first-born child of the late Rev. and Mrs Jefferson Ford of the Friends Mission started the WGM activities in Kenya. Rev. Ford was a friend to Mr Willis Hotchkiss who had helped the AIM to establish missionary work in Kenya. Through Mr. Hotchkiss, his interest in working in Kenya was stimulated. In 1914, Mr and Mrs Ford came to Kenya to assist Mr and Mrs Chilson of the Friends' Church. In 1925 when Clara was 22 years, she went back to the USA for college studies. She had always desired to be a missionary. Soon after completing college, she applied to the American Friends Board to be a missionary in Kenya but unfortunately, she was not successful. She later heard that the WGM was aspiring to

begin missionary work in Africa and she approached them and offered to look for a field on their behalf. In 1929, the WGM appointed her to find a place for their missionary activities in Africa. Since her parents were involved in missionary work in Kenya, she immediately travelled to Kenya and embarked on finding a suitable field station for the WGM. Her father helped her locate suitable areas in Kenya and in Burundi (then known as Urundi) and submitted a detailed report to the WGM Board about their trips to the two countries in 1930. In their report, they noted that these two countries were largely untouched by missionary activities and densely populated, thus the chances of getting converts were high. On receiving the report, the WGM felt the need to act fast so as not to lose these chances and their next step was to establish Mission stations and churches in Africa. Mr. Chilson, one of the WGM directors, recommended that the following needed to be considered while choosing the missionaries, those who were well educated, practical and married (Fish & Fish, 1989).

Mr Robert and Mrs Catherine Smith, Mr Virgil & Mrs Faye Kirkpatrick were considered for work in Africa towards the end of 1930 and set off to Kenya in 1932. Hence, this year marked the official entry of the WGM into Kenya. They first settled at the Friends Africa Mission (FAM) station at Kaimosi and later moved to AIM Litein before establishing other Mission stations. In February 1933, they visited Sot in Bomet to survey for a site for the WGM work. They discovered a site at Tenwek, which they felt, was appropriate for their missionary work. In March 1933, Mr. Virgil revisited the site at Tenwek and he felt it was the best place to establish the Mission since it was hilly and had good climatic conditions. Secondly, there was the

presence of a water-fall and thus water was available. They went ahead and arranged to meet and discuss the site with the Kipsigis chiefs. Mr. Hotchkiss assisted the WGM to make an application through the LNC and the Chief Native Commissioner in Nairobi for them to be granted the site. In the meantime, Mr and Mrs Smith together with Miss. Clara Ford assisted the AIM in Litein with their work (KNA/PC/NZA/3/6/116, NHAMS).

Towards the end of 1933, a KLNC meeting was held at Sotik to discuss the Missions and the application of the WGM to settle at Tenwek. During the meeting, the Kipsigis elders rejected the idea citing that the Missions would break their tribal customs since the AIM at Litein was doing so. Some of them claimed that they were cannibals with a mission to wipe them out and were seen as bad omens (O.I. Rebecca Chumoh, Kimagata Village, Tenwek, 18<sup>th</sup> July, 2018). Despite being rejected by the Kipsigis the missionaries persisted with their evangelical and missionary work and, with time, found favour from a few Christian converts within the LNC who convinced the members (O.I. Alice Ruttoh, Tenwek, 26<sup>th</sup> May, 2018). Another respondent observed that they were later, granted the place because many girls had died around the area during circumcision, thus the Kipsigis considered the area unfit for habitation (O.I. Rebecca Chumoh, Kimagata Village, Tenwek, 18<sup>th</sup> July 2018).

Tenwek is a hilly place and the name Tenwek was said to have come from a belief that the first missionaries took ten weeks to arrive at the site from Mombasa, hence the corruption, *tenwiiks*. In another explanation, it was said that it was a place of

songs, *tienwook*. This was because the area was characterised by a waterfall, and as the water fell, it made some song-like noise. It was also said that for many years, the hillside was characterised by songs of the falls and those of the Kipsigis bearing good news of warriors returning successfully, or winning a battle or those of herds' boys as they herded cattle and goats. According to the Kipsigis, songs are called *tienwogiik* and they referred to it as the place of songs. It was said that when the missionaries arrived at this place, the name sounded like *tenwik*, and that was how 'Tenwek' came to be (Fish & Fish, 1989; O.I. Rebecca Chumoh, Kimagata Village, Tenwek, 18<sup>th</sup> July, 2018).

In May 1935, construction work began at the site in Tenwek and in October, Mr and Mrs Smith moved to reside in the area (Fish & Fish, 1989). The WGM's work was three fold: to carry out evangelical, medical and educational work (KNA PC/NZA/3/6/116). Therefore, once they settled in Tenwek, they embarked on evangelical work to convert the Kipsigis to Christianity. At the start, they attracted very few converts who were normally social misfits. These included unwed pregnant girls seeking protection for their children and those running away from the Kipsigis customs. Later in the year, the chiefs from Sot area requested them to set up a home for the expectant unwed girls and Mrs Smith noted that indeed the Kipsigis women needed special attention. During the year, LIM amalgamated with the WGM as Mr Hotchkiss gave up work in Africa and went back to America (KDAR, 1935).

In 1936, they established a structure for these girls and it was the responsibility of the chiefs and KLNC members to locate such girls and bring them to the home or

send *askaris* to bring them to the home. The *askaris* would be based at various locations to find girls who were expectant and bring them to the Mission. These girls later came to be called 'LNC' girls and their babies the 'LNC' babies and, as more chiefs and LNC members became Christians, more care was taken upon the girls and their babies. The KLNC was instrumental in assisting the WGM in rescuing the mothers and their young children. It established rules that governed the girls at the Missions, that is, that a young mother was to remain in the Mission and nurse her baby there for six months. Then she would decide to keep the child or give it out for adoption. It also voted and allocated special funds for support of the girls while at the Mission. Mrs Smith began activities for the women and girls such as a sewing class where the African teachers' wives, a few Christian girls and a few Kipsigis non-Christian women attended and were able to learn how to sew clothes for themselves and their children (Smith, R. 1936). Through the sewing class, she managed to convert a few of the Kipsigis women (Smith R. & Smith, C. 1936).

In 1936, she started medical work where she administered the medication in the open for common ailments. She hoped to get a dispensary especially for maternity work with time. Mr Smith later built a chapel, a school building and a dispensary (Fish and Fish, 1989). As their work began gaining ground, more missionaries joined them at the station. These included Mr and Mrs Lilburn Adkinses, Ms Mildred Ferneau, Mr and Mrs Gerald Fish and Miss Alice Day. Miss Alice Day took charge of education and began prayer meetings for the women. Among themselves, they would choose one home for prayers. Miss Mildred Ferneau was in charge of the

dispensary work while Mrs Smith trained the Kipsigis girls to help Ms Ferneau with the medical work (Smith R. & Smith, C. 1936).

The WGM later began two primary schools, one for men and boys and another for women and girls despite being limited on funds (Smith R. & Smith, C. 1936). It put special efforts and emphasis to encourage education for girls since at the time they were not provided with the same opportunities as their male counterparts. In addition, they Kipsigis customs weighed heavily on the girls. Among the first girls in the Mission were young women escaping early and forced marriages and FGM. In June, Ms Day began supervision of the Girls' Schoolwork, and noted that in relation to the school situation:

...The older girls come to school from 7-9 in the morning, then they work in the garden till noon to help pay for their schooling while the younger girls up to ten years of age have lessons from 9-12 noon. They have neither seats nor desks, hence they carry a small stool or a piece of wood or stone. Sometimes they carry a bunch of grass to place on their 'seats' when they have the piece of wood or stone. They have a slate and a pencil to write.

The excerpt above shows that the missionaries did not have much, but struggled to offer education to the girls. The kind of education was basic with minimal literacy education but more practical education (Smith R. & Smith, C. 1936).

Despite their efforts towards education for girls, the enrolment of girls remained low since parents discouraged and withdrew or withheld their daughters from attending the Missions. This compelled the Christian parents to pressurize Miss Alice Day to build a boarding school for the girls which could act as their home because whenever they went home most of them never came back to the Mission. This was

not easy for her since the Mission was grappling with inadequate funding and resources. Nevertheless, she gave in. This confirmed the determination of the missionary women towards education for girls. Mr Smith's temporary house was converted into the first girls' dormitory and the girls boarding was launched in August 1936. 18 girls pioneered the boarding programme but since the building could accommodate only ten girls, Christian families around the Mission, with the help of the missionaries were allocated the remaining 8 to live with. Mrs Smith observed this about the kind and aim of girls' education at the WGM:

...firstly, the girls need to be taught skills on home making, skills associated with home life and not to turn girls to be white girls. We are trying to set a higher standard of living for them. We therefore need to provide a good building, well ventilated, well lit and easy to clean. We also need to provide good beds, a place for keeping food and utensils. Each girl will be responsible for caring for her own clothes and bedding and will be responsible for doing all the cooking, cleaning utensils and general cleaning. Each will have a garden to help provide their food with corn, *wimbi*, beans, greens and sweet potatoes (Fish and Fish, 1989).

Therefore, the Missions endeavoured to provide elite, hygienic, well-groomed and responsible girls and wives. Girls were given clothes and shoes at the school upon arrival before they learnt to sew their own wear. Later they were given a cloth to make a dress, a headscarf and underwear. They were issued a blanket, which two girls also shared, often patched to lengthen their survival. They were also given a plate, cup and a spoon. For class work, every girl was given a slate and a slate pencil. At the boarding, each girl was given a number, which was stamped on all the items she was issued when she joined the school. This was given and branded for various reasons, one was to make girls more responsible over their items, two, to enable those in charge to trace ownership or trace lost items and three to identify the girls. The reason for identifying the girls was that in most times there were girls,

who shared the same Christian names such as Rebecca, Anna or Mary. Hence, apart from using tribal names to identify them because these names were similar the number came in handy. Another key thing at the boarding was the payment of a breakage fee, which was paid by each girl to replace any loss or damage. Once a girl completed her education or got married, the number was passed to a girl who joined boarding (KNA/DC/KER/1/13).

Essentially, the boarding school acted as a training ground until the time the girls would marry and have their own homes. In addition, the girls were provided with cooking oil for cooking vegetables and for rubbing on their bodies to make their skins glow and protect it from cracking. In the evening, Ms Alice Day conducted prayers at about 7 pm and locked the dormitory for the night (KNA/LS/102; O.I. Rebecca Chumoh, Kimagata Village, Tenwek, 18<sup>th</sup> July 2018).

As noted earlier, the missionaries' early activities were often hampered by lack of funds, lack of textbooks and trained teachers. Thus, the missionary staff at Tenwek who often received grants from the government did not use them personally but gave them to the Mission to be used in education (Fish and Fish 1989). By 1935, the WGM had 1 central school in Tenwek and 13 out schools (KNA/DC/KER/1/8).

The Mission boarding attracted girls from the non-Christian homes who were avoiding the tribal customs of FGM and forced marriages. With time, women from polygamous marriages also sought refuge at the mission. According to the Missions, polygamy was not allowed but since they were not able to counter this amongst the

Kipsigis, they did not mind if a second young wife was admitted into the Mission. This caused a lot of concern and discontent from the Kipsigis community, prompting the KLNC to warn the Mission against admitting runaway wives because it subsequently led them into prostitution. When the complaints from the KLNC intensified, the Missions admitted that, indeed, there were girls who would go to the tea estates and towns such as Nairobi and Nakuru. This was repeatedly noticed once the girls got exposure in the Missions. Secondly, they argued that the girls ran into towns when they found that the Mission did not mean better clothes, better lives, better food, more leisure and there was strict discipline. However, they defended themselves citing that the marriage system among the Kipsigis in itself encouraged prostitution by observing thus:

...among the Kipsigis polygamy means that an older man can marry a young girl. This girl will later turn to look for younger men, in addition, it would encourage prostitution because the girl would be misled in the choice of a husband since in this case normally parents would choose a wealthier man over the girls lovers (KNA/DC/KER/1/9).

These allegations further contributed to the Kipsigis withholding their girls from attending Mission-run schools feeling that they deliberately meant to discourage their girls and women from traditional customs. In 1937, the WGM had 15 out - schools with a total of 32 girls. The Missions taught subjects such as agriculture and practical lessons in home making, sewing and hygiene. During the year, Mrs Getrude Shryock, a nurse for WGM arrived in Tenwek to provide health care services for girls in the schools (KDAR 1937; Fish & Fish, 1989).

In 1938, the WGM further expanded and established out-schools in Masabe, Merigi, Simotwet and Sibayot (KDAR 1938). A girls' dormitory block, which consisted of

the dormitory, made of a cement wall and iron roofing and cemented floor, with a fireplace, a store and a kitchen attached, was completed. It also had an outside bathroom and a latrine. The dormitory doubled up as a dining room for the girls (KNA/ED/2/LS/102). At the WGM School in Tenwek for girls, their learning began at 8:45 am to 11:30 am. They then did gardening as from 12:30 pm to 4:00 pm. They had several missionary teachers. Mrs Leonard was in charge of sewing, housewifery and handwork and Miss Day was in charge of all the literacy work while Miss Shryock was in charge of music and practical hygiene.

By the end of 1938, the WGM Tenwek had 42 girls and 48 boys. Of the 42 girls, 36 were boarding while six came from the Christian homes. The pupils attended Substandard A and B, and Standards I, II, III and IV as presented in **Table 4.4:**

**Table 4.4: Numbers of boys and girls in various classes in the WGM, Tenwek in 1938**

<b>Class</b>	<b>Boys</b>	<b>Girls</b>
Standard iv	0	0
Standard iii	5	2
Standard ii	6	4
Standard i	11	5
Substandard B	14	9
Substandard A	12	22
<b>Total</b>	<b>48</b>	<b>42</b>

**Source: KNA/ED/2/10109**

The KLNC further complained about the women in the Missions, claiming these were wives of people. Many parents discouraged their children from accessing the Mission such that by 1939, the WGM central school was more of a school for small children and a boarding for both boys and girls. The KLNC appealed to the WGM to support the unwed girls and their unborn children but not the married women (KNA

DC/KER/1/12). The KLNC put up a project to support the young mothers and their children by end of the year, with the support of Miss Alice Day. She was quite excited by the project and observed:

We thank God for a revival of interest and determination of the influential members of the LNC and Chiefs in the district. Until recently girls' education had been the concern of the missions, and they felt that the missionaries were imposing education on them, now they see that their own people are interested and this has brought about a change of attitude among the Kipsigis and the girls themselves (Alice Day, Forbid them not, call to prayer 1946).

By the end of 1939, a permanent dormitory for the girls located at the lower part of the station had been completed, and there were 34 girls in boarding, ages ranging from 8 to 19 years. More girls applied to be in the Mission but they were not allowed since it was unaffordable for the missionaries to clothe and feed them. On Sundays afternoons, the girls would accompany the woman missionaries to visit homes around Tenwek. Sometimes Christian women also joined them in the field (KNA/DC/KER/1/13).

During vacation time, girls from Christian families went back home to be with their families, but those from non-Christian ones did not go home. Instead, they stayed in boarding or in Christian homes to avoid being forced to undergo unchristian rituals. There were some girls whose families were completely opposed to Mission education and these could not be allowed even to stay with Christian families since their relatives were always hovering around the Missions. The girls who never went for vacations were taken out to the several out-stations occasionally to take off boredom (Fish and Fish, 1989). The missionaries were quite strict and a girl who got expectant while at the boarding or was forced to undergo the FGM during the

holidays was often dismissed. However, some of the girls were allowed to come back later if they wished (O.I. Alice Ruttoh, Tenwek, 26<sup>th</sup> May 2018).

The Kipsigis elders relentlessly complained about the women in the Missions. They argued that the missionaries were breaking the family units by accepting the adult women who ran away from their families. In November 1938, at a meeting of the KLNC, the DC, Capt, Hislop, talked to members concerning the women in the Missions. He stated that the women were receiving education, especially of domestic roles and elementary reading and writing, which was a good thing for them. However, when the members insisted that the Mission should only accept young girls sent by their parents for education, the DC supported the missionaries by asserting that no woman had been forced to go into the Missions and what was apparent was that the Kipsigis were not treating their women well. He therefore, called upon them to treat their women better at home to avoid this (KNA/PC/NZA/3/1/91).

In 1940, the shadow of the war lay over the whole district throughout the year. The Missions also experienced a difficult year with reduced assistance from their home countries, although they were able to receive grants from the government and the LNCs. However, this was not enough to offset the expenses such as the increased number of teachers owing to more children coming to the schools (EDAR 1940).

According to the Report of the Inspector of Schools of Nyanza, Mr. T.G. Benson, the total number of girls at the boarding department at Tenwek were 47 and 32 of

them were boarders. Mrs Adkins was in charge of the boarding house. She taught girls sewing on Tuesdays and Thursdays as from 4:00 -5:00 pm and on Saturdays as from 2:00 to 3:00 pm. She also did a daily inspection of the boarding department as from 8:30 to 9:00 am and supervision of garden work. Gardening was done every afternoon after the midday meal, as from 12:30 to 4:00 pm. Miss Day was in charge of the general supervision of the girls' school, knitting and handwork. She taught the girls on every Tuesdays, Thursdays and Fridays as from 9:45 am to 11:30 am.. She also reached out to the Kipsigis girls and women in the villages and established a sewing class, which she taught on every Wednesday as from 11:15 am to 12:30 noon. Miss Shryock taught nursing for older girls in Standard One and above and also devoted one hour for practical work at the hospital every day (KNA/ED/2/LS/102). During the year, the KLNC members also voted more amounts of money to support education of girls while Christian friends in America would send clothing and blankets for the girls' babies (Fish and Fish, 1989; KDAR 1940).

By 1941, there were 45 girls at the girls' school in the boarding department. Despite this, the year's report of the WGM by the Chief Inspector of Schools pointed out that the Mission lacked facilities and thus two or three girls were forced to share a bed. This was not acceptable. He also reported that the girls' school was partly an ordinary girls' boarding and a refuge for unmarried girls since most of them were seeking refuge from undesired marriages and most came without the consent of their parents (KNA/ED/LS/102). Therefore, little education was taking place. During this year, the Mission further spread to Kericho. Initially, it only worked in the Sotik

reserve, because it was not a member of the foreign Mission Conference in North America and the foreign Mission Board was not prepared to recommend it to conduct missionary work in Kenya (PC/NZA/3/6/116).

In 1942, girls' education progressed slowly with the Mission urging the Kipsigis parents to send their daughters to school. At the Mission school mornings were entirely dedicated to classroom activities such as sewing, spinning, weaving, cooking and mother craft while the afternoons were devoted to gardening and planting. The girls planted beans, peas, pumpkins, onions, cabbages, potatoes, greens and onions to supplement their meals. On Saturdays, the girls did not wear their uniforms but rather put on old clothing so as to clean up dormitories, wash clothes and gather enough firewood for cooking and keeping warm during the week. During the dry season the girls had to fetch water as part of their daily routine (Fish and Fish, 1989). In 1942, the number of girls in WGM Tenwek was as illustrated in

**Table 4.5:**

**Table 4.5: A Table showing the enrolment of girls in WGM, Tenwek in 1942**

<b>Class</b>	<b>Girls on roll</b>	<b>Girls in the Boarding House</b>
Sub-standard A	10	5
Sub-standard B	12	8
Standard i	13	11
Standard ii	7	5
Standard iii	3	2
Standard iv	3	5
<b>Total</b>	<b>48</b>	<b>36</b>

**Source: KNA/LS/102**

During holidays and their free hours in the evenings and weekends the girls worked in the homes or gardens of missionaries to earn money to buy a Bible and a song

book, or to get some money for Sunday offering. Some of the girls worked as baby sitters at the missionaries homes.

During the holiday most of us remained at school to help the missionaries instead of going home. We would be paid 1 shilling, which we paid our school fees with (Alice Ruttoh, O. I, Tenwek, 26<sup>th</sup> May 2018).

During the year, the girls LNC house had only seven girls after most of them abandoned their babies at the Mission. According to the missionaries, working with the LNC girls was a mixture of joy, concern, challenge, frustration and a blessing. Nonetheless, with the support of LNC funds, Miss. Lilburn Adkins took care of the unmarried girls and later their babies. Indeed, the missionaries did so much in helping the Kipsigis girls and were pleased at saving the lives of their babies. They bore all the responsibilities given that it was more difficult to find an older Kipsigis woman to serve as a housemother because it was them who had the strongest bond to tribal customs. The LNC home at Tenwek was closed in August 1943, as the government and Christian influences brought changes. The Kipsigis began accepting some of their girls to schools and infanticide began to tone down (Fish and Fish, 1989). The above deeds by the missionaries proved their efforts and determinations towards the Kipsigis girls. They not only bore the responsibility of protecting and taking care of expectant girls, but also took care of their young babies whenever their mothers disappeared from the Mission. In addition, they solely made attempts towards education at the time when many Kipsigis felt that it was not proper for girls to acquire formal education.

Sadly, throughout the 1940s, the story of the WGM in Tenwek was not a happy one because of the constant fights and lack of cooperation from KLNC and the Kipsigis.

This lack of cooperation, according to the DC, was because:

... of the lack of tact in the missions' approach to the Kipsigis, specifically the forceful entry by the missionary, into the controversial circumcision question among girls has undoubtedly not helped the WGM to further their work among the Kipsigis (KNA/DC/KER/1/15).

There were other missionary societies working on girls' education among the Kipsigis during this period, although very minimally. By 1931, there were Missions such as the Roman Catholic (RC) Mill Hill Mission (MHM) and the Church Missionary Society (CMS). The CMS had just been granted permission to start work among the Kipsigis (KNA/DC/KER/1/4).

The RC had a station in Kericho with 7 out schools in the reserve in 1936 which catered for both boys and girls. The Beulah Mission which was also doing some education work had 34 men, 7 women, 21 boys and 11 girls in their Mission. They established a boarding school for girls with 6 boarders. Apart from religious instruction, the pupils were taught reading, writing, arithmetic, vernacular and Swahili. 2 hours a day were dedicated to agricultural work and the girls in boarding had each half an acre for agricultural work. The women and girls were further taught how to make their own clothes, knit, wash and iron them. The CMS had a station in Kericho Township, which particularly admitted girls and women. These women were runaway wives (KDAR 1936). Agreeably, all these Missions attempted towards education for girls. The Kipsigis remained adamant and demanded for a secular school for their daughters.

In 1943, a letter from the Education Secretary of the Mill Hill Mission (MHM) about the training and education for girls, observed that the objective at the missions was to train girls on child welfare, housecraft and native nurses (KNA/PC/NZA/2/11/32). This education, according to the Kipsigis, was inadequate and at the same time was not of the standard they desired. Their belief was that a government school for girls would provide a better kind of education that would suit their daughters.

In 1945, a brick house known as the Cowls Cottage meant for girls' practice for them to take up housewifely responsibilities in their homes, was built next to their dormitory at Tenwek (Fish and Fish, 1989). The Mission also applied for an additional ten acres of land for a hospital and for expansion of girls' education. But the KLNC members turned it down arguing that the Mission was developing rather slowly (KNA/PC/NZA/2/11/16). Kipsigis elders also felt that the Mission was not only providing low quality education, but also involved itself in fighting the customs and traditions of the Kipsigis people. Consequently, their desire was to get education outside the Mission influence (KNA/LS/102). By the end of the year, the WGM central and out-schools had 52 girls, in primary day and boarding and 102 boys (PC/NZA/3/6/116). Hence, despite the efforts made by the Missions, the factors above militated against the girls' access to education.

By this year 1945, too, various agencies were involved in girls' education, including the AIM, the NHM, and the RCM. The RCM had an aided elementary school at a place called Kaplong, with 116 boys and 25 girls. The school was under Fr. Fent

(KNA/PC/NZA/3/6/116).The low number of girls at the RCM school indicated that parents had not warmed up to the idea of sending girls to school, more so to the Mission schools.

#### **4.6 The colonial government and Western education for girls, 1900 - 1945**

The coming of the Missions and their subsequent activities did not please the Kipsigis because missionary societies adopted authoritarian practices and openly attacked the Kipsigis traditional practices. The report of Mr Walford, a colonial administrator, after his visit to Kericho District revealed the displeasure He noted that parents saw missionary education as a waste of time because children who attended Missions could not give their labour to household economy. In addition, parents desired their children attending missionary schools to be paid. However, when this was not forthcoming, they withdrew them from these centres. Mr Walford noted with concern that education, through Missions, was a failure among the Kipsigis and the colonial government needed to intervene. This was because the AIM schools, which were largely responsible for providing education to the Kipsigis, had failed due to inadequate staffing, lack of equipment, facilities, and poor supervisory services. The other Mission, the WGM, had inadequate staff, poor supervisory services and used poor tactics to address the issue of female circumcision and the Kipsigis customs. The mission also did not have adequate land and lacked adequate funds for constructing more physical facilities for learning. Overall, Mr Walford observed that education among the Kipsigis had failed due to a general dislike of the Missions. He therefore, proposed that it would be a lot better if

the government assumed more responsibility towards education for Africans (KNA/PC/NZA/3/10/6/1: Chepkemoi 2012).

Up to the mid-1920s, the colonial government's support for education for girls in Kenya was minimal. In 1923, the colonial government provided a site for the expansion of girls work for the AIM. It was here that Mr Andersen built a home for Mrs Andersen's work with the girls in Litein. The home was a place of abode for girls who had escaped from their homes because of infanticide, FGM, ridicule and abuse they bore in the hands of their husbands. The government also supported the WGM through an allowance used to sustain girls during their stay at LNC home (KNA/DC/KER/1/1).

The government put in place stipulations to protect the girls and their babies. First, the LNC tasked the chiefs and *askaris* to collect all the pregnant girls so that they could be taken care of until they gave birth under the care of the missions. Secondly, the girls were expected to remain at the LNC home until their babies was at least 6 months old, after which they were free to return home with the babies or leave them at the Mission for adoption. Most of the girls left their children at the Mission and in turn left the missionaries with so many babies to take care of. These efforts were fruitful in minimising infanticide although there were girls who were hidden and their children would be killed (KNA/PC/NZA/2/1/142).

The year 1924 was marked by the visit of the Phelps Stokes Commission and later in 1925 the establishment of Jeanes School, Kabete, which were important landmarks

in the development of girls' education. The Jeanes School was established with the objective of training African male teachers to be supervisors of teachers of village schools. The colonial government noted that the training of women was the most urgent need among the natives but it seemed difficult since at the time there were no African women teachers. It observed that utilizing the wives of Jeanes School teachers, who were perceived to be progressive since their husbands were also being trained, would come in handy. They would be used to teach the native women with the belief that if she was the wife of a Jeanes School teacher, she would be able to do visits with her husband. Her home would be used as a model for her neighbours to learn about caring and the importance of hygiene. Emphasis was attached to teaching the wives of Jeanes teachers on practical skills on how to care for the home, gardening, clothing and feeding of children and elements of cleanliness and hygiene (EDAR 1925). The school opened on 1<sup>st</sup> Aug 1925 with Mr Dougall, the Principal and Miss J.C. Bell was in charge of women's training. Women would visit homes within the neighbourhood, help wives and mothers to learn skills about cooking, sewing, keeping the house clean, caring for children and the importance of sending them to school (SLAR, 1925).

During the year, the Phelps-stokes Commission produced a report, which recommended the importance of education for women and girls and the need for adaptation. Thus, the education of girls had to go with the cultural roles of the girls for it to be accepted by the African communities (Jones, 1925).

By the year 1927, the colonial government was drumming up efforts towards education for girls. In one instance, Mr J. R. Orr, the Director of Education made the

following remarks with regard to the importance of education of African girls and women and the work done by the Missions:

No nation can rise above the standards of its women. "Football and Christianity" may save the African but women have proverbially the last word. Excellent work has been done by the missions... These missions have enabled girls to gain self-respect and to become companions instead of being the property of their men. With the women lies the secrets of the home, secrets of hygiene, of infant welfare, and of a stronger and a more promising race. At the present, the missions are working with the girls but their work is inadequate and needs more workers and funds too. Therefore, there is need for more encouragement of the education of girls (EDAR, 1927).

In 1928, education for women received great support from government grants-in-aid. By the end of 1929, girls education was evident in various Mission schools such as AIM Litein, CMS Kabete, and Kahuiha, CSM Kikuyu, CMS Tumutumu, a girls' institution in Pumwani and the Women Industrial Home in Dagoretti. Despite all these efforts, education for girls still lagged behind mainly because of Africans' opposition to girls' education by the Missions (EDAR, 1928). Owing to the poor progress in girls' education, the Education Department proposed the need for a guiding and coordinating officer for girls' education so as to improve their progress (KNA/PC/NZA/2/11; EDAR 1930).

In 1931, the Education Ordinance, which made three significant requirements towards education for girls, was enacted. The ordinance stipulated that there should be provision for general literacy proceeding up to standard IV for the primary school course or beyond, provision for training in midwifery and hygiene (KNA/PC/NZA/2/11/5).

Despite all these efforts, the number of girls in school remained small, more so among the Kipsigis who at the time championed for boys' education more than that of girls. This demand was motivated by the establishment GAS Kabianga in 1925, and thus concentrated on sending their sons to the school at the expense of the girls. According to one of the former political leaders, very few girls, often outcasts and children of Christian parents were allowed to go to the Mission schools that were offering very elementary education with emphasis on family care, better housing and agricultural methods (O.I Arap Chebelion). The DC, Mr Tomkinson noted thus about the Kipsigis and the missions:

Generally, the Kipsigis are not enthusiastic about any mission and even the desire to read and write which is everywhere the reason for a mission's success does not seem to increase among the Kipsigis (SLDAR 1932, KNA/DC/KER/1/5).

During a conference of the Directors of Education in 1933, concerning the policy of African Education, a concern was raised about the low number of girls in schools. It was recommended that efforts needed to be put in place to reduce the disparities. One of the Directors noted thus:

The education of women and girls is recognized as at least equal in importance to that of boys and men. Therefore, every effort should be put in place in order to reduce the disparity between the facilities that are provided to the boys and those that are provided to girls (EDAR, 1933 SLDAR 1933, KNA/DC/KER/1/6).

The directors tasked themselves with the responsibility of lifting the education for both boys and girls in equal measure. They also committed to supporting education for girls since the Missions working with girls' education among the Kipsigis were not making much progress as observed by the DC Mr Tomkinson:

The AIM at Litein has a number of out schools, which have meagre attendance of girls, although it has done a great deal especially with the women. It has helped in building dispensaries, which has led to the mission being received in the reserves, but some of the Kipsigis

are still indifferent. The Jeans schoolteachers at the mission were paid by the KLNC and their wives did a lot of work as regards to child welfare (KNA/DC/KER/1/6).

Following the policy on African Education enacted in 1933, girls' education began to take shape in various parts of Kenya with the number of girls being 35,034 while that of boys was 64, 784 in missions schools. The enrolment in the government schools was as shown in **table 4.6:**

**Table 4.6: Enrolment of boys and girls in various government sponsored schools in Kenya**

African schools 14 central and 33 village schools	Boys	Girls	Total
Jeanes school	47	37	84
NITD	357	0	357
GAS Kabianga	108	0	108
“ Kagumo	120	0	120
“ Kakamega	115	0	115
“ Kapenguria	62	0	62
“ Kapsabet	131	0	131
“ Loitoktok	100	0	100
“ Machakos	194	0	194
“ Narok	68	0	68
“ Tambach	92	0	92
“ Waa	120	0	120
Agricultural School Bukura	55	0	55
Agricultural School Scott labs	60	0	60
Village Schools Coast (6)	248	0	248
Village school Kabianga (1)	45	0	45
Village schools Kapsabet (6)	285	0	285
Village school Kibra (1)	30	0	30
Village schools Kitui (4)	422	0	422
Village schools Machakos (14)	1250	0	1250
Village school Pumwani (1)	80	0	80
Total	3989	37	4026

**Source: EDAR, 1934**

The colonial government was supporting various schools although most of them were boys' schools and centres. They included, GAS Kagumo, GAS Kakamega, GAS Kapenguria, GAS Kapsabet, GAS Loitoktok, GAS Machakos, GAS Narok,

GAS Tambach, GAS Waa. Other African schools included: the Jeanes School, NITD Kabete, Agricultural School in Bukura, Agricultural School in Scott laboratories and government village schools. There were 6 village schools at the Coast, 6 in Kapsabet, 1 in Kibra, 4 in Kitui, 14 in Machakos and 1 in Pumwani. In Kericho, the government had established GAS Kabianga and 1 village school in the same place. The government village schools were open to both boys and girls. However, in practice, only boys were attending these schools and very few girls (EDAR, 1934). Hence, education for girls still lagged behind despite various interventions by the government. It also indicated the desire of the Kipsigis for a school established outside the missionary influence for their daughters.

The Educational Ordinance, No. XXXVIII was enacted in 1934 to provide for the establishment of DEBs in the colony. The DEBs were to assist in the development of African education, by making recommendations for elementary and sub elementary schools and for the financial provision for these schools. The allocation of grants-in-aid was to be made from the funds at the disposal of the Board by the Director of LNCs (Colony and Protectorate of Kenya, Ordinances, 1935). The Kericho District Education Board (KDEB) was later instrumental in the development of Kipsigis Girls African School for Kericho and Bomet Counties.

By 1939, the clamour for girls' education continued to increase and the progress was steady. In Kericho, parents continued to demand for the provision of education outside the Missions' influence. In fact, the Director of Education noted that, in as much as the Missions were carrying out girls' education, they were limited largely

due to financial reasons. He argued that no advance in girls' education would be realized unless the Education Department had a woman or women to organize and coordinate plans for the effective education of African girls like in Uganda and Tanganyika. He further emphasized the need to uplift girls' education since the objective was to raise the standards of healthy living in the reserves (EDAR 1939). In supporting for provision of girls' education by the government, the DC Kericho Capt. Hislop, stated:

... the Kipsigis like all the other tribes are a difficult proposition for any mission to tackle and the effect of many years among them is only apparent to a small degree. It is a case of having to begin somewhere from the mission point of view. There can be no doubt that the Kipsigis have much more use for education and medical than for religion as such, the success of missionary work depends on how well it is fitted to provide the former services (KDAR 1939, KNA/DC/KER/1/13).

According to the Kipsigis, the insistence on religion by the missionaries at the expense of education for their daughters was unacceptable. They desired a school that would provide education for their daughters like the one at Kabianga for the boys.

The period 1938-1946 Kenya was largely overshadowed by the WW2. Many Africans were recruited into the forces. For the first time, they were exposed to various developments. Many of them travelled to various countries including the Middle East, India and Burma. Education-wise, this period was significant since it heralded the expansion of education and demand for schooling opportunities for all the children (EDAR, 1946).

In 1940, in a bid to support and strengthen education for girls in the Kenyan colony, the colonial government came up with a memorandum on education for women and girls for the next 5 years. It observed that education influenced the lives of women and girls and these were of social and economic importance. It also recognized the importance of building up the confidence of women in society in order for them to be able to contribute fully. The memo noted two existing educational needs. i) The lack of sufficient number of teachers qualified for junior work and ii) a lack of serious training in housecraft and health care which were specifically part of education for the women. The government, therefore, proposed to appoint a small group of women specialists in domestic science, physical training and 'Froebel work' that is, education and care of young children, to support the educational aims and remedy the deficiencies indicated. The colonial government also pointed out that education for women and the Missions had carried out girls in Kenya, and specifically in Kericho, but little progress had been made mainly because of the Missions' lack of teachers, lack of funds and the Missions' interference with the customs of the African communities (KNA/DC/KER/1/15). In addition, the PC Nyanza in a letter to the Chief Education Nairobi said this about the WGM Tenwek:

The mission runs education and medication work under the superintendent in charge and his wife, the missionary for practical work and his wife, a qualified teacher and a nurse who are both ladies. The mission is well organized and does good work however, there are no spectacular results being seen because missions working among pastoral communities such as the Kipsigis never obtain such results. It is rather a case of slow but steady progress. At the same time the mission is an invaluable agency in the advancement of these people (KNA/PC/NZA/3/6/116, NHAMS).

It was certain that the Kipsigis would not give in to sending their daughters into mission schools. The need for a school managed outside Mission influence was inevitable, if education for the Kipsigis girls was to progress.

In 1944, provision for girls' education remained under the Missions but with very little progress. This progress was hampered by lack of finances and the constant opposition from the Kipsigis. The DC, Mr Gregory Smith, who after inspection had this to say regarding their work, further observed this struggle:

The WGM with all its money and big staff has not had much success. The AIM considering its poor finance has made little progress with the women especially with the work for uncircumcised unmarried mothers and girls (KNA/DC/KER/1/17).

He urged the colonial government to support the provision of Kipsigis girls, arguing that, 'No education was better than bad education and nothing good will come out of the Kipsigis until an active government education supervisor for the District is there (KNA/DC/KER/1/17). The emphasis here by the DC, which was in line with the views of respondents, was that the missionaries were not providing quality education to the Kipsigis. Much of their focus was on evangelism and critiques about the customs of the Kipsigis.

In 1945, the Education Department continued with its plans to improve education for girls. It stressed the need to train more women teachers with the steadily increasing demands for education for African women and girls. To this end, 50 girls representing all provinces and most tribes began training at the CMS Kabete. By 1947, more centres had been established and girls from Nyanza Province were receiving instruction in Vihiga, Embu for Central Province girls. A site for Coast Province was under discussion (African Education, KNA/PC/NZA/2/11/50: acting

Director of Education, Mr Janish, to the DCs of Kisii, Kericho and Kakamega regarding the education for girls). All these efforts showed the governments' commitment towards the provision of teachers for girls' education in the country.

As regards to the training of young girls, the colonial government observed that the existing Mission schools, which had done a noble job in the colony, were not sufficient in number to meet the needs of all the girls. In other areas, the missionaries were not progressing well and many requests had been received from most of the DEBs in the colony for the provision of government girls' schools (African Education, KNA/PC/NZA/2/11/50). These requests included a provision for a girls' school in Kericho for the Kipsigis. The government committed that it would establish schools in parts of the country that was difficult for girls to attend mission schools.

Further, these schools would be boarding established and would generally take girls of above 12 years, and was assumed that by this age they were able to behave responsibly. As far as possible, work up to class IV would be left at the hands of the Missions and LNC schools. In more isolated areas, and where numbers justified, girls will for the time being be accepted from standard II-VI. The syllabus for the girls would be similar to that of the boys in each subject but special care would be given to the teaching of home craft and health. A European Principal would be provided for each school. This meant that there would have to be at least 50 boarders for a boarding school to be made (African Education, PC/NZA/2/11/50).

The directives above were fundamental in the establishment of Government girls' School for the Kipsigis since parents through the KDEB had for a very long time demanded for this for their daughters outside the missionary influence. The colonial government had also noted the challenges facing Mission education such as inadequate supervision, inadequacy of teachers, finances and facilities in the Mission schools, which affected the quality of education provided. The District Education Officer Nyanza, Mr Norman Larby, noted this about the education provided by the Missions:

The standard of education at Tenwek and Litein is not good. With one or two exceptions, all the out schools are poor. Equipment is often deficient. I feel that the whole district needs the help of an education officer for several months. The Kipsigis have twice voted an extra tax of shs. 5 per head once for permanent equipment and once for girls education. I would like to see some of this money used immediately for permanent equipment rather than building especially desks, slates and textbooks (KNA/ED/2/18983).

From the discussion above, the colonial government's involvement in girls' education began in the mid-1920s although minimally. However, the minimal role of the colonial government was not only confined to African girls' education but to their male counterparts as well. It had a similar policy with regard to education for Africans. This policy was to leave education for Africans in the hands of the Christian missionaries. Therefore, its major role in the development of girls' education was that of policy formulation. The Phelps Stokes Report was the first policy document to highlight the need and framework of girls' education. The 1931 and 1934 Education Ordinance followed it. The 1931 Ordinance stipulated the curriculum for girls' education and the requirements for girls' schools, while the 1934 Ordinance spelt out the role of DEBs in African education. In addition, the colonial government also availed grants-in-aid for Mission schools to facilitate

education for both boys and girls. These grants-in-aid contributed immensely towards the development of girls' education during this period. Clearly, there was consistent creation of awareness by the Education Department of the shortcomings of Mission education in terms of supervision, lack of teachers, inadequate funds and physical facilities, particularly for the girls. Additionally, there was a constant attack of African cultures and values by the missionaries and this did not augur well with the Kipsigis. As a result, there was constant emphasis by the Directors of Education that the government should take up education for girls in the district.

#### **4.7 Initial Kipsigis reactions and initiatives towards the education for girls**

Initial Kipsigis reaction towards the missionaries was that of curiosity. They merely looked at what the missionaries did. Hotchkiss (1937) confirmed that attempts by the missionaries to inculcate them into Christianity were often futile while their efforts to get them to work with the Mission did not succeed. He observed:

...we tried to get them to increase their cultivation of millet and even offered prizes of goats, the prevailing currency of the Kipsigis, as an inducement, but it had no effect whatsoever, they just watched (Hotchkiss, 1937).

Soon after their curiosity was satisfied, they went off to their homes while others became hostile towards the missionaries and wanted nothing to do with them. The parents would not let their children, especially the girls, to go to Mission schools because they thought the missionaries would eat their children and take them away from their families (O.I. Sara Jane, Metkei, Olenguruone, 20<sup>th</sup> April, 2018). Much later, parents would be beaten by chiefs and headmen to allow children to go to school (O.I. Eddah Tuei, Kapsenetwet, 13<sup>th</sup> August 2018), but again this did not work.

When the Kipsigis finally realised the importance of education, sons were the first to be allowed to go to school. The girls did not have the opportunities because they were sources of wealth. Hence, they were to remain at home and wait to be married off. Their brothers would pay dowry for their wives. Kipsigis women would detest, wail and cry *ubwo ubwo ubwo!* if their daughters went or were taken to the Missions. In one of the interviews, the main reason behind this was that Kipsigis women thought their daughters would be married outside the community if they went to the Mission. She observed:

You see it was believed that boys would go to the missions but later come back, but parents really feared that girls would be taken away from them or would be made to marry other men outside their community although the missionaries always promised that they would have their daughters after being educated (Leah Chemenei, O.I, Litein, 15<sup>th</sup> April, 2018).

The other reason for the Kipsigis' dislike of Missions was because they disrupted their traditions like female circumcision and polygamy. The Missions fought against female circumcision, which was the rite of passage to adulthood. Generally, girls were not supposed to go to school, because it was unacceptable according to the Kipsigis customs. In addition, the missionaries were different from Africans, One of the respondents remarked:

These people were different from us in all aspects such as colour how they spoke, more so how they wore, it was different from us. It was not easy to trust them, what if they ran away or caused harm? (Jane Lang'at, O.I, Litein, 7<sup>th</sup> April 2018).

The Kipsigis also believed that missionaries' teachings made the girls to be wayward. According to the respondents, girls were expected to be submissive and not question authority and if they went into the Missions, they 'learnt so much', no

longer respected the customs and carried themselves discourteously. One of the respondents recalled one of the girls who had gone into the missions:

There was a woman along Kabianga road who was believed to be a cannibal, because she had lived in town with the whites after escaping from the missions and learnt so much including ‘painting the mouth’ just sitting around the home without working, and covering her head like the missionaries. This painting of the mouth red is what made the Kipsigis believe that she indeed was a cannibal. Whenever we were coming from school, on getting next to her gate we would run as fast as possible (O.I, Mrs Esther Irongi, Chemosot, 7<sup>th</sup> May 2018).

Another reason for the Kipsigis hostility to the Missions was that the girls who were the targets were the backbone of the family economy. If they went to schools, homes would be robbed of their much-needed labour because they were the domestic workers and their mothers depended on them (O.I. Sara Jane, Metkei, Olenguruone, 24<sup>th</sup> February 2018). The dislike of the Missions also saw some men pretend to be converts just to get in there, marry the girls and after that that they returned to their communities and customs (O.I. Rebecca Chumoh, Kimagata Village, Tenwek, 18<sup>th</sup> July, 2018). By 1930s, more Africans had warmed up and converted to Christianity. Some went out of their way to support and uphold the Christian teachings. They fought against female circumcision and even urged the community to allow their daughters to access education as illustrated in the excerpt below:

My father in law, Solomon Arap Chebole who died in 1968, one time went to *Kapchemeriniik* (seclusion place for girls), although it was an abomination according to Kipsigis customs, there is a saying (*Mochute Mureen Kaptiriony*) “a man should not enter a female seclusion place” but he went and took out all the girls and brought them to the mission to be treated. Sometimes he would speak in home-made loud speakers around here, urging people to accept Christ, *Oyaan Cheiso, Oyaan Cheiso, Oyan Cheiso*, and asked parents to allow their children to go and learn in the mission (O.I. Barthlomew Lang’at, Litein, 2018).

In 1934, after an appeal by the South Lumbwa Local Native Council (SLLNC) and Kipsigis Christians to the mission, a home for expectant girls for protection at Litein was established. The SLLNC was tasked with bringing pregnant uncircumcised girls to the Missions so that they could not kill the children at birth. Although few of the girls often stayed at the Mission after giving birth, most of them ran away leaving their children behind (KNA/DC/KER/7). But they were able to access Mission education. Similarly, the children were taken care of at the Mission while some would be taken up by Christian families around the Mission (O.I. Rebecca Chumoh, Kimagata Village, Tenwek, 18<sup>th</sup> July 2018).

In 1935, during the SLLNC Meeting the members argued that their tribe was Kipsigis and wanted the name of the District changed to Kericho and name of the Council changed to Kipsigis LNC (KLNC) from SLLNC, which was accepted and changed (KNA/DC/KER/1/9). From then on, the tribe was referred to as the Kipsigis and the District as Kericho.

Challenges between the Kipsigis and the Missions arose in 1936 when the Kipsigis chiefs led by Chief Arap Tengecha accused the missionaries of accepting run away wives. They complained that the Missions in Litein and Tenwek were welcoming run away wives and this was not proper and asked the Missions to refrain. In the same year in December, the KLNC members further expressed concern at the increase in the numbers of married women leaving their husbands for the Missions. They clearly stated that unmarried girls were allowed into the Mission provided they later married the Kipsigis. Secondly, they expressed concern that a large number of

girls taken in by the Missions subsequently became prostitutes because of the kind of life and teachings they were exposed. Furthermore, the KLNC members expressed concern that the missionaries were neither giving their girls the right education nor preparing them for better lives ahead (KNA/PC/NZA/3/1/91). The KLNC supported the fact that the Missions were against early marriages and even suggested that there was need for additional huts to be constructed for immature but initiated girls. They warned the Missions to be more careful otherwise the Kipsigis would not allow their daughters to join them at all.

In a bid to curb prostitution, the KLNC suggested that the Missions should notify the girls' relatives when the women were about to leave so as to stop the problem of them running into towns and consequently becoming prostitutes (KNA/DC/KER/1/9). In 1939, the KLNC urged the Kipsigis to allow the pregnant unmarried girls to go to the Missions so that they could not strangle their children at birth (KDAR, 1939).

Following the District Education Boards Ordinance of 1934, the Kipsigis District Education Board (KDEB), was constituted in 1941. This was one of the most important developments in education among the Kipsigis and the following members were elected to the Board.

- i. Chief Arap Kirui- Member of the LNC
- ii. Chief Arap Too- Member of the LNC
- iii. Chief Arap Ngulalu- Member of the LNC
- iv. Sila Arap Koe- Member of the LNC

- v. Joshua Arap Chelal- Non Member
- vi. Erasto Arap Sio- Non Member

These members were quite instrumental in steering education among the Kipsigis. They also championed for the establishment of a government African school for girls in Kericho. The KLNC was also at the forefront in fighting against the issue of infanticide. Although the matter had been brought to the council since the 1930s, the KLNC continued to urge the DC to assist girls who were pregnant and uncircumcised to go to the Missions so that they would not strangle their children at birth as per the customs. Seemingly, the LNC homes were not performing appropriately because of the influence of the Missions. The KLNC came up with various ways to support the Missions and at the same time to protect the girls. First was a policy of a) contributing to a maternity ward at Kericho b) Voting for funds for the Mission at Tenwek to maintain a special maternity ward for uncircumcised pregnant girls and to pay for four *askaris*, one for each reserve division. These *askaris* would collect information about these cases, report to the chief and assist him in taking the girls to the Missions (KNA/PC/NZA/2/1/142). It was further agreed that the KLNC should support Litein and Tenwek Missions financially and pay for the four *askaris*, one for each Division whose work would be to seek cases and report them to the chiefs for them to get the girls into the stations.

Further, the KLNC maintained that once an uncircumcised girl was admitted to the Missions' maternity, she was to remain there for six months after the birth of her child. During this time, no person from outside would talk to her except with the permission of the matron in charge or her deputy (KNA/PC/NZA/3/1/91).

The 1940s saw Africa's clamour for more and better educational facilities and more support for African education by the colonial government. In 1940, the colonial government supported the KLNC with £750 for the construction of a maternity ward in Kericho (KNA/DC/KER/1/14) to provide an alternative for girls whose parents were opposed to Missions. This was after the Kipsigis elders and chiefs, through the KLNC, persuaded them to provide the girls with formal education. As the 1940s progressed, the Kipsigis took to a more political way of demanding for better educational opportunities. They formed the Kipsigis Nandi Union (KNU) to unite all the Nandi speaking peoples and to advise them in accordance with the modern ways of life in 1944. The leaders included Mr Kipnyigei, President (Kipsigis), Mr Stanley Kipkoech, Vice President (Nandi), Mr Eli Kipsigei, General Secretary, (Kipsigis), Mr. William Chelule, Assistant Secretary General (Nandi) Mr. Machir Mainek, Treasurer, (Kipsigis) and Miss Nellie Chepkemboi, Nandi (Assistant Treasurer). This desire for better education led to the introduction of the special Kes. 5-education cess and an increase in those attending schools (KNA/PC/NZA/3/1/363). The KNU did not last because and in July 1944, the Kipsigis Association was formed to find out and address the challenges that were hindering the Kipsigis from coping with modern ways of life such as formal education and especially that of girls, African development and the improvement of social life. Secondly, the Association was to report to the KLNC any need for the progress of the people and, thirdly, to grant assistance to any members of the Association who were in trouble (KNA/PC/NZA/3/1/363). Similarly, Azariah Arap Chepkwony, was nominated during the year to represent the KLNC for the task of African interests in the Legislative Council (KNA/PC/NZA/2/1/122B).

In the minutes of the KDEB in Kericho in October 1945, members showed concern for the lack of a government girls' school in the district while one for boys had been established in 1925 at Kabianga. During the meeting, it was unanimously agreed that the special cess that was to be levied in 1946 could be offered for the purposes of assisting in the erection of a Government girls' primary school free from the influence of the Missions. The KDEB also agreed that there was need to send girls' to school, to support and keep them there. The KLNC was to contribute funds towards the girls' school while the Barazas were to urge parents to send their daughters to school. It was anticipated that the new school would start at Standard III up to VI (KNA/PC/NZA/2/11/16).

During this year, Eliud Mathu, the first nominated African at the Leg.co visited Kericho. He stressed the need to take all children to school and further urged the Kipsigis parents to embrace education to improve their lives. Otherwise, they would lag behind all the other tribes in development (KNA/PC/NZA/3/1/91).

#### **4.8 Summary and Conclusions**

The foregoing discussion has focussed the initial attempts by the AIM and WGM towards education for girls and does affirm that, indeed, the missionaries spearheaded this among the Kipsigis of Kericho and Bomet Counties. They established Mission stations, which doubled up as schools for the Kipsigis girls. This was often referred to as rescue centres and Native homes which provided training and care for girls who were victims of circumstances in their communities. It also reveals that the colonial government began complementing the efforts of the

missionaries in the 1920s through various policies and the establishment of Jeanes School, Kabete.

The initial attitude of the Kipsigis towards the missionaries and introduction of formal education was not well received. The Africans felt that the missionaries did not mean well and that it was of no use to educate girls. They disliked the Missions because they targeted their traditions, which they cherished, and children who were the backbones of their economies. Years later, their interest in educating girls was awakened and this led to their demand for a secular education. The Kipsigis demanded for this education through initiatives such as the LNCs, the KDEB and through the formation of Kipsigis Association. Indeed the KLNC was quite effective in promoting the education of girls through mobilising funds and supporting the establishment of a ward for girls in Kericho. These initiatives were what later on stirred the education of girls to a success. In addition, the establishment of GAS, Kabianga, stimulated the establishment of a girls' school run on secular lines.

## **CHAPTER FIVE**

### **THE ESTABLISHMENT AND DEVELOPMENT OF KIPSIGIS**

#### **GOVERNMENT AFRICAN GIRLS' SCHOOL: 1946-1964**

##### **5.1 Introduction**

This chapter documents the factors that led to the establishment and development of KGAGS from 1946 -1964. The chapter shows that the colonial government and Kipsigis initiatives led to the establishment of Kipsigis Government African Girls School (KGAGS). The Beecher Report of 1949s recommendations on the need for girls' intermediate schools further stirred the establishment of KGAGS. The site for the school's construction was identified and provided by the KLNC in 1946. However, it was immersed in several debates leading to its commencement in 1952. In this Chapter, efforts were made to trace the history of the school from the plan towards its establishment in 1946, its eventual construction in 1952, its beginning in 1955 and its subsequent development up to 1963.

##### **5.2 Post-war educational policies and the development of girls' education in Kenya: 1946-1964**

During the Post-war period, the Colonial Development and Welfare Act of 1945, which marked a significant shift from the traditional policy of colonial self-sufficiency to a policy of giving increased amounts of aid to the colonies, guided the Educational Policy for Africans. This Act sought to address the past inadequacies in the colonies. The Act came about after the coming to power of the Labour Party in England in 1945. The Party's policies envisioned an eventual self-rule by the colonised peoples and this meant that the British colonies had to provide education

geared towards self-rule (Otiende *et. al* 1992). Additionally, the 1948 Education Memorandum for citizenship also guided education. The emphasis of this memorandum was that literacy and technical skills were not enough in a rapidly changing world. Hence, education was required to develop a sense of public responsibility and democracy that was to be lived and not just taught in class. In 1948 too, the colonial government issued the ten-year-plan for the development of African education, which was to address the problems of rapid expansion and lack of proper control and supervision of education, which was affecting quality. It also called for the provision of 50 per cent of the school age population with a six-year primary school course at the end of a ten-year period. In order to achieve this expansion, it recommended the increase of government expenditure from 100,000 pounds to 343,000 pounds while the central government would contribute 800, 000 pounds for the capital costs, which were mostly buildings (Sifuna, 1990). By 1947, the LNCs were providing huge grants to their own schools and even tightened conditions on which to grant aids to schools, such as having at least one trained teacher, teachers' houses and clean school compounds among others (Bogonko 1992).

In March 1949, the Beecher Commission under The Venerable Archdeacon L.J Beecher was instituted to report on the scope, content and methods of the African educational system among other 6 key issues in Education. The Committee's findings and recommendations published in September 1949 served as the framework for educational planning and development throughout the 1950s and the 1960s. The Beecher Commission observed that the expansion at the primary level of

education did not correspond with the secondary level. These schools were too few to absorb all the qualified primary school leavers. Key among the recommendations was the expansion of secondary school facilities as quickly as possible and the programme for the then junior secondary schools be expanded both numerically and in length of course, thus taking over Standards V and VI to provide a body of intermediate schools which would support the expanded secondary school provision. It recommended a strict supervision to control primary school expansion, more expansion of secondary schools and teacher training institutions not only to bring balance in the education system and the replacement of the 6:2:4 systems with 4:4:4, but more importantly the issue of human resource demands. The report recommended that the responsibility of primary and intermediate schools be vested under the DEBs and the establishment of Four Regional Education Boards, which would be responsible for municipalities, primary and intermediate schools outside the Native Land Units, girls' intermediate schools, all secondary schools and teacher training institutions (Sifuna & Oanda, 2014).

It also recommended the establishment of 340 four-year intermediate schools and among these would be 30 girls' boarding schools that would cover the second four years of school life. These schools were to be established in areas that lagged in girls' education and one of these areas was Kericho (The Beecher Education Report: The Higher Education Report, 1949).

By 1950s, the government showed a remarkable commitment towards education for girls. It emphasised the need for practical education, boarding schools for girls and

the encouragement of girls in as much as possible to attend school. This is evident in the excerpt below:

It was the intention of the government to encourage the education of girls in as much as possible. All primary schools will admit boys and girls without distinction, girls will also be admitted to intermediate schools as day pupils and special provision will be made for the teaching of the practical subjects, which are very essential aspects of girls' education. There will also be 30 selected girls' intermediate schools, which will be boarding schools because it is generally accepted that girls can obtain much of valuable education in a residential place unlike as day scholars, additionally, there will be an emphasis on home craft among the girls' schools. Additionally effort should be put on the development of secondary schools for girls in order to reach their full educational levels. Lastly, provisions will be made for the training of women teachers at all the levels and special attention will be paid to the training of the teachers of home craft and junior work for which women have greater aptitude than men (EDAR, 1950).

After the Beecher Report, the other important development was the Binns Report of 1952, which was a synthesis of reports on education carried out in West Africa led by G.B. Jeffrey, East and Central Africa under A.L. Binns. This Report recommended that church and government representatives should be included in all governing Boards in preparation for the unification of schools. It also advocated among others the teaching of Vernacular in the proposed 4:4:4 education system. The Report further made recommendations on the importance of women's education just like the Beecher Report (Beecher Report, 1949).

During this period, African initiatives were also rife with the LNCs' continued shouldering of the financing of African and Mission Primary Schools. By the 1950s, the DEBs and the LNCs were in control of primary education in various parts of Kenya (Beecher, 1949; Bogonko, 1992).

Secondary education for girls developed rather slowly in Kenya after the WW2. In 1945, there were only 4 senior secondary schools in the whole country: the Alliance High School, with 135 boys and 2 girls; the Holy Ghost School, Mangu with 60 boys; CMS School Maseno and Mill Hill School, Yala with 60 boys. Maseno and Yala were junior secondary schools offering education up to Form II. Thus, it is evident that girls' education seriously lagged behind that of boys. By 1947, the number of junior secondary schools had increased to 51 while the senior secondary schools increased to 6. Of the 6, 2 were established by the colonial government and 4 by the Missions. Additionally, of the 6, only Alliance and Mangu, taught up to the Cambridge School Certificate (CSC) level. In 1948, there was a positive development when permission was granted by the government for the establishment of two African girls' secondary schools by the Missions. Subsequently, one was established at Kikuyu for the protestants and another at Loreto Convent, Limuru, for the Catholics (Smith, 1973). By 1950, Alliance Girls High School became the first girls' school to offer courses up to the CSC level followed by Loreto Convent Limuru in 1951 (Bogonko, 1992).

Although by 1952, the number of pupils completing intermediate schools continued to rise, leading to a gradual but steady expansion of secondary schools in Kenya, secondary school development as well as academic standards in most secondary schools in Kenya remained low in the 1950s due to poor quality of the teaching staff and lack of teaching and learning materials. Moreover, girls' education in comparison to that of boys remained low even through the 1960s. In 1962, for

example, the enrolment of boys into Form 1 was 6070 while girls were 3023. Those in Form Four were 2849 compared to 1471 girls (Sifuna & Oanda, 2014).

A significant development in secondary education during this period was *harambee* spirit, which gave rise to various secondary schools in parts of Kenya such as Chavakali in Western Province. This sparked off waves of similar schools in other parts of the country (Stabler, 1969). In Kericho District, a school in point was Sosiot Girls Secondary School.

### **5.3 African initiatives and the development of Kipsigis Girls African School, 1946-1964**

With the outbreak of the Second World War (WW2), the African political organizations, which had emerged in the 1930s, were banned and forced labour on Africans was introduced in European farms. The War slowed down African development but also marked an increase in African sensitivity and aspirations, which led to an increased demand for more and better educational opportunities. The end of the War saw the return of the African ex-service men who had travelled to various parts of the world such as Burma and India and had interacted with various peoples and therefore possessed high economic and political awareness (Furley & Watson, 1978; Sifuna, 1990).

Towards the end of the War, however, Kenya witnessed a steady expansion of secondary and higher education, which led to the emergence of educated elite nationally from schools like Alliance, Holy Ghost Mang'u. St. Mary's Yala and

Maseno. These elites questioned the structure of education and provided a new strategy to political leadership as they ensured that they guided national movements. They were also to provide a new strategy for political leadership because with their educational background, they were aware of the socio-economic injustices of the colonial government such as poor quality education, racial discrimination, overcrowding in reserves and urban unemployment. The end of the WW2 also ushered in a period of political nationalism in Kenya. One of the most prominent organisations was the Kenya African Union (KAU), formed to articulate some of the issues facing Africans at the time. The achievement of Independence by India (1947) and Pakistan in 1948 also brought about the desire for nationalism among various African colonies, which eventually led to the achievement of Independence by Kenya in 1963 (Sifuna, 1990).

Similarly, after the WW2, African initiatives were boosted through the LNCs who continued shouldering the burden of financing African primary schools with much enthusiasm. In some parts of Kenya, however, the missionaries continued to provide a majority of the schools. The Independent Schools also remained a key feature of the education system before and after the outbreak of the war. After the war, a number of Independent Schools were established in parts of Kenya such as Pokomo and Ukambani and to districts such as Kericho and Kisii. In 1952, following the Declaration of the State of Emergency in Kenya, the Independent Schools movement was banned for allegedly being involved in the Mau Mau activities. The colonial government believed that the Independent Schools served as training avenues for rebellion and centres for Mau Mau activities. Later on, the leaders of the

Independent movement pioneered and championed the African tradition of self-help, dubbed *harambee*, as a means of providing communities with modern education. Among the various Kenyan people, the spirit of *harambee*, inspired the conviction that they could utilise their own resources to develop their lives and before and after Independence (Sifuna and Oanda, 2014). The Harambee spirit became a key feature in the development of KGSS during the 1970s and 1980s.

Despite the efforts by the LNCs and the colonial government to improve African education, the overall enrolment and participation remained low with high attrition rates, particularly for the girls. This was attributed to the high cost of education and the lack of interest in education among many Africans at the time, the Kipsigis included. In some cases there were no schools nearby which posed a security risk. Moreover, the children's' labour was needed in the homes. Other school related problems were lack of trained teachers in most schools (Bogonko, 1992). Actually, by the end of 1940s, there were schools for girls in Kericho and Bomet Counties, run by the AIM at Litein, National Holiness Mission (NHM) at Tenwek and the Roman Catholic (RC) at Kaplong, but they still did not attract many of the Kipsigis parents (O.I, Mrs Esther Irongi, Chemosot, 7<sup>th</sup> May 2018). This shows just how much the Kipsigis desired a secular school, free from the missions influence.

In 1956, 1958 and 1962, an analysis of the primary school enrolment of both boys and girls from Standard 1 to Standard 8 in the Education Department reports showed a significant increase of 486,928; 651,758; and 935,766 respectively. However, a

close analysis, in terms of gender revealed that the boys' enrolment was much higher than that of the girls as shown in Table 5.1 below:

**Table 5.1: Boys and girls enrolment in Kenya in the year 1956, 1960 and 1962**

Class	1956		1960		1962	
	Boys	Girls	Boys	Girls	Boys	Girls
1	97,690	44,355	114,145	65,415	104,536	65,454
2	70,319	31,927	104,218	57,320	102,488	63,782
3	59,882	23,012	103,000	51,397	105,783	59,189
4	63,142	19,078	112,720	44,569	112,720	52,996
5	18,152	7,019	34,133	11,251	92,358	36,368
6	19,361	6,008	27,103	9,631	52,037	18,710
7	14,211	4,416	22,382	7,488	32,623	9,349
8	9,536	1,720	13,879	3,274	22,877	4,496
<b>Total</b>	<b>349,293</b>	<b>137,635</b>	<b>530,950</b>	<b>250,345</b>	<b>625,422</b>	<b>310,344</b>

**Ministry of Education: Annual Summaries (1956-1967), 1956, 1960, 1962, Nairobi Government Printer**

This indicates that indeed more efforts needed to be put in place to encourage promote the education of girls at the time in the country.

#### **5.4 The Beginnings at Kipsigis Girls' African School: 1946-1954**

In 1946, the Kipsigis attempted to construct a government primary school for the Kipsigis girls arguing that the government's efforts were rather sluggish. They organised themselves through the KLNC and stipulated that they would vote in a special cession for the construction of a government primary girls' school. In response to this, the colonial government through the PC Nyanza held a meeting in February 1946 with the KLNC. During the meeting, the PC maintained that the Colony wide policy was for the LNCs to pay for elementary education and the government for primary, secondary and teacher education/training. Thus, it would not be acceptable for the KLNC to construct a primary school with their funds. The KLNC was

advised to spend their money on elementary education and leave girls' education and teacher training to the government since it was already working on the issue. He further asked the KLNC and the KDEB to deliberate on the kind of school they desired to which the KLNC agreed but urged the government to construct the school urgently since they had asked for it for a long time (KNA/PC/NZA/3/6/81). This meeting dashed the KLNC's efforts towards constructing a school for girls in the district but enhanced their efforts towards discussing the kind of school they desired for their daughters.

The Kipsigis insisted that they desired a school that was secular, which would allow girls to go through their customs and which would have aspects and teachers like those at GAS Kabianga (KNA/PC/NZA/3/6/83). According to one of the community leaders, the Kipsigis desired a school that:

... the missions could not come in and be part of. In as much as the Kipsigis wanted this education they also wanted freedom to uphold their customs, such as FGM and Polygamy, which did not happen at the missions (O.I Mr. Richard Chirchir, Community leader, Kipsolu, 23<sup>rd</sup> June 2018).

The colonial government was rather slow towards the construction of the girls' government school and in fact, by end of July 1946, there had been no response from the government as regards the construction of the school. Therefore, the Kipsigis stepped up their demands for the girls' school prompting the KDEB and KLNC to visit the Senior Education Officer Nyanza, Mr T.G. Benson, to express their desires and to demand the progress of the plans towards the schools' construction. Indeed this desire had been reflected in the KDEB and KLNC minutes of three meetings they had previously held, for example, Minute III of the 12<sup>th</sup>

KLNC meeting held in January 1946 stipulated that they would vote in a special cess meant for the construction of a government primary girls' school for the Kipsigis. Minute II (c) of the 13<sup>th</sup> KDEB meeting held on 21<sup>st</sup> of February 1946 recommended to the government the type of girls' school required. Minute VI (e) of the 14<sup>th</sup> meeting held on 17<sup>th</sup> July 1946, focussed on the progress made as regards the acquisition of the school. In June 1946, the KLNC had gone ahead and voted a £5000 special cess for the improvement of girls' education (KNA/PC/NZA/3/6/83). The meetings above and the deliberations were a clear indication that, indeed, the Kipsigis desired a school for their daughters, free from missionary influence.

With the mounting concerns from the Kipsigis, the Senior Education Officer (SEO) Nyanza wrote to the Director of Education, Nairobi, asking him to secure the views of the government as regards the proposal made by KDEB and KLNC on the issue of girls' education because it was necessary for the Kipsigis to have the school constructed as soon as possible. In any cases, the KLNC had voted a £5000 special cess for girls' education which needed to be utilised (KNA/PC/NZA/3/6/81).

In response to this enquiry the Director of Education, Nairobi, Mr Janisch appreciated the gesture made by the KLNC to raise money for girls' education and for describing the character of the school they desired. He explained that he had forwarded the plea to the government for authorisation and had held a discussion with the Provincial Commissioner who advised that a school for girls in Kipsigis would be included in the Provincial Development Plan and the government would

fund it. Plans were already underway towards the construction of the school (KNA/PC/NZA/3/6/83).

In October 1946, the Chief Secretary Education, Mr Wolff, approved the construction of a girls' school for the Kipsigis under the government's responsibility (KNA/PC/NZA/3/6/83). By December 1946, the District Commissioner (DC) Kericho Mr Swann communicated to the KLNC that the government had made all the plans for the government girls' school. He urged the KLNC to find and suggest a suitable site for the girls' school. As regards the various developments in the district, he pointed out that elementary teachers' training would take place in Kabianga, Lower Primary Teacher Training (LPTT) at Kapsabet, a secondary school for boys would begin at Kabianga while Agricultural Training would take place at Kapenguria. Litein, Tenwek and Kaplong Missions schools would possibly become primary schools offering two-year courses. The KLNC welcomed this move greatly (KNA/PC/NZA/3/1/1/91).

Whereas this was an important step towards the establishment of the girls' school, there arose a debate on whether an intermediate primary school was adequate for the Kipsigis or there was need for a secondary school. This further delayed the establishment of the school as discussed in the next section.

### **5.5 The debate on an Intermediate Primary School or Secondary School for the Kipsigis Community**

In 1947, a group of emerging Kipsigis elite led the Kipsigis in demanding for a girls' Government Secondary school in addition to the primary school for the girls citing that girls' education was lagging behind in the district and hence the need for the two schools. But, Christian leaders having been influenced by the Missions alleged that they were already providing primary education adequately and the KLNC needed to support them with money and the government ought to provide a secondary school instead. Thus there was a deliberate move by the missionaries to delay the establishment of the school because they felt that they would lose out on the education of the Kipsigis. The LNC members disagreed with the Christians' opinion citing that the Missions were inefficient and did not give quality education to their daughters.

The KLNC and KDEB, therefore, went ahead and pressed the DC for the establishment of the two institutions, promising that they would set aside some funds to support their construction (O.I. Arap Chebochok, Former Chief, Kiplelji, Bomet, 26<sup>th</sup> August 2018). They argued that there was no other secondary school around for girls. Hence, there was need for a secondary school (O.I. Lucia Kerich, Community member, Kapkarin, Litein, September 2018).

This prompted the DC Kericho to ask the Senior Education Officer, Nyanza, to seek the views of the government as regards the possibility of constructing a government secondary school for girls in addition to a primary school. In his opinion, he strongly

believed that the primary school was a priority, but under the advice of the Missions, Mr Foster, the then Director of Education and Miss Janisch, the KLNC had been convinced instead to vote £5000 for a two-year secondary school because at the time, the Missions were providing primary education (KNA/PC/NZA/3/6/83).

In response, the (Senior Education Officer) SEO Nyanza observed that earlier on, the missionaries including Acting Senior Education Officer Rift Valley Province, the Reverend Father Rowlands, Rev. R.K Smith and Mr C. Barnette had requested for the possibility of the government providing a secondary school for girls in Kericho. However, it was agreed that this was unnecessary because, at the time, very few girls were proceeding from Standard VI to Form I to justify the construction of a girls' secondary school. Moreover, many parents were not sending their girls to the Mission schools. The few who were sent to school hardly went beyond Standard VI as shown in Table 5.2:

**Table 5.2: Girls' enrolment in Kericho District in Standards V and VI and Forms 1 and 2 in 1946**

School	Std V	Std VI	F1	F2
WGM Tenwek	7	5	5	0
Other WGM Schools	8	0	0	0
AIM Litein	14	3	0	0
Other AIM Schools	26	8	0	0
LNC schools	1	0	0	0
RC Schools	0	0	0	0
<b>Total</b>	<b>56</b>	<b>16</b>	<b>5</b>	<b>0</b>

**Source: KNA/PC/NZA/3/6/83**

The figures in the Table confirm that there were few girls who proceeded to secondary school at the time to warrant a secondary school in the district. Of the 16 girls in Standard VI, only 5 proceeded to Form One because of the Kipsigis' dislike

for Mission education. This shows that apart from the parents' displeasure with the missions, cultural practises such as FGM early marriages greatly militated against the education of girls.

During the meeting, it was agreed that until the girls were better taught particularly in Standards V & VI and until the Missions improved their schools that a secondary school to be necessary. Notably, there was a high rate of wastage among the Kipsigis girls at the primary Mission schools and they had generally lagged behind boys in the same class. By the end of 1946, for instance, the numbers of girls in Standards V & VI in the Missions in Kericho District were as shown in **Table 5.3:**

**Table 5.3: Table showing the enrolment of girls in Standards V and VI in various mission schools in Kericho District in 1946**

<b>Name of school</b>	<b>Standard V</b>	<b>Standard VI</b>
WGM Tenwek	7	5
Other WGM Schools	8	0
AIM Litein	14	3
Other AIM schools	26	8
RC Schools	0	0
Total	56	16

**Source: (KNA/PC/NZA/3/6/83)**

The girls' numbers would only be increased by establishing a primary government school for them (KNA/PC/NZA/3/16/83). During an interview, one of the community members expressed the following:

You know at Kapsogut, there was a brown woman who lived in Kericho town for a long time, it was believed that she was a prostitute because she went to the mission and later on knew so much about town life. Many parents felt that it was the missions spoiling their daughters. She was never married and you know it is not good for a daughter not to be married. So many parents felt it was not good for daughters to go to the mission school (O.I.

Alexander Tuimising, Community member, Kapkelek, Kericho, September 2018).

In support of this, the DC pointed out that the Missions were quite unpopular with the Kipsigis and were of the opinion that they had given them poor educational facilities for many years. He further argued that the KLNC had very grudgingly given the Missions £600 of the £5,100 in the 1946 special rate and expressed the desire to take over the Mission out schools such as Boito AIM. Further, it would be very unfair to ask the KLNC to vote money to support the two Protestant Missions working in the area since they were inefficient. In explaining this inefficiency, he observed thus:

The WGM Tenwek has obtained an extra 18 acres for a primary school for girls plus a school garden so that they can no longer plead lack of land or failure to develop. I would like to see the building get under way as a proof of their good intentions. 2. The WGM were granted £150 in 1945 as a capital grant towards the construction of a permanent building at Siwot for girls, but so far, no work had been carried out. 3. The AIM at Litein received £ 150 towards a girls' school building in Litein in 1945. The AIM mission had not yet set the extra 5 acres for a girls building aside. I would like to see the work began before additional money is given. 4. Additionally the AIM Litein also received £150 towards the building of Sitotwet out school. The size of the building was then increased whether by the local inhabitants or the mission, it is hard to say but the local inhabitants have been always referred to the LNC for additional funds, and the building is still incomplete (KNA/PC/NZA/3/6/83).

The DC also argued that during a number of visits he had made in the district, the work at Litein and at Tenwek did not impress him. He concluded that the 5 Kes. special rate would be voted for a government girls' primary school on a pound-to-pound basis and for the construction of LNC schools. He also encouraged the KLNC to devote the 1946 rate to the capital construction of permanent KLNC out-schools to encourage or increase the enrolment of girls for the eventual secondary school (KNA/PC/NZA/3/6/83).

Therefore, the establishment of government primary school to promote better education was inevitable. Moreover, the government had in the past promised the Kipsigis a government girls' boarding school. This would remain in the plans of the government as priority and the Kipsigis were to be assured that the school would be built and maintained through government resources. In away therefore, it seemed as though the Kipsigis were getting a 'reward', for trusting and supporting the government in the area. A secondary school could neither be constructed nor staffed until the time that girls of sufficient academic attainment existed to fill it. This objective would not be achieved until the teaching of girls in large numbers improved at the primary level. The KLNC was advised to encourage parents to send their daughters to school to enable the establishment of a girls' secondary school (KNA/PC/NZA/3/6/83).

From the discussion above, there is a clear indication that the missionaries were not happy with the government establishing a girls' school for the Kipsigis at the time and made a deliberate move to delay its establishment. They felt that they had provided quality education to the Kipsigis for many years and government should have provided a secondary school instead. The establishment of a government school meant an end to their work among the Kipsigis since the community preferred a secular school for their daughters as had been the case in GAS Kabianga.

### **5.6 The site for the school's construction**

Following the decision by the colonial government to construct a primary school for the Kipsigis girls, the KLNC members came together in early 1947 to discuss and

identify a site for the school's construction. The KLNC unanimously agreed that the land they possessed under the KLNC of 8 acres was the most suitable since it was readily available. It was agreed that the Director of Education and Education Department be informed about this development.

In October, the other stake holders including the Assistant Director of Education, the DC, District Officer (DO), Mr Norman Larby of the Education Department, Chief Kaplelach, the KLNC Members, Chepsike, Kiplang'at, Kipkoti, Busienei and the KLNC clerk, were invited to the site for the proposed Kipsigis Girls Primary School which was 8 acres, two and three quarter miles from Kericho on the Kericho - Litein road. The KLNC further added that it was prepared to recommend the setting aside of 20 acres for the school (KNA/PC/NZA/3/1/1/91).

It was unanimously agreed that the site would be suitable because of its proximity to Kericho town and would give the European staff the opportunities to meet other Europeans and socialize. It was far enough from the township to prevent pupils from visiting it too often and hence being involved in vices such as prostitution. In addition, it was located on the main telephone line, it was along a tarmac road, hence it was easily accessible, it was near enough to the hospital and the place was level enough to make the necessary, extensive site works and levelling of playing fields. Although the site seemed to have a challenge with water, two possibilities of finding water were proposed. One, from a swamp on the reserve side of the site and the other from a spring at a tea company's land on the other side of the main road. The Education Department tasked the Public Works Department to undertake a survey as

soon as possible and the DC to enquire from the tea company if it would allow water to be drawn from the spring for the school (KNA/PC/NZA/3/1/1/91).

Having unanimously agreed that the school would be constructed at the site, plans were put in place to prepare for the school's construction in earnest. The Agriculture, Animal Husbandry and Natural Resources Department was asked to carry out an examination of the site and to advise on possible sources of water close to it (KNA/PC/NZA/3/1/1/91).

By 1950s the demand for a secondary school at Kabianga and a Government girls' school ranked high among the Kipsigis community. The KLNC showed keenness and the willingness to contribute additional sums for school buildings and for training more teachers. In March 1951, the assistant Director of Education, Mr Larby visited the Kipsigis African District Council (KADC) in Kericho to address them with regard to the Beecher Report. During the meeting, the Council expressed the need to begin the construction of the Government girls' school. He explained that the Beecher Report had found the need to enhance education for girls like that for the boys and recommended the construction of 11 intermediate girls' schools for the Kipsigis (KNA/PC/NZA/3/11/91, Administration).

On 5<sup>th</sup> March 1951 the Provincial Education Officer (PEO), Rift Valley Province (RVP) enquired from the Director of Education as to why or whether the plans for Kipsigis School's construction had stalled. Mr Larby responded:

Far from dead, this matter is very much alive. We are obliged to encourage girls' education as much as we can and the experience has

shown that a school does actually stimulate a lot of interest in girl education. In view of this and our past problems, I think we should make every effort to start work in the school in the next year, 1952. I should also like you to draw up a schedule of the buildings required and an estimate of the cost of the whole construction. Similarly, as the Beecher Report recommends that in future schools should be established under a board of governors, I think steps should be taken to constitute a BOG. Lastly, I see there is need for women teachers in Kericho who would be employed in the lowest standard of primary schools (KNA/PC/NZA/3/6/83).

On 4<sup>th</sup> April 1951, the Provincial Director of Education (PDE) Rift Valley Province, responded to the above noting that the time period for the government's construction of the girls' boarding school had expired and there was need to hurry up the process (KNA/PC/NZA/3/6/83). As an assurance, the Director of Education responded that a government school would be built in Kericho since the people had trusted and supported the government in the area. He added that the school would be under a Board of Governors (BoG) with staff from the Education Department so as to make it more efficient and better than the ones managed by the Missions working in the area (KDAR 1951, DC/KER/1/24).

By the end of the year, the DC once again wrote to the Education Department expressing that he was afraid of the delay in the construction stating that the site of the school could make the KLNC and KDEB use it for other purposes, which were not planned for initially. He observed:

The Kipsigis girls school was not built in 1951, I anticipate trouble in getting the school site owing to the delays that have taken place since the site was first chosen (KNA/PC/NZA/3/6/83).

The year 1952 saw more enthusiasm for quality education and the Kipsigis were generous in their contribution to schools development (KNA/DC/KER/1/25). During the KADC meeting early in the year, the Assistant Director of Education spoke on

the subject of the government girls' school Kericho. He said that the Kipsigis had been urging the government to build such a school, and now it was prepared to carry on with this work during the year. It was emphasized that every encouragement would be made for the Kipsigis girls to enter the school. The KADC voted a sum of £8,340 for education (KNA/PC/NZA/3/1/290).

Subsequently in June, the area Chief and the KADC Secretary were asked to ensure that no more cultivation was allowed in the school area. In August, the KADC urged the Education Department to take action in the matter of Kipsigis Girls' School since the year was ending with no signs of the school's construction. The construction of Kipsigis Girls School began in September 1952 (PC/NZA/3/1/290).

The DC Kericho remarked:

The Kipsigis Girls School has finally been started. It is a lovely site and will ultimately be of great assistance to the Kipsigis girls and parents (KNA/DC/KER/1/25).

The construction of the school was done in phases, that is, class per class, which was appreciated by the community. However, the KADC wondered whether it would be possible to construct all the classes from Standards V to VIII to enable girls from other schools nearby who were in the higher classes to attend.

In order to address this concern, a meeting was held in 1954, attended by, Mr. J. W. Howard, the DC, Miss Evans, Rev E. Andersen, Rev. Fr. Kiens, Mr. E. Kirui, Mr H. Tomason, Mr. E. Toweet, Mr. R. Treanbeath, Mr. S. Tuimising, Education Officer-Kericho, Mr. Flay, the PEO Nakuru, Mr. J. Miller and the Agricultural Officer, Kericho, Mr. C. Barnette and Mr. Wolfe. The Agricultural Officer, Mr Barnett

observed that this would only be possible as long as a further 8 acres of land was made available, to which the KDEB consented. The construction of the new Government African Girls School (GAGS) was completed towards the end of the year. The government also made plans to get a Headmistress with experience to set up the school. This saw Miss Napier Peggy arrive on a transfer from Embu to start it up in January 1955 (KNA/DC/KER/1/27).

### **5.7 Kipsigis Government African Girls Intermediate School: 1955-1964**

Kipsigis Government African Girls Intermediate School began in January 1955 as one - streamed boarding school beginning from classes V to VIII with a total enrolment of 140 girls. Right from the start, the school was a promising one and endeavoured to boost education for girls in the area. Its mission was to offer the best education to empower and produce all rounded girls. The Education Officer Mr. A.L. Flay, praised the school stating that it would go a long way in reducing the high pregnancy rates witnessed among young Kipsigis girls. The school, thus, curbed the challenge of early marriages and the high wastage in primary education. The Education Officer observed thus concerning the nature of the school and its role in empowering the girls:

Many candidates have opted for GAGS – Kericho and what is left for the other intermediate candidates is not as good. Authorities on the Kipsigis emphasize that with the Education Departments insistence on day-intermediate schools, it is putting a stop to a gross misunderstanding of the Kipsigis tribal tradition but not helping the girls to be in school. In Kipsigis there are no girls, but children and wives. The missions and the enlightened Kipsigis are greatly in favour of boarding education for girls, since this will help in the postponement of marriage to a reasonable age, and the chances of pregnancies are reduced and the girls will be able to carry on into the eventual married life. The school will enable these girls to complete

their education and become better members of the society (KNA/DC/KER/1/27).

One of the first girls of the school reiterated the role of the school in making girls elites, different from those who did not access school.

The school was a boarding school, with good facilities with many girls from various parts of Kenya and a European principal who walked with a limp. Being a boarding school, it gave us a lot of time to be at school and to concentrate in our schoolwork. This school is where I wore shoes for the first time, all because of my father who worked as a cook for one of the Europeans at the highlands. Our going to this school with my sisters made us different, we did not get married early, we got jobs, we were different from most of girls. I was among the first girls in the school, they knew us by numbers, I was number 15 (Martha Chepkwony, O.I Kericho, 29<sup>th</sup> July 2018).

Up to 1956 Kenya's primary education extended to form II, that is, Standards 1 to 6 and Form I and Form II. The students were subjected to a rigorous academic life curriculum which included English, Mathematics, Kiswahili, Geography, History and Civics, nature study, art and craft (carpentry and tailoring) (Eshiwani, G.S 1993). This demanded a lot of hard work from them. A prominent feature of the school was the emphasis on Domestic Science, which prepared girls sufficiently to take up their future roles and responsibilities. They were also assessed regularly, often in comparison with other schools and this confirmed how rigorous the academic life was at the school. This is illustrated in the excerpt below:

I liked many things about the school. We learnt many subjects and I remember many of my teachers like Miss Dunford, an African teacher called Mrs Kosgey who insisted on hard work. I was also a dining prefect. The girls in the school always did well, we used to do something like a round tests, with the Indian and European schools, which we used to pass well. What I remember most was Domestic Science which was interesting and fun and where we learnt cooking, hygiene and gardening and how to be good women. We were always told "*Women are the security of the homes, while the men are the providers*". We would wake up early in the morning and do general cleaning before taking our porridge, then we went to class but there was time to dig in our gardens, while some milked the cows. That is

what I have always carried on with to date (Martha Chepkwony, O.I, Kericho, 29<sup>th</sup> July 2018).

Later in 1956, there was a change, which led to the extension of primary education to 8 years and secondary to four years. Miss Napier remained the head teacher assisted by Miss Dunford. One aspect which was part of Kipsigis school life and which shaped the girls was discipline which made the school exceptional (KNA/DC/KER/1/31).

In 1960, 3 Kipsigis Assistant Education Officers were appointed for the first time ever. These were Richard Kosgey, Edwin Kosgey and William Chebelyon. Their appointments were in accordance with the new government policy of the DEB taking over education supervision of the schools from Mission management. More than ever before, they championed education for all the children. The Kipsigis took up this vigour, raised money by voluntary collection and pressed for secondary and higher education schools for girls. The KDEB also continued to pursue the policy laid in 1957 of discontinuing the expansion of primary schools and instead concentrated its resources on supporting intermediate schools such as Kipsigis in expanding and improving the facilities. Miss Peggy was on leave during the first part of the year and Miss Dunford filled her place in an acting capacity (KNA/DC/KER/1/33).

In 1961, a proposal to boost the number of girls in schools in Kenya was made. This proposal brought to the fore the need to establish more boarding intermediate schools for girls and training of women teachers who would facilitate the teaching of domestic science. According to the policy, such schools would later on be converted

into secondary schools. This policy was instrumental in the expansion of boarding facilities at Kipsigis School (EDAR- Triennial Survey 1958-1960) and its eventual elevation into a secondary school. The outcry for boarding schools was because Kipsigis girls had proved that these gave better quality education to them and also minimised school dropout. The school progressed well during the year and continued to attract many girls from various parts of Kipsigis and beyond. One of the old girls in the school, Hon. Dr Esther Keino talked about her first day and time at the school:

In January 1961, I arrived at the school to join standard five as instructed by the admission letter written in Kipsigis. I trekked for 30 kms accompanied by my grandmother who helped to carry my wooden box and a gourd of sour milk. I had never been to such a big school, I had never been to an only girls' school, I had never been taught in English (excerpt at the Pinnacle, Kipsigis girls' school 2014/2015 edition of the school magazine).

Administratively, the school continued under the headship of Miss. Napier and 8 teachers in 1962. A notable thing about the girls who enrolled in the school during the year, unlike the previous years was that they were younger. This was admirable because older girls were likely to dropout due to early marriages and early pregnancies. Consequently, chances of younger students performing well and proceeding to secondary schools were high. The DC observed:

The girls who joined standard five during the year are much younger than the girls who have enrolled before which therefore means that they will have better chances for secondary schools places, but it will be difficult to place those who do not go on for further education (KNA/DC/KER/1/35).

Apart from the emphasis on academics, the school also encouraged the girls to participate in out-of-class activities such as athletics, music, St. John's Ambulance, and Girl Guides Association. Through the assistance of the teachers, the girls were always outstanding in the various activities, For instance, during the year, the

school's athletics team won the District Cup which enabled several of them to join the district team which won a shield at the Provincial sports. The girls' choir also competed at the Nyanza Music Festival and came third while the Girl Guides participated in a camp at Ngoina under Miss Joyce Oywaya and Miss Kanaga. Mrs Fitzgerald was in charge of the St John's Ambulance First Aid Classes. Mrs. Spake took Standard 8 for mother craft lessons, which were much appreciated by the girls (KNA/DC/KER/1/35).

The school began on a high note in academics in 1961 when it presented 34 girls for Kenya Preliminary Examinations (KPE). (See table 5.4) 22 (65 %) of them passed well and eleven of them were accepted for secondary schools but three girls were not able to proceed to secondary schools because of financial reasons. Seven joined to Siriba College and three went to train as nurses at the Kericho central Hospital

**Table 5.4: A Table showing the performance of Kipsigis Girls students in the 1961, 1962 and 1963 Kenya Preliminary Examinations (KPE)**

Year	No of girls who sat	No. of girls who passed	Those who qualified for places in secondary school	No of girls who proceeded to secondary	No who joined Siriba TTC	No of girls who joined Nursing
1961	34	22 (65%)	11	8	7	3
1962	36	26 (72%)	13	9	2	2
1963	35	10 (29%)	6	3	1	1

**Source: KNA/DC/KER/1/35**

In 1962 the school presented 32 girls for KPE, 26 (72%) girls passed well. This was an exemplary performance compared to 1961. 2 of these were selected for Teacher Training in Siriba while 2 others were accepted for nursing training at Messrs.

Brooke Bond Central Hospital. 13 qualified for places in secondary school but only 9 continued with secondary education because of lack of school fees, female circumcision leading to early marriages and other parents did not like their daughters to proceed to secondary schools far away from home. There were many cases of older girls in Standards 7 and 8 going for circumcision during Christmas holidays and thereafter many of them opted to get married. Whereas a few of them often came back, they neither concentrated nor did well in their studies and this affected their performance (KNA/DC/KER/1/35).

Mrs Napier retired from government services at the end of the third term of 1962 and went back to the United Kingdom. Her efforts in furthering girls' education in the district were immense. Miss Moir, who had joined the staff in May, took over as the school's acting Headmistress in December and headed the school for the first and second term of 1963 but left in August after being promoted to be the Regional Education Officer - Rift Valley Region. The school was then left without a headmistress for the better part of the term.

The change in leadership, the lack of a school head and the many staff changes greatly affected the school's performance in the 1963 KPE with only 6 girls joining secondary schools leading to disappointment among the Kipsigis since many of their daughters were not able to get places in secondary schools. During the year, two former students of the school who had trained at Siriba joined the teaching staff. This was an indication that the school had laid a good foundation for the academic success of most of the girls who had studied in the school (KNA/DC/KER/1/36).

The achievement of independence by Kenya in December 1963 was a defining moment in the development of education not only in the two Counties but also in Kenya as a whole. The Ominde Commission was instituted and, thereafter, the demand for secondary education was a key issue to the extent that it became a political issue. The Kipsigis in particular expressed the desire to have a post-primary institution for their daughters within the district.

In 1964, education for girls continued to progress well and Mrs Ludia Lang'at replaced Miss Moir in an acting capacity as a headmistress as from the first term of 1964 (KNA/DC/KER/1/37). She was the first African headmistress of the school and her appointment encouraged many parents to enrol their daughters in the school. An important development with regard to girls' education during the year was the government's affirmation that there would be a provision for a government girls' secondary school to expand and provide secondary education for girls in the district. Plans for its establishment would be made in the Provincial Development Plan and the cost of constructing it facilitated through the central funds (EDAR, 1964). This plan by the colonial government led to the elevation of the school into a post-primary institution in 1965.

## **5.8 Conclusion**

This Chapter has attempted to discuss the reasons for the Kipsigis outcry for the establishment of a girls' school outside the influence of the Christian Missions and the reasons why it was not established in 1946 as earlier envisaged. The Chapter began by showing that after the 2WW many Africans including the Kipsigis had

seen the importance of education as a way of emancipating themselves and as a gateway to better jobs. By this time, a GAS had been established for the boys at Kabianga and many Kipsigis desired a school like that for the girls.

Although plans had been made to begin the construction of the school in 1947, it was not until 1952 that the construction began. Part of the delays was that initially there were debates on whether a primary school, secondary school or both would be established for them, and what seemed to be a deliberate effort by the missions to discourage the establishment of a primary school for the Kipsigis. However, given that the colonial government had promised a primary school for the Kipsigis and the fact that very few girls were transiting to secondary school, preference was given to the establishment of a girls' intermediate primary school to provide students for secondary school. The school opened its doors 1955, to the first 140 pioneer students and remarkably began on high note through its good performance in both academics and extracurricular activities. Since its inception, the school progressed steadily giving girls opportunities to access education from various parts of Kenya. In 1962, it registered an exemplary performance in KPE with a 72% pass enabling girls to proceed to secondary education, TTCs and Nursing colleges. But the progress was not without challenges because many girls had financial problems and were not able to proceed with secondary education. The desire to have girls proceeding to secondary school led to a demand by the Kipsigis for a girls' secondary school in the district. In 1964, the Independent government put in place plans to provide post-primary education for girls in the district. This led to the elevation of Kipsigis Intermediate School into a secondary school in 1965. From this

chapter, it is clear that the Kipsigis made relentless efforts towards the establishment of a girls' school by the government. Despite the missionary efforts to delay the construction of the school, they kept pushing the government to construct it and showed their willingness to tax themselves towards a school for girls. They also readily provided land for the schools' establishment.

## **CHAPTER SIX**

### **POST PRIMARY EDUCATION FOR GIRLS IN KERICHO AND BOMET**

#### **COUNTIES: KIPSIGIS GIRLS' SECONDARY SCHOOL: 1965 - 2000**

##### **6.1 Introduction**

This Chapter examines the factors that led to the development of Kipsigis Girls' Secondary School from 1965 up to 2000. The previous Chapter, attempted to document the establishment of Kipsigis girls' intermediate school and its development up to 1964. This Chapter documents the reasons why this school was elevated to a secondary school. An extensive part of the discussion has been devoted to the factors that led to the establishment of the secondary school during this period. The Kipsigis desired a secondary school for their daughters since there was none around for the daughters at a time when their male counterparts already had two secondary schools. Various stakeholders such as the Board of Governors (BoG), the community, and the Parents Association (PA) were instrumental in the growth and expansion of the school, making it one to reckon with and among the academic giants in the country. This development is in line with the structural functionalism theory, which guided this study. The chapter shows the importance of interdependence where various stakeholders came together towards the success of the school during this period.

##### **6.2 Post-independence Education Policies and expansion of secondary education in Kenya: 1963-2000**

Just like other countries, after Independence, Kenya placed a lot of importance on the role of education in promoting economic and social development. This led to the expansion of the education system, especially at secondary school level. Education

also sought to address aspects of colonial disparities and to achieve modernization. Towards this end, the Independent government put in place various policy frameworks. In 1963, the Ominde Commission was instituted to survey the existing resources of Kenya and to advise the government in the formulation and implementation of National Policies for education. Apparently, there were not enough professional, administrative and other skilled local people to operate the new state. Secondary education was regarded as the most important point in the education system, which could help in solving the work force constraints of the nation. The Commission recommended the expansion of secondary level (which was further emphasised in the Sessional Paper No. 10 of 1965), and higher levels of education so as to lay a firm foundation for further education, training and work (Bogonko, 1992) and to accelerate manpower needs. The Commission also endorsed the provision of free primary education, which contributed to economic progress by providing a reservoir of candidates for secondary and higher education. Additionally, most of the ex-European or Asian schools, maintained the high level of school fees and few African parents could afford this. Thus there was need to establish secondary school for children whose parents could not afford these high fees in secondary schools.

A key feature during the post-independence period was the rapid expansion in primary level of education. In addition, the government's abolition of the 4-year primary and intermediate courses for the 7-year courses and the subsequent removal of the CEE in Standard 4, led to the numbers of children in upper primary shooting

up. This resulted into high primary school leaver unemployment and the demand for more secondary school places.

The Ominde report also emphasised the need for religious integration and government control of education and this was effected by the Education Act of 1968. However, despite the report's recommendations on improving the quality of education, it was silent on the distribution of educational opportunities especially on girls' education. Another policy document that reinforced most of the Ominde Reports recommendations was the Sessional Paper No. 10 of 1965. It identified education as a strategy towards the social and economic development of the country. To this end Kenyas' educational structure and development was based on the educational goals and objectives outlined in the Ominde Commission Report from 1964 up to 1975 when the emphasis was on the expansion of education to provide work force, economic development and Kenyanization in all sectors (Eshiwani, 1993).

In the 1980s the government found it necessary to change the educational approach from one which had existed since independence to education for self-reliance. Its policy on education was also because of the problems of primary and secondary school leaver unemployment (Eshiwani, 1993). In order to achieve this, the Mackay Commission, was set up and tasked to examine the feasibility of setting up a second university in Kenya. It also focused on the need to restructure the whole school system (Mackay Report, 1981). Three major events led to the constitution of this Commission. First, was the Conference on education employment and rural

development held in Kericho in 1966, which stressed the importance for integrating education and rural development. Secondly, the International Labour Organization Commission Report of 1972 on “Incomes and Equality”: A Strategy for increasing productive employment and thirdly, the Recommendations of the National Committee on Educational Objectives and Policies of 1975 (Gachathi Report). The Commission recommended a new system of education, that is, the 8-4-4 system of education in Kenya during the year 1985 to replace the 7-4-2-3. It emphasised that in order to streamline the education system of the country as a whole, the primary education system should be extended to 8 years, to offer numeracy and literacy skills in the first 6 years and basic education with practical orientation in the last two years. The 8-4-4 system abolished CPE and did away with Forms V and VI. The main aim of changing the curriculum was to improve the quality of education at all levels. The Commission maintained that the objectives of secondary education were to prepare the learner to make a positive contribution to the development of society by choosing vocational education after school and to acquire attitudes of nationalism, patriotism, self-respect, self-reliance, cooperation, adaptability and a sense of purpose, integrity and self-discipline. It also proposed a new curriculum in secondary schools divided into 6 major areas, that is, (i) Communication- English Kiswahili and Foreign languages (ii) Mathematics (iii) Science- Physical sciences, Biological sciences (iv) Humanities - Geography, History and Government, Religious Education, Social Education and Ethics. (v) Applied Education- Industrial education (Wood technology, Metal technology, Power technology and Electrical technology), Business Education (Accounts, Commerce, Typing and Office

Practice), Home Science (Clothing and textiles, Foods and nutrition), Art and Music, (vi) Physical Education (Eshiwani, 1993; Sifuna, 1990).

An important aspect in educational development in 1980's was the increased partnership in the provision of education all over Kenya. One of these partnerships was the formation of Parents Associations (PA), which operated through a proclamation in the Office of the President and played an important role in the provision of education. Some of their roles included organization for the collection of funds for the expansions, development and general maintenance of the school, to provide the required physical activities of the school among others (Eshiwani 1993). The PA was quite instrumental in the development of Kipsigis girls during this period and later was formed in the school. Its formation led to cost sharing between the parents of the school and the government and gave the parents a feeling of school ownership.

### **6.3 Factors behind the establishment of Kipsigis Girls' Secondary School**

Many factors led to the establishment of Kipsigis Girls secondary in 1965. Earlier on in 1947, the Kipsigis had requested for a secondary school for girls in the district. However, this request was turned down by the colonial government, which argued that there were insufficient girls to warrant a secondary school at the time. Nevertheless, what seemed to have led to the elevation of Kipsigis Intermediate Primary School to a Secondary School in 1965 was the Independent government's commitment to expanding education at the secondary level. This elevation was in line with the educational goals outlined in the Ominde Commission of 1964, in

which the emphasis was on the expansion of education to provide the necessary work force, economic development and Kenyanization in all sectors (Ominde Commission, 1964). Moreover, there was no government secondary school for girls in the area. By 1965, plans had been made to elevate GAS Kabianga to a Secondary school and Kipsigis Secondary School (currently Kericho High School) had been established in 1959. These were both boys' secondary schools and there was none for girls. This indicated that girls' education lagged behind that of boys in the district (O.I Ernest Langa't, Kericho, 5<sup>th</sup> April 2018). Yet, over the years, many girls had enrolled in primary schools in the area and who needed to transit to secondary school. The Kipsigis' constant demand for a secondary school for girls in the area to expand their educational opportunities further contributed to its elevation (Ludia Lang'at, O.I, Kericho, 5<sup>th</sup> April 2018). According to one of the ex BoM members, the district had no government secondary school and as such many girls did not proceed with education beyond the primary level because it was expensive to transport daughters to far away schools. Also, parents were not comfortable sending their daughters to faraway places. The two secondary schools at Kaplong and Tenwek belonged to the RCM and WGM respectively and did not attract the Kipsigis. He observed:

Around this district, there were no secondary schools for girls, the missions had one at Tenwek and Kaplong but most of the Kipsigis did not like their children to go to the missions (O.I. Ernest Langa't, Ex BoM chair, 16<sup>th</sup> March 2018, Kericho).

The factors above led to the establishment of Kipsigis Girls Secondary school in 1965, two years after Kenya's independence.

#### **6.4 The establishment of Kipsigis Girls' secondary school: 1965-1969**

Kipsigis Girls' secondary school opened its doors for the pioneer Form 1 girls in 1965. It first occupied the Intermediate School premises and remained both primary and secondary schools as plans were put in place to phase out the primary section gradually. Administratively, the school was under the leadership of Mrs Ludia Lang'at and the first teachers in the secondary school section included Miss. B.A. Caulifield, Mrs M. A. Kuhn and Mr A. Tuimising, a P.1 teacher. At the primary section, the teachers included Mrs Irene Chesengeny, P.2 teacher, Miss Sara Ngerechi, P.2 probationary teacher. The school clerk was Mr Philip K.K. Korir. Further, the school had ten African subordinate staff: 4 cooks, 2 night watchmen, and 4 were in charge of general school maintenance (KNA/NPRC/A2/1/12). The administrative force above introduced the girls into rigorous academic activities upon their arrival in school. The government was committed to providing the girls with the best. The community was also involved in the development of the school through the staff. This laid a firm foundation for the school as a fountain of knowledge.

The appointment of Mrs Lang'at as the school's headmistress was a great stride in its progress. Having been an African and a woman she undoubtedly inspired girls from the community and encouraged African parents to send their daughters to school. However, despite the clamour for secondary education, not all the parents were enthusiastic towards sending their daughters to school. Some parents even felt that primary education was sufficient for their daughters (O.I Mr. Ernest Lang'at). Many factors led to her appointment as the school's headmistress despite having had only some basic education. The main factor was because the Europeans wanted a

lady from the local community to head the school because they believed she would serve as a role model for the parents and the girls within the community. This would encourage them to send their daughters to secondary school. Also, since this person would have gone through some education, she understood the usefulness of education and would, therefore, take good care of the school (O.I Ludia Langa't). She recalls her first years of experiences and short stay as the school's headmistress:

I joined Kipsigis girls' as the headmistress when it was an intermediate school, towards the end of 1964. The school was giving me the opportunity to be a head teacher, which was not common among us, the women. It was giving me an opportunity to mould girls from the community, I did not have much education, since I had only trained as a teacher at Vihiga Teachers college, but I can proudly say, at least I had a little qualification better than most girls had during the time did. It was a wonder for an African woman to head a school, thus I was scared. I later took up the position. It was difficult at first since I had not headed any other school and I was a Primary 3 teacher, who had upgraded to P2 in Machakos (Mrs Ludia Lang'at, O.I Kericho, 16<sup>th</sup> March 2018).

As soon as the school was established, its administration was boosted by a Board of Governors (BoG), formed under Sections 18 and 21 of the Education Act and tasked with the care and the development of the school and the school's accounts. The school's first Board of Governors (BoG) included Mr John Irongi - Chair, Mr K.A. Kenduiywa, Mr Walter Ng'etich, Mr Johanna Chemogut, Mrs Ludia Lang'at (Secretary), the Rev Daudi Udalii, Mrs Elizabeth Soi, Mrs Eunice Rono, Mrs Ruth Thiani, Mr Joseph Ng'ok and Sister Redempta. The establishment of the BoG, signified the increase in government's interest in the running of the school. Upon its inauguration, it took over the overall responsibility of the school's administration and management of the accounts. The BoG was motivated further by the presence of a headmistress who distinguished herself as a very industrious and responsible

person making them dedicate themselves fully to the development of the school (KNA/NPRC/A2/1/12, B.O.G Minutes 1965).

### **6.5 Academic life and educational activities at Kipsigis Girls' Secondary School**

The schools administration was determined to uphold high academic standards of the girls and at the same time provide quality education. At one point, the BoG observed that the failure of girls to progress in academics was because of lack of sensitisation by parents. The school embarked on efforts to involve parents in the education of their daughters in the school's activities through Parents' Day Meetings. During such days, parents were advised about the importance of taking the education of their daughters positively and seriously so as to mitigate cases of early pregnancies and marriages among the girls (KNA/NPRC /A2/1/12).

The Parents' Days also acted as avenues to encourage serious academic work from the students. This exposed them to various speakers who not only motivated but encouraged them to pursue their academic aspirations, but laid a solid foundation for the development and high academic standards. Mrs Margaret Kenyatta presided over the first Parents Day meeting in 1966 during which she talked to the girls about the importance of education in their lives and that of their future generations (KNA/NPRC/A2/1/12). This exposure went a long way in boosting their academic aspirations and shaping their future.

The school also endeavoured to promote co-curricular activities through the commitment of teachers who encouraged girls to be all rounded individuals. During

the year, the girls participated and excelled in sports such as Athletics and Netball.

While appreciating the school's role, the DEO remarked:

The girls have distinguished themselves in the field of sports by winning the Rift Valley Provincial Athletics Trophy for girls and one of the girls was selected for Kenya Netball Team's trials (KNA/DC/KER/1/40).

One of the schools' old girls also reiterated this:

Mrs King was my headmistress. I was Admission Number 28. What I liked best is that we did well in academics and extracurricular activities. I was in the relay team, which always took me out of school. Mrs Kuhn was our games teacher, she was very passionate about sports and always encouraged us to participate (O.I. Mrs Betty Ngeny, Green Ivy, Kericho, 23<sup>rd</sup> July 2018).

Up to 1966 Kipsigis girls remained the only government secondary school for girls in Kericho and Bomet Counties, the other secondary schools were Kericho and Kabianga Secondary for boys, Kaplong and Tenwek under the Missions and various *Harambee* schools such as Cheptenye, Litein and Sigor (KNA/DC/KER/1/40).

In March 1967, Miss King was confirmed as the schools' headmistress while Mr Darshan Singh was appointed as the Maths and Science teacher. Other teachers included Miss Mulrenan, Miss Thomson, Miss Morland, Mr Yates and Miss Janine. Miss Janine King was also appointed as a temporary matron. Two teachers were expected to leave the school during the year, that is, Mrs Kuhn in July and Miss Caulfield in November. Hence, two more teachers were expected by the school from the ministry (KNA/DC/KER/1/40).

The appointment of more teachers was good and appreciated although it brought in a new challenge of lack of teachers, housing, prompting the Education Department to give the school grants in aid of 2,200 Pounds for the construction of one teachers'

House and 3,500 pounds for the construction of one laboratory during the year (KNA/NPRC/A2/1/9/11).

In 1967, another important educational activity in the school was the production of the school magazine dubbed *FURAHA Magazine*, which highlighted the girls' writing skills through the articles published. In the magazine, the girls wrote about aspects such as: the importance of the teaching career in the development of the nation, the problems faced by prefects in schools, the origin of the Kikuyu tribe, the Debating Club highlighting the motion *why bride price should be abolished*, Form III trip to Longonot, treatment of "monos", the importance of women in society, Christian items, the Girl Guide Camp at Gilgil, an interview between students and a new Canadian teacher, the Kipsigis traditional hospitality, recipe for the sponge cake which the school won, news from the dormitories such as Saturn, Jupiter, Pluto and Uranus, women's marriage, exciting changes in school, netball tournament, the successes of previous term in various activities, school ties, plaiting hair, the necessity of the Young Farmers Club, among others (Furaha School Magazine, 1967). Interestingly, the magazine brought out the close and friendly relationship between the girls and their teachers and many of them published their addresses with the hope of getting in touch long after they completed school as illustrated box 6.1 below.

**Box 6.1: Addresses of some of the European teachers at Kipsigis Girls School**

Miss Gilbertson King, c/o Halliday, 17, Strachey Road, Sheffield 11, UK. Mrs H. Kuhn, 468 Locust Street, Burlington, Ontario Canada Miss Barbara A. Caulfield, 9, Grange Thorpe Road, Urmston, Manchester, UK
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Through the School Magazine, the girls nurtured their writing skills. They wrote short poems on things they liked about the school, such as its location and site. One of the poems is presented in **Box 6.2:**

**Box 6.2: A poem written by one of the girls**

<p>Things I like at school I like watching the buses pass by on the road Hearing and watching the planes land over the tea plantations at Kerenga Listening to the piano at the assembly played by the teacher Sitting in the classroom for not more than 20 minutes Dancing on Saturday entertainment The lovely view of Kericho town in the East The bell ringing to finish prep and me running to the dormitory telling everyone “Dormez bien Miles!” By. Ruth Philip, Form I</p>
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Interestingly, through the Magazine, the girls had a chance to describe some of their teachers. One such teacher was Miss. Marilyn Kuhn who was a strict disciplinarian but quite popular among the girls as illustrated in **Box 6.3:**

**Box 6.3: More about Miss Marilyn Kuhn**

<p><b>Miss Kuhn</b></p> <p>Miss. Marilyn Kuhn was a Canadian who arrived in this school in 1965. She was a games mistress and if you started going to the field together, she would get there two minutes earlier than you would even though she went to her house first. Everybody was afraid of her. In the dormitory at night, some of the girls used to knock at the door and the words Miss Kuhn is coming were enough to make us shiver. Miss Kuhn was also nice and kind, she always tried to solve the girls’ problems especially during the night she was often seen with her silver torch walking around the dormitories as Florence Nightingale did in hospitals she worked in. I reveal the secret of the name given to her by the girls. The girls knew her by the name <i>Cheptonui</i>, meaning that she nearly fainted when she was angry. We promised to send her letters our wedding photos, although we have not, when we do the aeroplanes going to Hamilton will be filled with her letters (By Alice Serser, Form II).</p>
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**Source: KNA/NPRC/A2/1/12**

Through the Magazine the girls, also displayed some of the skills they acquired while at the school such as needlework and embroidery as illustrated in **box 6.4** below:

#### **Box 6.4: A poem on needlework skills**

##### **I am a shoemaker**

I am sure you are puzzled as to how a mademoiselle can be a shoemaker. I can make shoes for babies out of FELT. I use neither leather nor nails nor do I have a hammer. I am a needlework woman using a needle and thread, I also do embroidery on the shoes, I did not know how to make such things before nor did I know what Felt was. I am very happy to know now so that I can make more in future. I must thank the headmistress for giving me the pattern and showing me how to read it.

By Lily Rose Form II

**Source: KNA/NPRC/A2/1/12**

To ensure a holistic development of the girls, the school began offering a school certificate in needlework and dressmaking in 1968. The year also saw Kipsigis Girls fully develop as a secondary school with classes up to the school certificate level since the last primary school class had done their KPE in 1967. This was an important aspect of the school's growth. The 1967 Parents Day was held in January 1968 because it had not been possible to hold it in 1967. The headmistress pointed out the great strides in the school's development despite various challenges such as the lack of a second stream. This forced many Kipsigis girls to seek secondary education outside the district (KNA/NPRC/A2/1/12), while others dropped of their secondary education. Many parents preferred taking their daughters to a nearby school and whenever they were offered places outside the district, many girls never enrolled (O.I. Ernest Langa't, Ex BoM chair, 16th March 2018, Kericho).

Mr. Katua, the PEO, Nakuru applauded the school's administration for the good work in developing the school while underscoring its importance in teaching Domestic Science which prepared the girls for their future roles and shaped their lives. In this regard, he stated:

I am pleased to see the emphasis the school has put on domestic science, which is very commendable. It is in my opinion of little value for a girl just to know the theorem of Pythagoras if she cannot sew a button on her dress. The objective should be in schools of this sort the production of a good all round girl who can take her place in the building of the nation. The task of such girls will be in the education of their children in future years.

He added that he was impressed by the girls' displays of artwork, needlework and dressmaking and superb performance in drama.

The school also recorded much success in the co-curricular activities during the year. In netball, for instance, one of the girls was chosen as a reserve for the best Kenya netball team. The school also introduced volleyball and hockey and participated in the Provincial Athletics in Nakuru and won 7 certificates. A student, Esther Chelang'at, won the discus event at the Secondary Schools Championships and was invited to take part at the athletics meeting in Nairobi after which, she was gifted with a medal placed second for all Kenya. The Girl Guides attended the Girl Guide Camp in Naivasha while the School Choir took part in various concerts and earned a certificate in the local Music and Art Festival. The fine artists of the school were awarded a certificate for the best entry of paintings. The girls also participated and won two trophies at the Kitale Agricultural Show for entries for sewing, cooking and painting in both upper and junior classes. Two girls attended the Outward Bound Course in Loitokitok and were awarded badges after climbing Mount Kilimanjaro (KNA/NPRC/A2/1/12: Headmistress' Speech, 1968, on Parents' Day).

An important development in academics during the year was the appointment of Mr Darshan Singh as the School's Deputy Principal having been the most senior and qualified teacher by then. However, what continued to hamper the school's

expansion was the lack of space. So bad was the challenge that early in the year the construction of classrooms for Form V was postponed. The school presented the first class for the East African Certificate Examination (EACE), at the end of the year.

The school continued to steer a holistic development amongst its students. In 1969, the girls were exposed to activities such as games, dancing, singing, shows and excursions. During the up country festival cup for traditional dancing presented in Eldoret and the Rift Valley Provincial Cup for Arts and Crafts presentation in Nakuru, the girls won a trophy. They also won the Robin Cup from the Agricultural Society of Kenya for the best school display of needlework and crafts. The choir, dancing club, verse speaking group, netball players, athletics and fine artists, went for excursions in various places such as Nairobi, Eldoret, Kisumu, Nakuru and Mombasa. The school was, indeed, instrumental in exposing the girls to the outside world and motivating them to work harder.

A very important co-curricular activity that put the school in the limelight was was athletics. During the year the girls participated in Provincial athletics held in Nakuru and proceeded to the Nationals held in Nyeri and performed excellently. More importantly one of the girls, Esther Cherotich broke the secondary schools' national record for throwing the javelin and therefore the national secondary schools' athletics trophies were in the schools' custody (KNA/NPRC/A2/1/12: Headmistress' Speech). The Co-curricular activities also promoted the healthy growth of the girls.

During the year, the school received the EACE results from the first set of form IVs which were quite satisfactory as reflected in the **Table 6.1** below;

**Table 6.1: A Table showing the results of the 1969 EACE results**

Year	Total no. of students	Performance				Fail
		Division I	Division II	Division III	Division IV	
1969	29	1	6	10	10	2

**Source: KNA/NPRC/A2/1/12**

Of the 29 girls who attempted the examination, only 2 failed while most of the girls were placed for further training and 3 were admitted to Form 5 classes. This signalled good progress for the school, which later became an academic giant in the district.

The excellence in academics and Co-curricular activities made Kipsigis Girls' a brand and a school to be admired by many. Various stakeholders, including the PEO of Rift Valley Province, applauded the teachers, community and the BoG for the school's achievements urging them to keep up the spirit so that the school could be a model for other schools in the area. Underscoring the role of parents, the PEO urged them to be keen on the progress of their daughters stating that they would be successful if they joint efforts with the teachers. He also encouraged the girls to learn from the school aspects of leadership that it endeavoured to inculcate in them.

The school was also instrumental in inculcating in girls values of respect for hard work, in and out of classroom and to maintain discipline in all matters and respect for elders and authority. This enabled the girls to excel academically and progressed to higher levels of education. One of the old girls of the school reiterated this:

One key thing I remember about Kipsigis Girls was hard work, nothing but hard work. At any given minute, or meeting, the teachers emphasised the importance of hard work (O.I Mrs. Lilian Boit, Kenyatta University, November 2018).

Undoubtedly, the school offered many girls within and outside Kericho District a privilege to acquire secondary education. The girls, therefore, had the responsibility to work hard to serve others in turn and to be worthwhile citizens of the country.

One of the community members had this to say about the school:

Since the school began, most people knew that it was going to do well. The girls were taught how to be responsible and hardworking so as to serve their country. Many of the girls who were here are working in many places. This means the school made them what they are today (O.I, Richard Mibey, Chemosot, October 2018).

By end of 1969, the school stood out as one among the prestigious girls' schools since it was impacting positively on the lives of girls from various parts of Kenya. So much had been heard about it and this was confirmed during the PEO, RVP's Speech on Parents' Day, which read thus:

I would like to express my thanks for the privilege you have given me to visit this school about which so much has been heard. The Kipsigis School is, from whatever angle, one of Kericho's prestigious secondary schools and one of the most promising ones in the Republic of Kenya. It is an obvious fact that in our national development, schools for girls' education such as this one play an important role. This school has already demonstrated that it can provide sound and appropriate education for all our girls (KNA/NPRC/A2/1/12, PEO's Parents Day Speech, 1969).

## **6.6 The development of Kipsigis Girls School from 1965 to 1970**

Right from the establishment of Kipsigis Girls' Secondary School, many girls from the community as well as areas around the district such as Kisii and Western began to enrol in the institution. The numbers of girls continued to go up. When the school

began in 1965, 38 girls all boarders were admitted at the secondary school. The primary section had 36 girls in Standard VI and 36 in Standard VII, who were phased out gradually (KNA/NPRC/A2/1/12). In 1966, the school had a total of 74 girls, 1967 109 girls and by the end of 1968 the secondary school had a total enrolment of 139 girls from Form I to Form IV as shown in **Table 6.2** below:

**Table 6.2: Kipsigis Girls School enrolment from 1965 to 1968**

Year	Form 1 at the beginning of the year	Form 1 by end of year	Form II	Form III	Form IV	Total
1965	38	37				37
1966	46	38	36			74
1967	40	35	35	35		107
1968	42	36	35	35	33	139

**Source: School register**

The Table shows that by 1968, the school was providing opportunities to many girls who may have not had the chance to access secondary education. But although the school's beginning was a success, some of the pioneer students were not able to continue with their studies. For example, in the year 1965 38 girls enrolled in the school. By the end of the year, there were 37 girls. In 1966, 46 girls joined Form 1, but by end of the year, only 38 were present and those who transited to Form 2 were 36. In most cases, this was occasioned by the fact that the girls who were admitted in the school were older and often underwent female circumcision during the end of the year. This led to early marriages (KNA/DC/KER/1/35) and subsequent school dropout. According to information on the school register from the school's archives, some of the reasons for failure to continue in their studies were lack of school fees or girls from far areas never returned to continue with their education.

### **6.7 The Initial challenges at Kipsigis Girls Secondary School**

The headship of Mrs. Lang'at was short lived as her desire to further her studies saw her leave the school at the end of the second term in 1965. Miss C.H. Gilbertson - King, replaced her as the schools' acting headmistress from the third term of 1965. Upon joining the school, Miss King had to tackle various challenges such as how to win the support of the African parents and teachers. Another challenge was the expansion of the school's facilities to suit more girls. Notably, soon after its establishment, it witnessed a huge number of girls seeking admission and, on several occasions, many parents were turned away because of inadequate facilities for more thus barring many girls from the district from continuing with their secondary education (O.I Ketienya 2018). Miss King also had to deal with the lack of good lighting since it disrupted learning during the night preps. The lamps being used would not provide enough lighting for the students.

The school progress was also hampered by the lack of a permanent school headmistress since Miss King was a government civil servant, who had been loaned to the school on contract until November 1966. Being a civil servant she would still be appointed as the headmistress as long as she was qualified. In this regard, the BoG had noted that, since her entry into the school in the third term of 1965, she had proved to be a strict disciplinarian and hard worker. Hence, the Board unanimously approved her as the school's headmistress (KNA/NPRC/A2/1/12, BoG Minutes, October 18<sup>th</sup> 1966).

Other problems were the lack of laboratories for Science lessons and lack of electricity. The latter problem affected learning because the district often faced heavy storms and dark afternoons. Therefore, it was desirable to have light as early as 3:00 pm so that work and learning would not be hindered. It was also delaying other developments such as the building of the laboratory. With the assistance of the BoG, Miss. King wrote letters to the East African Power and Lighting (EAP&L) and visited the Ministry severally to address the lighting issue. These concerted efforts saw the installation of electricity in the school in 1967.

This was a major boost to the school as the EAP&L embarked on its work of wiring electricity to the school. It was a great relief to the teachers, school management and students alike as seen in an excerpt in the School's magazine (see **Box 6.5**) where one of the students expressed her excitement about having electricity:

**Box 6.5: An excerpt on electricity**

**Electricity**

Then there was light! On Thursday the 18<sup>th</sup> of July, we switched lights on everywhere in our school. At last we were walking below electric lights, the students were intoxicated with happiness and if I had a very fat ox, I would slaughter for us to celebrate this Thursday. At last, we have electricity as our guest. (By Rachel Micah, Form III)

**Source: *Furaha School Magazine***

Soon after the installation of electricity, the BoG embarked on efforts to construct a school laboratory, particularly for Form three girls who needed it urgently for Science practical. The school had been forced to request Mr Pinner, the Headmaster of Kericho Boys Secondary School, to allow the girls to use their Science laboratory once every week as a temporary measure (KNA/NPRC/A2/1/12).

### **6.7.1 Kipsigis Girls Secondary School and the quest for a second stream**

By 1966, the school was enrolling girls from various districts such as Kisii and Western Kenya. Although this gave the school a great milestone in making it known all over Kenya, it disadvantaged some girls from the district since some of them were not lucky, forcing parents to ask the school for places for their daughters. As a result of this need, it was agreed that the headmistress should drum up efforts for a second stream in 1967 to cater for as many girls as possible. Apart from a few cases of girls dropping out because of early pregnancies, the school was a promising boarding facility, which was satisfactorily forging ahead with its stages of development. The District Education Officer, (DEO) observed:

The only problem facing the school is that the girls do not give serious thoughts to their careers and are suddenly noticed becoming mothers. 'It is hurting to see very intelligent girls leave the school on a matter like this (KNA/DC/KER/1/40).

The yearly increase of girls at the school continued to cause a strain on its facilities such as the Domestic Science Laboratory forcing, students to make use of it in turns. At the height of these expansions was the matter of the availability of land because at the time, the school occupied 13 acres (KNA/NPRC/A2/1/12 BoG Minutes, October 18<sup>th</sup> 1966).

In 1967, the Headmistress requested the Ministry of Education for a double stream in Form 1 in 1968 to create more opportunities for girls who desired to pursue secondary education. At the time, out of nine aided secondary schools in the district, only one was a girls' school and thus there was, therefore, need for more secondary schools/places for girls in the district. This plea was, however, turned down by the

Ministry stating that five streams only were allocated to the Province in 1968 and Kipsigis Girls was undeserving because there was a more a pressing need in the other areas such as Tranzoia, Lelmokwo, Michinda and Eldama Ravine. These had remained without girls' secondary school yet they had more than sufficient KPE candidates to warrant the opening of grants-aided secondary schools (KNA/NPRC/A2/1/12).

In 1968, the school's administration hoped to be granted a second stream. During the year alone, 721 girls had applied to join the school but it could only admit 35 of them. The rest remained desperate for Form I places and this was an indication of the necessity for another stream. This caused a lot of dissatisfaction among the BoG members who resolved to protest and pressurise the Ministry of Education for a second stream. They felt obliged to fight for the school since they had been appointed to guard its interests, the students and the community, and were justified to complain or protest. Apart from the protests, the BoG also invited the local MPs for a meeting at the school to beseech them to take some action to ensure the school was granted another stream (KNA/NPRC/A2/1/12, BoG Minutes, April 24<sup>th</sup> of 1968). Indeed the political leaders were instrumental in the development of a second stream in the school. Towards the end of the year, the area MPs, and Councillors including Hon. A. Kerich, Hon. A. Bii, Mr. J.A Soi, Mr C.A. Rotich and Mr A.A Soi, together with Mr John Irongi - Chairman to the Board, and members of the Board, Mrs Ludia Lang'at, Mrs Eunice Rono, Mr Richard Kenduywa, Mr S Kirui, Mr C Tengecha and the Headmistress presented a memorandum to the Minister for

Education. Consequently, the PEO assured them that a second stream for the school would be provided during the following year.

1969 marked the start of the second stream for Form 1 class. The school was also able to enrol 78 girls, a figure that had never been realized in the school's history. This was not only a big relief for parents who for a long time had wished to have their daughters learn at the school but also for the girls outside the district whose educational opportunities were now assured. The school also had a large Science Laboratory and a teacher's house constructed to meet some of the growing demands for more facilities. The school presented 9 girls for the Kenya Junior Secondary Education (KJSE) and only 2 passed. The principal attributed the low performance to lack of school fees, and the low number of candidates to those who often left school before they attempted the examinations. In April 1969, the school was permitted to enter candidates for General Science in East African Certificate Examination (EACE) (KNA/NPRC/A2/1/12).

### **6.7.2 The land issue and its impact on the expansion of Kipsigis Girls' Secondary School: 1970-1980**

In 1970, the government scaled up efforts to improve and expand girls' education, which had lagged behind that of boys through the appointment of a Senior Education Officer (SEO) in charge of girls' education. It started Form V so that the girls could get higher education and possibly more opportunities. It also put up a teacher's house and a dormitory for students (MoE Annual Report, 1970).

In addition, by 1970 Kipsigis Girls' Secondary School was one of those schools in Kenya where the government had expanded and transformed an intermediate school to a secondary status with a two stream and a higher school certificate section within a short period. This confirmed its commitment towards enhancing education for girls. The school was also one of the eight schools, that is, Highlands, Kapropita, Kapsabet, Menengai, Uasin Gishu, St. Joseph's and Olkejuado in Rift Valley Province which presented candidates for needlework in the EACE (Rift Valley Province Annual Report, 1970).

Soon after, Miss King exited Kipsigis Girls in April 1970. Mrs. P. N Ogot took over as the Acting Headmistress in June 1970. Upon joining the school, she endeavoured to inspire girls to take up various roles and responsibilities that would shape their future lives. She appointed two girls who were in the previous class of 1969 to assist in the school within the boarding and library sections. An important event in the school's development was the appointment of a new Board Executive Committee consisting of the Chair of the Board, Mr Elija. Soi, Hon. W. Rono, (MP). Mr P.D. Nyamwange, Mr A. Siele, Mrs. Ogot (the Acting, Headmistress) and Mr Singh, the Deputy Principal (KNA/NPRC/A2/1/12). This Board steered various developments including requesting for a permanent school headmistress or confirmation of the one who was acting.

Despite the school's steady progress by 1970, challenges such as lack of funds and lack of space for the school's expansion continued to raise a lot of concern. It also faced acute shortage of staff houses, classrooms and dormitories. It did not even

have a library, school bus and dining hall. Earlier on, in the 1960's, the *harambee* (Self Help) spirit had begun and played an important role in the development of education. The government urged people to participate in self-help activities, that is, the spirit of communal participation in the development of schools in the form of providing finances and services (Eshiwani, 1963), Kipsigis Girls included.

Faced with these challenges, the school community turned to *Harambee* efforts to alleviate some of the pressing needs. One of the school's most successful projects through *harambee* was the school library in which the school community, consisting of the BoG, the Ministry of Education and parents came together to build it. The school's building fund/reserve of 100 pounds was used to start the project, the Ministry of Public Works was requested for cheap ballast and the DC, Mr Ncharo, one of the Board members, took charge in requesting for the Prisons labour. The parents raised funds and provided labour and by the end of the year, significant progress was made towards the completion of the library. It was later used as a classroom in the reserve space to alleviate the shortage of classrooms. The government also gave a grant to the school in 1970, for the construction of a dormitory and a staff house (KNA/NPRC/A2/1/12, BoG Minutes, 1970).

The school continued to excel in academics and co-curricular activities during the year, with the school entering two classes' that is, Form 4 and Form 6 for external examinations. It also continued focusing on Domestic Science which at the time was done up to the School Certificate level (KNA/NPRC/A2/1/12). In the co-curricular activities, the students presented exhibitions in the Kenya Agricultural Show, the

Kericho Show and the Women's Guild. They won various awards. These exhibitions nurtured the values of unity and teamwork among students, which the school emphasised. They also boosted their confidence and stimulated their interests and curiosity. The students participated in Music and Art Festival in Kericho, and three of them won Certificates of Merit. Through their participation in music, they learnt the skills of self-expression. The art Festivals inevitably fostered creativity, fun and confidence among the students. The school also took keen interest in the development of life skills. This was realised through the nine clubs, which many students actively participated. One of the clubs, which enabled girls to gain skills such as those of leadership, ability to support others and expose them to various places and activities was the Girls Guide movement. During the year, the Kenya Girl Guide movement selected a student, Rose Chebet, to represent it in Denmark. This was not only a great honour but also boosted the spirit of the Girl Guide Association in the school (Headmistress' Speech on Parents, Day, 1971).

In 1971, lack land continued to hinder the school's expansion. This led to a great strain on the boarding as well as classrooms facilities. In fact, the school was forced to utilise makeshift classrooms in the school field. This was further brought out in the Headmistress' Speech during the Parents' Day during the year:

We hold some lessons in the field, because of lack of classrooms. The dormitories are also full that for sometimes our students have had to put up at the Teachers College in Kericho. We also lack land for expansion since currently the school has 12 acres of land which may be inadequate unless we build storey buildings. Another challenge is transport. With over three hundred students here, many of them falling ill and we need transport to the hospital. We also need transport for students when they go out for sports, clubs and visits and to make educational trips. Therefore, we invite donations on our Parent's Day, on our own, we cannot do much but with your support,

we can overcome these challenges (KNA/NPRC/A2/1/12; Excerpt from the Headmistress' Speech, Mrs. Ogot, 1971).

With these challenges, the political and government leaders continued to encourage the community to support girls' education in the area. The Vice - President and Minister for Home Affairs, Hon Daniel Toroitich Arap Moi, accompanied by the Minister for Education, Hon Taita Towett, visited the school during the year. They applauded the school's leadership and the efforts it had put to serve the needs of the girls in society. They also affirmed the government's commitment towards developing the school through availing funds to provide the girls equal opportunities alongside the boys. They, therefore, urged the community to continue supporting the school. The school's performance in 1971 was a 91% pass, 87% in 1969 and 93% in 1970.

Miss. Joyce V. Mmeme replaced Mrs. Ogot in June 1971. At the time, efforts had been made to raise funds for the school's expansion but what remained a major setback was the lack of land. Miss Mmeme stepped up efforts with the BoG members such as Mr. Elijah A. Soy - BoG Chair, Mr Francis Mitei, Mrs Rebecca Laboso, Mr. W. Strong, Mr A. Siele, Mr. P. Nyamwange and Mrs Mary Soy, to acquire land for the school's expansion. First, they implored the neighbours on the northern part of the school to give up their land to which they agreed subject to monetary compensation in exchange for the nearly 20 acres needed for the schools' expansion. These efforts were however not pursued because the money quoted by the community was way too much (KNA/NPRC/A2/1/12). The school's administration, therefore, turned to the area leaders for help.

In the meantime, the BoG recommended a contribution of 15 shillings per student every term as a way of raising money for the school's expansion. It also requested Associations such as the Sports Council, the East Africa Women League, Kericho, the Ladies Guild under the care of Mrs Wilks, Kericho, Kericho Ladies' Club, *Maendeleo ya Wanawake* through Mrs W. Rono, and the Charity Sweepstake to help in raising funds for the school's development (BoG Minutes, 27<sup>th</sup> September, members expressed KNA/NPRC/A2/1/12).

The school also faced insecurity because of the lack of a school fence and a gate. The gate had no structure and, more seriously, the students were often required to guard it for long hours since there was no day guard. The BoG, thus, embarked on raising funds to construct the gate and employed two security guards to be on guard during the day and night. The other challenge was the frequent school visits by the parents and visitors who sometimes were unknown. This affected affecting their studies. The BoG recommended that the girls would only be seen during scheduled visit days and by designated people, who would be parents and guardians.

Part of the problems that faced Kipsigis girls Secondary School during the year was indiscipline among students. The Home Science students refused to attend their classes because of lack of facilities and because they did not like their teacher. In order to resolve the indiscipline cases, Miss Mmeme counted on the support of the BoG who came in handy in advising and counselling the girls about the importance of discipline and taking their studies seriously. This initiative went a long way in

improving the standards of the school especially in producing all rounded girls and putting in check further cases of indiscipline.

An important development in the school was a book gift of 200 pounds for library use together with labels to be attached to all the books to be purchased, from English Speaking Union of the United States in May 1971. This enabled the school to stock the library, which fostered the academic achievement of the students and provided sufficient reading materials for the girls thus improving their reading habits and exposing them to a wide range of literature.

Miss. Mmeme did not serve Kipsigis School for long as she passed over the mantle in 1972 to Miss. Ann De Vlas. The land issue continued to hamper the school's development. The school needed a dormitory urgently but there was no land for its construction. Concerning this issue, the BoG explored the possibility of speaking to the other neighbours on the southern part of the school compound. The neighbours on the northern part had been approached in 1971 but they demanded so much money. They were also adamant, prompting the BoG to seek the help of the local leaders including the area MP, the Councillor and the chiefs to persuade the owners of the land to see if an agreement could be reached. Hon W. Rono, MP, promised to reach out to the neighbours around the school community to negotiate the money required for compensation (KNA/NPRC/A2/1/12).

With the urgent need for classrooms in 1972 due to the constant enrolment of girls, the school was forced to use part of the school field for their construction. The commitment of the BoG to the school's development was again seen following their

concern over the classroom buildings that were being constructed. One of the members expressed dissatisfaction with the building going up in the school. The plan was to construct one building with 3 classrooms, but the site seemed to have three separate rooms and the buildings were not in one line. They were on different levels and widths. Secondly, the classrooms had funny shapes, with a store at the back of the classrooms and with the entrance to the store on the inside of the classroom such that if someone wanted to use the store the class would have to be disturbed. Thirdly, the classroom windows were put next to a wall thus no light would come into the classroom. This would mean constant electric lights on. Lastly, in the dormitory, there were no partitions and so much wasted space in the washroom area. The Board asked the Headmistress to inform the architect, Mr Mutiso that they were dissatisfied with the work and he was to come to the school and inspect what was going on to prevent recurrence.

The other challenge was lack of a school bus, which made it extremely difficult for the girls to go for trips and excursions, and other educational activities that needed transport. Without their own means of transport at their disposal, the girls would not be able to participate in sports, which they usually excelled. The availability of the bus meant the girls could attend more social and national functions and make educational trips to places of historical and geographical importance to their lives. Having the bus would also broaden the minds of the girls and enable them to meet and interact with other students. Although previously a *harambee* had been held to raise money for its purchase, only 15,000 shillings had been realised and this could hardly purchase one. This prompted the Headmistress to reach out to the Vice-

President for financial support. He heeded to lead a funds drive for the purchase of a school bus. Noting its importance to the school, and while encouraging the parents to support the course, the VP noted:

I am pleased to note that the people in this area are not behind in helping the government to solve some of their problems. This is seen in the building of a nice *harambee* library and thank you for this. The immediate need for this school as I can see is a bus, without which such a senior school will miss many good opportunities to develop their general outlook, therefore we appeal that through the *harambee* spirit lets us donate for a bus.

After the funds drive, the BoG took, the amount raised and requested the MoE to add some amount and support the school in purchasing a 50-passenger school bus as a special case. The school later acquired its first bus, KLQ 676 by end of 1972 (KNA/NPRC/A2/1/12).

During the year a school typist, Miss Hilda Chepng'eno, was appointed and the BoG wished that she gets a place within the compound so as to effectively work at the school. But there was no extra house for her. One of the Board members, Mr Siele, offered to house her for 3 or 4 months as the school made arrangements.

The most important development in the school during the year was a breakthrough as regards the land issue after a request by the VP to the Brooke Bond Company to support the school by donating land for its expansion. The Company donated land at a place called Kapsaos (located in the current Ainamoi Constituency) and a few kilometres from the school (KNA/NPRC/A2/1/12). The only challenge for the school was to convince the neighbours to move to the land donated so as to give room for the school's expansion.

The government was determined to the increase number of citizens who would be prepared to enter professional, administrative and technical occupations (Bogonko, 1992). To this end, the MoE, offered the school additional facilities for the teaching of Business Education in 1972 to enable the girls acquire entrepreneurial skills. More important, the first A Level class, which was purely an Arts class, sat their EACE during the year (KDAR, 1972). Some of the girls who pioneered the A level class are shown in **Figure 6.1** below. One of them was Mrs Esther Tonui who served as the school's Principal from 1986 to 2000.

**Figure 6.1: Some girls of the 1972, Advanced level class, pose for a photo**



The school was also faced with the illegal selling of foodstuff over the school's fence. This was dangerous since whatever was sold to the girls was not inspected and would be sometimes this caused a lot of concern among the neighbours. Consequently, one of the school's neighbours, Mr. Kipturgut, requested the headmistress to allow him to construct a canteen at the school for the students in 1973. The Headmistress and the BoG felt this was recommendable and,

immediately, a preferable spot for the canteen was identified. The students' contributions for the year was used to construct it while the MP, Hon Rono got a carpenter to draw a plan and submit it to the Board. The Headmistress also sought clearance from the Permanent Secretary (PS) of the Ministry. Mr Kipturgut later signed an agreement for the running of the canteen, which the BoG maintained it was strictly for the school's use, hence the tenancy would be renewed every year, by giving Kes. 20 in cash to the Headmistress. He was also cautioned against things unsuitable for sale in the school, such as liquors, spirits, intoxicating liquids or cigarettes. In addition, Pharmaceutical items were to be scrutinised by the school before they were offered for sale and the price of goods was to conform to those of the Price Control Board (KNA/NPRC/A2/1/12). The school also continued to register steady enrolment of students both at the Ordinary and Advanced Levels, although with a few dropouts as shown in **Table 6.3** below.

**Table 6.3: School enrolment at the Ordinary and Advanced Levels in 1970-1973**

<b>Year</b>	<b>Form I</b>	<b>Form II</b>	<b>Form III</b>	<b>Form IV</b>	<b>Form V</b>	<b>Form VI</b>	<b>Total</b>
1970	79	78	39	29	21	0	246
1971	116	81	42	30	23	12	304
1972	118	84	68	56	28	22	376
1973	121	80	80	74	33	24	412

**Source: School Register**

From the Table above, the school had registered a steady enrolment from a total of 246 girls in 1970 to 412 girls in 1973.

Also, the government continued to support it financially. It received a recurrent expenditure grant from the MoE for more school facilities. The revenue was 5,524 pounds, net grant was 12,250 pounds and the gross expenditure during the year was

17,774 pounds. A total of 4705 pounds capital development grant was to be used as indicated in **Table 6.4** below:

**Table 6.4: Table showing the expenditure of 4705 Pounds in 1973**

	<b>Development Project</b>	<b>Amount (In Pounds)</b>
1	1 Typing Room	3000
2	29 type writers	1160
3	School Furniture and Equipment	545

**Source: KNA/NPRC/A2/1/12**

In 1974, the school received a capital development grant of 1500 pounds for the completion of the dining hall extensions. The school's recurrent funds were as follows: the revenue was 5625 pounds, the net grant was 16,985 and the gross expenditure was 22610 pounds. The school had 16 teachers and remained the only one in Kericho District offering Home Science (Domestic Science subject offered was Clothing and Textiles), (Rift Valley Province Annual Report, 1974).

As from 1975 onwards, the government realised that education being provided was not doing much to achieve the objectives as stated in the Ominde Commission of 1964, because it was too academic oriented. In fact, the third development plan of 1974/1978, stressed the constraints imposed on development by the underutilization of human resources and lack of appropriate skills at all levels. Therefore, the education system was called upon to provide the high-level skills needed for Kenyanization, economic and industrial growth, vocational/technical training for employment and promotion of attitudes favourable to development. As a result, a second Commission on education, the National Committee on Educational

Objectives and Policies, the Gachathi Report was produced in 1976. This Commission led to the revision of the secondary school curriculum so as to emphasise practical skills, Science and Mathematics and the integration of secondary education to rural development (Gachathi Report, 1976). An emphasis on agriculture was a key feature of Kipsigis Girls Secondary School in the 1970s and 1980s.

In 1978, Mrs. Kidiga took over as the school's Headmistress and embarked on the land issue. The school had acquired land from the Brooke Bond Company but was a few miles from the school and thus not suitable for the school's expansion. The main challenge was convincing the neighbours around the school to relocate to the land at Kapsaos to give room for the school's expansion. Given that the land issue was a complicated one, the Board unanimously agreed that the best person to approach the matter was the DC. Therefore, the BoG made plans to reach out to the five neighbours, identified as Mr Kipruto Arap Mitei, Mr Kipkoech Arap Mitei son of Kipruto Arap Mitei, Mr Kiprob Arap Mitei, Mr Kipkoech Chebogoros, and Chepkony Arap Misoi and convinced them to attend a Special General Meeting at the DC's office in Kericho to deliberate on the same, to which they heeded.

In August, a meeting was convened at the DC's office to discuss the land matter. In attendance were Mr A.M. Waituka (the DC), Mr Sang, Director Brooke Bond Kenya Limited, Mr W Ketienya, Mr G Biegon, Chief of Waldai Location, Mr E. Soi, Chair BoG and the four land owners. The Area Chief and the DC began by emphatically explaining to the landowners that Brooke Bond had in 1972 donated land at Kapsaos

that was at least three times the size of that which all the five families were currently holding. This already meant that there was a compensatory element in there to be appreciated by all. Secondly, whereas the school compound was said to be congested ten years ago, the position was now intolerable because the school facilities were limited. He pleaded with plot owners to look at the problem and consider it favourably. The DC asked the plot owners to consider moving to Kapsaos as soon as possible and get some amounts for resettlement or involve the government to forcefully acquire the said plots adjacent to the school. The five family heads agreed to move to Kapsaos and surrender their current plots to the school by 31<sup>st</sup> August 1980 after the amounts initially agreed upon had been settled. The DC and the director of Brooke Bond agreed to survey the Kapsaos land and process the title deeds as soon as possible while the board members visited the five neighbours' plots to assess whether or not any of their fixed assets could be retained by the school (KNA/NPRC/ED/2/2/VOL II).

Despite the enthusiasm with which Mrs Kidiga served the school, she did not stay for long because in September 1978, Miss L. W. Kamwaro took over as the school's Headmistress. As soon as she took over, she continued pursuing the land issue. In November 1979, she embarked on the claims of compensation for the plot owners for houses and other assets that would be retained by the school (KNA/NPRC/ED/2/2/VOL II).

Just like Mrs Kidiga, Miss Kamwaro did not last long in the school due to her health status. Mrs Betty Ng'eny, one of the schools Old Girls replaced her as the school's headmistress as from the third term of 1979, assisted by Mrs E. Koech. Her

appointment was a major landmark in the school’s development. Having been one of the school’s products and from the community, she was very keen to see it excel and produce disciplined girls. Indeed, during her tenure the school grew academically and in facilities (Mrs. Betty Ngeny, O.I Green Ivy, Kericho, 23<sup>rd</sup> July 2018). Mr Lasoi took over as the BoG chair as from 1980 (KNA/NPRC/ED/2/2/VOL II).

### **6.8 Kipsigis Girls Secondary School’s Academic performance, 1970-2000**

A key feature of Kipsigis Girls’ Secondary School in 1970s was its steady performance in the national examinations. It also emerged as a unique school during this period since it was among the first 8 schools in Rift Valley Province to present candidates for the East African Advanced Certificate of Education (EAACE), in which only two were girls’ schools as illustrated in the **Table 6.5** below:

**Table 6.5: EAACE intake for 8 schools in Rift Valley Province in 1973**

	<b>School</b>	<b>Boys</b>	<b>Girls</b>	<b>Total</b>
1	Kapsabet Boys Sec School	53	-	53
2	Highlands, Eldoret	-	85	85
3	Njoro School	28	-	28
4	Nakuru Secondary School	71	-	71
5	Kipsigis Girls Sec School	-	26	26
6	Kericho High School	29	-	29
7	Kabarnet Secondary School	31	-	31
8	Thomson Falls High School	23	-	23
	<b>Total</b>	<b>285</b>	<b>111</b>	<b>346</b>

**Source: Rift Valley Province Annual Report, 1973**

The school also presented 19 girls during the year for the EACE in Domestic Science, Clothing and Textiles option. Another aspect of the school’s uniqueness

was that it was the only one offering Home Science in Kericho District and among 10 other schools in Rift Valley Province. These included Mary Mount, Menengai and Nakuru Day in Nakuru district, Highlands School and Kapsowar in Uasin Gishu, St. Bridgit's in Trans Nzoia, Kapropita in Baringo, Kessup Girls in Marakwet, Thika Falls High School in Laikipia, Olkejuado in Kajiado, and Narok High in Narok District (Rift Valley Province Annual Report, 1973). Further, the school presented girls for the EACE and the results were as presented in Table 6.6 below:

**Table 6.6: Performance of Girls Secondary Schools in Kericho District in EACE**

School	No of streams	No of girls registered	Division I	Division II	Division III	Division IV	Fails	% of passes
Kaplong Girls	1	38	0	1	4	7	26	31
Kipsigis Girls	2	76	3	13	26	15	19	57

**Source: Rift Valley Province Annual Report, 1973**

In 1973, there were only two girls' secondary schools offering girls for EACE. From the results, Kipsigis Girls' Secondary School emerged as the best as illustrated by its exemplary performance with 57 out of the 76 having passed the examination.

In 1975, three schools for both boys and girls in Kericho District presented candidates for EAACE (see Table 6.7). From the results, the school did exceptionally well recording a 97.7 per cent pass ahead of Kericho High School, which had 71 per cent. Whereas Kabianga was an old established boys' School it beat Kipsigis girls with 2 per cent, as illustrated in **Table 6.7** below:

**Table 6.7: A Table showing the 1975 EAACE Results in schools in Kericho**

**District**

School	No of streams	No of students registered	4 principals	3 pri	2 pri	1 pri	Sub	Fail	% passes
Kipsigis Girls'	1	28	1	13	10	4	0	1	97.7
Kericho High	1	52	0	6	15	13	16	2	71
Kabianga Secondary	1	33	1	19	9	3	0	0	100

**Source: Rift Valley Province Annual Report, 1976**

Although during this period the school progressed steadily and had exemplary performance in academics, it experienced a high turnover of school Headmistresses. In fact, as from 1970 to 1980, the school recorded 7 Headmistresses with most heading it for a year or two. These challenges resulted from political interferences, the demand by the community for a headmistress from their own community. Overall, the desire to be with their families forced most of them to seek transfers from the school.

### **6.9 School partnerships and the development of Kipsigis Girls' Secondary**

#### **School: 1980-2000**

The 1980s heralded a period of partnerships and increased cost sharing between the parents and the government. This partnership was instrumental in the development of Kipsigis Girls' School during this period. During the year, there was a fundraising towards the purchase of new school bus to replace the old one and an ablution block. The *harambee* was greatly boosted by the Hon John Joseph. Kamotho, then Minister for Higher Education and the Chief Guest who offered Kes. 100,000 towards the

purchase of a new school bus and Kes. 100,000 towards the building of a sanitation unit (KNA/NPRC/ED/2/3/2 Vol. III, O.I Mrs Ng'eny). With the efforts of parents, the school raised Kes. 280,000 towards the purchase of the school Leyland bus that the school desired. The PTA continued with efforts to raise an additional Kes. 150,000 for its purchase (KNA/NPRC/ED/2/3/2 VOL III).

During the year (1983/84), the school received a development capital of Kes. 200,000. The BoG, together with the Headmistress developed, a school Development Plan to rank the immediate and pressing school needs. Top on the list was the School Administration Block.

The second need was the purchase of a water reservoir of 50,000 gallons since the school was experiencing challenges during the dry season. Third, were 2 extra dormitories. The dormitories that were initially built for 35 girls were now accommodating 80 with the same toilet facilities and stores. The school also needed 4 classrooms and laboratories. The lack of classrooms had forced the teachers to use the laboratories as classrooms, and this made it difficult to prepare for practicals in advance. Towards the end of the year, the BoG had the intention to start another Form 5 class for Science, which would require two classrooms and a laboratory.

The school also had no fire extinguishers, and these were necessary because the Municipal Council had no fire brigade services. More alarming was that the school had fifteen rooms in the classroom area and 8 dormitories all without extinguishers. As a matter of urgency, Mrs Ng'eny reached out to the Brooke Bond, the African

Highlands, the Kipsigis County Council and Municipal Council to ask for assistance for fire extinguishers. The school was able to get one offered by the Brooke Bond Company.

The teachers' houses were also grossly inadequate. Of the 22 houses that the teachers needed, only 11 were available. This challenge was aggravated by the fact that Kericho was a very small town and houses for renting were hardly available. As a result, the Parents Association raised funds and constructed 2 teachers' houses. The teachers were allocated some staff quarters that belonged to some subordinate staff. This move greatly inconvenienced the former. Mr Lasoi, Mr E. Soi, Cllr Ngetich and Mrs Ng'eny visited the Minister for Education in May 1984, regarding teachers' houses. The Minister promised to allocate the school money for the houses, during the new financial year (KNA/NPRC/ED/2/2/Vol. II).

About the future and service to the community, the school encouraged the girls to take part in Agriculture and emphasised on manual work. Coincidentally, there was a new government Youth Programme meant to make schools self-sufficient and to train them to appreciate farming. The girls were encouraged to utilise the school farm by planting crops, keeping livestock, planting trees for soil conservation, Eucalyptus trees for firewood, planting tea or fruits or poultry keeping (KNA/NPRC/ED/2/3/2 Vol. III). Proceeds from the school farm were used by the school and others sold to the community. In 1985, the government granted the school Kes. 3,720 for recurrent expenditure and Kes. 20,000 for purchase of two

Alpha cookers to aid in preparation of the students' meals. The school's total enrolment was 550.

A key feature of the school in the 1980s was its exemplary performance. According to the Headmistress, the school always provided the girls with the best environment for learning. The teachers gave them their best and, most of all, the girls were focused and quite hardworking. As a result, the school continued to register impressive performances. During the year, for the first time in history, the school emerged the best in the district in the 'O' Level examination (O.I. Mrs Betty Ng'eny, Green Ivy, Kericho).

During the year's Kenya Advanced Certificate of Education (KACE) result analysis, the school registered the best performance in Rift Valley Province with a 97.1 per cent pass. Table 6.8 below presents the top six schools and performance:

**Table 6.8: A table showing schools performance in KACE in 1985**

Code No.	School	No of candidates	4 principal passes	3 principal passes	2 principal passes	1 principal pass	Sub	Fail	Percentage pass
52001	Cheptenye Secondary	32	-	1	4	7	20	-	37.5
52002	Kabianga Secondary	77	1	18	32	16	10	-	85.7
52004	Kericho High	112	-	43	29	27	12	1	88.4
52005	Kipsigis Girls'	35	-	16	9	9	1	-	97.1
52008	Tenwek Secondary	39	-	3	4	10	22	-	43.6

**Source: KNA/NPRC/PEO/RU/930/11; Provincial Education Office Records**

In the KCE, the school emerged in position 4 out of the 85 schools in the Province.

It was the first girls' school among the top 10 schools, with Kabianga at position 1,

2- Tenwek Secondary, 3-Kericho High, 4-Kipsigis Girls, 5-Kaplong Girls, 6-Litein

Boys, 7-Kaplong Boys, 8-Londiani Boys, 9-Cheptenye Secondary and 10-Sigor Boys (KNA/NPRC/PEO/RU/930/11). According to Mrs Ngeny, the Headmistress, the school was indeed an academic giant in the country and in Kericho District. She asserts that:

We always did well during my time as a headmistress in the school. If I can remember well in 1984, we were among the top 20 in the country, we were number 19 and Kenya High was number 20. I enjoyed being a headmistress and what made me enjoy was the results I got. We were among the tops in the district from 1982, 1983, and 1984. In 1984, we were first ones in the district. In 1982, we beat Kabianga and Kericho Boys who were our serious competitors. I always encouraged the girls to beat the boys and for sure, we kept the trophy for quite some years when I was headmistress. This is because the school always attracted the top cream and we did our best as teachers (O.I. Mrs. Betty Ngeny, Green Ivy, Kericho, 23<sup>rd</sup> July 2018).

In 1985, Mrs Risper Omolo took over the headship. She spearheaded the construction and completion of two classrooms during the year. She was also a strict disciplinarian who ensured that girls maintained the culture of hard work. One of the Old Girls had this to say:

Mrs Omolo was a perfectionist, who introduced iron boxes to all the dormitories, changed the red pullover to maroon, stopped the habit of all rolling up the sleeves to the shoulder, stopped the habit of dorms being for certain classes. Cross her line and you would see fire, make noise and you would be rewarded with an outing as a cheering squad (O.I. Nancy Omolo, 13<sup>th</sup> March 2019, Migori)

Government's support to the school during this time also continued unwaveringly. During the year, the school received a special provision of Kes. 80,000 for construction of the school gate and fence to improve the security of the girls. The money was also used to give the school a facelift by painting and for the purchase of 'petty' money safe. The school further received Kes. 200,000 to facilitate the opening of the new Form V class.

Through the support of the Parents' Association, the school had bumper harvest of maize during the year. The maize was used by the school and the surplus sold to the community. The school also provided members of the community with employment opportunities including Mr Samwel Rugut as the accounts clerk and Viola Cheroni as the copy typist. Mr Joseph Tonui was appointed as a cook, Mr Charles Too, Mr Joseph Koech and Mr Kiptonui Yegon were appointed as grounds men and Mr Philemon and Arap Kitur the school security guards. For the first time, the students were issued with Student Identity Cards. Despite the steady progress in the school during the year, the major challenge remained that of early pregnancies. Due to these, three girls were suspended from school. The Headmistress intensified her efforts to talk to the girls to focus on their studies so as to avoid such eventuality. She also welcomed motivational speakers and religious leaders to speak to and advise the girls

The school continued to excel in co-curricular activities and during the year, the school's performance in the Kenya Music Festivals was exemplary. The Choir was invited to visit State House Nakuru to entertain the President. Consequently, they were awarded Kes. 5,000 which was used to buy 60 pairs of uniform for them (KNA/NPRC/ED/2/3/2 Vol. III).

The recommendations of the Mackay Commission, led to the restructuring of the education curriculum, to one geared towards self-reliance and the launching of the 8-4-4 System of Education in Kenya. According to the Commission, education aimed at enabling youth to play a more effective role in the life of the nation by

imparting to them necessary skills and knowledge and inculcating the right attitude (Mackay Report, 1981). After the launching, efforts to raise funds through *harambee* began in earnest all over the country, to make the 8-4-4 System a reality.

Various individuals also boosted the school's development during this period. In 1986, Mr Ernest, C. Lang'at took over the mantle as the school's BoG Chair. Upon his assumption and with the looming 8-4-4 System, he was faced with the uphill task of providing extra facilities and equipment to ensure its full implementation through *harambee* activities (O.I. Ernest Langa't, Ex BoM chair, 16th March 2018, Kericho).

The then President, Daniel Arap Moi, remained a great friend and supporter of girls' education and the development of Kipsigis Girls' Secondary. He always stopped by the school whenever he was carrying out his duties around the district to advise the girls and give them monetary support. The other individual was Mr David Mwiraria, the then PS for Education who presided over the school's Parents' Day in 1986.

Towards the end of the year, Mrs Esther Tonui became the headmistress. Her efforts were incredible during schools' transition towards the establishment of an 8-4-4 System of Education. The school needed Science class for subjects like Food and Nutrition, Biology, Chemistry, Geography and Mathematics. It also required 1 dormitory, 3 classrooms, laboratory equipment, books and laboratory renovations. The approximate cost was Kes. 1, 950,000, far beyond the Ministry's expenditure. With the support of the BoG and PTA, a *harambee* was held in April 1987, with the

Guest of Honour being Mr Yusuf Haji, the PC – Rift Valley Province. Proceeds from the *harambee* were used to construct one dormitory that housed over 80 girls, four classrooms and two separate laboratories for Chemistry and Biology subjects. The school still needed a Physics Laboratory, a Home Science Workshop, 2 dormitories and 5 teachers' houses to fully implement the 8-4-4 System. The enrolment was 533 students, supported by 36 teachers and 30 non-teaching staff (KNA/NPRC/ED/2/3/2 Vol. III).

The other challenges, which faced the school, were the lack of library books, inadequate houses for teachers (out of the 38 teachers only 10 were housed) and an ablution block. Following this, the BoG and PTA members including Mr Ernest Lang'at the Board Chair, Mr John Kaptich the Vice Board Chair, Mr W. Ngetich, member, Mr Nathaniel Korir, member, Mr William Tonui-member, Mr Jonathan Mutai- member, Mr J. Chepkwony-member, Mr Wesley Rono- member, Mr John Rono-town Chief, Mr Francis Mitei, PTA Chair, Mr Benjamin Korir PTA member, Mrs M. Ngetich - PTA member, Mr Frederick Cheruiyot- PTA member, Mr K. Lang'at - PTA Member, Mrs C. Kositany - Treasurer PTA, Mrs E. Tonui,- H/M as secretary, came together to chart the way forward. The BoG and PTA unanimously agreed that the former girls of the school who held key positions in the country be reached through the Old Girls Association to assist in buying books for the school library. As for the other facilities, the Board agreed that another *harambee* was inevitable and this time his Excellency, Daniel T. Arap Moi, was to be invited to grace the occasion since he had always identified himself with the school. The

members also agreed to collect money through raffles, asking parents to contribute Kes. 1000 each (KNA/NPRC/ED/2/2/Vol. II).

After the introduction of the 8-4-4 System, measures were taken to improve access and participation of girls in secondary schools such as raising the proportion of girls admitted, readmission of adolescent mothers. There was also a deliberate effort to improve physical facilities, especially for the teaching of Science subjects in girls' secondary schools as well as sensitization of teachers and publishers on the use of gender sensitive teaching and learning materials (Sifuna & Oanda, 2014).

Bearing in mind that Kipsigis Girls' Secondary School was the only one offering what was considered the best available girls' education for the whole district, the BoG and PTA felt that there was need for everyone to participate in the construction of the necessary facilities. This state of affairs was stimulated by the fact that at the time Kabianga High School had developed more than Kipsigis Girls'. According to the BoG and PTA, Kipsigis Girls' School was on the same status as Kabianga High School and were both expected to develop simultaneously. To this end, a district leaders' meeting attended by the MPs of 6 constituencies was convened to remind them of their responsibility (KNA/NPRC/ED/2/3/2 Vol. III).

In 1989, the school presented the first 8-4-4 class for Kenya Certificate of Secondary Examination (KCSE). The school triumphed yet again and emerged position 7 out of 97 secondary schools in the district. This performance was attributed to the efforts

made by the Headmistress and teachers. One of the girls who did her Examinations during this year noted:

I was in the pioneer 8-4-4 class. My Principal was Mrs Esther Tonui, although I met Mrs Risper Amollo for a few weeks. I loved Maths and my teacher was Mr Mokua, Mrs Bett taught me CRE, Mr Kirui - physics and Mr Shihalo, Kiswahili. I cannot forget Mrs Wilelmina Lang'at, who taught us Biology, we fondly called Madam '*Bayo*' or *sometimes 'fire'*, she was also the Deputy and caned us fiercely when we messed, she was a no nonsense lady. Kipsigis Girls' was a school of status, not for any one and thus was the best school at the time. My school gave me fulfilling experiences, and being a girls' only school it was gratifying (O.I. Constance. Lang'at, Finlays, Kericho, 10<sup>th</sup> September 2018).

Towards the end of the year, Mr (Dr) Davy Koech took over as the school's Board Chair, assisted by the following members: Rev Nathaniel Korir, Mr John Chepkwony, Cllr Zablon Tonui, Mr Surendra Patel, Mr Julius Kaptich, Mr Edward Soi, Mrs Eunice Kenduiywa, Mr William Tonui, Cllr. Roseline Mutai, Mrs Hanna Sang, Mr Solomon Lasoi and Mrs Esther Tonui, Secretary.

A key feature of the school in the 1990s was the establishment of the schools' Founders' Day. This was an annual event held by parents, teachers and students under the umbrella of the BoG to celebrate and review the school's performance in the past year. On 5<sup>th</sup> July 1991, for instance, the school held its first Founders' Day, in which the school's progress in academic and development programmes were reviewed. Students who registered outstanding performances in their KCSE during the past year were awarded as well (KNA/NPRC/ED/2/3/2 Vol. III).

The school registered 130 KCSE candidates during the year. It never lost its track in moulding the lives of the girls, both academically and in co-curricular activities. One of the old girls who sat her KCSE in 1991 had this to say about the school:

As a student of Kipsigis girls, I knew I was destined to be a great person. I was looking up to a great career as we were exposed to great opportunities. I was a member of the school choir and my greatest experience is when I was given an opportunity to be in the country's Mass Choir during the inauguration of the 1st Moi Day celebrations. Here I got an opportunity to spend my 1<sup>st</sup> week in Nakuru and two weeks in Nairobi. It gave me an opportunity to dream higher. This was while in Form one in 1988. It built my confidence and by the time I was in Form Two I had developed leadership roles where I was assigned House Captain till my Form 4. My most memorable moments in school are the days our beloved President passed by and we entertained him and thereafter we were rewarded with a good meal. Another one is when I had to participate in an innovative science Project where we generated electric signals using orange juice. Kipsigis Girls' School was the best School in our District then. The Principal then was Mrs Esther Tonui who was soft spoken but firm. Some of the teachers were Mrs Sang, the Home Science Teacher who was the school Model, very neatly dressed. Mr & Mrs Mwangi, a good couple and example of a perfect family. Mrs Mwangi was Christian Union Patron. Mr Muriuki, my Agriculture teacher, Mrs Rotich, a great Mathematics teacher, when I was getting my Es in Maths she had a personal talk with me which changed my approach of doing Math to a point of excellence at the end of my 4<sup>th</sup> form (Mrs Lily Koech, O.I. Kipkelion, Kericho, 10<sup>th</sup> September, 2018).

In 1990 and 1991, the School's KCSE results, subjects, their positions, and the number of students per subject are presented in **Table 6.9** below.

**Table 6.9: A Table showing Kipsigis Girls' School K.C.S.E summary results for 1990 and 1991, the subjects' position and the number of students per subject**

1990 (Total number of candidates-130)			1991 (total number of candidates 128)		
Subject Position	Subject	Number of candidates	Subject Position	Subject	Number of candidates
1	French	11	1	Social Education and Ethics	26
2	Christian Religious Education	130	2	Agriculture	40
3	Home Science	23	3	Christian Religious Education	102
4	Music	9	4	French	11
5	Kiswahili	130	5	Kiswahili	128
6	History and Government	130	6	History and Government	128
7	English	130	7	Home Science	30
8	Agriculture	43	8	Geography	128
9	Typing	8	9	Music	15
10	Commerce	5	10	English	128
11	Geography	130	11	Commerce	11
12	Art and Design	17	12	Typing	4
13	Chemistry	130	13	Mathematics	128
14	Biology	130	14	Art and Design	14
15	Mathematics	130	15	Chemistry	128
16	Economics	114	16	Biology	128
17	Physics	130	17	Physics	128
<b>Mean grade summary</b> A(0), A- (0), B+ (1), B (0), B- (2), C+ (10), C (17), C- (32), D+ (39), D (21), D- (8), E (0),			<b>Mean grade summary</b> A(0), A- (0), B+ (0), B (1), B- (8), C+ (19), C (22), C- (29), D+ (39), D (9), D- (1), E (0),		

**Source: KNA/NPRC/PEO/RU/930 IV**

In 1995, the school's total enrolment was 593. 145 girls in form 1, and 130 in Form 4. Mr Paul Chirchir took over as the school's BoG Chair in 1999. Just like his predecessors, his role in uplifting Kipsigis Girls' Secondary School was great. He worked with the Headmistress, teachers and parents to raise the academic standards of the school as well as encouraging the girls to keep its legacy strong (O.I, Mr Paul

Chirchir). In the year 2000, the school's enrolment was 598. During her tenure, Mrs Tonui concentrated efforts towards the acquisition of a library and an extra dormitory. She also gave the school a facelift from the buildings that were built in the 1960s. She also initiated the planting of five acres of tea, which became the school's Income Generating Activity. Further, Mrs Tonui was credited for buying more computers for the school, starting a water project, buying a second hand generator since there was power rationing. In her words:

Kipsigis Girls' school was the school of choice, not just among the Kipsigis but also beyond. This was because of its performance its better facilities and prestige (O.I. Mrs Esther Tonui, Ochi, Kericho, 20<sup>th</sup> August 2018).

A challenge that she had to grapple with from the mid-1990s was the struggle to keep the 'academic giant' awake. The gradual drop in academic performance of the school that had always shone since its inception did not go well with many parents (KNA/NPRC/PEO/4/8/16). She therefore had to work extra hard to restore the glory of the school.

## **6.10 Summary and Conclusion**

This Chapter has examined the history of Kipsigis Girls' High School from its elevation into a secondary in 1965, two years after Kenya's independence up to 2000. Various policies, periods and happenings that had an important bearing in the school's development were identified and discussed. These included the impact of the Ominde, Gachathi the Mackay Commissions.

Further, the Chapter has demonstrated that the development, expansion and the successes of the school were realised through the combined efforts of various stakeholders. Firstly, the school administration, with the BoGs, PA and the

government worked selflessly towards the expansion of the school from a one-streamed school with 1 dormitory housing 140 girls in 1955 to 598 students in 2000. Secondly, Leaders including area chiefs, DCs, local MPs were instrumental in getting land for the school's expansion and giving monetary support for it. Thirdly, national leaders always graced the school's fund drives and advised the girls to make good use of their time in school to better their lives. A key leader was the then President who endeavoured to support education for girls in the district. Companies such as Brooke Bond and the African Highlands were crucial in contributing to the school's development. All these stakeholders made Kipsigis Girls' Secondary School a citadel.

From this chapter, it also emerged that the school grappled with the lack of facilities right from the start in the 1960s to the year 2000. The *harambee* spirit went a long way in the expansion of the school and provision of facilities such as library and teachers houses and classrooms. Apart from the lack of facilities, what appeared to have been the greatest challenge during the period 1970 to 1980 was the lack of land for the school's expansion. This challenge was addressed when Brook Bond Company donated land for the school at Kapsaos and the persuasion of the local leaders made the school's neighbours to give their land to the school eventually.

The Chapter also shows that the school registered good performances in co-curricular activities and in academics during the period. In 1984, it was the best in the district. Undoubtedly, the commitment of the students, community, parents, teachers and the school's administration enabled it to remain as a top girls' school in the district throughout the 1980s and early 1990s.

## **CHAPTER SEVEN**

### **THE IMPACT OF KIPSIGIS GIRLS SCHOOL ON THE LOCAL COMMUNITY AND KENYA AS A WHOLE**

#### **7.1 Introduction**

This Chapter examines the impact of Kipsigis Girls School on the Kipsigis community and Kenya as a whole. Having been a school of firsts, that is, the first Government African School for girls and later among the first few High schools in Kenya in the 1970s, it has an enormous impact on society. The school has always done well both academically and in co-curricular activities. Hence, it has not been a model but a point of reference for other schools in the area.

Education as an institution is connected in various ways to the economy, the family, political and religious institutions. According to the Functional Theory which guided this study, its assertion is that, while education should aim at producing well-disciplined individuals, education should aim at producing experts in various fields in society. Indeed this study found out that Kipsigis Girls' School had played this role among its graduates, and various old girls were experts in various areas.

The school's sterling performance also enabled many girls to excel thus pursuing their education in various universities and colleges. Most of the Old Girls affirmed that the school gave them a platform to excel in their academics and exposed them to opportunities, which enabled them to join various institutions of higher learning and thereafter pursue various careers.

## **7.2 Kipsigis Girls' Secondary School and the educational development in Kericho and Bomet Counties and Kenya as a whole**

Kipsigis Girls is commonly referred to as '*Sukuliitab tibiik*' (the school for girls), '*Kippo*', '*Kippe*' (short form for Kipsigis) and '*Keep 'A*' while the girls are commonly referred to as '*Kipperrians*'. Having been the first GAS and the first Secondary School for girls in Kericho and Bomet Counties, it not only provided educational opportunities for girls among the Kipsigis but also enhanced their opportunities. Before it was established, very few girls went to school since the Kipsigis' dislike for Mission schools. As soon as it was established, many Kipsigis began sending their daughters to school (O.I. Paul Chirchir, Ex-BoM Member, Kericho, September 2018). One of the schools' former students also stated:

When the school began, some parents started sending their daughters to school. Initially that was not the case because parents thought it was a waste of time to send girls to mission schools, most preferred them to marry them off. My father, who worked as a cook in one of the European houses, was among those who seized the opportunity, although his brothers never took their daughters. My sisters and I worked hard in school and soon we were employed. This also made more parents in our neighbourhood to take their daughters. One time when we visited my father, *he exclaimed, I thank God, I took you to school, who will call for me my brothers to come and see the benefits of taking children to school?* (Mrs Martha Chepkwony, O.I, Kipsigis, 29<sup>th</sup> July 2018).

Apart from this, the establishment of the school within the community attracted parents who did not want their daughters to go to schools unknown to them. One of the respondents observed:

It was the closest school to our home. My parents did not want far schools because of fear that we would get lost. Others did not have money to take their daughters to far schools. Kipsigis was near and accessible. We always walked to school so it was affordable. The school provided an opportunity for me and many others to further education (O.I. Mrs Esther Tonui, Ochi, Kericho, 20<sup>th</sup> August 2018).

Undoubtedly, the establishment of Kipsigis Girls' School was a major force in the development of girls' education in the two Counties and Kenya as a whole. Apart from attracting girls from around, it also drew from other parts of Kenya such as Kisii, Western Kenya, Central and Nyanza. The establishment of the 'A' Level, Forms 5 and 6 classes in the 1970s further attracted girls nationally. Some of the girls interviewed acknowledged that indeed the school had a lasting impact in their lives since it gave them opportunities to learn. One of them had this to say:

The school attracted girls from all over Kenya who performed well. The former President Moi used to say, the school should have 85% from the district and 15% from other parts of Kenya. I never knew the school until I was admitted there. We had to ask around and luckily, there was a neighbour who schooled in GAS Kabianga and knew it, that is how I ended up at Kipsigis, and I have never regretted. In my primary school I was number 2, I joined Kipsigis in 1989. I have never forgotten Kipsigis, never, it gave me an opportunity of a lifetime (O.I Peninah Malemo, September, 2018)

To date the school occupies a key position among the Kipsigis because, were it not for its existence many girls would not have had a chance to access school and better their lives and those of their parents (FGD, August 2018). Since its inception, the school has always been a brand, a school that attracted girls from everywhere. One of the old girls noted:

Those days if you went to Kipsigis you had gone to school. Everybody was talking about the school. We did not hear so much about Alliance, Kenya High or other schools. Kipsigis was the talk of town. It was one of the prestigious school where only the bright girls went (FGD, August 2018; O.I. Dr Irene Tonui, Nairobi, 18<sup>th</sup> September 2018).

One of Old Girls of the school also added:

I joined the school in 1986 and left in 1989, it was my school of choice since it was one of the best schools then and even now in Kericho District, and if you joined the school you had to come out shining, there was no excuse, you had to shine (O.I Mrs Winny Keter, Kabianga, 30<sup>th</sup> September 2018).

The establishment of the school equally boosted the academic aspirations of the girls, promising them a better future by giving them room to achieve their best:

During my time at school, that is 1987 to 1990, Kipsigis was a school of status, I mean '*academic status*', it was not a school for any one, you had to be the best. Most of the girls who came to the school were mostly the top girls in their primary schools. So in a way when I joined the school I knew I was very capable of joining the university. My years in Kipsigis were full of fulfilling experiences, it is a school that was a pillar for my life. This is because I was taken through high quality education, a school with good infrastructure but most of all the school being a girls' only school, it was so gratifying (Constance. Lang'at, O.I, Finlays, Kericho, 10<sup>th</sup> September 2018).

Most of the former girls believe that the school, through the headmistresses and teachers gave them best opportunity not only academically but also in exposing them and nurturing their skills (FGD, August, Kericho town, 2018). This was reiterated by one of the girls who was also the schools Head Girl had this to say:

The school gave me so many opportunities. I am indebted to Mrs Tonui for giving me a chance that has changed my life. From day 1, I got a scholarship with JKF through the school. When I was in Form 3 I was nominated to go to the UK. We were 15 of us from Kenya. The woman teachers made sure I was facilitated for the trip for two weeks, while Mrs Tonui, took me to Kisumu to get a passport. Having been a prefect and a Head Girl the school developed in me a leadership skill (O.I. Stella Chelang'at, Nairobi, 18<sup>th</sup> September 2018).

Kipsigis Girls' School also influenced the growth of other secondary schools in the area in the 1960s, 1970s and 1980s. This was because many people valued secondary education but there were limited spaces. It was this reason that led to the expansion of educational facilities at secondary level and schools such as Tengecha

Girls, Londiani Girls, and Moi Tea Girls sprouted to cater for this need. Through *Harambee* efforts, Sosiot Girls was established. Having been an academic giant, Kipsigis Girls' became a model for these schools. Some of the teachers and students of these schools often visited the school to benchmark. The school's exemplary academic performance, indeed, made it the envy of many schools:

During my tenure as the school's headmistress, our school was one of the best performing, most schools around were not performing very well I remember in 1984 my 'A' Level class beat the Kenya High School. We were number 19 and they were number 20. In 1982, 1983, 1984, our school topped in the KCE in the district, we beat Kabianga and Kericho High Schools which had also been beating us and most of all the fact that this was a girls' school beating the boys was a big deal, it was not usual. The school was generally a role model for other schools and many times teachers, head teachers and students from other schools would visit us to see how we were teaching the girls (O.I. Mrs Betty Ngeny, Green Ivy, Kericho, 23<sup>rd</sup> July 2018).

According to one of the school's Principals, it endeavoured to contribute towards empowering the girl child and it prided itself in producing all round girls and had been a point of reference to other girls' schools in the area. Apart from the excellent performance in National Examinations, the school had always excelled co-curricular activities such as sports, drama and music. The success was attributed to the high level of discipline and excellent educational facilities in the school. In sports particularly, the school had been an excellent performer. One of the former Principals had this to say:

When I was the Head of the school we were the East Africa champions twice in Handball, we actually went to Sweden, this was no mean achievement, basically the school was an all-round school, which made many parents desire to bring their children and girls to join it too (O.I. Mrs Esther Tonui, Ochi, Kericho, 20<sup>th</sup> August, 2018).

**Figure 7.1: Kipsigis Girls' Sports Team during their trip to Sweden**



The school also sponsored some of the bright needy girls and held *harambees* to support them to complete their education (O.I. Mrs Esther Tonui, Ochi, Kericho, 20<sup>th</sup> August 2018).

### **7.3 Kipsigis Girls' School and its impact on the Socio-Economic life of the Kipsigis Community**

The establishment of Kipsigis Girls' Secondary School impacted on the socio-economic status of the community immensely. It provided job opportunities such as shop keeping, milkmen, security guards, tea pickers, storekeepers, secretaries and typists, school nurse and matrons, cooks, teachers and those in charge of school maintenance, to the people in the community. This boosted their economic situations and improved their lives.

The school also provided a ready market for the community's agricultural produce such as vegetables, beans, potatoes, maize and pineapples. It also awarded tenders to the community for the supply of stationery, bread, school uniforms and firewood (O.I. Mrs Esther Tonui, Ochi, Kericho, 20<sup>th</sup> August 2018). For example, in the year 1986, the school awarded the following tenders to the community as follows: Mr James Bira to supply pineapples, Mr John Koske, firewood, KADC Potato Project to supply potatoes, Belgut Enterprises to supply posho, Kotab Saniik Bakery for scones and bread and Kibiator Komosi to supply meat. The uniform tender was awarded to Ajiwa Shamji. These tenders were often awarded competitively (KNA/NPRC/ED/2/3/2 VOL III).

The school also kept livestock dairy cows to supply milk to the school. Whenever the cows were too many they were sold to the community. Apparently, the school provided better breeds of cows thus lifting it economically.

Undoubtedly, the school boosted the economic activities of Kericho town. The teachers and other subordinate members of staff rented houses in the town while the factories and shops based in the town supplied bread, stationery, school uniforms and other school equipment and materials. Most of the school girls carried out their termly shopping in the town as they reported back to school and during their midterm breaks.

With regard to economic empowerment of the girls, the school encouraged them to join the Youth Clubs (Outward Bound Course) and to take manual activities

seriously. It provided land for agricultural activities and encouraged them to plant crops for their consumption and for sale to the school community.

#### **7.4 Positions Held in Society by the Kipsigis Girls alumnae**

This section brings to the fore the impact of the school in the development of the community and Kenya as a whole. Many of these girls were successful partly because of the education they received at Kipsigis Girls' Secondary School, which enabled them to pursue further professional training in various fields. Undoubtedly, there are girls who enrolled in the school and may have not proceeded for further studies.

According to most of the Old Girls of Kipsigis, the school prepared them to be responsible in society and to be better professionals right from the time they stepped into the school (FGD, Kericho town, August 2018). According to the alumnae, the school's teachers often emphasised the importance of education and hard work as a gateway to a better future and good jobs. Most of the students interviewed remember their Deputy, Mrs Wilelmina Langa't, and her words fondly:

We called her Mama 'Bayo'. She was a straightforward woman and a strict disciplinarian who impacted on our lives very much. After break time when we dragged back to class because Kericho was cold, she would often say, you girls stop loving this sun, otherwise you will bask throughout your life. Today, I think these words meant that if we did not work hard we would become juakali workers who bask in the sun whenever at work (O.I. Peninah Malemo, Nairobi, September 2018).

It was the efforts of these teachers and the way the school prepared them that enabled the girls to excel academically, joined institutions of higher learning and were now serving the country in various capacities and ways.

According to Mrs Julianna Kirui, the current School's Principal, the Schools' goal had always been to position the girls as key players in the social, political and economic development of the nation. This meant instilling in them knowledge, values and attitudes through nurturing, coaching and mentoring. The school had always endeavoured to provide an enabling environment to foster holistic growth, academic excellence and self-discipline among its girls (Mrs Kirui, the Pinnacle Magazine, 2015).

The girls also confirmed that the school nurtured their leadership skills and made them the leaders they are today (O.I Joan Kendagor, MTRH Eldoret, October 2018).

Irene Choge, a media consultant and Stella Chelang'at, an ICT manager, further illustrated this in the two excerpts below:

I was a prefect and went on to be a captain as well. The students' leadership body was allowed to make decisions and actually run the school (students' welfare). It wasn't just about writing noisemakers, it was also about deciding if to punish or to let go, if you decided to punish, what kind of punishment you were to give, it was about giving guidance on parade, leading inspections etc. Being a prefect / Captain meant that you needed to be an example. A student who works hard (I was never number one in class, but I worked hard. So the school identified leadership qualities in a person ...but of course not number last) One had to be clean, disciplined etc. With the opportunity to be a leader and the guidance we got from the teachers, It helped me harness my leadership skills. I went ahead to be a student leader in campus and even vied for political seat in the 2007 general election emerging the first runners up. As an adolescent, the guidance I got, the leadership responsibilities, the exploration of my talent while at Kipsigis Girls High School helped mould me to be the Independent, Strong, Hardworking and Charismatic woman I am today (O.I Irene Choge, Nairobi, 18<sup>th</sup> September 2018).

The girls were allowed to make decisions that affected them, thus boosting their confidence as they progressed in their academics. They were also

tasked with various responsibilities and this enabled many of them to be responsible citizens:

I was in the third group of 8-4-4. I had various responsibilities in school, such as being the school prefect in Form 1 and 2 and eventually the school's Head Girl. The school nurtured my responsibility and leadership skills. It also gave me the heart to reach out to others and read the unspoken. I have been a manager and a leader for 17 years and I have been able to lead colleagues well (O.I. Stella Chelang'at, Nairobi, 18<sup>th</sup> September 2018).

The school was also instrumental in moulding the character of the girls. This enabled most of them to become women of substance, of good character after they left the school to join universities and further levels of learning:

...I believe that the school shaped my character, when someone's character is built, you will have a wholesome person. Most of the women of repute and in leadership came out of the school. The school made us leaders in our own ways. When I look at *Kippo*, I see women leaders who have served this country diligently and in many ways. Long live *Kippo*! (Mrs. Winny Keter O.I. Kabianga, 30<sup>th</sup> September 2018).

According to the 'Pinnacle School Magazine', Kipsigis Girls' Secondary School has over the years churned out renowned national leaders such as: Dr. Sara Serem, Dr. Lily Koros, Hon. Judy Pareno, Dr. Jennifer Riria and Dr Nancy Baraza among others. The school prides itself in recognized alumnae playing key leadership roles in society.

Most of the old girls of Kipsigis also make up a large proportion of the professionals not only in Kericho and Bomet Counties but also in Kenya. The school has produced many prominent women, who have served in various capacities as Head Teachers and Principals of various schools (FGD, Kericho, August 2018). Many of them were able to pursue tertiary courses successfully and now work in the legal professions, the media industry, bankers, academics, Health, administration ICT and political

positions. The alumnae have thus held key positions in both private and public service. Among the prominent old girls of the school, include:

### **Head Teachers and School Principals**

Among them is Mrs Esther Tonui who was among the school's first girls. She was one of the first five girls admitted in 1955. She sat her CPE and joined the school later in 1965 for her secondary school education and her 'A' Levels. After her secondary education, she proceeded to the University of Nairobi to study Bachelor of Education (Arts). She fondly narrates how the school impacted on her:

When we joined school, the boarding opened our eyes to see the opportunities that were ahead of us. Our headmistress from Britain, taught us many things, like sewing clothes, I think their system of education was the best, we knew how to cut patterns for our clothes and cake making. The education I got from the school was what made me the woman I am today (O.I. Mrs E. Tonui, Ochi, Kericho, 20<sup>th</sup> August 2018).

Others include Ms Betty Ng'eny who schooled at Kipsigis Girls' from 1965 to 1968. During the interview, she remembered her times in the school. She pointed out that she knew quite a good number of the old girls of the school who were quite successful. Kipsigis was the first girls' school that was highly ranked especially because it performed well. The rest of the schools during this time were *Harambee* schools. She observed:

What I liked most were the co-curricular activities, something I like to date. Not every child is good with books, some have talents and the school taught me how to nurture and appreciate the students talents even in the schools that I went and all those I headed. The teachers were very good. I remember Ms Cole Field, Mrs Kunn and my Mathematics teacher, Mr. Singh. I do not know where he is but they made me a very responsible and hardworking person. The school also shaped my career, the teachers motivated me. Above all, I learnt the importance of confidence while at the school, given that this was a top school, so to say, and by virtue of being there you know you are in the right hands. Therefore, after the school I joined

Nairobi University and became a secondary school teacher (O.I. Mrs Betty Ngeny, Green Ivy, Kericho, 23<sup>rd</sup> July 2018).

Others include Mrs Ann Rono, Principal of Motobo girls, Mrs Lucie Kirui, Principal Kabianga Girls' Secondary was in the school from 1981- 1985. Mrs Mary Koske, Principal, (1980-1981), Moi Siongirou Girls'. Mrs Susan Chelang'a, who was in the school for her A level, (1984-1985), is the principal Kapropita Girls, Naomi Chelang'at, Ndarawetta Girls Secondary, Marsella Ronoh, Kiptewit Girls, Linner Chebii, Massey Girls, Everlyne Koech, Chilchila Secondary, Mrs. Gladys Sum, Sabatia Girls, Mrs Christine Chelule, Chepseon Secondary School and Peninah Ronoh, Lions School, Kisumu, Mrs. Jane Lang'at, retired principal, formerly of Solian Girls, Evelyne Cheron, Catherine Sewe, Mrs. Gladys Bett - head teacher, Koiyat Primary School. Other secondary school teachers include: Ms. Ann Chepkorir, Mrs Emily Rono, Chelilis Girls secondary school, Betty Chepkirui Maritim, Gladys Sum, Grace Koech, Mary Suge, Joan Ruttoh, Pricilla Mutai, Christine Chepkemoi and Nancy Chepkemoi.

Some of the school's old girls also headed the School in the past. They include: Mrs Betty Ng'eny was the school's Headmistress from 1981 to 1985 and Mrs Esther Tonui who was one of the schools' longest serving Principal from 1986 to 2000.

### **Legal professions**

Some of the old girls also joined the legal profession. They included Hon. Lady Justice Dr. Nancy Baraza is a lecturer in the Department of Public Law, University of Nairobi School of Law. She is an Advocate of the High Court of Kenya. She has served as first ever Deputy Chief Justice and Vice-President of the Supreme Court of the Republic of Kenya. She has also served as a Commissioner with the Constitution of Kenya Review Commission (CKRC). From 2007-2011, she served

as the Deputy Chairperson of the Kenya Law Reform Commission (KLRC). She is a founder member and past Chairperson of the Kenyan Chapter of the International Federation of Women Lawyers (FIDA-Kenya). She served as the chairperson of the Media Complaints Commission of Kenya in 2011. She has also served as -Legal Counsel, Ministry of Cooperative Development, Government of Kenya, a Lecturer, Kenyatta University School of Law, as well as Kenya School of Law, a member of the Egerton University Council; member of the Editorial Committee, Kenya Human Rights Commission; member of the Private Prosecutions Committee, Law Society of Kenya; member and Secretary to the PTA, Alliance High School, and member of BoG, Lugulu Girls' High School. Dr. Baraza, did her "A" Levels at Kipsigis Girls' High School in 1976. Other girls in the legal profession include, Lydia Chelagat, Helen Koech and Alice Chepkoech (Mrs. Lily Koech, O.I. Kipkelion, Kericho, 10<sup>th</sup> September 2018).

### **Media Personnel**

Some of the old girls in the media profession include Irene Choge who is a media advocacy Manager for AFP Partner Jhpiego Kenya. She has a background in education, health communication and journalism and three years' experience in Advocacy, working closely with the media to advance health, family planning and development. She also has more than eight years' experience in media broadcasting with specialty in health, science and environment, governance and humanitarian field. Previously, she worked at the Nation Media Group as a Senior Reporter where she initiated the Nation Television (NTV) Health Assignment segment-a regular weekly feature, which highlighted unique health, and development stories that influence decision makers and impact on people's lives. Irene has held several

positions in the media rising through ranks. She has received a wide collection of media awards including the ‘Storyteller of the Year (TV category)’ at the Inter-news Story Festival as well as 2<sup>nd</sup> Best in Health Reporting category during the Kenya Media Council awards. AFP local partner Jhpiego through its Executive Management Team recently nominated her for the 120 under 40: The new generation of young leaders in Family Planning. She has a passion for health and has enrolled for her Master’s degree in Public Health. According to her, Kipsigis Girls’ High School made her the lady she is today. She observed that many things stood out about the school:

I am a very talented and an outgoing person. The school had clubs and we were allowed to join any club that one liked. I loved drama and knew that I will join the club much later. Not in Form One. The school had this arrangement where a class was picked to entertain the rest of the school on a particular weekend. So when it was our turn (our class) to lead the entertainment (it lasted about 3 hours), I helped the class to come up with great skits, poems and activities for that night. I am good on stage, so I led from the front in the performances. The drama teacher noticed my talent and immediately asked me to join drama club. He gave me a lead role and I never looked back. For me it was just awards after awards. From being best actress, best narrator, best reciter (O.I. Ms. Irene Choge, Nairobi, 18<sup>th</sup> September, 2018).

She remembers some of her other classmates who include Dr. Faridah Karoney - CS Lands, Hon. Judy Pareno, Nominated Senator, Lydia Chelagat, Lawyer, Nairobi, Marieanne Ngetich-Business woman, Kitale.

### **Bankers/Accountants**

The school has produced various girls who work in the banking industry. They include Mrs Constance Lang’at who was in the pioneer 8-4-4 class and did her KCSE in 1990. She later joined Kenyatta University in 1992 and graduated in 1996. Currently, she is an accountant at James Finlay, Kenya. She asserts that Kipsigis Girls’ was a top cream school at the time. It used to perform very well and everyone

desired to join it. There are many things she learnt in the school but the three most memorable ones were discipline, hard work and spiritual wellbeing. While at the school, she gave her life to Christ since the teachers and administration constantly reminded them about God:

I have to understand what it means to serve others and currently in my position this is something I uphold, serving others. It is satisfying to serve others. I also learnt the value of hard work and that you will never have anything if you do not work hard. The work I do now is because of the subjects I pursued at Kipsigis. I opted to study economics when I got to Form 3, which has enabled me to pursue economics. In my family everyone else is a scientist, I am the only one in the banking sector (O.I. Mrs Constance. Lang'at, Finlays, Kericho, 10<sup>th</sup> September 2018).

Other old girls are Dr. Jennifer Riria, the Group CEO of Echo Network Africa (ENA) and founding member of Kenya Women Holding and Kenya Women Finance Trust (KWFT) Microfinance Bank. KWFT has served over 3 million women and disbursed over US\$ 3 billion over a period of 25 years. She has served in many other leadership roles for which she has been recognized locally and internationally. In 2006, she was awarded the Moran of the Burning Spear by Kenya's President H.E. Mwai Kibaki for her role in development. In 2009, the Corporate Council of Africa recognized her for her excellence in financing. In 2011, the Marketing Society of Kenya recognized her and awarded "Warrior" status award. In addition, she is a distinguished Champion of Democracy and was awarded "Champion of Democracy" by the Ford Foundation in 2012 for her role both as a leader of the TUVUKE Initiative and Group CEO of KWFT, among many others. Others also include Mrs Betty Kirui, who works at Kenya Commercial Bank.

## **Academicians and University Lecturers**

Prominent old girls include academicians such as Mrs Lilian Chepngetich Boit who is a lecturer in the Department of Educational Administration, Planning and Curriculum studies at Kenyatta University. She has been the Deputy Dean of students and students' complaints officer at the university. She joined Kipsigis Girls' at intermediate Level in 1961, and later returned to the school in 1965 for her 'O' Levels. In describing the school, she observed:

The school was an amazing one since it only attracted very bright girls. I remember there was an exam we did before joining the school, just ascertain that you were truly qualified to join. I loved so many things at the school but the best among these was a well-developed library with so many books with illustrations. My father was an associate pastor with the AGC, and he often brought in many books. So while at Kipsigis I developed a love for reading. It was my first time to sleep on a bed. A bed with strong wires that criss-crossed, we made the mattress ourselves out of hay. I want to say the school also gave me a foundation for self-sufficiency. We could cut grass, wait for it to dry and stuff in the cloth they gave us. The mattresses were quite warm. The headmistress Ms Napier would buy rolls of materials and sewing machines, thus we made our clothes (Mrs Lillian Boit, O.I. Kenyatta University, Nairobi, 19<sup>th</sup> September 2018).

One of her most memorable moments was that during each end of the year they would put on the clothes they had sewn for their parents to see what they had learnt. The school also inculcated in her the desire to further her education and this saw her go to the USA in 1973 for her Honours Degree. At the time, there were no role models but she remembered that the school taught her to have a fighting spirit. She was the top girl in KASE and had the best mark in Home Science, a subject she likes to date.

Others include Prof. Damaris Seleina Parsitau (PhD), Director of Institute of Women Gender and Development Studies (IWGDS), Egerton University. Her areas

of specialization include Religion, Gender and Politics. Dr. Emmy Jerono Kipsoi, a Senior Lecturer at the Department of Educational Foundations in Moi University. Her area of specialization is Comparative education and she was in Kipsigis girls from 1988 to 1989 where she did her Advanced Certificate of Secondary Education. Mrs Joyce Nyangara Mogere, 1976-1977 was in Kipsigis Girls and did E.A.A.C.E. She is currently working at the University of Nairobi, College of Architecture and Engineering as an Asst. Registrar. Mrs Emily Chepng'etich, Moi University, Dr. Sara Lang'at, Nairobi University, Lily Ngok of Kisii University and Betty Chemutai Cheseng'eny, Lecturer at Kenya Highlands Evangelical University (O.I. Mrs Jane Lang'at, Kericho, 11<sup>th</sup> September, 2018).

### **Health/Medical personnel**

In the medical field, old girls of the school are serving the country as doctors and nurses. They include Mrs. Lily Chepkorir Koros who holds an Executive Master's degree in Business Administration (Finance), Bachelors of Commerce (Administration) and Post Graduate Diploma (International Leadership in Hospital Management). Previously, she was the Chief Executive Officer at Kenyatta National Hospital (KNH). She also worked as the Director, Management Services at the Commission for the Implementation of the Constitution and as Hospital Administrator at AIC Litein and Moi Teaching and Referral Hospital in Eldoret.

Others include Joan Kendagor (1990-1993) a nurse at Moi Teaching and Referral Hospital (MTRH), Joyce Chepkirui Sitienei, a nurse in Australia, Norah Makori, Rose Kimereng', Roseli Nyakombo, Nelly Chelang'at, Annette Chepng'etich, Joyce Mataka (nurse in the USA), Jane Ng'etich, nurse at Tenwek Hospital (O.I. Joan Kendagor, MTRH, Eldoret, October, 2018).

## **Gender Specialists**

They include old girls such as Mrs Winny Keter who was in the school from 1986-1989. Her educational background is on Gender and Development Studies. Previously, she worked in Telecom Kenya for 17 years and currently runs an NGO for empowering people economically. After her studies in Kipsigis Girls', she pursued a Diploma in the Kenya College of Communication on Radio and Line Transmission as a technician. Regarding the school, she noted:

Kipsigis Girls' was my choice. It was one of the best schools in the region. It was also the only one I knew, and when you went to this school, you had to come out shining. When we joined the school, we met different girls. It is a school that shaped many of us from the village. We were able to learn how to stand for our rights as girls, the school made me look at the world different, so I am who I am today because of Kipsigis. We were taught virtues such as honesty and religious, we joined the school with a bible and golden bells, we always sang such as standing on the promises (Mrs Winny Keter, O.I, Kabianga, Kericho, 30<sup>th</sup> September 2018).

Other gender specialists include Agnes Ngeno, Alice Napodoyo and Janet Ruttoh, Director Gender at Unilever, Kenya (FGD with Old Girls (1980- 1990 group), 2018)

## **Civil servants**

Various old girls of the school work for the civil service. They include Dr. Irene Cherotich Koech-Asienga who is a Commissioner at the Commission on Revenue Allocation. She joined Kipsigis in 1987 and completed in 1991. She holds a doctorate degree in Economics from the University of Strathclyde, Scotland, UK; a Master of Arts in Economics from the University of Malawi and a Bachelor of Arts in Economics from the University of Nairobi. Prior to joining the Commission on Revenue Allocation, Dr. Asienga worked as a Senior Lecturer and Director of Kabarak University, Nairobi Campus. Under this capacity, she was responsible for mentoring, teaching, grading and supervising students. She is a former Dean,

Business School and Head of Commerce Department at the same university. For her Kipsigis was the best school of her time, she noted thus:

It was one of my choices and once I got the chance I was very happy, my father did not think twice, I had to be there. I owe my success to the school. My headmistress Mrs Tonui was motherly, she kept encouraging us, the teachers were very good too, I loved music and my teachers did their best. Our deputy Mrs Lang'at was very harsh, but my success is all because of her. She moulded us well. There are many virtues that I can attribute to Kipsigis Girls, for example time keeping. You had to be punished for coming in late. Honesty, there was no way you could touch other people's things without permission. Patience, eating githeri was not a joke, but we ate it because we had to pass, hard work was more important than other things in the school, we had to burn the midnight oil to be where we are. To Kipsigis Girls' School I want to say Thank you for the good education. Thank you so much for the values and virtues I learnt from you (Dr. Irene Tonui, O.I, Nairobi, 18<sup>th</sup> September 2018).

Others include Dr. Sara Serem, currently Kenya's ambassador to China and former Salaries and Remuneration Commission. Dr. Farida Karoney, the current Cabinet Secretary for Lands, who holds a Bachelor of Science Education degree in Botany and Zoology from Kenyatta University, a Postgraduate Diploma in Mass Communication from the University of Nairobi (UoN), Master of Business Administration, specializing in Strategy from the University of Nairobi. She also holds a Doctor of Philosophy degree from University of Nairobi in strategic management. Previously, she worked at the Kenya Television Network (KTN) as a freelance correspondent, then as a reporter, rising to the position of Features Editor. She later joined the Nation Media Group (NMG), as an editor and rising to the rank of Associate Editor. She has also previously worked as the Managing Editor at The Standard Group. She also served as the Group Editorial Director at Royal Media Services (RMS) and later the Chief Operating Officer.

Dr. Juliet Gathoni Kimemia, is a member of the County Executive Committee (CEC) for Health in Kiambu County. She has been instrumental in educating communities on issues of gender-based violence. She is a member of the taskforce on Kenya's National Gender Sector Coordination Group, which promotes leadership for women in all the aspects of society. She has received various international and national recognitions. Others are Mrs Alice Kirui, a retired Sub-county Director of Education (SCDE), Kericho County, Hon. Ednah Ruto (CEC), Kericho County and Hon Hellen Chepkemai Chepkwony, (CEC), Department of Finance and Economic Planning, Kericho County. Others include Nancy Omollo, Public Health, Kisumu, Stella Bosire, Ministry of Health, Nairobi, Elizabeth Piro, Ministry of Health, Mombasa and Nancy Soi, Nairobi County (Mrs Lily Koech, O.I. Kipkelion, Kericho, 10<sup>th</sup> September 2018).

### **Business Managers, Management and Administrators**

Prominent old girls of the School have held business management positions including Mrs Lily Chepkemai Koech, from Kamasian in Kipkelion who has been a Business Lady for over 10 years. She pursued MBA Entrepreneurship at Kenyatta University. Having been admitted to Kipsigis Girls' 1988-1991, through government enrolment since she had done well in her primary school, she counted herself lucky. According to her at that time, the education for girls was picking up in her area. Hence, they were countable girls in good secondary schools. She had her former classmate at Alliance High School and then three of them in Kipsigis Girls from the same primary school in a remote village. Most girls got married in Class 6 and others in class 8. She is a business lady, and has been in business for more than 10 years. According to her, the school taught her about values:

Kipsigis Girls' gave me the confidence in myself that I can make it if I put in some effort to everything I do. I gained leadership skills, which I am currently using in my business. In Kipsigis I learnt that there is always an opportunity for those who yearn. I was not the top student in my class, but I always wanted to get to University and then it was very competitive. Through determination, I made it to Moi University (O.I. Mrs. Lily Koech, Kipkelion, Kericho, 10<sup>th</sup> September 2018).

Others managers include Stella Chelang'at, who was in Kipsigis Girls' in 1986 to 1991. She was in the third group of the 8-4-4 Class. She later joined Moi University and did a Bachelor of Arts in technology and management studies and a Post Graduate Diploma in Business Management. She has worked for 17 years in the Institute of Advanced Technology and is now at Carrose Compass as a Business Relationship Manager. She reiterates that the school moulded her and made her the kind of professional she is today. During the interview she observed thus:

At primary, I was the best girl in my class, in 1987... and Kipsigis Girls' School gave me the opportunity to pursue my secondary education. I was excited when I joined the school since it was the best school in the district. More exciting was that I got my own bed and my own space to keep my things. This made me to be quite responsible over my things. Once I settled in the school, there were no two ways. I started working from day one. The school's headmistress was Mrs. Tonui. I am indebted to her because when we reported to school with my mother carrying my younger sister on her back, she looked at us. We did not have schools fees, so when my mother explained she opened a cupboard, took out some forms and asked us to fill. I landed a JKF Scholarship there and then. I could not be here today (O.I. Stella Chelang'at, Nairobi, 18<sup>th</sup> September 2018).

She further explained that the school gave her a lot of exposure, which made her, always, work hard. Other managers are Caroline Rotich Green (Testimony Schools, Eldoret), Betty Korir (Credit Bank), Linner Kerubo, Lucy Chemisto, Roseline Rotich and Rosemary Chemutai.

## **Religious Leaders**

Some of old girls who are religious leaders include Jane Lang'at. She attended the school from 1986 to 1989 and of Admission Number 2644. Currently she is a University Students Counsellor at Kabarak University. According to her given that she came from Longisa, Bomet County, attending the school gave her an opportunity to set foot on a tarmac road. When she completed in 1989, she did casual work and joined The Kenya Highlands Bible College. The casual work was an aspect of what Kipsigis Girls taught her; the importance of the work of our hands. She later proceeded to the USA in 1992 and joined University to pursue Biblical Studies and a Minor in Psychology. She later joined the Alliance Private School for counselling in New York and did Masters in Counselling. She also holds a PhD in Counselling Education and Supervision because of her desire to train more counsellors. On why or how she ended up in Kipsigis Girls' she stated thus:

Kipsigis Girls' was a school of choice for many but I never knew of it quite well since my home was in the village. However, the person who made me know about Kipsigis was my primary school teacher. He used to say there was a school called Kipsigis in Kericho and many others in Nairobi, and if you perform well you will join the school. I liked Kipsigis when he described it, so I made sure I worked extra hard. I did well in Primary Examination and I looked forward to joining Kipsigis. My dream schools were Kipsigis Girls and Alliance Girls. I was admitted to Kipsigis Girls' when Mrs Risper Omollo was the school's Headmistress (Mrs Jane Lang'at, O.I. Kericho, 11<sup>th</sup> September, 2018).

She also revealed that the school made her hardworking, responsible and most importantly, it shaped her to be the spiritual leader she is today. She observed thus:

The school taught us very many things. It supported me through my teachers. I would not be who I am today were it not for a paper the school deputy gave me out of mercy so that I could not be send away for fees. The care was so good. I learnt the value of spirituality and Christianity. Through the Christian Union and the frequent reminders to work hard, I have remained steadfast in God.

Thus I combined my hard work and spirituality once I settled at the school. During this time, there were challenges of early pregnancies and early marriages for many who were not focused. Nevertheless, through the school I made it. Another key aspect at Kipsigis Girls was mentorship. When I joined the school, I was assigned a school mum. A school mum was one who came from your community but was responsible. This school mum took great care of me, and taught me the dos and don'ts. I enjoyed the school (O.I. Mrs Jane Lang'at, Kericho, 11<sup>th</sup> September 2018).

Her classmates, she says are many. Most prominent women today were made in Kipsigis Girls' Secondary School. She is a wife to the Bishop of AGC Kenya. Others include Emily Mitei, AGC Pastor at Kapsoit, Kericho.

### **Librarians**

They include Ms Eunice Boruru Ongoro, 1986-1988, Kenya Certificate of Advanced Secondary Education ('A' levels) at Kipsigis Girls' High School. She is currently Librarian in the University of Nairobi. Others are Mrs Jane Lang'at, Librarian at KHEU.

### **Political leaders**

Some of the old girls of the school have risen to key political positions. They include Dr. Esther R.C. Keino MBS who is the founder and Director Samoei Community Development Programme & Consultant Cooperative Development in Kericho, Kenya. Her areas of specialization are Gender Analysis and Advocacy, Educational Administration, Counselling, Research Methodology, Policy Analysis, Cooperative Development, Community mobilization and outreach, HIV/AIDS advocacy and programming. She joined Kipsigis Girls' in January 1961 at Intermediate Level, Standard V and later proceeded to Kapsabet Girls' High School. She later joined University of Nairobi in 1973 for Sociology and then moved to Harvard University for her doctorate. She has won various Awards such as The Carnegie Corporation

of New York Scholarship Award to pursue Post-Graduate work and Research at Harvard University, USA, and at University of Sussex, U.K. in January - March, 1986. In January 2003 - December 2007, she was a Nominated Member of Parliament (MP), Kenya African National Union (KANU) Party to represent the Women Constituency. She initiated many grass-root programmes in her home district of Kericho, which are still on-going to address poverty, health/HIV Aids, and education related issues especially among the vulnerable groups: children, women and youth. In January 2002 to January 2003, she became the Director, Centre for Women Studies & Gender Analysis, Egerton University, Kenya. There, she initiated Nyambura Girl-Child Education Scholarship Fund for needy girls. In 1997-2001 she became the Deputy Director, Centre for Women Studies & Gender Analysis in Kenya. Kipsigis Girls', she said changed her perspective about education. She had the chance to study in a big institution and mostly with European staff. What stood out was that it was the only girls' only school she had ever attended.

In her words:

I owe my academic and career success to my foundation at Kipsigis Girls' and I know all those who passed through the school are successful. I owe it all to the school, which really shaped my vision for my life. I was able to access high quality education in Kipsigis girls and good facilities. God bless Kipsigis Girls', the Fountain of Knowledge (Telephone Interview with Dr. Esther Keino, Sosiot, Kericho, 12<sup>th</sup> September 2018).

Other old girls in politics include Hon. Florence Bore, the current Woman Representative, Kericho County, who holds a B.ED Degree from Moi University. She attended Kipsigis Girls' from 1984-1987 for her Kenya Certificate of Education (KCE) and from 1988-1989, for her Kenya Advanced Certificate of Education

(KACE), before proceeding to Kagumo Teachers College to pursue a Diploma in Education. Prior to her current position, she was the Director, Geothermal Development Company under the ministry of Energy. She has also worked for KUPPET Kericho County and as a Deputy Principal, Toror Girls Secondary School (O.I. Hon. Florence Bore, 3<sup>rd</sup> November 2018). Others include Dr. Judith Ramaita Pareno, currently a Nominated Senator (Nairobi) and Norah Nyamwamu, an aspirant in Kisii County (FGD Old girls 1990-2000), Nairobi, 2018).

The school also produced computer technologist such as Judy Misoi (1992-1995) who works at MTRH, Gladys Kilel (1989-1992) a social worker, Jane Kibet (1984-1989) who works as a supply chain officer. The success which most of the old girls of Kipsigis have attained in various areas clearly shows the massive contribution of the school in Kericho and Bomet Counties and Kenya as a whole.

It should be noted that due to nature of the school (quite an old school and with so many alumnae) it was not easy to trace and reach out to every one.

## **7.5 Conclusion**

This Chapter has provided a critical examination of the impact of the school on the local community and Kenya as a whole. It played a key role of providing educational opportunities not only to Kipsigis girls but also to many other girls in Kenya. It also played a significant role in the social and economic advancement of the community through job opportunities and tenders to the community. The Chapter also demonstrated that the school provided leadership skills, which have empowered women and enabled them to occupy prominent positions locally and internationally. It also brought to the fore some of the prominent old girls of the school and the positions they hold or have held at the community and national

levels, including politicians, bankers, heads of schools, lawyers, health personnel, media personnel and business women among others. Indeed, Kipsigis Girls' Secondary School was and is a 'brand' and its legacy lives on (O.I. Mrs Tonui, Ochi, Kericho, 2018).

## **CHAPTER EIGHT**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **8.1 Introduction**

This Chapter presents the summary, conclusions, recommendations as well as areas for further research of the study. The study set out to document the development of girls' education in Kenya with reference to Kericho and Bomet Counties. It also traced the origins and the development of Kipsigis Girls' School from 1946 to 2000, and its impact to the local community and Kenya as a whole.

#### **8.2 Summary**

##### **Missionaries, Colonial Government and Kipsigis Initiatives in the Development of Girls' Education 1900 - 1945**

The findings indicate that the initial attitude of the Kipsigis towards the missionaries and introduction of formal education was not well received. Education for girls was not valued and this was worsened by the Kipsigis' dislike of the Missions because they seemed to target their traditions, which they cherished, including their children who were the backbone of their economies.

The LIM, AIM and WGM pioneered formal education in Kericho and Bomet Counties, while AIM and WGM pioneered education for girls in the two Counties. The AIM came to Kipsigis in 1916 and the WGM in 1936. Their initial efforts to reach out to the girls were often fruitless because of the religious emphasis and disregard for the Kipsigis customs. Consequently, the Missions often attracted

outcasts, orphans, victims of long illnesses, children of unwed, uncircumcised mothers and runaway wives.

Years later, the Kipsigis' interest in educating girls was awakened and this led to the demand for a secular education. The Kipsigis made demands for secular education for girls through initiatives such as the LNCs, the KDEB and through the formation of Kipsigis Political Association. Indeed the KLNC was effective in promoting education for girls through mobilising funds and supporting the establishment of a maternity ward for girls in Kericho.

### **The Development of Kipsigis Government African Girls' School: 1946-1963**

After the Second World War, many Africans, including the Kipsigis, had seen the importance of education as a way of emancipating themselves and a gateway to better jobs. The establishment of GAS Kabianga for the boys stimulated the need for a similar one for the girls.

Although plans to begin the construction of the school were made in 1947, it was not until 1952 that the school's construction began and in 1955 was when it admitted its pioneer students. Part of the delays was that initially there were debates on whether a primary school, secondary school or both would be established for the Kipsigis. However, given that the colonial government had promised a primary school for them and the fact that very few girls were transiting to secondary school, it preferred to establish a girls' primary school to provide students for secondary school.

After its establishment in 1955, the school's good performance both in academics and in co-curricular activities led to its steady development and expansion. In 1964

the independent government put in place plans to expand secondary education in Kenya. As part of this expansion, the school was elevated into a secondary school in 1965.

### **The Establishment and Development of Kipsigis Girls' Secondary School, 1965 – 2000**

Many factors led to the establishment of Kipsigis Girls' Secondary School in 1965. First, was the independent government's commitment to expanding education at the secondary level and in line with the recommendations of the Ominde Commission of 1964. The emphasis was on the expansion of education to provide the necessary work force, economic development and Kenyanization in all sectors. Secondly, there was no government secondary school for girls in the area. Their male counterparts had Kabianga Secondary School and Kipsigis Secondary School (currently, Kericho High school). Yet, over the years, many girls had enrolled in primary schools in the area who needed to transit to secondary schools. Thirdly, the Kipsigis' constant demand for a secondary school for girls in the area to expand their educational opportunities contributed to its elevation.

The Chapter has demonstrated that the development, expansion and the successes of the school were realised through the combined efforts of various stakeholders. For example, the headmistresses through the support of the BoGs and the PTA, worked selflessly towards the construction and the expansion of the school from a 1-stream school with 1 dormitory housing 140 girls in 1955 to 598 students in 2000. Leaders including area chiefs, DCs, local MPs were instrumental in getting land for the school's expansion and giving monetary support for it. National leaders always

graced the school's *harambees*, and advised the girls to make use of education to better their lives. A key leader was the then President, Daniel Arap Moi, who endeavoured to support education for girls in the district. Companies such as Brooke Bond contributed land and fire extinguishers to the school. All these stakeholders made Kipsigis Girls a citadel.

The school grappled with lack of facilities right from the start in the 1960s to the year 2000. The *harambee* spirit went a long way in the expansion of the school in terms of facilities such as library, and teachers' houses and classrooms

The school registered good performances in co-curricular activities and in academics. In 1984, it was the best in the district and subsequently remained to top girls' schools in the area throughout the 1980s and early 1990s

### **The Impact of Kipsigis Girls' Secondary School on the Local Community and Kenya as a whole**

The findings of the study revealed that the establishment of Kipsigis Girls' Secondary School was a great step in the development of the Kipsigis community and Kenya as a whole. It increased educational opportunities not only for Kipsigis girls but also for many other girls in Kenya. Since it enrolled its first students in 1955, it has been an academic giant and a springboard for the development of other schools in the area.

Its inception also led to the social and economic advancement of the Kipsigis community through the job opportunities it availed to them. More importantly, the school has played a key role in empowering women through leadership skills, thus preparing them for prominent positions locally, nationally and even internationally.

### **8.3 Conclusions**

This section focuses on the conclusions of the study based on its findings as follows:

#### **Initiatives of the Missionaries, Colonial Government and Kipsigis in the Development of Girls' Education 1900 - 1945**

It is evident that the first attempts towards educations for girls in Kericho and Bomet Counties were made by the AIM and the WGM. Although they were not received well by the Kipsigis community, they were persistent in their efforts towards evangelization. Their activities also led to the rise of the first literate women, who had basic education but who ensured that their daughters accessed formal education

#### **The Development of Kipsigis Government Intermediate African Girls' School: 1946-1964**

The end of the WW2 was a period of reawakening among the Kipsigis 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 Kipsigis Government Intermediate African Girls' School was because of the desire by the Kipsigis to have a secular school for their daughters. When they realised that colonial government was slow in establishing a school for them, they voted in money through the KLNC for its construction. The Kipsigis made substantial contributions to the growth and development of girls' education in the District.

#### **The Establishment and Development of Kipsigis Girls' Secondary School, 1965 – 2000**

After the achievement of independence by Kenya in 1963, the Government drummed up efforts towards the expansion of education at the secondary level. This saw the birth of Kipsigis Girls' Secondary School and others.

Furthermore, the importance of partnership in educational development cannot be overlooked. The success of Kipsigis Girls' was because of concerted efforts by the various stakeholders such as parents, headmistresses, teachers, community leaders, political leaders, the BoG and the PTA.

### **The Impact of Kipsigis Girls' School on the Local Community and Kenya as a whole**

Through education at the school, the character of the girls was formed and their intellect expanded. Upon completion, they were able to stand on their own feet. Since its inception, Kipsigis Girls' posted impressive results both academically and in co-curricular activities. These boosted the character and abilities of the girls who went through it. The school impacted immensely on the development of the community and the country at large by providing educational opportunities, not only for the girls in the two Counties but also all over the country. It produced for example, 'women of substance', such as the first lady Deputy Chief Justice of Kenya, Dr. Nancy Baraza and the current Cabinet Secretary, Lands, Dr. Farida Karoney.

### **8.4 Recommendations**

Various recommendations have been made as follows:

#### **Ministry of Education**

The Ministry of Education and the Kenyan Government should emphasise on the provision of holistic education, which focuses on developing character, leadership skills and the personality of students/pupils. The Ministry of Education could consider inculcating these aspects in schools to produce all rounded students.

### **Kipsigis Girls' High School**

The school did not have a proper records room (archive). Most archival material was not available at the school, and the few that were available were in tatters. The administration therefore, should find a way of keeping such records appropriately because, they are vital to the understanding of the historical development of the school. Despite having had a great impact in Kericho and Bomet Counties and Kenya, the school did not have most of the historical records/data.

So many alumnae of the school occupy powerful positions in Kenya. These alumnae have fond memories of the school in their development. The study strongly recommends the management bring on board every alumnae so that they can be key pillars in the school's development.

### **Government of Kenya**

The study recommends that the government puts in place a policy on documentation and preservation of archival materials for proper storage of records in schools and in the National Archives. An archive in every school can go a long way in safeguarding essential materials.

### **School ownership**

The study demonstrated that the active participation of parents led to a steady growth and development of the school. They had total ownership of the school's development. The study, therefore, recommends that the government develop specific strategies to sensitize parents on the importance of supporting schools in whichever small ways to ensure their success and the success of their children.

### **Roles of BoGs and PTAs in schools**

The study revealed the importance of parents and communities in raising school funds for the furtherance of educational facilities and the role of BoG and PTA. There is need to strengthen these entities for the betterment of education in the country. School BoGs and PTAs play a very important role in mobilizing resources and parents to support the development of schools. They should be sensitised and taught more about their duties and responsibilities.

### **8.5 Suggestions for Further Research**

The study documented the development of girls' education among the Kipsigis of Kericho and Bomet Counties. Based on the findings, the following suggestions for further study were made as follows:

The contributions of the AIM and WGM and their activities for this study were solicited mainly from the Kenya National Archives and a few surviving respondents in Kenya. Much about their activities in the Head Offices around the world was not documented. Therefore there is need to carry out further research about the role of the AIM headquarters in the USA in supporting AIM activities in Kenya.

The study also shows that the initial evangelization activities in Kericho District were carried out by the various missionaries who took up the provision of education as a means to win converts into their mission: spreading the gospel. Undoubtedly, this calls for a study to document the role/contribution of other missionaries such as the SDA and the RCM in the development of girls' education in Kericho and Bomet Counties.

The study analysed the development of Western education for girls in Kericho and Bomet Counties. It also traced the historical development of Kipsigis Girls' High School since its inception in 1955 to 2000. Histories of girls' education in other parts of Kenya have not been carried out extensively. This necessitates detailed studies so as to bring to the fore the various stakeholders who established and promoted the development of girls' education in various parts of the country.

There is need to conduct further research on girls' schools in Kericho and Bomet Counties which were founded by missions and *harambee* activities during the independence era. Examples of these are Kaplong and Tengecha, which have significantly contributed to the development of girls' education. The histories of these schools, if documented, will give a holistic picture in the development of education in the two Counties, and will bring to the fore the factors which led to the establishment of girls education in other parts of Kenya.

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**C. Respondents: Oral interviews**

No.	Name	Place	Date
1	Chepo Taptugen	Tulwet	7 <sup>th</sup> April, 2018
2	Mrs.Jane Lang'at	Litein	7 <sup>th</sup> April, 2018
3	Obot Rebecca	Kapmaso	14 <sup>th</sup> April, 2018
4	Mrs. Chemenei Leah	Litein	15 <sup>th</sup> April, 2018
5	Mr. Simon Lang'at	Singorwet	21 <sup>st</sup> April, 2018
6	Mrs. Esther Irongi	Chemosot	7 <sup>th</sup> May, 2018
7	Obot Cheseng'eny	Chebole	14 <sup>th</sup> April, 2018,
8	Mrs. Rodah Misoi	Belgut	6 <sup>th</sup> May, 2018).
9	Mrs. Naomi Chumoh	Kusumek	8 <sup>th</sup> April, 2018
10	Mrs. Alice Ruttoh	Tenwek	26 <sup>th</sup> May,2018
11	Mr. Callister Lang'at	Litein	17 <sup>th</sup> March, 2018
12	Mrs. Susan Soi	Kabartegan	10 <sup>th</sup> July 2018
13	Mr. Bartholomeo Lang'at	Litein	6 <sup>th</sup> May, 2018
14	Mrs. Sara Jane Too	Olenguruone	24 <sup>th</sup> February 2018, 20 <sup>th</sup> April, 2018
15	Mrs. Hellen Kemei	Litein	19 <sup>th</sup> April, 2018
16	Mrs. Sofia Kilel	Kiplokyi	15 <sup>th</sup> June,2018
17.	Mrs. Edda Tuei	Kapsenetwet	13 <sup>th</sup> August, 2018
18.	Mrs. Alice Tonui	Kabartegan	10 <sup>th</sup> July 2018
19	Mrs. Leah Soi	Kabartegan	10 <sup>th</sup> July 2018
20	Mrs. Esther Marisin	Longisa	25 <sup>th</sup> May, 2018
21	Mrs. Jane Lang'at	Kipsolu	8 <sup>th</sup> April, 2018
22	Mrs Ludia Lang'at	Kericho	16 <sup>th</sup> March, 2018
23	Mrs Winny Keter	Kabianga, Kericho	30 <sup>th</sup> September, 2018
24	Mrs Constance Lang'at	Finlays, Kericho	10 <sup>th</sup> September 2018
25	Ms. Stella Chelang'at	Nairobi	18 <sup>th</sup> September, 2018

26	Mrs. Betty Ng'eny	Green Ivy, Kericho	23 <sup>rd</sup> July 2018
27	Mrs. Esther Tonui	Ochi, Kericho	20 <sup>th</sup> August, 2018
28	Mrs. Martha Chepkwony	Kipsigis, Kericho	29 <sup>th</sup> July 2018
29	Mr. Newton Terer	Kericho	2018
30	Ms. Lily Chepkemoi Koech	Kipkelion, Kericho	10 <sup>th</sup> September, 2018
31	Mrs Jane Lang'at	Kericho	11 <sup>th</sup> September, 2018
32	Dr. Irene Tonui-Asienga	Nairobi	18 <sup>th</sup> September, 2018
33	Mrs Juliana Kirui	Kericho	2018
34	Ms. Irene Choge	Nairobi	18 <sup>th</sup> September 2018
35	Mrs. Lilian Boit	Kenyatta University	19 <sup>th</sup> September 2018
36	Hon. Dr. Esther Keino	Sosiot, Kericho	12 <sup>th</sup> September 2018
37	Hon. Florence Bore	Kericho	3 <sup>rd</sup> November, 2018
38.	Ms. Joan Kendagor	MTRH, Eldoret	October, 2018
39.	Ms. Penina Malemo	Nairobi	September, 2018
40	Mr. Paul Chirchir	Kericho	September, 2018
41.	Mrs. Lucia Kerich	Kapkarin, Litein	September, 2018
42	Alexander Tuimising	Kapkelek Kericho	September, 2018
43	Ernest Lang'at	Kericho	16 <sup>th</sup> March, 2018
44	Mr. Richard Chirchir	Kipsolu	28 <sup>th</sup> June 2018
45	Arap Chebochok	Kipleljin, Bomet	August, 2018
46	Rebecca Chumoh	Kimagat, Tenwek	18 <sup>th</sup> July, 2018
47	Grace Chepkwony,	Kapkisiara	19 <sup>th</sup> Sept', 2018
48	Nancy Omollo	Migori	13th March 2019

## APPENDICES

### Appendix I: Research Instruments

#### Appendix 1a: Interview guide for knowledgeable community members

1. Could you please tell me more about yourself, where do you come from, your age and your occupation?
2. Could you please describe the forms of education for Kipsigis girls before missionary education? What were they taught? And who taught them? What skills were inculcated in the girls?
3. When and how did formal education for Kipsigis girls begin? why? Could you please tell me more about the missionaries and how they educated the Kipsigis girls?
4. Where were their first mission schools? Why did they establish them there? How did the Kipsigis society view or react towards this education? Who were the first girls to go to school? Do you know some of these girls?
5. What made Kericho attractive to the missionaries and the colonialists?
6. How did the colonial government support education for girls among the Kipsigis?
7. What were the Kipsigis initiatives in the development of girls' education? Do you think their role was instrumental in shaping education for girls?
8. When was Kipsigis Girls' Secondary School established? Who established it and why? Apart from Kipsigis Girls', which are some of the other early schools for girls in this area? Who were some of the old girls of the school and where are they now?
9. Please describe the impact of Kipsigis Girls' Secondary School on the aspirations of girls in this community and Kenya as a whole.

### **Appendix 1b: Interview guide for community leaders**

1. Could you please tell me more about yourself, where do you come from and the position you hold or have held in this society before?
2. Could you please tell me about education for girls among the Kipsigis prior to the introduction of formal education? What were they taught? Who taught them? In your opinion, what was the importance of this education?
3. How was this education viewed? Who were the first girls to go to school? Which kind of girls?
4. Who were some of the early missionaries in Kericho and Bomet Counties? What made this area attractive to them? Where did they first settle? And what was their role in the development of girls' education?
5. What were the initial attitudes of the Kipsigis towards girls' education introduced by the missionaries? What was the reason for this attitude?
6. As a leader, what was your role in the education for Kipsigis girls?
7. In your opinion, what role did the colonial government play in the development of girl's education?
8. What was the role of Kipsigis society in the development of girls' education in these areas? In what ways did they contribute?
9. When was Kipsigis Girls' School established? Who established it and why? Apart from this school, which are some of the other early schools for girls in this area?
10. In your opinion, what has been the impact of Kipsigis Girls' School on the aspirations of girls in this community and Kenya as a whole? Who are some of the prominent old girls of the school and where are they now?

### **Appendix 1c: Interview Schedule for Religious leaders**

1. Could you please tell me more about yourself, your name, age and the church you head (ed)/lead?
2. Please describe some of the early missions among the Kipsigis and their role in the development of girls' education, what were some of their activities? Where did they first settle? Why do you think they settled in Kericho?
3. What was the reaction or attitude of the Kipsigis society towards the establishment of formal education for Girls by the missionaries?
4. Apart from the missions, who were the other key people in the development of girls' education? What did these people do?
5. Who are some of the early women beneficiaries of formal education and how did this education impact on them?
6. Why do you think Kipsigis Girls' Secondary School was established and what role has it played in shaping education for girls in this community?

### **Appendix 1d: Interview guide for political leaders**

1. To begin with, could you please tell me about yourself, name, age, political position?
2. I would like us to talk about the education of Kipsigis girls. Before the coming of the missionaries, how did the Kipsigis educate their girls?
3. Could you please tell me about some of the early missionaries and their activities in Bomet and Kericho Counties? What do you think attracted them to Kericho and what role did they play in the education for girls in the areas?
4. Could you please describe the initial Kipsigis attitude towards the education of girls? And what was their role in education for girls?
5. Who were some of the first girls to attend mission schools? And why?
6. As a leader, what was your contribution to the development of girls' education among the Kipsigis?
7. Who were some of the early women beneficiaries of mission/formal education and how did this education impact on them?
8. Could you please tell me more about the history of Kipsigis Girls' Secondary School, what led to its establishment? What is unique about this school?

### **Appendix 1e: Interview guide for Old women- mission educated**

1. To begin with, could you please tell me more about yourself, name, when were you born?
2. Could you please tell me more about education for Kipsigis girls in the past, Did you go to school? How were you able to access school? Why? Where was this school? How was the education like? Who taught you and what were you taught? How was your day like?
3. Before the missionaries came, how was education for girls carried out? Why was this education important? Who taught girls? What were they taught?
4. Why did you opt to go to the mission school? Who supported you? What was the difference between African education and the education in the missions?
5. What was the attitude of the people/Kipsigis when you went to school?
6. What were some of the early missions among the Kipsigis? What were some of their activities?
7. Generally, what was the attitude of the Kipsigis parents towards education for girls in the missions? What were their reasons for this attitude?
8. In your opinion who were the first girls to access mission education? Why? Do you know some of them?
9. How would you say this education was beneficial to you?

### **Appendix 1f: Interview Guide for Ex-school Principals**

1. Could you please tell me more about yourself: your name, age, years in which you were Head Teacher in Kipsigis Girls School?
2. Could you please tell me about early education of girls among the Kipsigis, how were you able to make it as a Principal/ Headmistress?
3. What were some of the challenges you faced as a school head? How did you overcome them?
4. In your opinion, what has been the impact of Kipsigis Girls' School on the Community and the role of its alumnae in Kipsigis society and Kenya as a whole?
5. When was Kipsigis Girls Secondary School founded? Who founded it and why? Could you describe the growth of the school? Who were the main people behind its growth during your tenure?
6. Who are some of the old girls of Kipsigis Girls'? Where are they now?
7. What would you say has been the role of the school in the emergence of Kenyan women elite? And in what ways have they contributed to community and national development?
8. In your opinion, what makes Kipsigis Girls' School unique/ famous or striking?

### **Appendix 1g: Interview Guide for Ex- Education Officers**

1. Could you please tell me more about yourself and in which years were you an Education Officer? What was your area of jurisdiction?
2. As an Education Officer, what was your role? Especially with regard to girls' education among the Kipsigis?
3. When did the Europeans and missionaries arrive in Kericho? Why do you think they chose Kericho?
4. Who were the key people in the development of girls' education among the Kipsigis? What role did these people play (Probe for missions, colonial government and the Africans)
5. What was the reaction of the Kipsigis towards the establishment of girls' education?
6. What factors led to the establishment of Kipsigis Girls' School? What were the other girls' schools established during this time?
7. What would you say is unique or striking about Kipsigis Girls' Secondary School?
8. In your opinion, what has been the impact of the school in the emergence of Kipsigis women elite?

### **Appendix 1h: Interview Guide for BoM and ex-BoM members (1955-2000)**

1. Could you please tell me more about yourself: your name, age, years in which you were a BoM member in Kipsigis Girls' School? (Your highest level of education?).
2. What was your position in the Board and what was your responsibility?
3. Who was the Principal during your time as a BoM member?
4. What were some of the challenges that the school faced at the beginning or during your time? How did you overcome them?
5. When was Kipsigis Girls' Secondary School founded, who founded it and why? Could you describe the growth of the school?.
6. Who are some of the old girls of Kipsigis Girls? Where are they now?
7. What would you say has been the role of the school in the emergence of Kenyan women elite? And in what ways have they contributed to community and national development?
8. In your opinion, what makes Kipsigis Girls' School Unique/ famous or striking?
9. What has been the impact of Kipsigis Girls School on the Community and the role of its alumnae in Kipsigis society and Kenya as a whole?

### **Appendix 1i: Interview Schedule for Old Girls of the school**

1. To begin with, could you please tell me more about yourself? (Your name, age, profession, years as a student at Kipsigis Girls, where you come from).
2. Tell me about your entry/joining Kipsigis Girls? When was this? How was the education of girls viewed at this time? Why? How did you feel? Which class/form was that? Your most memorable moment in Kipsigis irls?
3. What made you opt to study in Kipsigis Girls' School and not in any other school? What made it stand out?
4. Who was the school Head Teacher/Principal during your time? What was the most memorable thing about this Principal? And some of the teachers? What did you like about them?
5. Could you please tell me about your profession? In what ways did Kipsigis Girls mould you to be who you are today?
6. Who are some of the other old girls of the school you know of? Where are they currently? And what are their professions?

### **Appendix 1j: Interview guide with current school Principal**

1. Thank you for allowing me some time to interview you, To begin with, could you please tell me more about yourself, your name, when were you posted to this school as the Head?
2. Could you please tell me more about the history of this school, what makes it unique?
3. Who are some of the Old Girls of the school and where are they now? How about the ex- Principals of the school?
4. What would you say has been the impact of the school on the development of girls education among the Kipsigis?
5. Could you please provide me with the information below (present the questionnaire)

**Appendix 1k: Questionnaire guide for the current school Principal on girls' enrolment and performance data**

<b>Year</b>	<b>No. of Girls enrolled</b>	<b>School Performance in National Examinations</b>
1955		
1956		
1957		
1958		
1959		
1960		
Up to 2000		

**Appendix 11: Focus Group Discussions (FGD) guide for Old Girls of the school  
(1990-2000)**

1. To begin with, could you please tell me more about yourselves (Your name, age, current profession, years as a student at Kipsigis, where you come from?)
2. What made Kipsigis Girls a school of your choice and not any other school?
3. Who was the school Head Teacher/Principal during your time? What was the most likeable thing about this Principal? Who were some of your teachers?
4. What were your experiences about the school? What did you like about the school and what were the challenges? How did you deal with them?
5. In what way did Kipsigis Girls' Secondary School mould you to be who you are today? What is the most memorable moment during your study at the school? What is that lasting impression you have of the school?
6. Could you tell me more about your current profession?
7. Who are some of the other Old Girls of the school that you know of? And what are their professions?

### **Appendix 1m: Document Analysis Guide**

1. What kind of document is this? How can one know? (Is it a record, mission report, correspondence letter, book or minutes?)
2. When was it written? Is there a date or other information, which indicates this?
3. Who wrote or created the document? How can one tell?
4. For/to whom was the document written or created? How can one tell?
5. Where was the document written or created? How can one tell?
6. Why was the document written? Cite the evidence indicating its purpose.
7. Does the document reveal the writer's mood? (What mood does it convey? Is it anger, happiness, regret, surprise?)
8. Does the document provide any clues about the relationship between the writer and the audience?
9. Does the document describe the role of the Missionaries, colonial government and Africans in the development of girls' education in Kenya?
10. Does the document describe the role of the Missionaries, colonial government and Africans in the development of girls' education in Bomet and Kericho Counties?
11. Does the document describe the factors, which led to the establishment of GAGS?
12. Does the document describe the history of GAGS? The first headmistress, first girls?
13. List three things the contributors said that you think are important (Concerning education for girls in Kericho and Bomet Counties):
14. List two things the document tells you about education in Kenya at the time it was written
15. What things does the document tell you about education for girls at the time it was written?
16. Is there any question to the researcher that is left unanswered by the document?

### **Appendix 1n: Consent Form for informants**

My name is Mary Chepkemai Chumoh, currently a PhD Student at Kenyatta University, Nairobi, Kenya. I am carrying out a study on the *development of Girls' education among the Kipsigis of Kericho and Bomet Counties, Kenya: 1900-2000*.

Your responses will be used solely for the purpose of this study that is, academic purpose. Therefore I, request for your honest responses. With your permission, I will like to record your names, age, and your responses and use your voices to enrich my study.. I will also take photographs if you allow me. I will also append your names and your places of residence to this work. If you are not comfortable with the above, please feel free to let me know. I thank you most sincerely for your time and willingness to participate in this study.

**I have been explained to about the research study above and I understand that my participation voluntary. I also understand that all the information collected from me including my photograph and voice will be used for writing a PhD thesis and for Publications related to it. I consent for its use in that manner.**

**Informant's Name** \_\_\_\_\_

**Signature** \_\_\_\_\_

**County** \_\_\_\_\_

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

## Appendix II: WORK PLAN

	Year 1		Year 2				Year 3					
	Sept 2016 – July 2017	Aug 2017	Dec 2017 - June 2018	July - Aug 2018	Sept – Oct 2018	Nov -Dec 2018	Jan 2019	Feb – May 2019	June – Oct 2019	Nov 2019	Dec – Jan 2020	July 2020
<b>Working &amp; Submission of 1st Draft Proposal</b>												
<b>Defence of the proposal at the Dept.</b>												
<b>Data Collection</b>												
<b>Data Compilation Sorting and Coding</b>												
<b>Data Analysis &amp; Interpretation</b>												
<b>Submission of 1<sup>st</sup> draft</b>												
<b>Submission of 2<sup>nd</sup> draft</b>												
<b>Paper Publication</b>												
<b>External examination</b>												
<b>Final thesis Presentation</b>												
<b>Making corrections</b>												
<b>Graduation</b>												

### Appendix III: RESEARCH BUDGET

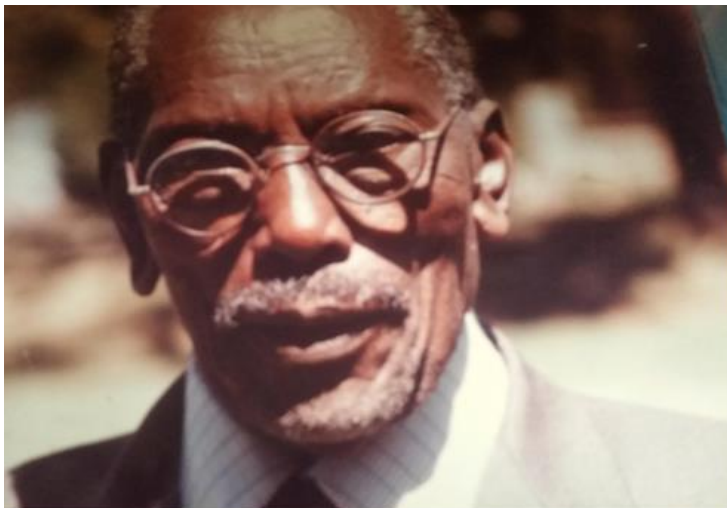
No	Activity	Quantity	Cost/ Unit	Subtotal (Kshs)
1.	Photocopies of instruments	100	3	300/=
2.	Data Collection (includes transport expenses in the field, Research permit to the Kenya National Archives, visits to the KNA)	1	20,700	20,700/=
3.	Thesis Writing Drafts	4	500	2,000/=
4.	Draft Thesis Report	3	1,000	3,000/=
5	Final Thesis Report and binding of copies	10	1,000	10,000/=
6	Research Assistants	2	7,500	15,000/=
7	Research Expenses (Accommodation & Meals)	1	40,000	40,000/=
8	Contingency, for example air time to organize for interviews and trace respondents	1	10,000	10,000/=
9	Data Analysis	1	10,000	10,000/=
10.	Conferences	2	100,000	200,000/=
11.	Publications	2	20,000	40,000/=
	<b>Grand Total</b>			<b>351,000/=</b>

**Appendix IV: Figures**

**Figure 1.0: Mrs Ludiah Lang'at, Kipsigis Secondary School Headmistress, 1964-1965**



**Figure 2.0: A pioneer AIM convert, Arap Chebole**



**Figure 3.0: Sara Jane, One of the initially rescued babies at AIM Litein, at her home in Metkei Olenguruone**



**Figure 4.0: The Researcher with some of the AIM and WGM education women**



**Figure 5.0: With Mrs Edda Tuei (2<sup>nd</sup> right), Mrs Esther Irongi (1<sup>st</sup> right) and others during one of the field interviews**



**Appendix V: Table showing Form One enrolment data 1965 to 2000 (School register)**

<b>Year</b>	<b>Total enrolment by end of the year in Form 1</b>	<b>Observations</b>
1965	38	
1966	38	
1967	35	
1968	36	
1969	83	When the school became a two stream
1970	79	This includes the first A level class for V Arts class
1971	116	
1972	118	
1973	121	
1974	116	
1975	122	
1976	161	
1977	146	
1978	177	
1979	175	
1980	167	
1981	189	
1982	172	
1983	176	
1984	178	
1985	103	
1986	209	
1987	270	
1988	284	
1989	221	
1990	153	
1991	159	
1992	160	
1993	148	
1994	140	
1995	145	
1996	156	
1997	161	
1998	160	
1999	138	
2000	146	

**Appendix VI: COPIES OF RESEARCH PERMITS AND  
AUTHORISATION  
RESEARCH PERMIT**

<p><b>THIS IS TO CERTIFY THAT:</b> <b>MS. MARY CHEPKEMOI CHUMOH</b> of <b>KENYATTA UNIVERSITY, 0-20406</b> Sotik, has been permitted to conduct research in <i>Bomet , Kericho Counties</i></p> <p>on the topic: <i>THE DEVELOPMENT OF GIRLS EDUCATION AMONG THE KIPSIGIS OF KERICHO AND BOMET COUNTIES, KENYA: 1900-2000</i></p> <p>for the period ending: <i>20th February, 2019</i></p> <p> ..... <b>Applicant's Signature</b></p>	<p>Permit No : <b>NACOSTI/P/18/31296/21252</b> Date Of Issue : <b>20th February, 2018</b> Fee Recieved : <b>Ksh 2000</b></p> <p></p> <p> ..... <b>Director General National Commission for Science, Technology &amp; Innovation</b></p>
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**NATIONAL COMMISSION FOR SCIENCE,  
TECHNOLOGY AND INNOVATION**

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Website : www.nacosti.go.ke  
When replying please quote

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Off Waiyaki Way  
P.O. Box 30623-00100  
NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/31296/21252**

Date: **20<sup>th</sup> February, 2018**

Mary Chepkemoi Chumoh  
Kenyatta University  
P.O. Box 43844-00100  
**NAIROBI.**

**RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on *"The development of girls education among the Kipsigis of Kericho and Bomet Counties, Kenya: 1900-2000,"* I am pleased to inform you that you have been authorized to undertake research in **Bomet and Kericho Counties** for the period ending **20<sup>th</sup> February, 2019.**

You are advised to report to **the County Commissioners and the County Directors of Education, Bomet and Kericho Counties** 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.

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

Copy to:

The County Commissioner  
Bomet County.

The County Director of Education  
Bomet County.



# MINISTRY OF EDUCATION

## STATE DEPARTMENT OF EARLY LEARNING AND BASIC EDUCATION

Email: cdekerichocounty@gmail.com  
When Replying Please Quote:

County Education Office  
P.O BOX 149  
**KERICHO**

REF: KER/C/ED/GC/2/VOL. 1/

2<sup>ND</sup> JULY, 2018

**TO WHOM IT MAY CONCERN.**

**RE: RESEARCH AUTHORIZATION – MARY CHEPKEMOI CHUMOH.**

The above named has been authorized by National Commission for Science, Technology and Innovation to undertake research on "*The development of girls education among the Kipsigis of Kericho County, Kenya: 1900-2000*" for a period ending 20<sup>th</sup> February, 2019.

Kindly accord her the necessary assistance.



OSEWE F.M  
COUNTY DIRECTOR OF EDUCATION  
**KERICHO COUNTY.**



**REPUBLIC OF KENYA  
MINISTRY OF EDUCATION  
STATE DEPARTMENT OF EARLY LEARNING AND BASIC  
EDUCATION**

Telegrams: "ELIMU",  
Telephone: 052-22265  
When replying please quote  
**email:cdebometcounty@gmail.com**  
**Ref/CDE/BMT/ED/AUTH/74/VOL.I/79**

COUNTY EDUCATION OFFICE,  
BOMET COUNTY,  
P.O. BOX 3-20400,  
**BOMET.**


**3<sup>RD</sup> JULY, 2018**

TO WHOM IT MAY CONCERN.

**RE: RESEARCH AUTHORIZATION – MARY CHEPKEMOI CHUMOH.**

The above named has been authorized by National Commission for Science, Technology and Innovation to undertake research on "**The development of girls education among the Kipsigis of Bomet County, Kenya: 1900-2000**" for a period ending 20<sup>th</sup> February, 2019.

Kindly accord her the necessary assistance.

  
**COUNTY DIRECTOR OF EDUCATION**  
**P. O. BOX 3,**  
**BOMET.**  
**INDIATSI MABALE**  
**COUNTY DIRECTOR OF EDUCATION**  
**BOMET COUNTY.**