

**THE ROLE OF CHURCH OF SCOTLAND MISSION IN THE
ESTABLISHMENT OF FORMAL EDUCATION AT TUMUTUMU MISSION
CENTRE, NYERI COUNTY, KENYA: 1908 - 1963**

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DECLARATION

I declare that this thesis is my original work and has not been presented to any other university for consideration of any certification. This thesis has been complemented by referenced sources duly acknowledged. Where text, data (including spoken words), graphics, pictures, or tables have been borrowed from other sources, including the internet, these are specifically accredited, and references are cited using the current APA system and per anti-plagiarism regulations.

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DEDICATION

I dedicate my thesis to my family, son, and friends. I also dedicate this work to the management of Saint Andrew's Presbyterian Church of East Africa (PCEA), Tumutumu PCEA Mission, Tumutumu PCEA hospital, and Tumutumu Girls High School for helping me to collect data without which this project work would not have been completed.

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ABBREVIATIONS AND ACRONYMS

AIM	African Inland Mission
CMS	Church Missionary Society
CSM	Church of the Scotland Mission
FGM	Female Genital Mutilation
GMS	Gospel Missionary Society
HGFs	Holy Ghost Fathers
IBEAC	Imperial British East Africa Company
MAfr.	Missionaries for Africa
NACOSTI	National Commission for Science, Technology and Innovations
PCEA	Presbyterian Church of East Africa
UMCA	Universities Mission to Central Africa
WMMS	Wesleyan Methodist Missionary Society

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ABSTRACT

Before the advent of colonialism, Kenyan communities had their systems of education. The African indigenous knowledge was essential in preserving and transmitting culture from one generation to another. In the last quarter of the nineteenth century, Christian missionaries came to the Kenyan coast to convert Africans to Christianity. Christian missionaries laid the foundation of modern education in Kenya to encourage the spread of Christianity. The Christian roots of education in Kenya have never been in doubt. The presence of missionaries in Kenya and Africa had been anchored in the gospel's spread. This study sought to investigate the role of the CSM in establishing formal education in Tumutumu Mission Centre, Nyeri County, Kenya, between 1908 and 1963. Specifically, the study sought to document the missionary activities of the CSM in Kenya between 1908 and 1963. Additionally, the study sought to determine how the establishment of schools by the CSM influenced the educational aspirations of the local community in Tumutumu Mission Centre between 1908 and 1963. This study also sought to examine the influence of African teachers and evangelists on the development of formal education in Tumutumu Mission Centre, Nyeri county, between 1908 and 1963. Besides, the study sought to document the challenges the Church of the Scotland Mission (CSM) faced in the contribution to formal education in Tumutumu Mission Centre, Nyeri county, between 1908 and 1963. Using the status inverse, modernization, and cultural lag theories, this study was conducted in Tumutumu Mission Centre in present-day Nyeri County and adopted the historical research method. The target population for this study were members of the local community in Tumutumu. Both primary and secondary data were collected. Interview guides were utilized to collect primary data. Secondary data sources comprised archived documents at the PCEA Saint Andrew's Church in Nairobi, books, meeting minutes, annual government education and inspection reports, and communication between the CSM in Kikuyu and Tumutumu. A purposive sampling method was used to identify informants. In addition, qualitative content analysis was used to analyse data in line with the research questions. The findings of the study revealed that the CSM contributed immensely to the development of formal education in Tumutumu. Their main activities comprised teaching the locals how to read and write, imparting technical skills such as masonry and carpentry, providing health care services, and ultimately spreading Christianity. The study also found out that the work of the CSM was instrumental to the people of Tumutumu and encouraged many locals to join the schools. The study also found that the CSM African teachers and evangelists played a significant role in furthering the mission agenda of spreading Christianity through education. Nonetheless, the work of the CSM was faced with numerous challenges, which included: initial resistance by the locals, Second World War II, inadequate qualified personnel, delayed and scarce funding, and pressure from the commissioning organizations. The study recommends that the government of Kenya continue partnering with the churches.

CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Introduction

This chapter entails the study's contextualization and the statement of the problem. The chapter also presents the purpose of the study, objectives, research questions, significance of the study, limitations, delimitations, theoretical and conceptual frameworks, and ends by providing the operational definition of terms guiding the present study.

1.2 Background to the Study

The work of missionaries forms an essential part of Christianity (Julian, 2006), though some periods have evidenced more missionary work than others. In the Bible, Jesus Christ commanded His disciples to go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit (*English Standard Version Bible*, Matt. 28:19). Since then, Jesus Christ's followers have always done so and thus spread Christianity worldwide in Asia, Europe, and North America before coming to Africa. In Africa and East Africa, Christianity arrived in the late 19th and 20th centuries. The missionaries' intentions of spreading the gospel were regenerated in 18th-century evangelical revival (Bediako & Bediako, 1999). The work of missionaries gained momentum after Dr David Livingstone's ardent appeal to the British government to facilitate movement to Africa (the Dark Continent) through colonization, civilization, business, and Christianity.

The European society in mass engaged the whole world, driven by a passion for affluence, recognition, tribute, and progression of Christianity and compassion. The society experienced significant changes due to passion for affluence, recognition, tribute, and cultural dynamics and moved worldwide as a force to reckon to transform societies and economies. Trade, exploration, and preaching were executed together and commonly intertwined with military and colonial forces.

The European traders used European warfare machinery and materials, whereas the missionaries supported European social groupings, spiritual beliefs, and formal education. As a result, the European traders and missionaries had the supremacy to transform African society's classical beliefs and patterns. Furthermore, urban cosmopolitanism advanced in Europe due to wealth made from sea trade and entry to African colonial markets considerably altered consumption patterns which appreciated the European religious and cultural beliefs, which were only eroded in the era of decolonization in the 20th century (Langley & Kiggins, 1974).

Similar to the partisan "Scramble for Africa," the Universities Mission to Central Africa (UMCA), the Church Missionary Society (CMS), and the Church of Scotland Mission (CSM) grew as a result of the development of Protestant churches. The Roman Catholics followed suit, establishing two missionary societies: The Congregation of the Holy Ghost Fathers (HGFs) and the Missionaries for Africa (MAfr.), prevalently recognized as the White Fathers.

The scramble for new converts brought friction among Roman Catholics, Protestants, traders, and emerging European nations. As a result, the account of European trading and the spread of the gospel in the world since the Renaissance has been characterized

by multifaceted and quickly shifting patterns of force, confrontation, opportunism, partnership, collaboration, and rivalry between many European and non-European groups (Bokenkotter, 2004).

Both trading and missionary activities of European society are characteristically multicultural, with aims that are advanced by considering the target society. The revolutionary conviction of the European religious beliefs led the missionaries to hostile and foreign cultures. Missionaries were at the pole position of knowledge generation in Africa and acted as social reformers, educators, language scholars, evangelists, and medical practitioners.

Missionaries taught Europeans ideologies based on their European cultures, and traders adopted the cultures of the society they did business with. Nevertheless, they both approached their aims with their native ideologies and political and social cultures. Formal education in Kenya emanated from missionary activities of the 19th and 20th centuries. The Christian missionaries aimed to train Kenyan converts after the partition of Africa—a goal that could only be achieved through formal education.

Following the introduction of formal education in Kenya, the church missionaries were tasked with giving formal education. The first mission school was started in 1846 by CMS Dr Ludwig Krapf and John Rebmann at Rabai near Mariakani on the Coast of Kenya (Otiende et al., 1992). The formal education curriculum emphasises 3Rs (reading, writing, and arithmetic). However, formal education in Kenya experienced significant changes in 1903, spearheaded by Charles Elliot, who stimulated many Whites to settle in Kenya and subsequently changed the dynamics of politics.

The White settlers demanded a better formal education for their children. Consequently, the Fraser Commission was formed in 1908 and introduced education based on ethnic lines. As a result, industrial education was introduced into the East African Protectorate (Kenya as known then) in 1909. An education department was formed in 1911, where Mr Orr was selected as the leading director. The 1909 framework became the standard for African formal education spearheaded by the British.

Christian missionaries came to the Kenyan coast to convert Africans to Christianity and laid the foundation of modern formal education in Kenya to encourage the spread of Christianity. Kenya communities had their way of education and learning before the coming of the missionaries, where children learned their forefathers' traditions and skills through traineeship (Bogonko, 1992). Thus, native knowledge was imperative to the organization and dissemination of information (Bogonko, 1992). As the missionaries established themselves on the mainland, they started schools to convert Africans to Christianity. They also used the schools as rehabilitation centres for formerly enslaved people. Nevertheless, before the coming of the Christian missionaries, the Arabs were well established at the coast and had schools teaching Quran (Ayandele, 1966). The Arab presence on the Kenyan coast pushed other Christian missionaries who came through the Kenyan coast, such as the CSM, towards the interior and away from the Muslims.

1.2.1 Church Scotland Mission in Kenya

The General Assembly of the Church of Scotland formed the Scottish Mission in South Africa in 1796. The Scottish and Glasgow Missionary Societies were formed in reaction to the 1796 Assembly decision. These voluntary societies formed due to

people's inability to interest the churches in foreign missions (Hewat, 1960). However, Walls (1996) argues that missionary societies were formed due to churches' organization and operation challenges as no machinery was available to assist. Thus, the missionary societies could be seen as rebellious (Walls, 1996). They often worked as voluntary societies (Walls, 1996). The Glasgow Missionary Society directed its first missionaries to the Eastern Cape in 1821 (Shepherd, 1971). Nevertheless, it was only in 1824 that the Church of Scotland General Assembly allowed foreign missions.

The directors of the imperial British East Africa Company (IBEAC) started the East Africa Scottish industrial mission. With its headquarters at Edinburgh, the Church of Scotland Mission (CMS) took over the work and the holdings of the Scottish industrial mission, which, prompting the IBEAC, had obtained a 100-square-mile estate at Kibwezi. Finding the climate inhospitable and unreceptive Kamba community, the mission moved to Thogoto on the outskirts of Nairobi in 1898. The CSM started by signing an Agreement on 7th December 1891.

The formation of the British East Africa Protectorate and the construction of the Kenya-Uganda Railway line from Mombasa in 1895, reaching Nairobi in 1899 and Kisumu in 1901, added advantage to the missionaries to venture more into the interior communities. The railway provided safe, efficient, and cheap transport across the savannah land occupied by the fighting Kamba and Maasai communities. The CMS had by time established itself in Taveta in 1890. Taveta had been a significant Arab Swahili business centre and a market for caravans for transport through Maasai land (Strayer, 1978).

The Kikuyu community was the main target of the CMS, albeit more missions competed to conquer the community. They also targeted CSM, their competitor

established in Thogoto. The CMS occupied Kabete—eight kilometres from CSM place in Thogoto. The doctrine of the sphere of influence was developed to alleviate conflicts of interests where clear-cut borders were demarcated between the Ngong Hills and Mount Kenya. The CMS occupied the region east of the demarcation, while CSM occupied the west. The CMS spread to Kihuruko in 1901, Weithaga in 1903, Kahuhia in 1906, and Mahiga in 1908. The CSM moved to Tumutumu in Nyeri and the Southern part of Meru (Tignor, 1975).

The first establishment of the CSM was at Kibwezi. However, the CSM faced an unwelcoming Kamba population, forcing it to move to Thogoto, on the outskirts of Nairobi, in 1898. The CSM believed in centralizing its missionary and educational activities and allowing the influence of large stations to radiate into the countryside. The CSM had three other such stations in Kenya, including Tumutumu (Nyeri District).

The first young women missionaries from the CSM in Thogoto, *Wanjiru wa Githu* and *Wangezi*, were sent to Tumutumu to work among girls in the district on 6th November 1912. The mission school at Tumutumu was proliferating, such that by 1915, the school had 90 boys and 30 girls. By 1919, several churches had been started in Nyeri District, such as *Mahiga*, *Kiamwangi*, *Magutu*, and *Mihuti*, which were slowly attracting learners to attend school because parents felt that Christianity was threatening the traditional lifestyle and, therefore, barred their children from joining the school (Tignor, 1976).

In 1920, the authority of the General Assembly of the Church of Scotland of 1918, a form of Church government, was set up and installed by Very Reverend J.N. Ogilvie, Elders destined, Parish Sessions made for the Kikuyu Congregations, Tumutumu and

St. Andrew's, Nairobi. The Presbytery of British East Africa was introduced to exercise authority over the Congregations. The first native elders were ordained in Kikuyu. Despite its role and activities in Kikuyu, an account of the responsibility of the Church of Scotland Mission in the development of formal education in Tumutumu from 1908 to 1963 has not been accomplished in literature.

1.3 Statement of the Problem

The role played by missionaries towards formal education in Kenya cannot be underestimated. The presence of missionaries in Kenya and Africa had been anchored in the gospel's spread. Consequently, the influence of the Church of Scotland Mission in the growth of formal education in Tumutumu in Nyeri County is called for. The development of educational institutions is not well accounted yet their formation came when little formal education existed in Kenya. The Church of Scotland Mission contributed to establishing formal education and creating leaders in Kenya.

The connection between the church and formal education in Kenya is vital and calls for an examination. Furthermore, little is documented in one document on the role of the CSM in establishing formal education in Tumutumu, yet they were the pioneers of formal education in Nyeri. The role of African evangelists and teachers under the leadership of the CSM in the development of Western Education and Christianity has been accounted for in the Nithi division of Meru District of Kenya, 1907 – 1960 (Mwiandi, 1993). Cunningham (2015) used oral and documentary evidence in Kenya and in the UK to explore how the CSM in Kenya attempted to use sport to “civilize” and “discipline” the people of Central Kenya. In addition, a study by Cunningham (2019) explored the social and cultural history of the CSM and studied colonialism in Kenya's Gikuyu highlands between 1906 – 1938. Despite the importance of these

studies, little has been accomplished to account for the role of the CSM in establishing formal education in Tumutumu. Therefore, this study essentially sought to establish the role of the CSM in establishing formal education in Tumutumu, Nyeri County, Kenya, between 1908 and 1963.

1.4 Purpose of the Study

This study aimed to establish the role of the CSM in Kenya in establishing formal education at Tumutumu Mission in Nyeri County.

1.5 Objectives of the Study

The following are the research objectives that this study sought to address:

- i) To document the activities of the CSM in Kenya in the Tumutumu Mission Center between 1908 and 1963.
- ii) To evaluate how the activities of the CSM in Kenya influenced the educational aspirations of the local community in Tumutumu Mission Centre between 1908 and 1963.
- iii) To examine the role of African teachers and evangelists from CSM to Kenya in establishing formal education in Tumutumu Mission Centre between 1908 and 1963.
- iv) To document the challenges faced by the CSM to Kenya in the contribution to formal education in Tumutumu Mission Centre between 1908 and 1963.

1.6 Research Questions

- i) What were the activities of the CSM to Kenya in Tumutumu Mission Centre between 1908 and 1963?

- ii) How did the activities of the CSM in Kenya influence the educational goals of the local community in Tumutumu Mission Centre between 1908 and 1963?
- iii) What was the role of African teachers and evangelists from the CSM to Kenya in developing formal education in Tumutumu Mission Centre between 1908 and 1963?
- iv) Which challenges did the CSM to Kenya face in their role of establishing formal education at Tumutumu Mission Centre Nyeri County, Kenya, between 1908 and 1963?

1.7 Justification of the Study

Many studies on the missionaries' contribution to developing formal education in Kenya have generally concentrated on Christian missionaries. Others have focused on the Catholic Church and Presbyterian Church's involvement in the development of formal education. Although the Church of Scotland Mission was instrumental in spreading Christianity in Tumutumu Mission Centre, Nyeri County, their participation has not been given much attention in various scholarly works. Besides, the literature review does not mention the fundamental responsibility of the African teachers and evangelists toward the spread of formal education in the Tumutumu Mission Centre. Second, the challenges the CSM faced in spreading missionary education, and Christianity in the Tumutumu Mission Centre have not been explored. Third, the impact of the contribution of the CSM on the spread of formal education in Kenya has not been analysed in previous studies. This study, therefore, sought to bring to the limelight the contribution of CSM to formal education and the spread of Christianity in the Tumutumu Mission Centre. The study also discusses how African teachers and

evangelists supported the spread of formal education in Tumutumu Mission Centre despite the missionaries' challenges.

1.8 Significance of the Study

The findings of this study are essential in several ways. First, this study is helpful to the PCEA fraternity, including the clergy, as it provides a holistic account of the role played by the CSM to Kenya in the establishment of formal education in the Tumutumu Mission Centre, which formed the base enabling the Mission to expand to other regions in Mount Kenya such as Nithi Division in Meru District (current Tharaka-Nithi County).

The study documents the missionary activities of the CSM in Kenya between 1908 and 1963. Additionally, the study findings are beneficial in revealing how the establishment of schools by the CSM influenced the local community's educational goals in the same period. The study findings are also significant in examining the influence of African teachers and evangelists in the development of formal education in Tumutumu Mission Centre between 1908 and 1963 and in documenting the challenges faced by the CSM. This information is insightful to the Government of Kenya through the Ministry of Education in decision-making regarding the plan and design of a framework for managing the growth of formal education. Furthermore, understanding the role of the CSM in Kenya in establishing formal education in Tumutumu may provide the necessary background for the Ministry of Education to address formal education matters in the country. For example, the best ways to successfully implement the current competency-based curriculum in the country.

The study findings are a helpful reference point for the educational policy makers and implementers at the County and national levels because the CSM was among the vital groups contributing to educational activities in Tumutumu Mission Centre. Furthermore, the study is necessary because establishing schools was the CSM's chief educational mission. Lastly, the study findings contribute to the body of knowledge supported by research findings on the role of the CSM in the development of formal education. The study also produces new knowledge concerning the growth of the history of formal education in Kenya, which may form a base for other scholars interested in the field of study.

1.9 Limitations

This study was carried out in the light of various limitations. First, the study is limited to a period between 1908 and 1963. This period was chosen because it represents when the CSM set up the Tumutumu centre. Consequently, the account of the role of the CSM in establishing formal education in Tumutumu is provided within the period, which started waning after Kenya gained independence in 1963. After independence, the national government spearheaded and managed formal education development. Second, data collection involved interviews and interview guides that were self-reporting in nature.

To alleviate the challenge associated with self-reporting, prudence and clarity were exercised when framing the questions to avoid bias. Questions were also kept short and clear to ensure respondents understood what was being asked. Lastly, the study was limited by using the historical research design, which entails gathering historical facts about a phenomenon. This design is associated with the challenges experienced by interviewees when recalling events of something in a distant past. However, in this

study, the interviewees were allowed to respond in their language to the best of their knowledge, the information collated with existing archived materials in Saint Andrews PCEA church in Nairobi.

1.10 Delimitations

The study looks into the role of the CSM in Kenya in the establishment of formal education in Tumutumu Mission Centre, Nyeri County, Kenya, between 1908 and 1963. This means that the work of other missionaries, such as the Seventh-Day Adventists, was not given much attention.

1.11 Assumption of the Study

The following assumptions were considered in the study:

- i) The information available in the libraries, Tumutumu Mission Centre church documentations and the Presbyterian Church of East Africa archives at Saint Andrew's have sufficient information that would complement the primary information, such as one-on-one interviews.
- ii) The responses gathered from key informants are free from bias and represent the actual position of the activities of the CSM towards the development of formal education in Tumutumu.

1.12 Theoretical Framework

This study was conducted under the precepts of two theoretical frameworks:-

1.12.1 Status Inversion

This study utilised the status inversion to describe how the first Africans from the local community were converted to Christianity and ultimately gained western

education (Orde, 1925). The first African locals in the society to join the CSM stations in Tumutumu were labelled as empty and worthless. They represented individuals in the society who had nothing to lose by joining the CSM station in Tumutumu. The locals who had something valuable to hold onto, such as the blacksmiths and wealthy elders, prevented their children from joining the mission stations. Consequently, they denied their children a chance to acquire Western education or embrace Christianity. This yielded two groups of individuals in the society: the *athomi* (educated) and the *non-athomi* (non-educated). The *athomi* were taught by the missionaries, baptised, named, and integrated into the activities of the missionaries. The *non-athomi* were purely non-Christians. Under the *athomi* group, the majority became teachers and evangelists and assisted the missionaries in spreading Christianity and teaching Western education in schools. The status overturn became rife when the less privileged before the coming of the CSM to Kenya became the administrators, teachers, agriculturalists, tailors, and evangelists and enjoyed paid emoluments.

The reverse happened to those who were initially privileged in among the locals (children of the blacksmiths and wealthy elders) prior to the arrival of the CSM to Kenya in Tumutumu. The first teachers and evangelists in the local community belong to the group of *athomi* who were initially less privileged and played a significant role in Tumutumu by assisting the missionaries from the CSM in Thogoto to spread Christianity and teach Western education to locals. Their role manifests in the present-day Tumutumu Girls High School and other out-schools on the outskirts of Tumutumu. This framework helped explain the CSM's activities to Kenya in Tumutumu Mission Centre.

1.12.2 Modernization Theory

This study was conducted under the precepts of the modernization theory (Dowse & Hughes, 1972). This theory was utilized to examine the role of the African teachers and evangelists in dispersing western development. Under the modernization theory, education is a catalyst of change through which people of developing nations such as Kenya gain certain features inherent in developed nations. In addition, through education, the less privileged in society gain some essential features of those more privileged. The CSM missionaries to Tumutumu came from western with the desire to introduce western culture and values to less privileged Africans. Despite many challenges, the Africans who embraced Christianity and western education admired the missionaries' culture and values, including their dress code and education. The pioneer Africans became the change agents among other locals in Tumutumu. They became the most respected and consulted group in society, consequently encouraging the Tumutumu people to embrace western education and modernized ways of doing things. This theory helped elucidate how the CSM's activities influenced the educational aspirations of the local people of Tumutumu.

1.12.3 The Cultural Lag Theory

The cultural lag theory was first propounded by Ogburn and featured in his book entitled "Social Change", with its first publication in 1922 (Ogburn, 1964). Cultural lag has since then been discussed by sociologists from differing perspectives. Simply put, cultural lag holds that culture takes time to catch up with modernization and that this lag brings challenges. According to this theory, changing one part of the cultural pattern may bring turbulence and strain to other closely related parts. For instance,

even with the coming of the CSM to Kenya and the introduction of western education, subtle changes were observed in Tumutumu. Under the precepts of the cultural lag theory, some aspects of African culture take some time to change and even persist following the introduction of new cultural features. In this study, the notion of this theory helped to explain the challenges the CSM to Kenya faced while discharging its mission in Tumutumu of spreading Christianity and western education that brought with it the central school and out-schools in the outskirts of Tumutumu.

1.13 Conceptual Framework

This study was qualitative. Consequently, associations among the variables in the conceptual framework illustrated in Figure 1.1 are demonstrated thematically guided by the study objectives.

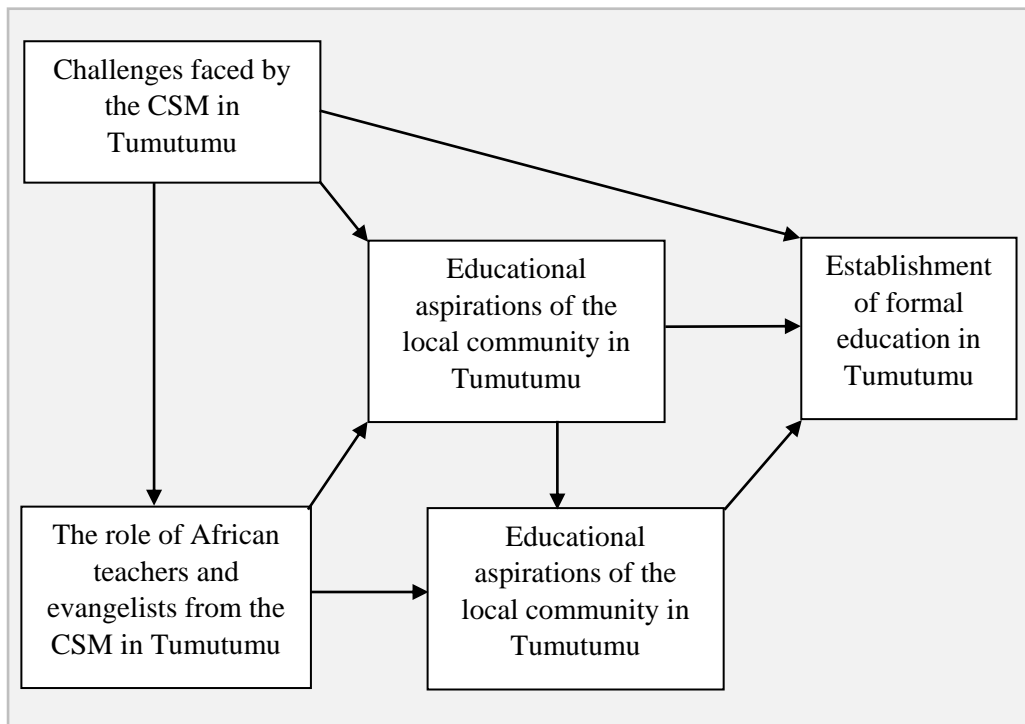


Figure 1. 1. Study Conceptual Framework

The model suggests that the CSM's main activities in Tumulumu were spreading Christianity and teaching western education to the local community. Consequently, the activities of the CSM in Tumulumu were primarily influenced by the challenges emanating from the local community. In addition, the model theorizes that the activities of the CSM in Tumulumu were primarily influenced by the African teachers' and evangelists' roles, which consequently impacted the local community's educational aspirations. It is worth noting in Figure 1.1 that the role of African teachers and evangelists was also impacted by the challenges emanating from the local community in Tumulumu. Lastly, the conceptual framework theorizes that establishing formal education in Tumulumu was a function of the local community's educational aspirations and the CSM's activities, significantly impacted by the challenges they faced between 1908 and 1963.

1.14 Operational Definition of Terms

African evangelist refers to a local community member trained by the Church of Scotland Mission to spread Christianity to other local community members.

Challenges: refers to the hurdles the Church of Scotland Mission faced when establishing itself in Tumutumu and during its efforts to spread Christianity and develop formal education.

Educational aspirations: refers to the aims of the members of the local community in Tumutumu associated with the work of the Church of Scotland Mission.

Evangelist: a Whiteman and a member of the Church of Scotland Mission with the role of spreading Christianity.

Formal education: refers to the development of primary and secondary schools in Tumutumu and on the outskirts associated with the Church of Scotland Mission.

Lay evangelist: refers to an untrained individual drawn from the local community by the Church of Scotland Mission to spread Christianity to other locals.

Local community refers to locals who are inhabitants of Tumutumu.

Role: the function of the Church of Scotland Mission in the development of formal education in the Tumutumu mission centre from 1908 to 1963.

Teacher: a member of the local community trained by the Church of Scotland Mission to teach in the established central school in Tumutumu and out-schools on the outskirts of Tumutumu.

Tumutumu mission centre refers to the region comprising Tumutumu hospital, Tumutumu Presbyterian Church of East Africa, and Tumutumu Girls High School.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter presents a review of related literature. The chapter covers the missionary activities of the CSM in Kenya between 1908 and 1963, the aspirations of the local community on the establishment of schools, the influence of African teachers and evangelists in the development of formal education, and lastly, the challenges faced by the CSM in the establishment of formal education.

2.1 Missionary Activities of the Church of Scotland Mission (CSM) in Kenya between 1908 and 1963

For Christian missionaries, education was a deliberate, systematic, and sustained effort to transmit new ideas that would bring transformations to Africans and Kenyans in particular. Studies on the work of missionaries focus on educational activities and endeavours.

Hewith (1942) observed that missionary actions began on the Kenyan coast about 1883 and slowly progressed to the neighbourhood. During the first years of the 1900s, the southern parts of Giriamaland were synonymous with missionary activities. He contended that missionaries were the pioneers of formal education in the Kaloleni District between 1932 and 1938. However, he did not mention specific missionary groups that introduced formal education in the Giriama community.

The missionaries preached almost wholly to the Africans, and their missionary achievement at the Kenyan coast was of no permanent significance. The Portuguese occupation of the Kenyan coast was mainly meant for good administrative power. By

passionately condemning Islam, they inevitably created antagonism, which delayed their evangelical work (Grey, 1958).

The Portuguese missionaries christened numerous people but failed to prepare many leaders to carry on with their work. Moreover, as a result, their work could not withstand the challenges of culture. The Portuguese missionaries did not incorporate the church with the cultures of the locals. The church collapsed without the missionaries' leadership as few leaders existed to spearhead the work of the missionaries. The Portuguese missionaries' moral behaviour failed to support the Christian faith. The growth of Christianity had a chance during this period but was lost through cruelty and indulgence in egocentric activities. Nothing Christianity could be traced to when the first modern missionaries arrived in Kenya.

Painter (1966) conducted a study and focused on the African mission activities in Western Kenya from 1902 to 1964. The results showed that missionaries concentrated more on the activities related to advancing formal education for Africans. The missionaries advanced formal education together with their evangelical work. The study focused more on the role of missionaries in providing fundamental and primary education.

Ayandele (1966) focused on the Catholic educational impact in Eastern Nigeria from 1886 to 1950 and revealed that missionaries spread the gospel and tried to persuade Africans through the school. His results also showed that missionary education was sacred and focused on character development and spiritual growth of Africans to make them mature and responsible. As a result, Africans embraced missionary education to become enlightened. The impact of this education in the broader society was felt when the missionaries-educated Africans became prominent nationalists who

educated their people on their social, political, and economic rights during colonization. As a result, these people took the mantle of leading African society away from the traditional leaders and played critical roles in nationalist movements during decolonization.

Christian missions were planned determinations to spread the Christian faith for spreading spiritual teaching at home or abroad. Christian missionaries were among the first external people to contact the people of Kenya. Their coming to Kenya was based on several reasons, which were philanthropic, commercial, political, and societal. In addition, they undertook several activities such as Agriculture, exploration, and evangelism, among other things whose impact on the people of East Africa is still evident today (Ingham, 1962).

Strayer (1973) focused on the origin of mission schools in Kenya and emphasized the Buxton and Freetown schools supported by the CMS along the Kenyan coast of Mombasa. The results showed that CMS took formal education as a way of educating Africans and an operational tool for helping them set up self-supporting African churches. Strayer's study is vital in that Africans were not just receptive to missionaries' education but active participants in guiding its progression.

The first Christian contact with Kenya may have been as early as the fourth century when Ethiopian monks were reported to have visited the East African coast (Langley & Kiggins, 1974). However, powerful peoples, such as the Orma, prevented the expansion of Christianity from Ethiopia. Christianity's next contact with East Africa occurred during the Portuguese conquest of the Swahili culture on the coast (Langley & Kiggins, 1974).

According to Bogonko (1992), Africans contributed to the spread of Christianity and Western education in various ways. First, Africans offered their land to accommodate missionary stations. Second, they mobilized building materials and provided labour to construct schools and churches. Third, some African converts became teachers and evangelists, advancing missionary activities on the Kenyan coast (Bogonko, 1992). Bogonko provided a general account of the Africans' role in the expansion of Christianity and Western education in Kenya.

Okoth (2000) asserted that missionaries initially focused on eliminating the slave trade and rehabilitating formerly enslaved people and gradually began spreading Christianity on the East African Coast. He noted that the Holy Ghost fathers from Reunion Island began their missionary activities in 1803 in Zanzibar. Further, Okoth (2000) discussed the role of missionaries in the colonization of Kenya without detailed and specific mentions of the role of CSM in the development of formal education in Tumutumu.

Unlike Ajayi and Ayandele, who studied the missionary activities in the development of formal education in Africa, Welty (2012) examined the work of two missionary societies and explored how they contrasted in their visions framed in London. This study revealed that the CMS and the Wesleyan Methodist Missionary Society (WMMS) had common aims, and both focused on converting non-Christians and improving locals' lives through formal education (Welty, 2012).

The first missionary from CMS to East Africa was John Ludwig Krapf. He was born in Germany in the year 1810 and started schooling at the age of 13 years. He was passionate about travelling to a far country to preach the gospel to non-Christians at this early age. He volunteered to be trained as a missionary at Basel and, in late 1884,

settled at Rabai Mpya with his family. Unfortunately, the wife and their baby only survived the first two months of their stay. However, Krapf continued with his work of preaching the gospel and indeed intensified his efforts (Krapf, 1860). He was joined by John Rebmann in 1846 and studied the local language, which led to the production of the Swahili dictionary. Within two years, the New Testament was translated into Swahili, and Krapf moved to the interior, where he had hopes that his work would bear fruits, albeit his move was opposed by his colleague Rebmann. Erhardt joined them in 1849 (Krapf, 1860).

Ludwig Krapf left CMS in 1853 and flew back to Europe. His only trace was his work when he translated the Bible into the Swahili language. During his time, he managed to baptize one person only—a disabled named Mringe. However, Abbe Gunja, an outcast of Giriama, persisted as a faithful disciple. Being the pioneer missionary, he wanted to create a chain of missions between East and West Africa. Furthermore, this idea was only practical by moving into the interiors. Nonetheless, the CMS kept postponing, and Krapf encouraged the Methodists to grab the chance while the conditions were still conducive.

A study by Muraya (1983) revealed that missionaries from the CMS were first established on the coast of Kenya and later relocated to the interior. He claimed that missionaries began converting formerly enslaved people to Christianity before reaching out to the African masses. The completion of the Kenya-Uganda Railway necessitated the move to the interior. He, however, failed to recognize Africans' role in spreading Christianity and Western education. In writing about the rise and spread of Christianity in Kenya, Temu (1972) pointed out that CMS taught Africans primary formal education to facilitate the spread of Christianity.

In establishing themselves on the interiors, the missionaries started schools to spread Christianity to Africans. They were initially accepted because they used the schools to rehabilitate the enslaved people from Arab detentions on the coast. However, the Arabs were already established on the coast, where they taught Quran. As a result, the CMS, African Inland Mission (AIM), CSM, WMMS, and the Presbyterian Mission had to move further to the interior away from the Muslims, where they could rehabilitate the returned enslaved people with ease (Brown, 2000).

The scramble and partition of Africa in 1881 established a colonial rule; whether by design or sheer accident, active missionary efforts coincided with the era in which European powers attempted to establish their rule abroad. Following the partition of the mainland, Christian groups did not only spread to the mainland from the coast but were joined by other groups. The CSM was united with the United Methodist and Free Church. After the 1880s, the Catholic Holy Ghost Fathers set mission stations at Mombasa and Bure in Taita and advanced to Nairobi in 1890. The Italian Consolata Fathers positioned themselves in Kiambu, Limuru, and Mang'u. The Mill Hill Fathers fragmented into Western Kenya from Uganda.

The director of IBEAC started the East African Scottish industrial mission. First at Kibwezi and later transferred to Kikuyu with an offshoot at Tumutumu. In 1895, the Africa Inland Mission (AIM) started a small station at Ukambani but relocated its command centre to Kijabe. American groups of seventh Day Adventists and Quakers relocated to Nyanza. The missionaries came to Kenya to spread Christianity. Some came because they were adventurous and wanted to see the interior of Kenya. Krapf and Redman were ejected from Ethiopia about 1842 and repositioned to Kenya.

The Berlin Conference (1884/85) partition of Africa had consequences for the trends later followed by the missionaries. The missionary society respected their country of origin to have a top shield. The granting of the Royal Charter to the IBEAC in 1888 had a straight bearing on the development of Protestant missionary activities. Sir William Mackinnon, the company's director, heartened the missions to spread their efforts into the interior, where the company could ensure their protection. Being a Scotsman, Mackinnon heartened the formation of the East African Scottish Mission. He helped acquire the services of Dr James Stewart, Livingstone's replacement in Lovedale, Nyasaland (Malawi). Even though he was nearly sixty years old at the time, Stewart acknowledged the task devotedly (Nthamburi, 1991).

Stewart moved to the interior on September 19, 1891, with a group of seven missionaries and 273 porters. Their main aim was to move to Kikuyuland but was forced to settle at Kibwezi due to the antagonism of the Gikuyu. Here, they also encountered many challenges, such as famine and numerous deaths due to attacks. They moved to Kikuyuland with immediate action led by Reverend Thomas Watson in 1898. By 1899, a mission station had already been constructed at Thogoto (Philp, 1936).

The formation of the British East Africa Protectorate and the building of the Uganda Railway starting from Mombasa in 1895, reaching Nairobi in 1899 and Kisumu in 1901 facilitated the movement of missions to the interior. Whereas the aforementioned studies have given an account of missionary activities towards the development of formal education in Africa, Sifuna (1990) focused on documenting the history of formal education spearheaded by missionaries. He traces the origins of Western education in Africa, a development which started in the 15th century when

Europeans started travelling to the continent for trade and other activities. He shows that devoted informative activities did not start until the 19th century, when several European and American missionary groups targeted the African ex-slaves for rehabilitation.

Formal education was seen as a very effective tool that could help them adjust quickly to their newly found freedom. Sifuna (1990) further notes that these educational activities, which started along the coastal regions, were later extended into the interior, where the school proved very effective in winning converts. In discussing educational development in Kenya, Sifuna (1990) identifies Christian missionaries as those who not only played an essential role in introducing Africans to Western forms of education but also became active partners in establishing schools for Africans as well as shaping the colonial policies in the country up to the time of independence.

2.2 Aspirations of the Local Community on the Establishment of Schools

Temu's 1972 study in Eastern and Central Kenya on British protestant missions observes that missionaries gave more evangelical than academic study to Africans. He mentions the case of Agikuyu's opposition to this education and the demand for secular education. These, together with female genital mutilation (FGM), had the establishment of independent schools and churches (Temu, 1972:101-115). Bongonko's study in 1977 on Christian missionary education and its influence on Abagusii of Kenya notes that Africans began to demand more secular education as opposed to rarely religious education as early as the 1920s.

Abbot (1970) studied the colonial government policy before 1939 and conserved the varying attitudes of Africans towards formal education. She observes that post First

World War period witnessed more active involvement by Africans in their educational issues. Temu and Bongonko have pointed out that this education being industrial, religious, and elementary and ignoring the academic pursuit, was subject to African opposition. Anderson (1970), Indire (1982), and Rosberg and Nottingham (1966) indicate that the Africans selectively began within the mission and government-sponsored schools, but finally, they had to reach their clearest destiny in independent schools established and controlled by the Africans themselves. They drew cases from Nyanza and Kikuyu which demanded higher literacy education began after 1918.

Although the missionaries played a significant role in establishing formal education in central Kenya, there has been a relatively low account of the missionaries' role in developing formal education in the region. In particular, most of the available sources indicate that missionaries played a pivotal role in developing evangelical missions as opposed to academic development. However, due to the need for the locals to develop academically, the mission was tasked with developing an academic-oriented stream of activities to fix their intent to fit in the region and subsequently achieve their evangelical objectives. Besides, the Africans' role in developing formal education in the post-World War 1 period was critical and characterized by an enhanced focus on educational development. In this regard, the responsibility of missionaries in developing formal education in the region has been consistently downplayed and thus, needs critical evaluation to establish their pertinent role.

Sifuna (1980) agrees that the ability of either the mission or colonial government to meet the educational needs of Africans led to the cooperation of both in the supply of formal education. Berman (1975) and Mutua (1975) indicate that the missionaries

depended on the government for financial support while the state relied on the missionaries for supervision, management, and partial school financing. Sifuna (1976) posits that formal education for Africans was on technical lines, while formal education for Europeans was specifically tailor-made to produce leaders. This racial discrimination in the delivery of formal education was contained in all official policies from the Frazer reports of 1909, which had envisaged a racial approach to civilization. The 1918 education ordinance and the Phelps- Stokes commission of 1924 were authorized to survey educational programmes and the needs and the extent to which they were being met (Sifuna, 1976). While the missionaries focused on establishing mission schools across the entire range of Central Province, it remained unclear on the prime agenda of the Mission, whose origin in the west had expressed total disregard for enlightening the African population.

While the colonial government had the primary responsibility in promoting the interests of the missionaries and subsequently creating an avenue for establishing their role in Africa and Kenya in particular, their role in developing formal education in Central Province is highly submerged in an indirect face-off. Ideally, the development of formal education in the region has been more critically associated with the collective responsibility between the locals (Africans), the government, and the missionaries. While the colonial government exerted its sphere of influence in the growth of formal education in the region, there was little if any direct attribution of the colonial government in promoting formal education across the entire region.

2.3 Influence of African Teachers and Evangelists in the Development of Formal Education in Tumutumu mission centre Nyeri county 1908 and 1963

The main aim of the Christian missionaries was to transform as many Africans to Christianity as possible. To achieve the goal, they focused on teaching and spreading Christianity and learning the local languages to increase the likelihood of achieving their goal. They translated Bible sections into local languages to capture Africans' attention and foster their (Africans) understanding of various teachings. The missionaries attached so much importance to formal education that it had to be organized to inculcate Western "civilisation" values in the minds of those who were to serve them loyally. The advantages of being gained by Africans were not the primary objectives of the missionaries. A foreign culture was imposed on Africans through Christianity and formal education. Therefore, formal education played a significant part in the next phase of the church's development, characterized by the setting of missionary stations in the interior of Kenya.

According to Bogonko (1992), Africans played various roles in spreading Christianity. First, Africans offered their land to accommodate missionary stations. Second, they mobilized building materials and provided labour to construct schools and churches. Third, some African converts became teachers and evangelists, advancing missionary activities on the Kenyan coast (Bogonko, 1992). Bogonko provided an overall account of Africans' responsibility in expanding Christianity and European education in Kenya. He, however, did not discuss specific missionary activities among the Giriama.

Teachers and catechists also served as catechists or evangelists and were trained at the central mission to meet the increasing demands for bush schools. Their training was poor. Many missionaries were not trained teachers, and their students suffered as a result. Despite their poor training and lack of facilities, it must not be forgotten that these early teachers were the pioneers of formal education, and much of the credit for laying the foundations of formal education must go to them. In the training institution, teacher trainees were educated on how to read and write in the morning. In the evening, they were taught the doctrines of the Christian faith. In the villages, teachers were anticipated to execute duo preaching and teaching roles.

2.4 Challenges Faced by Missionaries in their Contribution to Formal Education

The language barrier was one of the challenges missionaries faced in spreading the gospel and establishing schools. East Africa has many tribes speaking different indigenous languages, rendering communication between the missionaries and the local people impractical. Another problem is that posed by Islam. Arabs were the first people to arrive on the Kenyan coast, and Islam dominated the interior, making it hard for the locals to appreciate Christianity. For instance, when Sir Edward Frere arrived in East Africa in 1873, Rebmann had only managed to convert six people to Christianity.

The Christian missionaries faced another challenge posed by the existence of tropical diseases such as malaria and smallpox, which killed many of them, thus hampering their efforts to spread Christianity. Furthermore, geographic topologies such as hills, lakes, and forests, among other things, also hampered the efforts of Christian

missionaries as movements from one place to the other were impractical (Mwiandi, 1993).

Another hurdle faced by the Christian missionaries was segregation and antagonism between different missionary groups, as all of them had similar intentions. For instance, the war between the Catholics and Protestants hampered the missionaries' efforts as separations and predispositions were commonplace, thus reducing the chances of converting many people.

The Christian missionaries also faced poor transport in East Africa due to dilapidated impassable road networks, thus making any movement difficult. Besides, they faced hostility from some tribes that could not accept being converted. Lack of adequate supplies such as funds, drugs, and shelter, among other things, was another obstacle that crippled the activities of the missionaries. This was even compounded by the fact that they originated from Europe, and therefore they could only experience seasonal supplies due to the distance, which also put their lives at risk and could, at times, be the cause of death (Bogonko, 1992).

Another challenge was the stiff contraction and rivalry between the locals and the missionaries. The missionaries faced established African customs such as polygamy, making it difficult to convert them from what they believed. They (missionaries) made it harder for themselves by indulging in local politics and justice systems that were not spiritual. The local elites could misunderstand them as political competitors who could organize their people to resist the missionary activities (Mwiandi, 1993).

2.5 Summary of Study and Study Gaps

This chapter has covered the missionary activities of the (CSM) in Kenya between 1908 and 1963, the aspirations of the local community on the establishment of schools, the influence of African teachers and evangelists in the development of formal education, and lastly, the challenges faced by the CSM in the establishment of formal education.

In the literature review, Strayer (1973) examined the origin of mission schools in Kenya and emphasized the Buxton and Freetown schools sponsored by the CMS along the Kenyan coast of Mombasa. The current study will nevertheless concentrate on the influence of the CSM on formal education in Tumutumu Mission Centre between 1908 and 1963. Bogonko (1992) provided a general account of the responsibility of Africans in the expansion of Christianity and Western education in Kenya and not on the influence of the CSM on formal education in the Tumutumu Mission Centre between 1908 and 1963; hence the current study sought to fill this gap.

Ayandele (1966) focused on the Catholic educational impact in Eastern Nigeria from 1886 to 1950 and revealed that missionaries spread the gospel and tried to persuade Africans through the school. Welty (2012) examined the work of two missionary societies and explored how they contrasted in their visions framed in London. This study revealed that the CMS and the WMMS had common aims, and both focused on converting non-Christians and improving locals' lives through formal education (Welty, 2012). Okoth (2000) focused on removing the slave trade and rehabilitating formerly enslaved people and progressively began spreading Christianity on the East African Coast.

A study by Muraya (1983) revealed that missionaries first settled on the Kenyan coast and later moved to the interior. He claimed that missionaries began converting formerly enslaved people to Christianity before reaching out to the African masses. Muraya (1983) linked the early spread of Christianity to the development of the Kenya Uganda Railway, which facilitated the rapid movement of missionaries, while Temu (1972) pointed out that missionaries taught Africans primary formal education to facilitate the spread of Christianity. Finally, Mutua (1975) indicates that the missionaries depended on the government for financial support while the state relied on the missionaries for supervision, management, and partial school financing. These studies, much as they revealed important information on different aspects of Christian missionaries, have not established the influence of the CSM on formal education in Tumutumu Mission Centre between 1908 and 1963 hence a gap to be filled by this study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter discusses the research design of the study. The significant aspects highlighted in the chapter include the location of the study, sources of data, procedures and instruments of data collection, evaluation of data, data analysis, and research ethics.

3.2 Research Design

The study adopted the historical research design, aiming to gather, authenticate, and synthesize evidence from the past to establish facts that defend or disprove a theory. It used secondary sources and a variety of primary documentary evidence, such as diaries, official records, reports, archives, and non-textual information (maps, pictures, audio, and visual recordings). The limitation is that the sources must be both authentic and valid. Historical design refers to the methodical gathering and objective location, evaluation, and synthesis of evidence from various sources to establish facts and draw conclusions concerning past events.

The historical research design was helpful because it provides insights into some educational issues that could not be gained satisfactorily by any other method. This study used records to reconstruct events associated with the problem under investigation. The research design enabled the researcher to explore the influence of the CSM on formal education in the Tumutumu Mission Centre between 1908 and 1963. Applying this method to the formal education problem helped gather an organized and comprehensible account of the role of the CSM in developing formal education in Tumutumu.

3.3 Location of the Study

The study was carried out in the Tumutumu mission centre in present-day Nyeri County (*see the study map in appendix XI*). The choice for this centre was because it was the first CSM station in the Former Nyeri District that was important to give a good account of activities that led to its establishment in 1908. Its proximity is also ideal as it is located 5.4 km from Karatina Town and 16 km from Nyeri town, which is approximately 144 km north of Nairobi. In addition, despite the immense contribution of missionaries to education in Tumutumu, hardly any study has been carried out to document such activities.

3.4 Sources of Data

Data is anything that is given as a fact on which conclusions can be made (Oso & Onen, 2008). Both primary and secondary data sources were considered in the study. Primary sources have some physical contact with the events being reconstructed. Secondary sources, on the other hand, are those in which the person giving the account of an event was not present when the event happened but has only received such information from a third party who may not have essentially observed the said events (Borg & Gall, 1983; Oso & Onen, 2008). Primary sources were utilised extensively to present a detailed account of the past events in question because of their first-hand accounts, improving the honesty of historical data (Best & Kahn, 1993; Cohen & Manion, 1994).

The study relied on individual interviews to examine the involvements of the interviewees and the sense credited to their experience with the CSM (Best & Kahn, 1993:1994; Seidman, 1998). Concerning the secondary sources of information, the study considered historical documents related to the CSM mission in Tumutumu and

preserved in the PCEA Saint Andrews archive in Nairobi, such as official Government annual education reports and meeting minutes communication between the CSM and the Kenya Education Department. Other secondary data sources included the available materials like textbooks, journals, newspapers, published academic articles, dissertations, and theses and were utilized to supplement the primary sources, fill up some of the gaps, and give an account of an event that primary sources could not.

3.5 Target Population

The study targeted community members in Tumutumu, Tumutumu Mission Centre, Tumutumu Girls High School, and church members of Tumutumu PCEA church.

3.6 Sampling Techniques

The study used both purposive and snowballing sampling techniques. The purposive sampling technique was used to identify informants from the abovementioned categories. It is a sampling technique that permits the researcher to use cases with the requisite data concerning the study objectives. Key informants were selected because they are informative or are believed to have essential features (Mugenda & Mugenda, 1999) using factors such as age and social status.

The snowballing technique was utilized to identify initial key informants using purposive sampling. Then, the few identified key informants were requested to name others they knew were knowledgeable on the subject under study. This identification continued until the researcher got the number of key informants required. This

technique is used because the population that possesses knowledge on the subject under study is not well-known, and there is a need to find informants.

3.7 Research Instruments

Interview schedules were used to collect data for the study (*refer to appendix II for details*). The interviews were conducted with key informants. The interviewees were community elders and church members in the Tumutumu mission. Appointments were made with the key informants, and interviews were scheduled as and when they were available. The information obtained from the interviews was compared with other sources to verify originality and significance. In addition, the information generated from the interviews was used to fill gaps found in the archived records and elaborate on the collected data.

3.8 Pre-testing

The interview schedule was pre-tested with nine local community members; three in Tumutumu Girls High School, three in Tumutumu PCEA church, and three in Tumutumu Mission Hospital. The pre-test exercise was conducted to boost the interview guide's validity and ease the interpretation of the results (Collins, 2003; Drennan, 2003). Pre-testing helped detect errors and eliminate ambiguity in the questions to ascertain flow. The pre-test also helped to adequately prepare for actual data collection by depicting the structure for conducting actual interviews. In addition, the pre-test exercise helped the researcher familiarise herself with the institutions where interviews were conducted. However, local members who participated during the pre-test exercise were excluded from the actual data collection exercise to eliminate bias.

3.8.1 Validity

This study used the face validity technique to examine the capability of the interview guide to collect the intended data. The supervisors' expert reviews and judgement of the adequacy of the questions used in the interview guide about the aims of the study were used to ascertain the validity of the interview guide.

3.8.2 Reliability

In this study, the supervisors' judgement and expert opinions were utilized to validate the reliability of the interview guide.

3.9 Data Collection Techniques

The interview guide was used to gather information in this study. The interviews were conducted face-to-face and were administered by the researcher. Where allowed, the interview was recorded using the cell phone recorder. The interviews were conducted in Tumutumu Girls High School, Tumutumu PCEA church, and PCEA Mission Hospital. Interview participants were recruited with the help of the management of the three institutions and were conducted at the convenience of the participants.

3.10 Data Analysis and Presentation

Marshall and Rossman (1999) describe data analysis as bringing order, structure, and meaning to the mass of collected data. The study used a qualitative data analysis technique. Qualitative data analysis involves making sense of participants' views and opinions of situations, corresponding patterns, themes, categories, and regular similarities (Cohen *et al.*, 2007). According to Nieuwenhuis (2007), qualitative data analysis is an ongoing and interactive process, implying that data collection,

processing, analysis, and reporting are intertwined and not necessarily a successive process.

Qualitative data analysis captures the phenomenon using words, statements, and sometimes visuals (Denzin & Lincoln, 2011). The study utilized a qualitative content analysis method for systematically describing the meaning of qualitative data, which was accomplished by assigning successive parts of the information in interviews to the categories of a coding frame in line with each research question. This method of analysis reduces massive data and is systematic and flexible as it requires one to focus on the materials that relate to the overall research question.

3.11 Logistical and Ethical Considerations

3.11.1 Logistical Considerations

To collect data, several authorizations were sought from different stakeholders. First, approval of the research proposal was sought and obtained from the graduate school of Kenyatta University. The approval allowed for the data collection exercise. Second, a research authorization was sought and obtained from the Director-General, National Commission for Science, Technology, and Innovation (NACOSTI). Third, further research authorizations were acquired from the Nyeri County Director of Education, Nyeri County Commissioner, and Nyeri County Secretary/Head of County Public Service. Fourth, approval to view the archives at PCEA Saint Andrews's Church and PCEA Tumutumu Presbytery was sought and obtained from the office of the General Assembly, PCEA. Fifth, to ensure flawless access to the field for data collection and to set dates for interviews and focus group discussions, appointments and introductions were made to the management of PCEA Tumutumu, Tumutumu

Mission Hospital, and Tumutumu High School. Lastly, other logistical issues concerned budgeting for data collection, conducting the interviews and focus group discussions, and retrieval of relevant records from PCEA archives.

3.11.2 Ethical Considerations

Ethics in research are usually put in place to control the relationship between the researchers and participants and between the researchers and the fields they wish to study (Hickey, 2018). Therefore, in adhering to the ethical issues, informed consent was sought from the key informants before data collection. Besides, the study participants were informed of the purpose of the study. Also, the informants were not forced to join the interviews and were allowed to choose to participate or not in the study freely. Additionally, the confidentiality of the informants was ascertained through the non-disclosure of individual identities.

CHAPTER FOUR

PRESENTATION OF FINDINGS, INTERPRETATION, AND DISCUSSION

4.1 Introduction

This chapter presents the findings, interpretations, and discussion according to the study objectives and research questions. The study sought to address the following objectives:

- (i) To document the activities of the CSM missionaries in the Tumutumu Mission Center.
- (ii) To determine how the establishment of schools by the CSM influenced the educational aspirations of the local community in Tumutumu Mission Centre between 1908 and 1963.
- (iii) To examine the influence of African teachers and evangelists from CSM in developing formal education in Tumutumu Mission Centre, Nyeri county, between 1908 and 1963.
- (iv) To document the challenges the CSM faced in the contribution to formal education in Tumutumu Mission Centre, Nyeri county, between 1908 and 1963.

4.2 Interviewees' Profile

Thirty-one interviewees were included during the data analysis. Most ($n = 17$, 54.8%) participants were males. In addition, the average age of all interviewees was 66.10 years, ranging from 47 to 89 years. Additionally, the majority ($n = 16$, 51.6%) of the interviewees were completed in Tumutumu PCEA, followed by those in Tumutumu Girls High School ($n = 8$, 25.8%) and Tumutumu Mission Hospital ($n = 7$, 22.6%).

All (100.0%) interviewees were residents of Nyeri County, born and raised in the Mathira sub-county, and as such, were privy to the events of the CSM in Tumutumu.

4.3 Activities of the CSM in Tumutumu Mission Center

The coming of the CSM missionaries to Tumutumu dates back to 1891 when six missionaries landed in Mombasa from Scotland under the IBEAC (McIntosh, 1969). When the officers of IBEAC thought that the interior of Kenya was ripe for evangelical activities, they partnered with the East Africa Scottish Mission to spearhead the evangelical activities (McIntosh, 1969). In 1891, the East African Scottish Mission opened in Kibwezi. Following the death of most missionaries, Reverend Thomas Watson was the sole survivor and decided to move away from Kibwezi—a mosquito-infested place. In 1898, the Kibwezi Mission was moved further to Kikuyu, Thogoto. In 1901, the Kikuyu Mission in Thogoto was handed over to the CSM (Ibid).

In 1902, the first church was built at Kambui, where the first Kikuyu convert was baptized in 1906. The Tumutumu Mission was opened in 1908 as an outstation of the Thogoto Mission. However, as the CSM work expanded into the Mount Kenya region, the Gospel Missionary Society (GMS) collapsed, and its functions fell under the precepts of the CSM. The GSM had settled in Kambui in 1902 and collapsed because its founders, Moody and Sankey from the United States of America, experienced a financial quagmire and lacked the personnel to spearhead their agenda.

The Tumutumu Mission was established as an outstation of Thogoto by the CSM in 1908. The mission was established in 1908 by Rev. Henry Scott and Dr John Arthur and was set up as a clinic that expanded to include a school and church serving the

Kikuyu population indigenous to the region (McPherson, 1970). The activities of the CSM were not different from most African societies. When the CSM landed in Tumutumu, the locals were initially hesitant and did not accept Christian education at first. The locals became suspicious of the CSM missionaries, and the Mission had to seek the help of the most prominent in the society—the chiefs and local evangelists—and provided the necessities such as food and medicine. After all, the CSM had to appeal to the local community as good people and that all they meant was good. Therefore, they gave the locals foodstuffs like sugar, salt, and other items such as knives, mirrors, and blankets, to name a few. On this finding, an interview with one of the local community members revealed the following:

The missionaries from CSM provided the local community with foodstuffs and clothes. In addition, they provided care and nursing to the local community and spearheaded good farming practices and formal education activities in the area.” (O.I, Weri, 08.11.2020).

The CSM missionaries were also involved in Bible translation from English to Kikuyu as some of its missionaries, such as Barlow, were seasoned Kikuyu linguists and spoke proper Kikuyu (McPherson, 1970). Literature indicates that Barlow was the principal translator of the first New Testament in Kikuyu. Through bible translation, many Kikuyu in Tumutumu were converted to Christianity (PCEA, Annual Statistical Returns, 1927 – 1957). The number of Kikuyu converts escalated until 1920 – 1930 due to the female circumcision controversy (E/E2/1, Memorandum prepared by the Kikuyu Council on Female Circumcision). From 1908 to the 1950s, the significant activities of the Church of Scotland Mission are revealed in the following quote from a local community PCEA church member:

The main activities of the missionaries from Scotland were to spread the gospel to the locals, establish mission schools, establish health facilities, train the locals on tailoring and farming, and spearheading the fight against negative local cultures such as female genital mutilation.” (O.I., Karuhi, 17.01.2021).

The number of schools that the CSM started is a testament to the missionary’s activities of initiating mission schools. For example, the CSM mission in Tumutumu initiated 52 schools—one central school (Tumutumu, which provided all the elementary levels—A, B, and C) and 51 out-schools (Government Annual Education Reports, 1931 – 1942; PCEA Annual Statistics Returns, 1927 – 1957). *Refer to Appendix X for more details.*

4.4 The Influence of CSM on the Educational Aspirations of the Local Community in Tumutumu Mission Centre between 1908 and 1963

The role of CSM in establishing mission schools toward the educational aspirations of the local people between 1908 and 1963 has not been featured clearly in literature. Therefore, in evaluating the influence of the establishment of schools by the CSM on the educational aspirations of the local community in Tumutumu, reliance is made on evidence gathered using interviews.

The coming of the CSM to Tumutumu brought with it trained African teachers and evangelists from Kikuyu (Kikuyu Mission – Kenya, 1891 – 1935; Mission Spheres, 1902 – 1918). The African evangelists spearheaded the initial activities of the CSM from 1908 onwards. Through the establishment of the central school and out-schools, the CSM mission was able to initiate various changes in the local community. For example, the local people of Tumutumu copied the missionaries’ dress code and

cleanliness. The admiration of the missionary's outlook by the local people and how evangelists taught in schools played and invigorated the local people's urge to study in the schools. Many locals aspired to join the schools for their elementary education and the technical college for the artisan (mason and carpentry) and tailoring skills (Mwiandi, 1993). First, the local people liked the new way of dressing away from the traditional goat-skin attire or nothing at all. Although, the local people feared the new foreign way. In the central and out-schools, "the CSM teachers and evangelists taught the locals about hygiene practices—albeit faced much resistance—something that changed the mentality of the locals towards education, (O.I., Njeru, 12.11.2020).

The CSM evangelists also "introduced the local people of Tumutumu to formal education, thus fighting to eradicate illiteracy in the community" (O.I., Nyathira, 15.11.2020). As a result, Africans were taught how to read and write—something new to the locals. Moreover, due to the work of the CSM missionaries in Tumutumu, many local people went to schools and churches to learn new knowledge. Indeed, "the local people that were quick to learn how to read and write were given superior treatment and were seen as very special in the community" (O.I., Kamuri, 13.12.2020). Consequently, Africans still in the sphere of resistance quickly sought ways of joining the schools to be like their educated and skilled counterparts. In fact, in the early 1920s, the CSM established several out-schools even far away from Tumutumu to Murang'a as many local people developed an interest in joining the mission schools.

The CSM evangelists also taught the local people how to build better houses instead of the traditional huts (Mwiandi, 1993). First, the local people used to stay with sheep and goats in their huts, all under the same roof. Then, the evangelists constructed

rectangular houses that were far better and more comfortable—again steering the ambitions and aspirations of the locals to join the schools to gain the new skills of building better houses for themselves. An elderly interviewee drawn from the local community recounted the following:

The locals did not welcome the arrival of the CSM. They first started the Mission spearheaded by African Evangelists from Thogoto, Kikuyu, which the locals saw as a good thing. Their teachings in the central school to the Africans who embraced them were sooner or later appreciated by other Africans who sought enrollment. It was not until when the first lot of trained African teachers and evangelists were through with their education that the ‘resistant’ Africans admired their skills, their changed mode of dressing, their ability to build new rectangular houses, and the fact that they were sooner hired by the missionaries to further their agenda of teaching and spreading Christianity through education. It motivated many natives of Tumutumu to join and be like their fellow Africans.” (O.I., Njeri, 10.01.2021).

Though the pioneering African teachers and evangelists were regarded as *‘Mzungu Mweusi’* because their way of living resembled that of the actual white missionaries, it is clear that the work of CMS of establishing schools inspired many Africans who aspired to join the mission schools—the central school and the out-schools.

4.5 The Role of African Teachers and Evangelists from the Church of Scotland Mission (CSM) in the Development of Formal Education in Tumutumu Mission Centre, 1908 – 1963

The white missionaries from Scotland accomplished the introduction of Christianity and western education in Tumutumu. The Scottish were the first missionaries to set foot in Tumutumu (McIntosh, 1969). The mission concentrated its evangelical, educational and medical work in Tumutumu and first established a clinic. Like other

missions such as the Africa Inland Mission and the Consolata Fathers, the Church of Scotland Mission had to rely on African evangelists to move their agenda—spreading Christianity and western education (CSM Kikuyu News, 1908 – 1955). Indeed, CSM missionaries worked through African evangelists to preach the gospel to Africans (McIntosh, 1969). Thus, the African evangelists were utilized to preach Christianity to their people (P.C.E.A Minute Book, 1936 – 1948).

At its inception in Tumutumu, the Church of Scotland Mission sent African Evangelists from Thogoto Kikuyu to spearhead Christianity in 1908 (Annual Education Reports, 1927 – 1948). The African teachers and evangelists worked under minimal supervision from the Scottish missionaries. Indeed, they played the role of missionaries to their fellow Africans. In addition, they furthered the missionary’s agenda of teaching Christianity.

The Church of the Scotland Mission is the present-day Presbyterian Church of East Africa (PCEA). According to the mission, an evangelist witnessed the Christian message whose role was to preach and teach in a school (Mwiandi, 1993). The CSM believed a school was an avenue to help accomplish their evangelical missions (TumuTumu – Minutes, 1945 – 1955. Teachers’ Training Testimonials, 1945 – 1955). Therefore, the “CSM trained some Christians and examined them, upon which they were given an evangelical certificate to indicate their qualification” (O.I., Kamau, 17.01.2021).

In Tumutumu—just like in Thogoto—the Church of Scotland Mission relied on the Africans who were ready to ‘*sing to the tunes of the missionaries*’ to preach Christianity and western education. Utilizing the work of African evangelists from Thogoto, Kikuyu, some Africans were ready to join the mission work, especially in

teaching in the central school or a catechism class (TumuTumu – Minutes, 1945 – 1955. Teachers’ Training Testimonials, 1945 – 1955). Africans who worked in the mission school and those teaching catechisms were referred to as ‘teachers’, and there were many types with dissimilar backgrounds and varying qualifications. For instance, there were “[...] artisan evangelists, lay evangelists, pupil-teachers, teacher evangelists, and secular teachers whose work was to teach in various out-schools in Tumutumu and beyond” (O.I., Githii, 05.11.2020).

Initially, the CSM used the “[...] word ‘*muhunja*’ to refer to an evangelist whose primary work was preaching” (O.I., Muriuki, 05.11.2020). Nevertheless, an evangelist was required to teach in a school because “the CSM thought a school was a key agent of evangelistic work” (O.I., Mwaniki, 04.11.2020). Consequently, one interviewee from the local community put the perspective of the CSM concerning the meaning of an evangelist and had this to say:

An evangelist, [...] a man called to the office due to his character and capability to preach the word of God and with permission to discharge the responsibility of an evangelist under the church and in the guidance of the church [...]” (O.I., (Kariuki, 02.11.2020).

In Tumutumu, few Christians were chosen for evangelical work. Instead, the CSM trained and examined them to qualify for an evangelical certificate (Annual Education Reports, 1927 – 1948). Such evangelists were referred to as trained evangelists, and those who preached without going through the training were regarded as lay evangelists. It is worth noting that the first African evangelists to set foot in Tumutumu were trained and certified in Thogoto in 1907 (Kikuyu News 1908 – 1955. The Presbyterian Church in Kenya. An Account of Origin and Growth of PCEA.).

Here, they played the role of preaching the word of God and teaching because the CSM was new to the region, and thus there were no teachers to do the work. The “African evangelists were very influential, and because of their influence, the schools concentrated more on evangelistic work than on teaching different skills” (O.I., Njeru, 02.11.2020).

The trained evangelists played the dual role of teaching and preaching, which was very helpful in the absence of teachers. As a result, the “[...] schools were transformed into evangelical centres through their work to further the CSM’s agenda of converting as many Africans as possible” (O.I., Waweru, 04.11.2020).

The CSM established out-schools to reach further the interiors (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). Moreover, this was not hard “[...] because they had African teachers and evangelists to convince the locals to join” (O.I., Kimani, 15.11.2020). All the pupils in the central and out-schools were “[...] marked as “Christian” because they were undergoing a systematic course during school hours. The labelling of all pupils as “Christian” was used to exclude Muslims (known as ‘*Mohammedans*’) from the schools [...]” (O.I., Nyokabi, 04.11.2020).

In the 1920s, a shortage of trained evangelists forced the CSM to employ lay evangelists and senior pupils. It should be noted that “[...] the work of transforming Africans was a challenging task leading to a shortage of trained evangelists [...]” (O.I., Kanambiu, 15.01.2021) at a time when the CSM was speedily establishing itself in Tumutumu in pursuit of other regions in the Northern part of Kenya. As a result, the CSM utilized the services of lay evangelists drawn from the local community. The agenda of the CSM was to “[...] utilize the lay evangelists to teach their people about Christianity, reading, and writing” (O.I., Mbaka, 15.01.2021). Though their work was

extinguished as “[...] more and more evangelists were trained to preach and teach, they were important in urging their people to enrol their children in school—and these schools were run under the guidance of CSM” (O.I., Hwaini, 10.01.2021). The lay evangelists were deliberately nominated based on several attributes, such as “the ability to read and write with a mix of what the CSM and the trained evangelists regarded as the good character” (O.I., Kimaru, 21.11.2020). To put this into perspective, one interviewee retorted in the Swahili language that:

[...] ilikuwa vigumu kuhitimu kuhubiri injili chini ya CSM. Hata waafrika-wainjilisti waliofunzwa walitakiwa kutathmini ufaafu wa mtu kufanya kazi chini ya ‘*Mzungu*’. Ili kuigwa na wengi katika jamii ya eneo hili, ilimbidi mtu awe mwanamume mwenye tabia nzuri na mwenye adabu. ‘*Mzungu*’ alitaka mtu ambaye atawavutia wenyeji wengi ili neno la Mungu lienee kama moto wa kuotea mbali. Bila kusahau, wachache waliochaguliwa lazima wangekua na uwezo wa kusoma na kuandika. Kazi ya wainjilisti walei ilisahaulika upesi, hasa pale ‘*Mzungu*’ aliweza kuwafundisha Waafrika wa kutosha kuchukua nafasi ya wale ambao hawakufunzwa. Lakini, wainjilisti walei walibaki na CSM hasa wakiwafundisha wenyeji ambao walikuwa hawaendi shule. Zaidi ya hayo, kwa sababu waliweza kuhamia vijijini, wangeweza kuwatia moyo na kuwashawishi wenyeji wengi iwezekanavyo wapeleke watoto wao shuleni.” (O.I., Mbataru, 17.12.2020).

In English translation:

[...] it was tough to qualify to preach the gospel under the CSM. By the way, even the African-trained evangelists were required to assess an individual’s suitability to work under the ‘*Mzungu*’. To be emulated by many in the local community, one had to be a man with good character and decorum. The ‘*Mzungu*’ wanted someone who would appeal to many locals so that the word of God would spread like a bonfire. Without forgetting, the selected few must have had the ability to read and write. The work of the lay evangelists was soon forgotten, especially when the ‘*Mzungu*’ had trained enough Africans to replace the untrained ones. Although they remained with the CSM especially teaching

the locals who were not attending school. Furthermore, because they were able to move in the villages, they could encourage and convince as many locals as possible to take their children to schools.” (O.I., Mbataru, 17.12.2020).

The CSM wanted to accomplish their mission quickly and was not contented with the number of local lay evangelists and the few trained evangelists. Indeed, the CSM had to source for the services of senior pupils in the central school (TumuTumu – Minutes, 1945 – 1955. Teachers’ Training Testimonials, 1945 – 1955). By 1923, the CSM was using the services of senior pupils to teach other pupils. To become a senior pupil, one needed to be in a senior primary class and exuded great enthusiasm for Christianity and a demonstrated capability of teaching pupils in the lower primary levels (Annual Education Reports, 1927 – 1948). The senior pupils were mainly boarders at Tumutumu central school.

Another role of the CSM was providing artisan skills (masonry and carpentry) to locals (Annual Education Reports, 1927 – 1948). Moreover, through this, they relied on the services of artisan evangelists. These evangelists played the role of technical teachers in the out-schools (Annual Education Reports, 1927 – 1948). Indeed, because the CSM utilized artisan evangelists to teach technical skills and lower-level pupils, “the locals regarded them as teachers” (O.I., Waweru, 04.11.2020).

It was not until the late 1920s that the schools witnessed local teacher evangelists’ services (Annual General Report, 1927 – 1948). The local teacher-evangelists were trained as teachers but played evangelical roles within and outside the schools, further promoting the CSM mission. The prominent role of European missionaries was management, especially in the central school (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). Among all the evangelists, “[...] teacher

evangelists were the most trained and learned in the society since they had to undertake a unique education course (O.I., Kurathimwo, 15.01.2021).

In the late 1930s came the secular teachers, whose only role was to teach in the central and out-schools, having received their training in training colleges manned by the government (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). Other people who assisted in furthering the mission of CSM were the “[...] wives of teachers and evangelists” (O.I., Njeru, 21.11.2020). Though not with any training or education, “they discharged the teaching duties because of the roles played by their husbands” (O.I., Njeru, 21.11.2020). Playing the role of the informal teachers, their importance in furthering formal education in Tumutumu cannot be minimized.

It is evident from the data collected that the CSM utilized the services of African teachers and evangelists to further its mission. This is because they believed in education to accomplish their primary mission of spreading Christianity. One interviewee—a community leader and a member of the PCEA Tumutumu had this to say concerning the utilization of African teachers and evangelists:

Great importance was accorded to an African who could read the Bible for himself. The CSM missionaries found it easy to convert such Africans through the assistance of fellow African teachers and evangelists. However, converting the illiterate Africans was hard—and this was the hardest job.” (O.I., Murathe, 15.11.2020).

The CSM saw western education as an avenue to spread Christianity embodied in the Bible, meaning the followers must have had primary education (Annual Education Reports, 1927 – 1948). One interviewee indicated that “the ‘*Mzungu*’ loved the Africans who could read the Bible alone. Indeed, they believed that such Africans

were easily convertible” (O.I., Ruciini, 17.12.2020). On the same note, another interviewee had the following to say:

[...] *Mzungu* believed that it was easier to convert the Africans with the ability to read the Bible by themselves. It was equally a hard task to convert those who could not read the Bible. Such Africans were a true barrier to the work of the missionaries in Tumutumu.” (O.I., Waweru, 13.12.2020).

Africans who were first learners and could read and write were regarded as key agents of Christianity and education (TumuTumu – Minutes, 1945 – 1955. Teachers’ Training Testimonials, 1945 – 1955). Their task was well defined—to disseminate primary education to ensure that many Africans could read and write (TumuTumu – Minutes, 1945 – 1955. Teachers’ Training Testimonials, 1945 – 1955). Through this, the CSM mission of spreading Christianity was easily accomplished.

Africans were required to disseminate education in the local villages of Tumutumu. The teaching role was done by Africans who had already acquired education at the central school in Tumutumu (TumuTumu – Minutes, 1945 – 1955. Teachers’ Training Testimonials, 1945 – 1955). The CSM initially trained the locals in its central mission school and, upon completion, were required to take the gospel to distant villages, which brought several out-schools (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). The CSM was experiencing a shortage in the number of European missionaries (The Education Ordinance, 1922 – 1942) and, as a result, “relied heavily on Africans with adequate Christian and academic education to preach the gospel and teach other locals in the out-villages”, (O.I., Njeru, 02.11.2020). As a result, the Africans founded many out-schools and became primary education and Christianity teachers in their newly formed schools.

It is clear from the findings that the CSM utilized African teachers (both formal and informal) and evangelists as agents of both Christianity and education (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). The latter always preceded the former. For example, the Central School at Tumutumu was primarily used to train Africans who could later preach Christianity to their own (TumuTumu Minutes, 1945 – 1955. Teachers’ Training Testimonials, 1945 – 1955).

Indeed, the role of African teachers and evangelists is clear in Mburu's (1975) M.A thesis titled, “The Dissemination of Christianity in Nyeri District between 1903 and 1963: regarding African teachers and catechists.” According to Mburu, the African teachers played a sterling role in spearheading the agenda of the CSM, which was to spread Christianity through education. These sentiments were echoed in other studies, such as those of Adebola (1978) and Karani (1974). Adebola (1978) underscores the importance of African teachers by stating that western formal education would not have seen the light of the day were it not for such teachers. Karani (1974) argues that the history of education was complete simply because of the role played by African teachers and evangelists.

4.6 The Challenges faced by the Church of the Scotland Mission (CSM) in the Contribution to Formal Education in Tumutumu Mission Centre, 1908 – 1963

The CSM encountered challenges when they landed in Tumutumu, although they knew how to handle the challenges through experience from their mission in Kikuyu and Kambui. The CSM encountered initial resistance from the locals (Kikuyu Mission – Kenya, 1891 – 1935). The attitude of the local people towards Christianity and

education was initially negative. Although this changed when many locals joined church and school, it was a significant drawback to the CSM activities. The following response from one of the interviewees' underlines this challenge:

When the missionaries from Scotland arrived in Tumutumu in 1908, they faced resistance from the locals since there was a fight for freedom, and since the missionaries were whites, they were also labelled as oppressors. However, in Tumutumu, some Kikuyu warriors were always ready to fight in the event of an invasion. Moreover, they were ready to fight the invasion by the CSM missionaries. This is why the CSM first utilized the services of African evangelists to lure many Africans to Christianity.” (O.I., Mureithi, 17.12.2020).

The resistance of the missionaries by the locals reduced in the early 1920s when they realized that their people with formal education were employed and earned the salaries that enabled them to pay taxes and acquire basic things such as clothes and foodstuffs (Government Annual Reports – Tumutumu General Reports, 1931 – 1942).

Another hurdle faced by the CSM missionaries was the poor relationship between the evangelists and the people of Tumutumu in the 1920s (Annual General Report, 1920-1929). The locals labelled the African teachers and evangelists as “traitors of their colour because they were furthering the mission’s agenda of teaching and preaching Christianity” (O.I., Mukweru, 21.11.2020). The church and the school at Tumutumu were initially seen as culturally damaging elements in the local community. The ill talking by the evangelists of anything African did more harm than good. An interviewee retorted that “[...], the CSM evangelists’ mockery of the African customs and traditions—something that did not augur well with the locals—generated more resistance” (O.I., Ngoki, 12.11.2020). Indeed, “[...] the locals were more than ready

to fight back and stick to what they called good tradition [...]” (O.I., Nyagakii, 08.11.2020).

The fact that the CSM African teachers and evangelists supported the payment of colonial taxes by sticking to the rule of rulers and urging the locals to follow suit stirred more controversy among resistant locals (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). This made it hard for the activities of the CSM to move seamlessly. They “had to use the services of the converted local elders and chiefs to convince the locals that all they meant to do was good and for the betterment of the natives’ livelihoods” (O.I., Njeri, 08.11.2020).

Establishing the central mission school at Tumutumu took longer than expected (TumuTumu – Minutes, 1945 – 1955. Teachers’ Training Testimonials, 1945 – 1955). Problems such as lack of funds and the low number of qualified personnel caused the delay in starting and establishing the central school (Annual General Reports, 1909-1945). The personnel issue remained until 1919 when Dr Clive Irvine was appointed to the CSM mission after his war service in German East Africa ended (Annual Education Reports, 1927 – 1948). Nonetheless, there was a significantly low number of European teachers on staff (Annual Education Reports, 1927 – 1948). For example, there were only two male trained graduates and two female trained non-graduates in the centre in 1938 (Government Annual Report, 1927 – 1948). In the same vein, there were few teachers holding teacher’s certificates and those who were technical and agricultural instructors (TumuTumu – Minutes, 1945 – 1955. Teachers’ Training Testimonials, 1945 – 1955).

The CSM missionaries also faced political hurdles (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). Since the onset of their mission work, the political landscape disappointed the CSM’s role of spreading Christianity and establishing formal education. The relationship between the CSM and the rebels kept dwindling until the early 1940s (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). In some districts of the South Nyeri region, the relationship was even worse as demands for ‘independent’ schools were made (Government Annual Reports – Tumutumu General Reports, 1931 – 1942).

Another challenge faced by the CSM in their activities was the Second World War which reduced their teaching force and influenced the expansion of education and teacher training institutions (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). This challenge also negatively affected the CSM schools’ funding. In addition, the problem negatively affected the academic standards of the area. Following the Second World War, there was a noticeable improvement in education. But not until the struggle for independence in the emergence of the 1950s.

The CSM generated another form of opposition from the local communities by dividing the Tumutumu region into divisions to have effective administrations (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). Each division became an administration with a ruling chief. The chief was the overall ruler of each administrative region. Nevertheless, they were not representative of the peoples they ruled because they were chosen and not elected. Participation of the local leaders was not seen as an essential component of choosing the African colonial chiefs, stirring more opposition between the Mission and the local leaders (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). The local

community expected the African colonial chiefs to be supporters during the struggle for political freedom. Nonetheless, many African colonial chiefs were seen as European sympathizers and collaborators and as terrorists of their people (Bogonko, 1985). Something detrimental to the missionary's work.

The African colonial chiefs were required to gather taxes from their people and to provide forced labour to expend tasks in public works such as the construction of roads (Government Annual Reports – Tumutumu General Reports, 1931 – 1942). The way the chiefs were operating and using force to collect taxes welcomed opposition from the locals as they were seen as 'Mission's kith and kin'. This further hampered the mission of the CSM to Christianize and educate the locals.

Tumutumu was the second station of the CSM in Kenya, the first being the Thogoto Mission. In this perspective, the creation of the Tumutumu Mission was solely reliant on the financial and moral support of the Thogoto Mission, which was not forthcoming (TumuTumu Minutes of 1945 – 1955. Teachers' Training Testimonials, 1945 – 1955). When the CSM thought of establishing a new station in Tumutumu, they had already faced enough problems when trying to convert Africans to Christianity.

In Thogoto, the CSM had only managed to convert just 1% of the community living in the environs of the region (Kikuyu Mission – Kenya, 1891 – 1935). The Foreign Mission Committee did not give enough financial support to the CSM due to their inability to convert many Africans, which hampered the starting of a new station in Tumutumu (Kikuyu Mission – Kenya, 1891 – 1935). The Foreign Mission Committee were not willing to give more money to the CSM to open a new station in Tumutumu and gave strict restrictions that no money should be obtained from the Thogoto vote to

establish a new station—the work of the CSM in Thogoto was not adequate to compel the Foreign Mission Committee to accept to give more financial help (McPherson, 1970).

The thought of opening a new station at Tumutumu did not go well with the Foreign Mission Committee (Kikuyu Mission – Kenya, 1891 – 1935). Other than the enormous financial requirements of the CSM, the problem was exacerbated by the complete absence of personnel for field work explorations in Tumutumu (Kikuyu Mission – Kenya, 1891 – 1935). The CSM missionaries were few to handle the tasks of two stations, and the African Converts underwent evangelical training. The qualified African evangelists were busy in Thogoto station trying to convert their people to Christianity, making it harder for the CSM to even think of starting a new station in Tumutumu (Kikuyu Mission – Kenya, 1891 – 1935). Setting a mission station in Tumutumu came after prolonged back and forth between the Foreign Mission Committee under the CMS and the CSM (Kikuyu Mission – Kenya, 1891 – 1935). Indeed, the main aim of different Missions was to convert as many Africans as possible and were not focused on the scramble for land.

Another major hurdle that the CSM European missionaries and African evangelists faced was the famine, drought, and plague epidemic between 1918 and 1919 (The Medical Officer of Health, Fort Hall: Ref. No. PH.10/5/728 – 1935). The local people associated the epidemic with the missionaries, resulting in complete apathy and opposition (The Medical Officer of Health, Fort Hall: Ref. No. PH.10/5/725 – 1935). Even the African evangelists were not saved from the opposition either. On the contrary, the situation was hostile, as reported by an interviewee who said:

When the epidemic broke out in early 1918's, the local people associated the misfortune and blamed the missionaries. There was apathy because the local

people believed their God (known as '*Mwene Nyaga*') was angered that He brought famine. The plague epidemic caused many deaths to the locals and did not spare the missionaries. It was bad and hampered the missionaries' work during and after the epidemic." (O.I., Mweru, 08.11.2020).

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

This is the last chapter of the research project and focuses on the summary of results, conclusions, and recommendations.

5.2 Summary of the Findings

The study's main aim was to examine the influence of the CSM on the development of focal education. The activities of the CSM in Tumutumu, the influence of mission schools on the educational aspirations of the locals, the role of African teachers, evangelists, and catechists, and the challenges faced by the CSM in its delivery of mission were considered.

From the evidence gathered, the main activities of the CSM in Tumutumu were to offer the local community formal education, shelter, food, and general healthcare. Another thing that comes out clear from the findings is the fact that the work of the CSM invigorated and pushed many Africans to join the mission schools. The works of the CSM changed the way of thinking of many Africans who embraced the missionaries. Results have also indicated that African teachers, evangelists, and catechists played a vital role in the spread of Christianity and the development of formal education in Tumutumu. The African teachers and evangelists influenced the development of formal education by encouraging the locals on the importance of the church. It was also easy for the African teachers cum evangelists to communicate since they were very conversant with their language. The African evangelists and teachers also encouraged the local community parents to send their younger ones to informal training, which later was translated to formal education training through the

partnership of church and government. The African teachers and evangelists also acted as translators of the Bible, and their status in society attracted more locals to join the mission schools. The CSM African catechists were utilized to build faith, demonstrate Apostolic teaching, and act as mediators between the missionaries and local people, convincing them and making them understand the mission of the CSM. The African teachers, evangelists, and catechists also played the key role of advising the locals on the importance of Christianity, educating the locals against early childhood marriage, and identifying the potential young people for enrollment in the school. They were avenues and vehicles of Christianity used by the CSM to further their agenda and remain relevant in the interiors of Tumutumu and its environs.

The CSM missionary activities were faced with numerous challenges. Foremost, the mission suffered numerous delays and a decline in funding from the mission in Kikuyu. Illiteracy among the local people was a significant hurdle. Since most of the natives could speak their mother tongue, communication between the CSM evangelists and the local people. The missionaries also found deep-rooted African cultures and traditions hard to eliminate. Tropical diseases such as plague posed a significant threat too. The poor living standards of the locals made it hard for CSM to convince them to join Christianity. Another challenge was pressure to perform by the CSM commissioning organization. The scarcity of personnel and post-trauma due to living in a foreign land. The missionaries also suffered insecurity orchestrated by the locals who did not want to be bothered by the foreigners.

5.3 Conclusions

One thing that is apparent in the present study is that the Christian missionaries were the spearheads of formal education in the Tumutumu Mission Centre. Through their works, they established mission schools and churches, which they expanded from the central school to other outstations using African teachers, evangelists, and catechists. Specifically, the CSM opened a clinic, the present-day Tumutumu Mission Hospital. In addition, thanks to the activities of the CSM, farmers in Tumutumu and its environs practice good farming practices whose roots are traced to the work of the missionaries. Furthermore, the CSM established schools, and the central school was based at Tumutumu to provide a platform for other outschools on its outskirts. The Mission's activities brought with it the schools witnessed to date. Moreover, the CSM converted many locals to Christianity over time through Bible translation. As a result, the region is dominated by PCEA churches found in areas where outschools were established.

The tasks of the CSM were not just to translate and teach the Bible to the locals in Tumutumu but also to teach the locals how to read and write. The first African teachers were considered special people in the society and became the avenues for the missionary's new tasks and introducing them to the village. Africans who completed the school system successfully possessed knowledge, power, and wealth and thus could influence their counterparts. Thanks to the work of the CSM, it is likely that many schools in the region, as witnessed today, are a product of the activities of the Mission between 1908 and 1963. In addition, the CSM taught locals how to build good houses. It is rare in the region to find a family staying together with domestic animals such as sheep and goats, which was the case before the coming of the missionaries.

The role of the CSM in Tumutumu was aided by the African evangelists and teachers drawn from Kikuyu and the early converts to Christianity. Through the work of the African evangelists and teachers, it is more likely that the CSM would not have achieved tremendous milestones in establishing schools and churches in Tumutumu and nearby regions. However, the CSM accomplished its aims of spreading Christianity and teaching western education through African evangelists and teachers. Nonetheless, the CSM would likely have achieved even more milestones had they not encountered several challenges, including opposition from the local community, understaffing, a hostile political landscape, inadequate funding to establish schools and support the existing ones, African traditions such as the female genital mutilation, and infectious diseases such as plague.

5.4 Recommendations

5.4.1 Recommendations for Policy and Practice

From the study findings, it is easy to note that the churches in Kenya have continued to partner with the government in providing formal education. The churches with different missions have concentrated on pastoral care by providing chaplains to schools, religious education curricula, and materials. To ensure that formal education continues, the study recommends that the government of Kenya continue partnering with the churches. Religion is still taught in schools as an avenue for imparting moral principles and discipline. Many colleges, secondary schools, primary schools, and universities are run under the precepts of the CSM, which is the present-day PCEA. The influence of the CSM on formal education development is rife to date. The church has a significant role in providing formal education and training in Kenya. It is the church that plays the role of socializing the youth of this nation.

5.4.2 Recommendations for Further Study

- i)** The current study examining the influence of the CSM on formal education development was carried out in Tumutumu. However, a similar study could be conducted in other regions.
- ii)** A study may be conducted explicitly focusing on the archived records to profile trends in the development of schools per student distribution in the schools (central school and the out-schools), staffing, buildings, inspection reports, examination results, visits by European, salaries paid to workers and fees paid to schools by students. Such a study will endorse areas where more attention should be directed to the provision of formal education.

REFERENCES

(i) PRIMARY SOURCES OF DATA - VERBAL EVIDENCE

The underlisted are drawn from the local community, who are the inhabitants of the TumuTumu region of Mathira Constituency of Nyeri County, who provided information related to the aims of this thesis. The list is organized in names first, followed by their approximate age in years depicted (in parenthesis), followed by the date when the interviews were conducted and completed.

Names	Age (years)	Date of Oral Interview	Place
John Kariuki	69	02.11.2020, Mon	TGHS
Robinson Njeru	64	02.11.2020, Mon	TGHS
Ruth Mwaniki	67	04.11.2020, Wed	TGHS
Florence Nyokabi	55	04.11.2020, Wed	TGHS
Josiah Waweru	56	04.11.2020, Wed	TGHS
Samuel Githii	55	05.11.2020, Thur	TGHS
Bernard Muriuki	54	05.11.2020, Thur	TGHS
Mary Weri	76	08.11.2020, Sun	TPCEA
Mary Nyagakii	53	08.11.2020, Sun	TPCEA
Johnston Mweru	75	08.11.2020, Sun	TPCEA
Eunice Njeri	57	08.11.2020, Sun	TPCEA
Ephantus Njeru	65	12.11.2020, Thur	TMH
Beatrice Ngoki	47	12.11.2020, Thur	TMH
Mary Nyathira	77	15.11.2020, Sun	TPCEA
Wycliffe Kimani	84	15.11.2020, Sun	TPCEA
Henry Murathe	78	15.11.2020, Sun	TPCEA
Julia Mukweru	68	21.11.2020, Sat	TPCEA
Johana Kimaru	68	21.11.2020, Sat	TPCEA
Jonathan Njeru	77	21.11.2020, Sat	TPCEA
John Kamuri	80	13.12.2020, Sun	TPCEA
Maxwell Waweru	52	13.12.2020, Sun	TPCEA
Stanley Ruciini	73	17.12.2020, Thur	TMH
Rahab Mbataru	70	17.12.2020, Thur	TMH
Mary Mureithi	60	17.12.2020, Thur	TMH

Monica Njeri	89	10.01.2021, Sun	TPCEA
Rahab Hwaini	58	10.01.2021, Sun	TPCEA
Johnston Mbaka	71	15.01.2021, Fri	TMH
Daudi Kurathimwo	48	15.01.2021, Fri	TGH
Lydia Kanambiu	64	15.01.2021, Fri	THM
John Karuhi	71	17.01.2021, Sun	TPCEA
Beatrice Kamau	68	17.01.2021, Sun	TPCEA

Note. TGHs – TumuTumu Girls High School. TPCEA – TumuTumu Presbyterian Church of Eastern Africa. TMH – TumuTumu Mission Hospital.

(ii) ARCHIVAL MATERIAL

PCEA ARCHIVES (St. ANDREWS CHURCH, NAIROBI)

1/CF/5	Kikuyu News 1908 – 1955. The Presbyterian Church in Kenya. An Account of Origin and Growth of PCEA.
A/A2/1	<ul style="list-style-type: none"> • Kikuyu Mission – Kenya, 1891 – 1935 • Letters
1/G2/1	Memorandum Prepared by the Kikuyu Council on Female Circumcision as a challenge faced by the Church of Scotland Mission
1/D/8	Mission Spheres, 1902 – 1918
Urgent Letters	The Medical Officer of Health, Fort Hall: <ul style="list-style-type: none"> • Ref. No. PH.10/5/728 – 1935 • Ref. No. PH.10/5/725 – 1935
Secretariat	The Native Authority Amendment Ordinance – 1924
Circulars	From the District Commissioner’s Office, South Nyeri: To Superintendent: <ul style="list-style-type: none"> (i) The Church of Scotland Mission – Tumutumu (ii) The Italian Rome Catholic, Nyeri (iii) The Church Mission Society, Mutira & Kabare, Nyeri
Secretariat	The Education Ordinance – 1925
Circular	From the District Commissioner’s Office, South Nyeri: To Superintendent: <ul style="list-style-type: none"> (i) The Church of Scotland Mission – Tumutumu

- (ii) The Italian Rome Catholic, Nyeri
 - (iii) The Church Mission Society, Mutira & Kabare, Nyeri
- Reports
- (i) Annual Education Reports, 1927 – 1948
 - (ii) Annual General Reports, 1909-1945
 - (iii) Annual General Report, 1920-1929
 - (iv) Government Annual Reports – Tumutumu General Reports, 1931 - 1942
- 11/CA/19 PCEA Annual Statistical Returns, 1927 – 1957.
- Box E29: This box has files with information on education in the Presbyterian Realm of Influence. I.e., Tumutumu:
- (i) 11/EL/1
 - (ii) 11/EL/2
 - (iii) 11/EL/3
 - (iv) 11/EL/4
 - (v) 11/EL/5
- Box C/1 P.C.E.A Minute Book, 1936 – 1948.
- Box C/5 TumuTumu – Minutes, 1945 – 1955. Teachers’ Training Testimonials, 1945 – 1955.

iii) PUBLISHED MATERIAL

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APPENDICES

Appendix I: Letter of Introduction

Kabiru Margaret Muthoni

Kenyatta University

19th March 2019

Dear Sir / Madam,

RE: REQUEST TO CARRY OUT RESEARCH

I am a master's student at Kenyatta University studying **Influence of the Church of the Scotland Mission (CSM) On Formal Education in Tumutumu Mission Centre, Nyeri County, Kenya: 1908-1963**. Your church has been selected as one of the few to undertake the study. I kindly request you to participate in the study. Your identity will be treated with confidentiality, and the information will be used strictly for academic purposes. Thank you in advance for the anticipated cooperation.

Yours faithfully,

Kibiru Margaret Muthoni

Appendix II: Interview Schedule for Church Elders and other members of Tumutumu PCEA, Parents and Teachers (Tumutumu Girls High School), Workers and Patients (Tumutumu Mission Hospital)

My name is **Kabiru Margaret Muthoni**, a master's student at Kenyatta University carrying out a study on the **Influence of the Church of the Scotland Mission (CSM) on Formal Education in Tumutumu Mission Centre, Nyeri County, Kenya: 1908-1963**. You have been selected to participate in this study. Your identity will be treated with confidentiality, and the information will be used strictly for this study. Thank you in advance for your valuable time and collaboration.

1. Gender: Male Female Age: _____
2. What are your academic qualifications?_____
3. List the Church of the Scotland missionary activities in Tumutumu Mission Centre between 1908 and 1963:_____
- _____
- _____
4. Provide the influence of the Church of the Scotland Mission in Tumutumu on the local community education between 1908 and 1963._____
- _____
- _____
5. In your view, how did the African teachers from the Church of Scotland Mission influence the development of formal education in Tumutumu between 1908 and 1963?_____
- _____
- _____
6. List the roles of catechists and evangelists from the Church of Scotland Mission in the development of formal education in Tumutumu between 1908 and 1963:_____
- _____
- _____
7. Indicate the challenges faced by the Church of Scotland missionaries in their contribution to formal education in Tumutumu Mission Centre between 1908 and 1963:_____
- _____

8. What kind of relationship existed between the Church of Scotland Mission and the community? _____

9. Mention some of the primary and secondary schools that were sponsored by the Church of Scotland Mission in Tumutumu between 1908 and 1963: _____


10. Please list the Church of Scotland Missionaries that were involved in the establishment of formal education in Tumutumu: _____

11. Explain the response of the local community in Tumutumu to formal education between 1908 and 1963: _____

12. What role did the Church of Scotland Mission play in recruiting Africans to formal education in Tumutumu? _____

Thank You for Your Time and Collaboration

Appendix III: Research Proposal Approval



KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail: dean-graduate@ku.ac.ke P.O. Box 45844, 00100
Website: www.ku.ac.ke NAIROBI, KENYA
Tel. 020-8704150

Internal Memo

FROM: Dean, Graduate School **DATE:** 25th September, 2020

TO: Ms. Kabiru Margaret Muthoni **REF:** E55/CE/26407/2011
C/o Educational Foundations Dept.


SUBJECT: APPROVAL OF RESEARCH PROPOSAL

This is to inform you that Graduate School Board, at its meeting on 11th September, 2020, approved your Research Proposal for the M.Ed. Degree entitled, "Influence of the Church of Scotland Mission on Formal Education in Tumutumu Mission Centre, Nyeri County, Kenya: 1908 - 1963."

You may now proceed with your Data collection, subject to clearance with the Director General, National Commission for Science, Technology & Innovation.

As you embark on your data collection, please note that you will be required to submit to Graduate School completed Supervision Tracking and Progress Report Forms per semester. The forms are available at the University's Website under Graduate School webpage downloads.

Thank you.


EDWIN OBUNGU
FOR: DEAN, GRADUATE SCHOOL

CC. Chairman, Educational Foundations Department

Supervisors:

1. Prof. Daniel Sifuna
C/o Dept. of Educational Foundations
Kenyatta University
2. Prof. Augustine M. Karugu
C/o Dept. of Educational Foundations
Kenyatta University

Appendix IV: Research Authorization



**KENYATTA UNIVERSITY
GRADUATE SCHOOL**

E-mail: dean-graduate@ku.ac.ke

Website: www.ku.ac.ke

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 020-8704150

Our Ref: E55/CE/26407/2011

DATE: 25th September, 2020

Director General,
National Commission for Science, Technology
and Innovation
P.O. Box 30623-00100
NAIROBI

Dear Sir/Madam,

**RE: RESEARCH AUTHORIZATION FOR MS. KABIRU MARGARET MUTHONI
- REG. NO. E55/CE/26407/11**

I write to introduce Ms. Kabiru Margaret Muthoni who is a Postgraduate Student of this University. She is registered for M.Ed. degree programme in the **Department of Educational Foundations.**

Ms. Kabiru intends to conduct research for a M.Ed. thesis Proposal entitled, **"Influence of the Church of Scotland Mission on Formal Education in Tumutumu Mission Centre, Nyeri County, Kenya: 1908 – 1963."**

Any assistance given will be highly appreciated. –

Yours faithfully,


**PROF. ELISHIBA KIMANI
DEAN, GRADUATE SCHOOL**

Appendix V: NACOSTI Research Licence


REPUBLIC OF KENYA


NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 287606 Date of Issue: 23/October/2020

RESEARCH LICENSE



This is to Certify that Miss. MARGARET MUTHONI KABIRU of Kenyatta University, has been licensed to conduct research in Nyeri on the topic: INFLUENCE OF THE CHURCH OF SCOTLAND MISSION ON FORMAL EDUCATION IN TUMUTUMU MISSION CENTRE, NYERI COUNTY, KENYA: 1908 - 1963 for the period ending : 23/October/2021.

License No: NACOSTUP/28/7271

287606
Applicant Identification Number


Director General
NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
INNOVATION

Verification QR Code



NOTE: This is a computer generated License. To verify the authenticity of this document,
Scan the QR Code using QR scanner application.

Appendix VII: Research Authorization from Office of Nyeri County Secretary

COUNTY GOVERNMENT OF NYERI



Town Hall - 2nd Floor
Along Kenyatta Road
P.O. Box 1112 - 10100
Telephone 061 2030700
NYERI

Email: nyericountysecretary@gmail.com

OFFICE OF THE COUNTY SECRETARY/HEAD OF COUNTY PUBLIC SERVICE

Our Ref: CGN/CS/ATT/1/100/45

12th November, 2020

Margaret Muthoni Kabiru
P.O. Box 826-20100
NAKURU

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "**Influence of the church of Scotland mission on formal Education in Tumutumu mission centre Nyeri County- Kenya 1908-1963**" in partial fulfillment of a Master's Degree in Education, I am pleased to inform you that you have been authorized to undertake the research in Nyeri County for the period ending December, 2020.

I wish you all the best in your study.


Benjamin W. Gachichio
COUNTY SECRETARY/HEAD OF COUNTY PUBLIC SERVICE

Copy to:

- County Commissioner
Nyeri County

Appendix VII: Research Authorization from Nyeri County Director of Education



REPUBLIC OF KENYA

**MINISTRY OF EDUCATION
STATE DEPARTMENT OF EARLY LEARNING AND BASIC EDUCATION**

E-Mail –centralpde@gmail.com
Telephone: Nyeri (061) 2030619
When replying please quote

OFFICE OF THE COUNTY
DIRECTOR OF EDUCATION
P.O. Box 80 - 10100,
NYERI

CDE/NYI/GEN/23/VOL.IV/22

12th November, 2020


Ms. Margaret Muthoni Kabiru
KENYATTA UNIVERSITY

RE: RESEARCH AUTHORIZATION

Reference is made to Secretary National Commission for Science, Technology and Innovation Research License No: NACOSTI/P/20/7271 issued on 23rd October, 2020 on the above subject.

I wish to inform you that you have been given authority to do your research on *"Influence of the Church of Scotland Mission on Formal Education in Tumutumu Mission Centre in Nyeri County, Kenya 1908-1963"* for a period ending 23rd October, 2021.




SABINA ARONI
COUNTY DIRECTOR OF EDUCATION
NYERI COUNTY

cc

National Commission for Science,
Technology and Innovation,
P.O. Box 30623-00100
NAIROBI

Appendix VIII: PCEA Approval to Retrieve Records



Presbyterian Church of East Africa
OFFICE OF THE GENERAL ASSEMBLY

P.O Box 27573 - 00506
NAIROBI, KENYA
Tel : 020-6003608, 6008848

Mobile: 0722 - 205051, 0734 - 333040
Fax : (+254) 020 - 6009102
Email : revpkariuki@pcea.or.ke

**APPLICATION TO VIEW THE ARCHIVES AT P.C.E.A. ST. ANDREW'S CHURCH
AND P.C.E.A. TUMUTUMU PRESBYTERY**

NAME: MARGARET MUTIONI KABIRU

ADDRESS: 826 code 20100 NAKURU

OCCUPATION: T.S.C. S.C.D. GATANGA

PURPOSE OF VIEWING ARCHIVES: Research Influence
of the church of Scotland mission on formal
Education in Tumutumu Mission Centre Nyeri
1908-1963.

I declare that I will not quote or publish to any extent or to any person anything contained in the archives of the Presbyterian Church of East Africa that reflects on the moral or spiritual life of any person without the prior written consent of the Secretary General (or his nominee(s) of the Presbyterian Church of East Africa.

I realise that the Secretary General or his nominee(s) reserves the right to withdraw this permission should there be a breach of this contract at any time.

Date: 21/10/2020 Signed: Margaret Kabiru
Witness: ROSE MWANIKI

**AUTHORITY TO VIEW THE ARCHIVES OF THE PRESBYTERIAN CHURCH OF EAST AFRICA
DEPOSITED AT P.C.E.A. ST. ANDREW'S CHURCH AND P.C.E.A. TUMUTUMU PRESBYTERY**

Mr./Mrs./Miss. MARGARET MUTIONI KABIRU
of BOP 826-20100, NAKURU

is hereby authorised to view the archives of the Presbyterian Church of East Africa which are not in the reserved category. He/she may not quote or publish to any extent or to any person anything contained therein reflecting on the moral or spiritual life of any person without my prior written consent in regard to the specific matter but will regard it as strictly confidential.

The Secretary General reserves the right to withdraw this permission without any prior warning should he find any breach of the above contract.

Date: 21/10/2020

Secretary General
Presbyterian Church of East Africa
P O Box 27573-00506
NAIROBI, Kenya
Signed: [Signature]
020:6003608/6008848
SECRETARY GENERAL

Desk of the Deputy Secretary General

Appendix IX: Research Approval from the Nyeri County Commissioner



THE PRESIDENCY
MINISTRY OF INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT

Telephone: 061 2030619/20
Fax: 061 2032089
E-mail: nyericountycommissioner@yahoo.com
When replying please quote

COUNTY COMMISSIONER
NYERI COUNTY
P.O. Box 33-10100
NYERI

NYC/ADM/1/57/VOL.VII/123

12th November, 2020

MARGARET MUTHONI KABIRU
P.O BOX 826-20100
NAKURU

RE: RESEARCH AUTHORIZATION.

Reference is made to your letter dated 11th November, 2020 on the above subject.

Approval is hereby granted to carry out research on: "INFLUENCE OF THE CHURCH OF SCOTLAND MISSION ON FORMAL EDUCATION IN TUMUTUMU MISSION CENTRE NYERI COUNTY, KENYA 1908-1963"

The period of the research ends 23rd October, 2021.

Yours faithfully

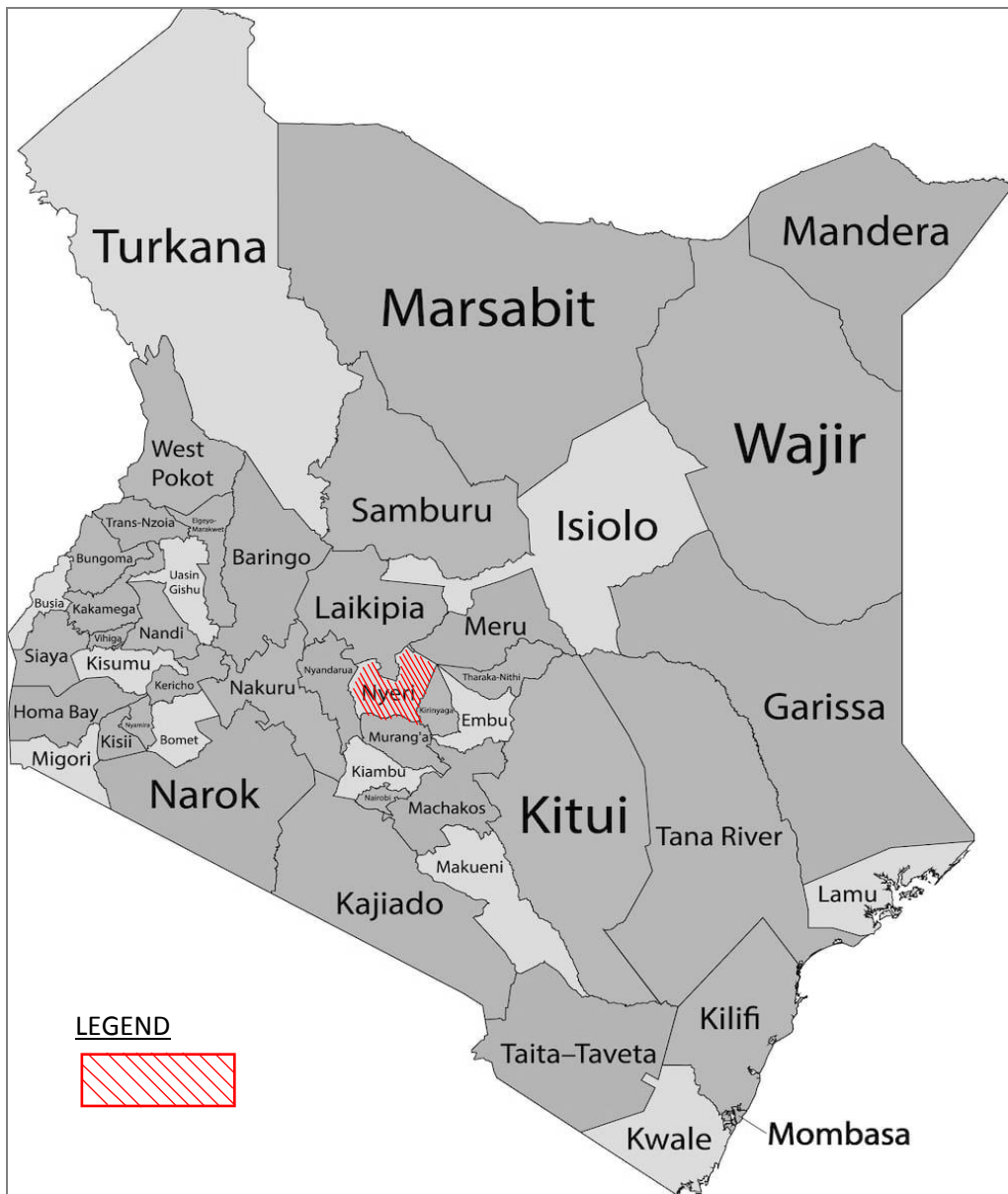

M. Kiama
For: County Commissioner
NYERI COUNTY

Appendix X: Established Schools as a result of the Activities of the CSM to Kenya in Tumutumu

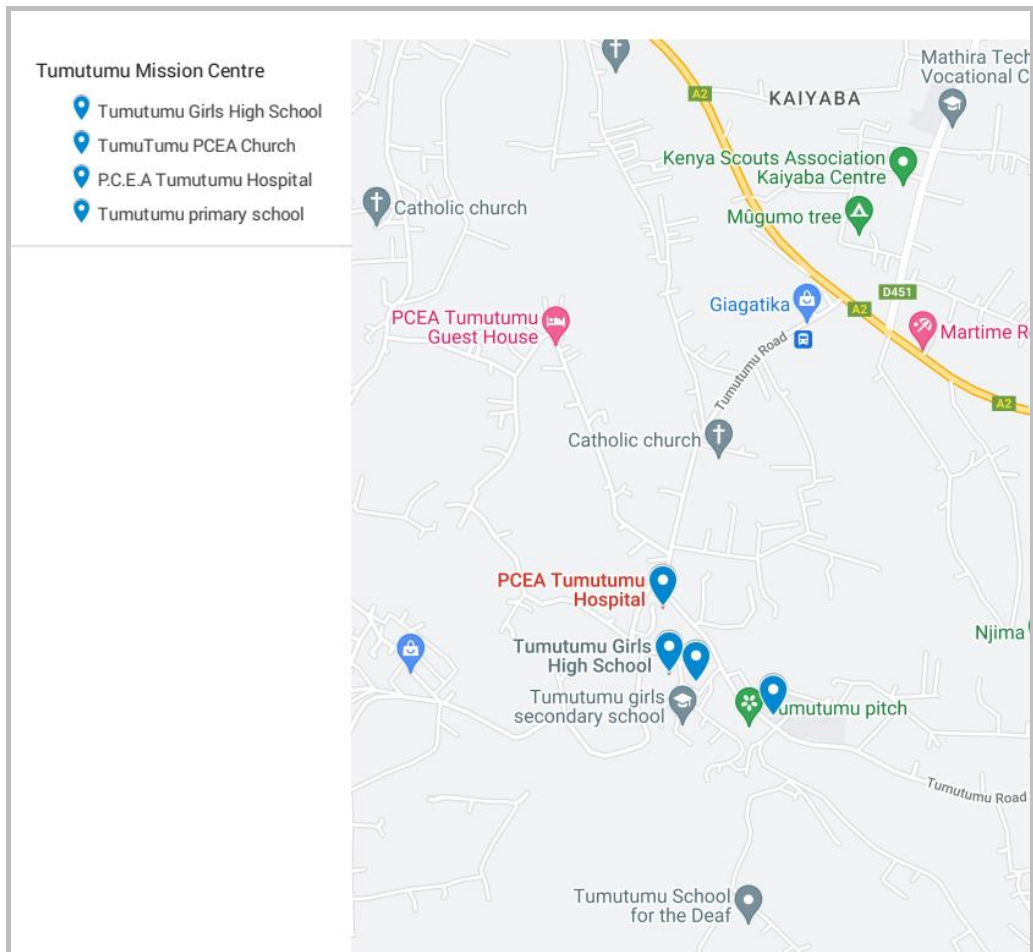
<u>Tumutumu School.</u> <u>Appendix II.</u>		<u>Boys.</u>	<u>Girls.</u>	<u>Total.</u>
Tumutumu Normal,		22	11	33
Tumutumu Primary,		125	13	138
Tumutumu Elementary,		45	71	116
Kiangoma	do.	52	51	103
Kiriko,	do.	94	125	219
Kianjogu	do.	80	82	162
Ngorano	do.	53	25	58
Kiganjo	do.	52	45	97
Nyeri	do.	91	31	122
Ihururu	do.	150	88	238
Wandumbi	do.	87	36	123
Mahiga	do.	75	43	118
Ndiaini,	do.	90	35	125
Kangaita	do.	26	25	51
Tambaya	do.	64	35	99
Kaigonde	do.	42	36	78
Kabeti	do.	56	36	92
Mihuti	do.	125	38	163
Ngamwa	do.	86	18	104
Githima	do.	59	85	144
Kiamabara	do.	39	31	70
Mukangũ	do.	29	14	43
Gatundu	do.	67	48	115
Kibirigwi	do.	52	39	91
Kiangai	do.	46	39	85
Kiamwangi	do.	85	62	147
Gatondo	do.	66	45	111
Magutu	do.	90	86	176
Rũare	do.	50	20	70
Icuga	do.	72	128	200
Mũthithi	do.	116	68	184
Nginda	do.	49	36	85
Nanyuki	do.	41	6	47
Karũnainĩ	do.	172	56	228
Huhoinĩ	do.	52	35	87
Gatuginĩ	do.	69	37	106
Kiaguthũ	do.	35	6	41
Ngũngũrũ	do.	56	72	128
Kanjũrĩ	do.	73	34	107
Gathigira's Sub-Elementary,		23	21	44
Kĩtĩtĩ	do.	18	25	43
Ngainĩ	do.	16	27	43
Hiriga	do.	9	5	14
Gacairo	do.	11	9	20
Gatitu	do.	23	14	37
Ihwa	do.	23	16	39
Njoguini	do.	26	14	40
Gathathini	do.	23	10	33
Ihithi	do.	46	31	77
Gathuthi	do.	58	47	105
Kairuthi	do.	15	3	18
Karĩndĩ	do.	9	19	28
Thagainĩ,	do.	28	25	53
Mũrũgũrũ	do.	33	22	55
Gacira	do.	2	9	11
Kihuti	do.	3	5	8
Kaharo	do.	16	-	16
Muhito	do.	20	5	25
Ndonye	do.	13	8	21
Mweru	do.	31	3	34
Njũgũini	do.	20	22	42
Carr.ford.		3184	2126	5310

Source: Archived Documents in St. Andrews PCEA Church

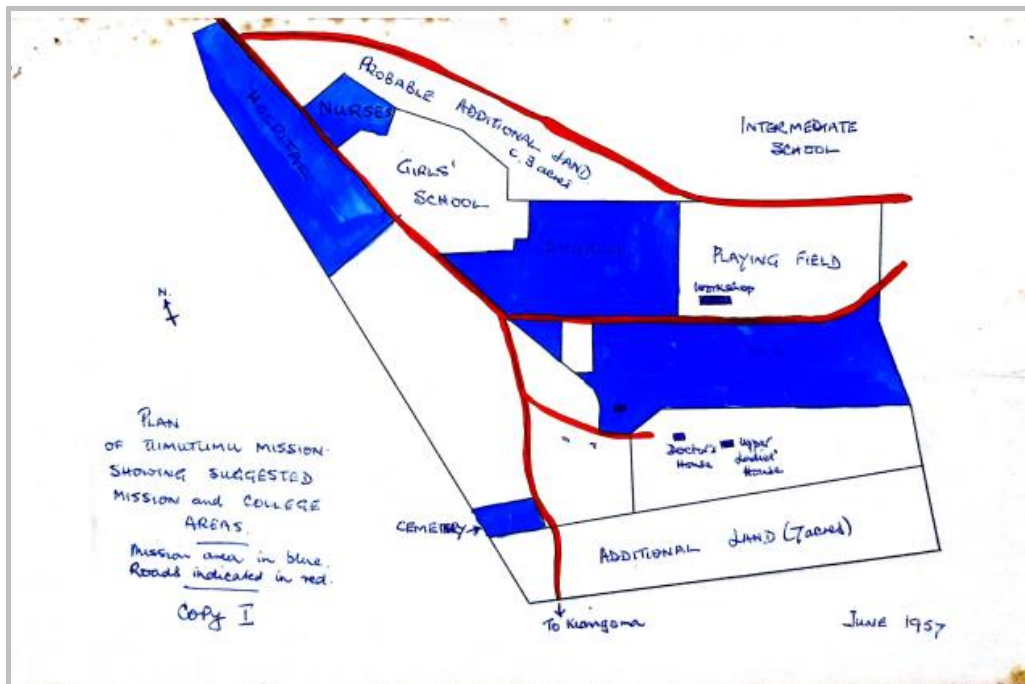
APPENDIX XI: Map of Nyeri District (Current Nyeri County) in the National Context



Appendix XII: Map of Study Area Showing Tumutumu Mission Centre and the Schools that Sprouted in the Mission's Centre



APPENDIX XIII: Plan of Tumutumu Mission Centre



Source: Archived Documents in St. Andrews PCEA Church