

**LOCAL NATIVE COUNCILS AND THE DEVELOPMENT OF WESTERN
EDUCATION AMONG THE NANDI OF KENYA, 1923 – 1963**

BY

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**A Research Thesis Submitted to the School of Postgraduate Studies in Partial
Fulfilment for the award of the Degree of Master of Arts in History
School of Arts and Social Sciences.
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NOVEMBER, 2019

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DEDICATION

This Thesis is dedicated to my wife Linah and my children; Grace, Gideon, Sharon, Heman and Britney

ACKNOWLEDGEMENTS

First and foremost, I wish to thank the Almighty God for His Grace that enabled me to go through this academic endeavour with patience amidst challenges. I appreciate the great contribution that I received from the many institutions and individuals towards the success of this study. The management of Kisii University deserves credit for allowing me to undertake my postgraduate studies at the institution. I thank the lecturers at the University for the guidance and skills which they imparted in me thus enabling me to produce this work. Special tribute goes to Prof. P.O.Ndege, Prof. Makana, Dr Kilongi, M. Onyambu and Peter Kirui, among others who took us through during our course work with my colleagues. I also thank my classmates. I thank the supervisors; Dr. Evans Nyamwaka and Dr Paul Opondo, for their passionate guidance during proposal development through research work to the completion of this work. I thank my workmates for their assistance during the research work especially at the point of analysing the data. The most notable is Shem Oricho who worked closely and ensured that I moved in the right direction as far as this work is concerned.

In the same vein, I wish to acknowledge the immense support that I received from my study respondents. This mostly were the elderly and custodians of Nandi historical and oral texts. They included elders such as Arap Leitich, Arap Tarus, Arap Mosonik, Arap Magut, Justice Barabara Tanui, Mosbei, Arap Ng'esirei, and Arap Ng'eny. I appreciate these elders for their willingness to provide the needful information that was very helpful in this study. Justice Barabara Tanui was especially very important for this study since he was a secretary of the defunct African District Council in the 1950s in Nandi, which was

the subject of this study.

I thank the library staff of the following Universities; Moi, Kenyatta, Nairobi and Kisii for allowing me to use the facilities and giving the needful assistance to find the relevant materials in the Libraries. I appreciate the Kenya National Archive's staff in Nairobi such as Mr Ambani and Mr P. Otieno. They did a lot to assist me in finding the materials I needed at the Archives. I also thank the staff of various bureaus in Eldoret town for typesetting and printing this report which included; Wilson of Challache Printers, Silvester of Book Mart Printers and Purity at Tiloi Centre in Eldoret town. Furthermore, I acknowledge and thank the staff of the Noble Sacco and Barclays Bank for availing some finances I needed to spend during my travels to collect data and to print the reports.

I thank the Ministry of Education and the Teachers Service Commission for granting me a study leave which I effectively utilised for my research work. Thanks also goes to Nacosti for granting me permission to undertake the work.

I also wish to thank my family; my mother, Rosa, my uncle, Julius, my wife Linah and my children. They assisted me to go through this work peacefully. I indeed received financial and moral support from my academic endeavour from my family members who always ensured that I got the support I needed in good time. I most sincerely thank my children namely; Gideon, Heman, Grace, Sharon and Joy who assisted me in typing part of the work during their school holidays. I appreciate them greatly. I appreciate all the people who assisted me in one way or another and may not have been mentioned by name. May the Lord bless them all abundantly.

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GLOSSARY OF TERMS

Nandi: These are the people who inhabit the present-day Nandi County of Western Rift Valley Region of Kenya. They belong to the Kalenjin group.

Nandi land: This is the home of the Nandi people.

Kimnyigei: The age group that was generally aged over 60 years at the time the LNC was formed in 1924.

Nyongi: The age group that comes after the *Kimnyigei* age group. They were aged around 50 years during the formation of LNC.

Maina: Mainly the sons of the *Kimnyigei* age set.

Native: A person born in a specific place or associated with a place by birth, whether subsequently resident there or not.

Vocational Education: Education that emphasises skills and knowledge required for a particular job function.

Native Education: Education that specifically focuses on teaching indigenous knowledge, models and content within formal or non-formal education systems.

Sageta Eito: Stripping the Ox – Nandi ritual performed to promote young men of an age set.

Ordinance: an authoritative order.

Orkoiyot: Nandi leader and medicine man.

Headmen: Name for Assistant Chief used during the colonial period.

ABBREVIATIONS

ADC:	African District Council
AIM:	African Inland Mission
AIC:	African Inland Church
CMS:	Church Missionary Society
DC:	District Commissioner
DEB:	District Education Board
FAM:	Friend African Mission
GAS:	Government African Schools
HSC:	High School Certificates
ISM:	Independent Schools Movement
KNA:	Kenya National Archives
LNC:	Local Native Councils
MHF	Mill Hill Fathers
NDAC:	Native District Advisory Council
NFD;	Northern Frontier District
PC:	Provincial Commissioner
PS:	Primary Schools
3RS:	Writing, Reading and Arithmetic's

ABSTRACT

In the history of Kenya, the Local Native Council was an outfit created by the colonial government following the enactment of the LNC Ordinance in 1922 in Kenya. It was intended to assist bring development in African Native areas which included the development and management of social services such as education and health. It is against this backdrop that this study was set to analyse the role of the Local Native Council (LNC) in the development of Western education among the Nandi, an aspect which had previously not paid attention to through historical studies. This study was set to establish the origin, structure, membership and functions of LNC, to ascertain its influence and role it played in the development of western education among the Nandi of Kenya and to find out the relationship between the LNC and other stakeholders such as the Christian Missionaries, the colonial government and the Nandi community in the development of western education in Nandi. The study was carried out in Nandiland which is presently Nandi county. Structural functionalism theory was used to evaluate the effectiveness of the LNC in the discharge of its role in the development of western education among the Nandi. Historical materialism theory was used to analyse the influence of western education on the Nandi people. The study targeted elderly men and those thought to be knowledgeable about the period and history of the LNCs and the ADC (African District Councils). Snowballing and purposive sampling techniques were employed to select informants who provided valuable information about the subject under study. Both primary and secondary sources were used to obtain data. Secondary data was collected from the published materials available in Libraries on the role of LNC and the development of western education among the Nandi. Primary data was achieved through oral interviews. Informants selected covered the whole Nandi county also referred as Nandiland. The researcher either recorded or wrote down the responses depending on the choice of the respondents. The responses were at the end of each working day transcribed to avoid any misinterpretations that could arise. Primary data was also collected from originally unpublished materials from the Libraries and the Kenya National Archives (KNA). The study utilised content validity to measure the accuracy of the research instruments. Published materials such as books, book chapters, journals and theses were made use of in this study. Data from both the primary and secondary data were analysed qualitatively based on the objectives of the study which concentrated on the work of the LNCs in education development in Nandi County. The study established that the LNC played a significant role in the development of literacy education in Kenya in collaboration with the colonial government, the missionaries, and the Nandi community during the colonial period. Further studies could be done in other parts of Kenya on the role of LNC and its impact of western education on the native communities and the role of the missionary societies in the development of western education in other areas.

CHAPTER ONE

INTRODUCTION

1.0 Background of the Study

The colonisation of Africa was preceded by the scramble and partition of the continent by European powers which included the British, the French, Belgians, Portuguese, Italians, Germans and the Spanish. The colonial powers practised various policies of ruling in their spheres of influence to exert authority as resolved in the Berlin Conference of 1884-85.¹ It is notable, however, that even before the imposition of colonial rule Europeans had earlier made visits to Africa for various reasons. Some of the earlier visitors were traders and missionaries. After the abolition and suppression of the slave trade in the 19th Century, the desire to spread Christianity in Africa developed. European missionaries had desired to establish mission stations in various parts of Africa with the aim of training converts. This endeavour was to be realised through the establishment of western education. This was meant to act as a driving engine towards attaining the goal.²

Dr. L. Krapf of the Church Missionary Society (CMS) began to explore the East Africa Coast and was joined in 1846 by Johanne Rebman. Their first mission station was set up at Rabai Mpya near Mombasa in Kenya. The station was both a Mission Centre and a school as the missionaries engaged the African pupils in the skills of writing, reading and arithmetic (3Rs). The missionaries realised the need to teach the converts literary education to enable them to read the Bible.

¹ Brantlinger, Patrick. *Victorians and Africans: The Genealogy of the Myth of the Dark Continent*. Critical Inquiry, 1985, 12(1) pp 166-203.

² M.R Dille, *British Policy in Kenya*, (London: Frank Cass & Co. Ltd, 1966). p 28.

The beginning of education in Kenya can be traced back to 1888 when the Imperial British East African Company (IBEAC). Was granted a royal charter to exploit the British Spheres of Influence. Later in 1895, when Kenya was declared a British Protectorate formal education was used as a means to actualise colonial domination. The education was characterised by three phases namely; that before the British occupation (1846 – 1890), that from the beginning of colonial rule and to the setting up of the Department of Education (1891 - 1911). The first phase of education was driven by the early missionaries. The second phase involved the colonial state and the missionaries on a larger scale. Schools had been recognised as a site where power was contested by missionaries and the state as each sought to impose their version of colonialism and the role of missionaries in the delivery of education³.

All African education in Kenya before 1911, was in the hands of the missionaries as the colonial government had put more emphasis on the economic and political affairs leaving education to the Christian Missionary Societies. The missionaries on their part had started their work with little regard to provisional literacy and manual. There was a very close relationship between missions and the education policy⁴. The emphasis in missionary education was on the 3Rs – Writing, Reading and Arithmetics. The 3Rs were regarded as essential in the development of missionary work. Notably, missionary education was, however of low quality, heavily religious in tone and purpose and handled by

³ Kilemi Mweria, *The Advent of British Educational System and English language in Indian Subcontinent*. (Nairobi: 1991)

⁴B. Berman, *Control and Crisis in Colonial Kenya: The Dialectics of Domination*: (London: James Curry, 1980).

incompetent teachers.⁵ Missionaries only provided two years of literacy education contrary to government minimum requirements for teaching in village schools for four (4) to five years of literacy education.⁶

Walter Rodney has made a theoretical conceptualisation of the educational components of colonialism based on the perception of contradictions. He emphasises that racial discrimination and cultural pride were engrained in the package of education. He further argues that colonial education was centred on exploitation, creating mental confusion, the development and underdevelopment and subordination of the colonised Africans. Colonial education in Rodney's view was a successive limitation over limitation – with high rates of dropouts, the relative absence of secondary and university education. He expresses in his views that western education was based on capitalist individualism⁽³⁾ the system of education seemed to destroy the existent social solidarity of the native African Society. In other words, colonialism imposed an overwhelmingly dysfunctional pattern of education on the colonised. But viewed dialectically, colonialism sought to destroy the old African educational structure.

Colonial education was centred on the conflicting pressures which acted on policymakers namely; the necessity of training workers to meet the needs of the colonial state on the one hand, and the fear that was providing education might inspire anticolonial political aspirations or simply personal ambitions amongst those who received it. The two factors are seen as the heart of the decisions made about education provision by most colonial

⁵ Kilemi Mweria, *The Advent of British Educational System and English in the Indian Sub-continent* (Nairobi: Beureau of Educational Research, Kenyatta University, 1992).

⁶ Kay, Stafford, "The Southern Abaluhya: The Friends African Mission and the Development of Education in Western Kenya".PhD. Thesis, University of Wisconsin, 1973.

powers in Africa; the British in Kenya colony inclusive⁷.

The British colonial government under Sir Charles Eliot, governor of the East African Protectorate (as Kenya was then known), encouraged white settler farmers in the colony. The settlement of European farmers in the colony saw education take a new turn. The white settlers later demanded education for their children which demands led to the introduction of education on racial lines in Kenya⁸.

The demand for racial education by the white settlers necessitated the establishment of the Frazer Commission in 1908. The commission recommended for the introduction of racial education in Kenya together with industrial education that was implemented in 1909. The core issue addressed by the Frazer Commission was to look into the unsatisfactory status of education for all races in the Protectorate.⁹ In light of this, Bogonko and Otieno indicated that policies by the British on education were concerned with racial education since they believed that Africans were not educable. Africans were assumed to be uneducable, and their cranial capacity was mistakenly incomparable with other races that were regarded superior.¹⁰ The education provided to the Africans was basically to engage them and prepare them to serve as labourers for white settlers especially in promoting agricultural production.

Moreover, this education meant to enhance missionary activities as Africans could be trained to be catechists to serve in missionary work. The education policy that was recommended by Frazer Commission led to the establishment of technical schools such as

⁷ Omosule M. "Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963". *PhD.Thesis, Dissertation; University of Ibadan. Nigeria* (1966)

⁸ Ibid

⁹ Ibid

¹⁰ S.M. Bogonko , *A History of Modern Education in Kenya, 1895-1991*; (Nairobi: Evans Brothers Ltd, 1991).

Thika, Sigalagala, Machakos and Eldoret at the very onset of colonial domination. In these schools, Africans were trained on artisan skills.

Vocational education aimed at producing cheaper African skilled and subservient labour. It was largely due to such meagerness of missionary education and the corresponding African agitation that precipitated the governments increasing involvement in African Education.¹¹ It was only after 1919 that Grants – In – Aid was introduced as recommended by Frazer Commission. Among other things, the commission recommended that the government should play a role in promoting education for all races.¹² The Colonial state utilized the system to support the missionary societies financially to promote African education. As education became an important drawing card in the emerging colonial structure, African converts began to demand relevant education.¹³ The inadequacy of literacy content of the same education had sharpened Africans' mental appetites to seek more secular education. Africans after some experience of missionary education now wanted non-denominational education, sponsored either by the government or by themselves and in schools where the kind of education they wanted could be offered. The experience that Africans had acquired from their participation in the First World War made them demand for more western education.

In 1923, the Devonshire White Paper put African Interests on education high above other races.¹⁴ This prompted the government to take an interest in the education of black

¹¹ S.M. Bogonko, *A History of Modern Education in Kenya, 1895-1991* (Nairobi: Evans Brothers Ltd.1991).

¹² Ibid

¹³ Kay, Stafford , “The Southern Abaluhya: The Friends African Mission and the Development of Education in Western Kenya”. PhD. Thesis, University of Wisconsin.1973.

¹⁴ Furley & Watson, *A History of Education in East Africa.*(Nairobi: NOK Publishers,1978).

people. This led to the establishment of the Phelps Stokes Commission on education for East, Central and Southern Africa in 1924. The commission was designated to formulate plans designed for the articulation of educational needs for Africans. In its recommendations, the commission made far-reaching recommendations which borrowed from theories developed on Negro education at Hampton and Tuskegee Institutes in the United States of America. In the application of the theory, the commission recommended the establishment of Jeans School at Kabete. The school was meant to train school supervisors who would, in turn, train school teachers for vocational education.¹⁵

The commission had recommended increased participation of the colonial government in the promotion of Native Education. The schools promoted vocational and rural-based education while Africans wanted academic education that would enable secure white-collar jobs in offices. According to Bogonko, Africans detested the school due to the type of education they offered¹⁶.

Local Native Councils were established in Kenya following the enactment of the Native Authority Ordinance in 1922. The LNCs were aimed at improving the welfare of Africans by creating a channel through which they could air their grievances. The LNC's basic objective was to provide basic social needs such as health, education, markets and Cattle Dips.¹⁷ In 1924, the Native Authority (Amendment) Ordinance was enacted to expand the establishment of LNCs across many more counties in the country. The LNCs were then

¹⁵ S.N. Bogonko; "The role of The Local Native Councils in African Emancipation in Kenya -1924-1934 with particular reference to Education." Paper presented at History Department University of Nairobi. Nov 1983- p14.

¹⁶ Ibid

¹⁷ Omosule , "Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963". PhD. Dissertation; University of Ibadan. Nigeria , 1966.

established in over 23 countries, Nandi included. It was initially conceptualized that LNC was going to act as a mouthpiece for African views and a sensing machine to detect African feelings. The councils engage in a multitude of activities for which they had to provide funds. The LNC according to the Native Authority Ordinance, would make and pass resolutions for the imposition of rates to be levied and collected from the African inhabitants of the area or any portion of the area.¹⁸

Education stands out as the single major item upon which LNCs expended both their energy and a huge slice of their resources at the establishment of the first group of LNCs in Kenya. The main idea of the councils was to vote money for education. In this way, African natives got the opportunity to finance some of the school expenses through the Local Native Councils (LNCs) which had the powers to vote levies to set up new schools.

On February 4th 1925, the LNC of Nandi County (District) set up the Government Nandi Industrial School at Kapsabet (later Kapsabet GAS), which became the cornerstone for the establishment of western education in the whole of Nandi land. The Principal was Mr G.W.B. Huntingford¹⁹. The curriculum implemented at the school had the following subjects taught: Reading, Writing, Arithmetics, Swahili, Technical work, Geography, Hygiene, Drawing, Physical training.

LNC funds were not only used to build and support government schools, but they were also used to support missionary education. Using their membership in the LNC, missionary societies campaigned for funds to build schools in their areas. By 1930s the

¹⁸ UN-HABITAT, *Local Democracy and Decentralization in East Africa*.2002 P.37

¹⁹ Omosule , “Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963”. PhD. Dissertation; University of Ibadan. Nigeria , 1966.

LNCs were spending thousands of shillings a year especially on supporting government schools and to some degree, those run by missions operating in their districts.

In 1934 a new influence upon the procedure for involving LNCs in the development of African education appeared with the government's creation of the District Education Boards (DEBS). It was created to bring the LNCs into the picture at the government's decision-making level and to improve the relations between LNCs and the government in the field of education. The DEB's were composed of representatives of the LNC appointed by the councillors and some members appointed by the PC, the missionary societies and government officials. The District Commissioner (DC) was the Chairman of the DEB. The indigenous people participated in the DEB through the inclusion of the Local Native Councils in the Boards.²⁰

It is apparent from the preceding that the LNC played a major role in the establishment of western education in Kenya in collaboration with the colonial state, the missionaries and the indigenous African Communities. This study brings out the role of the Nandi Local Native Council in the development of western education among the inhabitants of the county.

1.1 Statement of the Problem

Many studies on the history of the Nandi people have covered economic and political transformation, but the penetration and consolidation of western education in Nandi is here to be studied. The role of the Local Native Council in the coming of western education in Nandi has not been well documented. There are many studies that have been

²⁰Furley & Watson, *A history of education in East Africa*: (NOK Publishers, 1978).

²KNA/DC/NDI/1/4 – Annual Report, 1933, Nandi District.

³KNA/DC/NDI/3/1 – Nandi Industrial School, Annual report, 1925. Section VIII-B p.4

done on the contribution of the church missionary society, the role of the Nandi community as a strong political participant in Kenya's politics and the history of Nandi squatter labourers in Uasin – Gishu, many of these studies that have been done and documented also cover the activities of missionary societies with regard to western education in Nandi. It is however notable that the specific role of the Local Native Council (LNC) in the development of western education in Nandi during the colonial period remains less known hence leaves the gap that has been filled by this study. This study was intended to explore the role of the Nandi Local native Council in the development of western education in Nandi land during the colonial period.

1.2 Research Objectives

1.2.1 General Objective

The general objective of the study was to account historical development, and the role played by the Local Native Council in the development of western education in Nandi land during the colonial period.

1.2.2 Specific Objectives

The specific objectives of this study were;

- (i) To analyse the role of the Local Native Council structure, functions and membership in the development of western education in Nandi during the inter-war period 1923-1938.
- (ii) To establish the role played by the state, missionary societies and the Nandi community in collaboration with the LNC in the development of western education during the second world war period 1939-1945.

(iii) To examine the influence of western education among the Nandi of Kenya during the post-war period up to independence 1946-1963.

1.3 Research Questions

- (i) How did the structure, functions and membership of the LNC influence its role in the development of western education in Nandi during the colonial period?
- (ii) What was the relationship between the LNC and other stakeholders such as the colonial state, the missionary societies and the Nandi community in the development of western education in Nandi land during the colonial period?
- (iii) How did western education influence the lives of the Nandi people during the colonial period?

1.4 Significance of the Study

The findings of this study are expected to contribute to the pool of historical

Knowledge particularly concerning the history of western education in Nandi during the colonial period. The findings will also serve to provide useful information to historians who will desire to research the history of the Nandi people.²¹

1.5 Scope and Limitations of the study.

The study confined itself to the role of the Local Native Council in the development of western education in Nandi County during the colonial period.²² The researcher found it appropriate to dwell in the period between 1923 and 1963 because this was the period

²¹ A.J Orotho, *Essentials of Educational and Social Sciences Research Methods*, (Nairobi: Masola Publishers, 2000).

²² O. Mugenda & A. Mugenda, *Research Methods: Quantitative and Qualitative Approaches*, (Nairobi: U.P. 2000).

during which the LNC was active in as far as matters western education was concerned. The study area was entirely Nandi County because it was the area targeted by the research.

The study faced several limitations which included; that the feelings of the informants would not easily be controlled. They kept straying into other historical issues about Nandi. This made it difficult for the researcher to move fast in time as anticipated. Furthermore, the researcher needed more time to locate records on the LNC of Nandi. It is indeed difficult to find any record in the offices in Kapsabet since many were not safely stored. The other major challenge was the age of the informants. Some of the informants could not recall the facts vividly as they were. The research, however, was able to counter these challenges by engaging many informants on the same issues to validate the information provided by comparing.

1.6 Assumptions of the Study

The study was based on the assumption that the Local Native Council structure, functions and membership influenced its role in the development of western education in Nandi land during the colonial period. Further, it was assumed that the relationship between the Local Native Council of Nandi and the colonial state, the Christian Missionary Societies and the Nandi community played a role in the development of western education in Nandi. And finally, that the introduction of western education influenced the Nandi people during the colonial period.²³

²³ F. Nachmias, *Research Methods in the Social Sciences*, (Oaks: Sage Publications, 1996).

1.7 Theoretical Framework

In an attempt to understand the role of the Nandi Local Native Council and the development of western education during the colonial period, it is notable that many theories could be applied. It was thus, the researcher's desire that the two theories; Structural Functionalism and the Historical Materialism be utilised to analyse the role of LNC in the development of western education in collaboration with other stakeholders.²⁴ Structural functionalism theory was developed by Comte, Herbert Spencer and W. Durkheim from the 1930s through the 1960s in the United States of America. It was translated into English by Parsons.²⁵

The theory states that society is a system of interconnected parts that work together in harmony to maintain a state of balance and social equilibrium for the whole. A functionalist emphasises how society is maintained for the common good. Functionalism states that society is a complex system whose various parts work together to produce stability. The theory was relevant to this study because it is useful in analysing social institutions such as religious beliefs, customs of society by relating them to other institutions. Thus in this research, the theory was used to analyze the relationship between the Local Native Council and other institutions which included the missionaries, the colonial government and the Nandi people as a society in the development of western education²⁶.

Comte and Durkheim have often used an organic analogy comparing the operation of

²⁴Omosule.M. "Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963".PhD. Dissertation; University of Ibadan. Nigeria, 1966.

²⁵ E.A Asirmathan & K.K. Mishra, *Political Theory*, (Delhi: S. Chandi, 2000) p 257

²⁶ Karl Marx, *An Introduction to the French Edition of Engels Socialism: utopian and scientific*.marxists.org. Marxist internet .Retrieved on 22-09-2018.

society to a living organism. They argue that the parts of a society work together, just as the various parts of the human body do for the benefit of the whole. To study the function of a part of the body such as the heart one needs to show how it relates to other parts of the body - such as the lungs, similarly analyzing the function of an institution such as education means showing the part it plays in the smooth running of a society. The LNC in this study was the main subject of concern. It was thus necessary to find out its relationship with other actors in the establishment of education in Nandi. It was thus important to analyze its relationship with these actors in order to be able to accomplish the purpose.

The LNC was an institution that had a membership, who had duties to perform. The composition comprised of the state officials, such as the chiefs, the District Commissioner and other councilors who were either appointed by the state or elected by the Nandi people to represent them. All those had to work together to build consensus in order to establish order and stability. Functionalism emphasizes on the importance of moral consensus in maintaining order and stability. Such consensus is necessary in order to actualize goals that have been set to be achieved in the society.²⁷

Historical materialism is a conflict theory. Conflict theories emphasize the importance of social structure in the same way functionalism does. Conflict theories advance a comprehensive model to explain how society functions.²⁸ There is however, a disparity between them in that conflict theorists reject functionalist theories for their emphasis on consensus and instead stress the importance of division in society concentrating mostly on

²⁷ F.N Kerlinger, *Foundation of Behavioural Science*, (New York: Holt Rinehart & Winston, 1973).

²⁸ Karl Marx, *An Introduction to the French Edition of Engels Socialism: utopian and scientific*. marxists.org. Marxist internet .Retrieved on 22-09-2018.

issues of power, inequality and competitiveness. Conflict theorists view society as a conglomeration of distinct groups that have divergent interests to pursue hence the potential conflict²⁹.

The two theories were utilized in this research due to their agreement in social structures and their functioning in creating stability. Their points of departure was equally important in analyzing the roles of the state, missionary societies in implementing education programmes. The colonialization was a form of conflict between the Europeans and the Nandi people. Hence the theory was indeed useful to analyze this relation and how that affected the development of western education. it also helped to see the extent to which the new education suppressed the Nandi customs and cultural activities.

Historical materialism was important in analyzing the trajectory of western education in Nandi and how the education managed to introduce the changes that were desired by the Nandi people. It also analyzed the relationship between the LNC, the state and the missionary societies. The influence of education on the Nandi people was also analyzed with the use of this theory. Western education in African societies in Kenya created classes whereby those who attained the education were able to secure well-paying jobs. This led to their economic development hence the creation of new status of the educated and non-educated. Those who converted to Christianity also denounced traditional customs and thus became outcasts viewed from traditional perspectives. This was in essence a conflict in the Nandi society. At independence of Kenya in 1963, those Nandi leaders who rose to the limelight of government were essentially the products of the

²⁹ Karl Marx, *An Introduction to the French Edition of Engels Socialism: utopian and scientific*. marxists.org. Marxist internet .Retrieved on 22-09-2018.

western education developed during the period under the management of the Local Native Council³⁰.

In education the school serves to socialize the individual through the learning of skills and attitudes in it. The provision of skills through the achievement of values, competition and equal opportunity for instance literacy offer people jobs for their talents. Durkheim sees education as an entity creating social solidarity, community cooperation, transmits culture and shares beliefs and values. In this study the theory was utilized to analyze the role played by actors in the development of education in Nandi County during the colonial period. In analyzing the functions and membership of the LNC the Structural Functionalist theory was handy. The theorists held that structures are parts of a social system. In the case of a society, the principal structures are usually considered to be the social institutions for instance the family, government economic structures, religion and education. Each structure and each part within the larger structure is concerned to have a function in assisting the society to operate and preserve itself³¹. Functionalists tend to see the relationship between social groups in society as one of cooperation and interdependence. This is particularly so in societies where different groups specialize in certain activities. These theories were of great use as an analytic framework in an attempt to understand the development of western education among the Nandi during the colonial period³².

The theory is however criticized for its focus on static aspects of society and its nature of being euro-centric and neglecting change processes, conflict and dissent. It does not

³⁰ Michelle Penn, *Theory of Historical Materialism*, (2003).

³¹ Ibid

³² Ibid

address social conflict and cultural change and assumes consensus on basic societal values and goals. It helps us in explaining colonial education and administration. Karl Marx says `` the ideas of the ruling class are, in every epoch, the ruling ideas'' that is, the class which is the ruling material force of society, is at the same time its ruling intellectual force. The class which has the means of material production at its disposal has control at the same time over the means of mental production, so that, generally speaking, the ideas of those who lack the means of mental production are subject to it.

The superstructure may be conceived as a definite circle of social ideas and theories. The social views, ideas and theories are part of the superstructure; the latter, includes not only a society's political, judicial, philosophical, aesthetic, and religious practices but also its system of administration and also education. The superstructure of any mode of production does not necessarily abolish that of the old mode of production being superseded. If any element of the old superstructure can be of use to the new society they are not discarded; rather they are incorporated into the new superstructure in either an unchanged or a modified form.

Karl Marx's ideas on colonialism were largely formulated in the context of Indian society during the colonial period. Marx stated that England had to fulfill a double mission in India; one destructive, the other regenerating the annihilation of old Asiatic society and the laying of the material foundations of Western Society in Asia respectively³³. The British were conquerors who destabilized the local communities by uprooting the industries and by leveling all that was great and elevated in the old society. Marx showed

³³Marx, K. *Karl Marx on Colonialism and Modernization: His Despatches and Other Writings on China, India, Mexico, the Middle East and North Africa*. Doubleday, 1968.

that, at all its stages, British policy towards India was determined exclusively by the interests of the British ruling class. In the African context Walter Rodney has made a theoretical conceptualization of the educational component of colonialism based on the perception of contradictions.

He emphasized that racism and cultural boastfulness were included in the package of colonial education. Rodney further argues that colonial schooling was education for subordination, exploitation, and the creation of mental confusion and the development of underdevelopment³⁴. According to him colonial education was a series of limitations inside other limitations with high rates of dropouts, relative absence of secondary and university education, and so on. In his review, the most important principle of colonial education was that of capitalist individualism.³⁴ The formal school system and the informal value system of colonialism tended to destroy social solidarity. In other words colonialism imposed an overwhelmingly dysfunctional pattern of education on the colonized. Viewed dialectical colonialism, sought to destroy the old African educational order so as to introduce a new system of education. Rodney observes that the product of this new system – the educated elite or intelligentsia – was the smallest of the new social groupings formed under colonialism. Even so as Rodney proceeds to stress `` the educated played a role in African independence struggles far out of proportion to their numbers, they toolkit upon themselves and were called upon to articulate the interests of all Africans.

They were also required to provide political organization that would combine all the

³⁴N.A. Robinson, *Education in Zimbabwe: From colonial to present*. University of Colorado at Denver, 2016.

contradiction of colonialism and focus on the main contradiction which was that between the colony and the metropole”. In fact it was out of their appreciation of the value of school education that Africans pushed the colonialists to grant more education and provide more educational facilities than was allowed for within the colonial system. School education thus, came to be, in Rodney’s summation ” a powerful force which transformed the situation in postwar Africa in such a way as to bring political independence”.³⁵The above theoretical conception informed my study of the Local Native Council in Nandi, and its role in education development.

Historical Materialism was first articulated by Karl Marx (1818—1883)³⁶ as the materialist conception of history. It looks for the causes of developments and changes in human society and the means by which humans collectively produce the necessities of life. The theory focuses on human societies and their development over time:: claiming that these developments follow a number of observable tendencies. It is a theory that attempts to provide knowledge by investigation of the past. The theory states that social groups and the relationship between them together with the political set ups and modes of thinking in society are based on and mirror contemporary economic activity in the society. The theory was defended by Friedrich Engels in 1892 writing in an introduction to *Socialism: Utopian and Scientific*.

Karl³⁷ Popper and Leszek Kolakowski³⁸ have critiqued historical materialism by arguing

³⁵E.F. Sahliyeh, (Ed.) *Religious resurgence and politics in the contemporary world*:S(SUNY Press. 1990).

³⁶Karl Marxs, *An Introduction to the French Edition of Engels Socialism: utopian and scientific*.marxists.org. Marxist internet .Retrieved on 22-09-2018.

³⁷Karl Marxist : *An introduction to the French edition of Engels Socialisms: utopian and scientific*.marxists.org. Marxist internet .Retrieved on 22-09-2018.

that it could not explain away any fact brought before it, making it unfalsifiable and thus pseudoscientific. Walter Benjamin in 1940 critiqued historical materialism and claimed that it was not objectively scientific but more of quasi-religious and employed the services of theology. This theory was utilized efficiently to analyze the historical development of western education in Nandi during the period of colonial rule in Kenya and its impacts on the Nandi society.

1.8.0 Literature Review

This section focused on the review of literature based on the specific set objectives. Specific objectives of this study were;

- i) To analyse the role of the Local Native Council structure, functions and membership in the development of western education in Nandi during the inter-war period 1923-1938.
- ii) To establish the role played by the state, missionary societies and the Nandi community in collaboration with the LNC in the development of western education during the second world war period 1939-1945.
- iii) To examine the influence of western education among the Nandi of Kenya during the post-war period up to independence 1946-1963.

1.8.1 The State, Missionary Societies and the Nandi Community (1938 – 1945).

Development of African Education during the colonial period in Kenya was initially spearheaded by the colonial state and European Missionaries, later on, the indigenous

³⁸ Kolakowski, L. *Kolakowski /Czerniawski: Presence of Myth*. (University of Chicago Press. 2001).

people were involved in the management of African education after the creation of the District Education Boards (DEBs) in 1934. The indigenous people participated in the DEB through the inclusion of the Local Native Councils in the Boards.³⁹ The LNCs had been created in 1924 following the enactment of the LNC Ordinance of 1922 as a strategy by the colonial government to involve the indigenous people in Kenya in the management of the government affairs amongst the African people.

The LNCs became part of the DEBs and led to the improvement of relationships between LNC and government in education matters. In 1925 the LNC of Nandi was established charged with the responsibility to assist in the administration of the Nandi people, collection of taxes and implementation of government policies.⁴⁰ Many studies on the history of Nandi have covered economic and political transformation, but the penetration and consolidation of Western education in Kenya is here to be studied. The role of LNC in the coming of Western education in Nandi has not been well documented. Kazungu Joseph Jumaa⁴¹ examined the contribution of the Church Missionary Society (CMS) to Western Education and Christianity in Kaloleni District, Kilifi County. Misigo Amatsimbi⁴² studied on Christian Missionary, Government and Local Native Council Partnership in Development Western Education. Fredrick Kipkosgei Mutai⁴³, determined the role of the Nandi community as a strong political participant in Kenya's politics.

³⁹Furley, O& Watson, T, *A history of education in East Africa*: (NOK Publishers, 1978)

⁴⁰Omosule.M. "Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963". PhD. Dissertation; University of Ibadan. Nigeria, 1966)

⁴¹ J.J.Kazungu, *The Contribution of the Church Missionary Society (CMS) to Education and Christianity in Kaloleni District, Kilifi County (1900-1963)*, 2013.

⁴² Misigo Amatsimbi; "Christian Missions, Government and Local Councils Partnership in Educational Development: The Case of Western Kenya," 2013.

⁴³ Fredrick Kipkosgei Mutai. "Ethnicity and political participation in Kenya: a case study of the Nandi 1962 -2012", 2012.

Timothy Too⁴⁴ reconstructed the history of Nandi squatter labourers in Uasin Gishu district of Kenya between 1906 and 1963. Caleb Mackatiani and Mercy Imbovah⁴⁵ studied on Development of Education in Kenya.

Many studies have been done and documented on the activities of Missions with regards to Western education amongst the Nandi people.⁴⁶ It is, however, notable that the specific role of the LNC in education development in Nandi land remains unresolved. Thus, it is apparent that the issue of the role of the LNC of Nandi as then integrated into the DEB is yet to be addressed, hence validate the essence of this research. This research is intended to explore the role of the Nandi LNC in the development of Western education in Nandi land during the colonial period.

The study by Kazungu Joseph Jumaa ⁴⁷ examined the role played by the Church Missionary Society (CMS) to the development of Education in Kaloleni District, Kilifi County. The objectives of this study were to examine the rise and development of western education and Christianity among the Giriama, the contribution African teachers and evangelists towards the same and the challenges the Church Missionary Society faced in Kaloleni District.

This study was guided by the Modernization theory and Cultural Lag theory. Modernisation theory assisted in explaining how the introduction of Western Education in

⁴⁴ Timothy Too (2010).*African History*. (Nairobi: Longman, 2010), 535.

⁴⁵ Caleb Mackatiani and Mercy Imbovah; "Development of Education in Kenya: Influence of the Political Factor Beyond 1960", 2015.

⁴⁶Gideon W., *East Africa through a Thousand Years: A History of the Years*, 1968.

⁴⁷J.J.Kazungu, *The Contribution of the Church Missionary Society (CMS) to Education and Christianity in Kaloleni District, Kilifi County (1900-1963)*, 2013.

Kaloleni District by the CMS brought social advancement among the Giriama. The Cultural Lag theory assisted in explaining how the introduction of Western Education in Kaloleni by the CMS brought social conflict between modernity and the traditional Giriama education system⁴⁸.

In the project, both primary and secondary sources were made use of. The objectives of the study were: - to examine the rise and development of western education and Christianity among the Giriama in Kaloleni and to examine the contribution African teachers and evangelists to the spread of western education and Christianity in Kaloleni District. Modernisation Theory and Cultural Lag theory guided this study. It is evident that for quite some time, the missionaries only got a handful of African converts because of numerous hurdles that impeded them from spreading Christianity. The arrival of the Bombay Africans at the time became a significant achievement to the CMS missionary work because they provided solutions to some of the challenges such as language barrier that the missionaries had hitherto grappled with.⁴⁹ Lastly, the Africans were reluctant to join Christianity because they preferred their status quo.

In spite of these challenges, the CMS missionaries remained committed in evangelism, and towards the close of the 19th century, they moved into the interior where they preached to the Giriama. Despite the study doing the contribution of the Church Missionary Society (CMS) to Western Education and Christianity in Kaloleni District, Kilifi County, there is still a research gap for doing the role of Local Native Councils and

⁴⁸ Omosule Monone, "Political and constitutional Aspects of the Origins and development of Local Government in Kenya" PhD Thesis. Dessertation:1966 p 205.

⁴⁹J.J.Kazungu , "*The Contribution of the Church Missionary Society (CMS) to Education and Christianity in Kaloleni District, Kilifi County,S*" (1900-1963), 2013.

the development of western education among the Nandi of Kenya.

Misigo Amatsimbi ⁵⁰in his study of Christian Missions, Government and Local Councils Partnership in Educational Development: The Case of Western Kenya, 1911–1938, established that for Christian Missionaries, education was a deliberate, systematic and sustained effort to transmit new ideas which would ultimately lead to the transformation of the Luhya society. The main aim of missionary education was to teach Africans how to read the Bible and enable them to serve as teacher-evangelists. Missionary education was, however, generally of low quality, heavily religious in tone and purpose and under the direction of teachers with minimal training. And as Education became an important drawing card in the emerging colonial order, Africans began to demand more and relevant education from the mission schools. It was thus, the general weakness of missionary education and the demands by Africans that forced the colonial government to move to direct and show the missionaries how education should be run. The government decided to steer a course of action which, while largely meeting the aspirations of Africans, was not to be repulsive to the missionaries. A colonial government effort in streamlining African education was witnessed in the establishment of various commissions, the Department of Education and Education Ordinances.⁵¹ These bodies outlined various policies in the education sector. In turn, this policy led to increased interaction between Christian missions, the colonial government and the Local Native Councils in the

⁵⁰Misigo Amatsimbi; “Christian Missions, Government and Local Councils Partnership in Educational Development: The Case of Western Kenya,” 2013.

⁵¹Misigo Amatsimbi, “Christian Missions, Government and Local Councils Partnership in Educational Development: The Case of Western Kenya, 1911–1938”, 2013.

provision of education in western Kenya⁵².

Indeed, the ability of Africans to translate threats into actions enabled them to exercise real and effective leverage within the government and Christian mission educational system. The objective of the study was to establish the impact of Colonial Education Policy and to establish the impact of the First World War and increased demands for education. This study used realism framework in its discussion. Before 1911, the provision of education in Western Kenya was a preserve of Christian missionaries. As education became relevant and part of a new value system less identified with transmitting Christian community values and beliefs, and more with providing access to new occupational and social status, the Luhyia slowly, but increasingly, embraced Christianity and began to demand more educational opportunities from the Christian missions. This study helps in understanding how Christian missionaries contributed to the development of western education. This implies that there is a need to research further on the role played by Local Native Council in the development of western education in Nandi.

According to Fredrick Kipkosgei Mutai,⁵³ in his study to determine the role of the Nandi community as a strong political participant in Kenya's politics and secondly he intended to create the judgment based on retrospective historical trends of their conflict-oriented reaction to political activity outcomes. The hypotheses of the study were; the presence of charismatic leadership has shaped the Nandi strategic political participation and the

⁵² Omosule Monone, "Political and constitutional Aspects of the Origins and development of Local Government in Kenya" PhD Thesis.Dessertation:1966 p 205.

⁵³Fredrick Kipkosgei Mutai. "Ethnicity and political participation in Kenya: a case study of the Nandi 1962 -2012", 2012

politics of Kenya since independence has had little effect on strategic political participation of the Nandi. Like other Nilotic peoples, the Nandi have noted warriors⁵⁴. The community affairs were run through the council of elders in consultation with the seer or prophet-*Orkoiyot*. The nation-state of the Nandi was not only a territorial entity associated with the nation of Nandi; it was sovereign as well. They had all the attributes of any state. The coming of the British interfered with this simple political infrastructure to their advantage. The incomplete dominance by the colonialists allowed the Nandi some room for their economic subsistence through herding in the native reserves. This pseudo conflict management did not last, and the community joined other Kenyans in clamouring for self-rule albeit at a very late stage. Many scholars have written about the political behaviour of the Kalenjin people. However, little studies have been carried out in Local Native Councils and the development of western education among the Nandi of Kenya, thus legitimising the study.⁵⁵

⁵⁶Kipkorir observes, the Kalenjin are bound together as much by their culture and traditions as by their language. The central feature of Kalenjin life is the rite of initiation. This is like a crash educational programme under which rules of social behaviour and conduct are inculcated. From Kipkorir's work, we get valuable information concerning the development of both pre-colonial and colonial education. He provides valid evidence that there was educational interaction among the Kalenjin in the colonial period especially at the Alliance High School. R. N. Ernest, James Daugal, James R. Sheffield, Sally

⁵⁴ Oral interview with Isaiah Arap Leitich (Age 81 years) on 12/2/2018 .

⁵⁵ Fredrick Kipkosgei Mutai. "Ethnicity and political participation in Kenya: a case study of the Nandi 1962-2012", 2012.

⁵⁶ Thomas Kipkorir Ronoh. *A history of colonial education among the Kipsigis of Kenya, circa 1895-1963. Humanities and Social Sciences*, 2000.

Abhot, Donald G. Schilling, Rosalind Mutua, Daniel N. Sifuna and SN. Bogonko is scholars who argue that the development of Education in Kenya was largely due to local African initiatives and that there was a symbiotic relationship between the independent schools and the independent church movements.

The study done by Peter Weseka⁵⁷ on politics and nationalism in Kenya with special reference to Babukusu of Bungoma District in the period between 1894 and 1963, examines the place of Babukusu in Kenya's politics of decolonisation by the demonstration of their contribution to the emergence and development of nationalism. Using an integrated approach, the study examines the growth of political consciousness among the Babukusu in light of the changes in their material conditions posed by the colonial political economy. The research deduced that since the inception of colonialism, Babukusu like other Kenyans elsewhere offered a concerted political challenge to its existence. The study set out to achieve the following objectives: To investigate the role played by the Bukusu pre-colonial political patterns on the emergence and development of the nationalist politics; to assess the impact of wars of resistance on the Bukusu nationalism up to 1918; to examine the nature of the Bukusu anti-colonial politics in the inter-war period and to analyse the participation of the Babukusu in Kenya's nationalist politics during and after the Second World War. Modernisation theory blossomed holding the view that before the arrival of Europeans in Africa, there was no development in the continent.⁵⁸

This study relied on two complementary sources primary and secondary sources of data.

⁵⁷Peter Weseka. "Politics and nationalism in colonial Kenya: the case of the Babukusu of Bungoma District, C. 1894-1963. Social Anthropology and ethnology", 2000.

⁵⁸ *Ibid*

It has been the contention here that since the establishment of colonial rule in 1895 through to its end in 1963, Africans in Kenya in general and the Bukusu, in particular, offered a concerted political challenge to the colonial status quo. This challenge as the study pointed out arose from the colonial role in transforming the people's social, economic and political lives in an attempt to exert autonomy, security, the legitimization of hegemony and alienation of land. Therefore, the study helped understand the contribution of the colonial state in transforming western education in Babukusu; however, there is still a need to research about Local Native Councils and the development of western education among the Nandi of Kenya.

According to Isaac Tarus,⁵⁹ the study on the Keiyo of Kenya during the colonial period, 1902 — 1939 deals primarily with the manifestation, the magnitude and impact of the early colonial onslaught on the Keiyo society between 1902 and 1939. The entrenchment of colonialism affected the Keiyo in a very profound manner. In 1902 the area of the Keiyo was brought under the administration of the East Africa Protectorate. And by 1905 a Keiyo reserve had been created to halt Keiyo territorial expansion into the Uasin Gishu plateau, thus stalling the free movement of people and livestock. By impinging on Keiyo social and economic institutions, the colonial administration subjected the Keiyo to specific demands which included; the alienation of land, taxation, migrant labour and the appointment of chiefs. The Keiyo responded by active participation in trade, business and cash crop farming. Besides, through their initiatives, the Government African School in

⁵⁹Isaac Tarus. *The Keiyo Kenya during the colonial period, 1902 — 1939*, 1994.

Tambach was established.⁶⁰ The colonial presence acted as an important element in the consolidation of the once divergent Keiyo clans⁶¹.

The following hypotheses guided the research design: that colonial rule distorted customary rules about land ownership and land use were leading to ecological crises and a shift to other economic activities like wage-labour, cash-crop farming and trade, that in the triangular relationship between the Keiyo, the settlers and the colonial government. The colonial administration favoured the settlers and made it possible for them to maintain their dominance over the Keiyo and finally the fact that the Keiyo did not participate fully in migrant labour was not due to the working conditions but because the Keiyo economy was strong, and as a result they did not wish to accept the alternative of low wages and other uncertainties while they were better off economically at home. Development and encouraging people to join African government school Tambach indicates how colonial state contributed to the development of western education among the Keiyo people. However, the study leaves room to research the role of LNC.

1.9 The L.N.C Structure, Functions and Membership in Development of Education 1923 – 1938

Local Native Councils play a major role in the establishment of western education as shown by Enyi John Egbe ⁶²on Native Authorities and Local Government Education Reforms in Nigeria in historical perspectives that is from 1914 to the present day. The reform spans from the colonial period, especially from the 1950s to the Military eras,

⁶⁰ B.E. Kipkorir, *Decent from Cherang'any Hills: Memoirs of a Reluctant Academic*, (Nairobi: Macmillan Kenya Publishers, 2009). Pp. 104 – 112.

⁶¹ Odhiambo Makolo Maurice, Ghai Yash, Kenya: Minorities, Indigenous Peoples Andethnic Diversity, (London: Hughes, 2005).

⁶²Enyi John Egbe. *Native Authorities and Local Government Reforms in Nigeria Since 1914*, 2014.

culminating in the present democratic system of Local Government Administration in Nigeria. The paper also discusses the major aims, objectives, achievements and challenges which confronted the six major reform measures between 1914 and 1999. The methodology adopted for the analysis of the work is the extensive review of the relevant and extant literature on the subject matter, while the concept of “Education Reforms” is employed as an explanatory model. The major findings are that each reform measure was necessitated by the short-comings inherent in the preceding system; some of the Education Reforms were far-reaching and had positive impacts, while others were cosmetic and mainly for political expediency.⁶³

It was also found out that some of the Local government Education Reforms, however, structured and operated were more like decentralised units of the regional and later state governments. The paper recommends among other things the strengthening of local governments in the country, through deliberate and conscious enactment of relevant laws and policy directives, the retention of the present democratic system of Local Government based on presidential, the granting of considerable autonomy, especially financial autonomy to enable the third tier institutions in the country to perform their statutory functions effectively. Finally, the paper concludes that since the local government today remains the key institution in local governance, the basic unit of the country’s political system, the primary level of grassroots political mobilization, and a major reference point in the distribution by government of certain economic and social goods and services to the people, constant and meaningless Education Reforms should be avoided so that local governments can take root so as to remain stable and viable grassroots institutions.

⁶³ Omosule Monone, “Political and constitutional Aspects of the Origins and development of Local Government in Kenya” PhD Thesis.Dessertation:1966 p 205.

The study by Timothy Too,⁶⁴ which reconstructs the history of the Nandi squatter labourers in Uasin Gishu district of Kenya between 1906 and 1963. It portrays the conflict and contradictions of a colonial situation. The major players were the squatters, the colonial state and the European settlers. By impinging on Nandi socio-economic institutions, the colonial administration subjected the Nandi to specific demands. These included the alienation of their land, creation of a reserve and taxation. The colonial presence was also an important element in the consolidation of the once divergent *Bororiosiek* into a homogeneous Nandi society. The thesis shows that the Nandi, though severely constrained, were not disheartened by colonial land alienation. Deprived of their vital grazing land and salt licks, they resourcefully exploited other survival opportunities in squatterdom. It is finally suggested that aspects of underdevelopment of the Nandi squatters by the settlers, supported by the colonial government, was common in the whole process of squatterdom.⁶⁵

The various Legislations ordering for the elimination of squatter stock as a means of under-developing the Nandi squatters whose cattle were a symbol of wealth and development. The white settlers represented the capitalist development which underdeveloped the squatters by eliminating their stock and limiting the land for cultivation. This study, thus, hinges on the framework of underdevelopment theory. The operating assumptions tested in this study were: That the colonial government worked towards a socio-economic buttress the settler community by appropriating land and labour from the country's population. That colonialism led to both social and economic discrimination against the Nandi community out of which the Nandi squatter community

⁶⁴ Timothy Too (2010). *African History*. (Nairobi: Longman, 2010), 535.

⁶⁵ Timothy Too, *African History*. (Nairobi: Longman, 2010), 535.

emerged. That the squatters even within the colonial context were driven by certain aspirations the attainment of which entailed independent squatter activities within the Uasin - Gishu Plateau⁶⁶.

Those Nandi squatters in the Uasin Gishu plateau helped to promote the prosperity of the colonial settler economy while they were impoverished and subordinated. That the Nandi squatter community was in many ways as active a participant in the moulding of Kenya's colonial history of the period as were colonial administrators and settlers. Individual squatters were interviewed as opposed to group interviews. The criterion used in identifying the respondents was based on age where preference was given to the surviving Nandi squatters that moved to Uasin Gishu District from Nandi in the period between 1930 and 1945. District Officers, Ex-chiefs, present Chiefs and Assistant Chiefs in Uasin Gishu helped identify these people. Primary information was obtained from labour reports, political record books and various other official papers. Hence, annual, quarterly and monthly reports of both Nandi district and Uasin Gishu were examined. Intelligence reports and diaries left by European settlers and administrators were consulted. The archival material was analyzed in the context of published work relevant to the subject of the thesis.⁶⁷ This study didn't touch on the role of LNC in the development of western education in Nandi community.

On a paper done by Caleb Mackatiani and Mercy Imbovah⁶⁸ , on development of

⁶⁶ Christopher P. Yovte, *African Affairs*. (Vol. 87., Is-348, 1988)

⁶⁷Sorrenson, M.P.K., *Origins of European Settlement in Kenya* (Nairobi, Oxford University press: 1968).

⁶⁸Caleb Mackatiani and Mercy Imbovah; "Development of Education in Kenya: Influence of the Political Factor Beyond 1960", 2015.

Education in Kenya: Influence of the Political Factor Beyond 1960, the paper provides a critical appraisal of the development of education system in Kenya. Education of any country is an important tool for the developmental process of that particular nation. Various factors influence national systems of education. They range from social, economic, technological and political influences. In this article, critical examinations of these factors that have influenced Kenya's education system in both the colonial and post-colonial period were made. The paper, however, specifically examined the political influence of the Kenyan education system and its implications for national development. Kenya, like any other country of the world, is controlled by politics. Kenya's education system is mostly influenced by the political factor. The political factor dictates the type of an education system a particular country can have. It is important in determining the administration of education⁶⁹.

Subsequently, the influence of political factor is critical for educational policy formulation, adoption and implementation. The further paper analyses education commissions constituted politically to influence the education system. Their influence on educational policies was assessed. The study adopted historical design in reviewing educational development in Kenya and the subsequent influence of political factor on education. This paper is significant to the field of comparative and international education since it provides data on what the Kenyan government is doing in promoting the development of education.⁷⁰ The policy planners would understand and appreciate education policies within which they are supposed to operate in providing effective

⁶⁹ Jones, Thomas Jesse. *The approach to Self-Government: Education in East Africa*. . (New York: Phelps-Stokes Fund. 1925).

⁷⁰ John Anderson; *The Struggle for the School* (London: Longmans p1c. 1970).

leadership and management practices in the development of education. For education to foster development, this article recommends the need to separate educational policies from national politics, clear stipulation of educational policies and their role in national development and sound implementation of educational reforms. Despite the study researching on development of Education in Kenya, it didn't show its development in the colonial period.

Tarus⁷¹ briefly discusses, the role played by Tambach School in stimulating the development of education among the Keiyo. He stresses that education came in response to the need to improve agricultural techniques and produce more food. From Tarus' work, it would seem that the development of education in Keiyo influenced the provision of the same among the Pokot.

These scholars assert that Education in Kenya rested largely in the hands of the Africans. The Africans' active intervention was a clear manifestation of the spirit of co-operation that prevailed in their communities before the advent of colonialism. These studies were utilized in the study of the role of the Local Native Councils (LNC's) in the development of western education in Nandi district during the colonial period.

Kiprop Joseph and John K. Chang'ach⁷²; undertook to study the history of Kapsabet Girls High School in Nandi County. The findings of the study were useful in this study because they provided information on the role of the Local Native Council in the development of

⁷¹Isaac Tarus, *The Keiyo early of Kenya during the colonial period, 1902 — 1939,1994.*

⁷² Joseph Kiprop & John Koskey Chang'ach, "A History of Kapsabet Girls High School, Nandi County, Kenya, 1960 – 1979",1995.

the school.

Mambo R. M.,⁷³ has carried out studies on the role of the Local Native Councils of the coastal parts of Kenya. The colonial government's commitment to the supply of labour for the settlers resulted in the enactment of several oppressive legislation including the Master and Servants Ordinance, the Kipande System, and the introduction of Hut and Poll taxes. It is, therefore, not surprising that the issue of labour became a major theme in Kenya's colonial history and has received ample attention from scholars of the period. Earlier works concerned themselves with the historical evolution of labour in colonial Kenya. Clayton and Savage,⁷⁴ offer a comprehensive account of the evolution of all aspects of labour from the earliest days of colonial rule up to the independence era. The two authors trace 'traditional' forms of labour in pre-colonial Kenya, including slave and communal labour. They analyse the earliest forms of alien labour system, beginning with the porters under the Imperial British East Africa Company (I.B.E.A) used for the construction of the Uganda Railway, Agricultural squatter, and casual labour. Roger Van Zwanenberg, in his study on Colonial Capitalism and Labour in Kenya between 1919 and 1939 concerns himself with the various economic and political pressures applied by the colonial government to squeeze labour for an otherwise under-capitalised settler economy. Van Zwanenberg went to great lengths to explain how the employment of taxation as a financial measure to force Africans to seek wage labour, proved abortive. He explains the protective attitude adopted by the British government towards the settler community by giving them extensive government subsidy.

⁷³ R.M. Mambo, "Local Native Councils and education in Kenya: The case of the Coast Province, 1925-1950", in *Trans African Journal of History*, Vol. 10, Nos. 1-2, 1981, pp. 61-86.

⁷⁴ A. Clayton, and D., Savage; *Government and labour in Kenya*, 1974.

Wolff ⁷⁵ examines the colonial period in the context of colonialism and brings out the injustices of the system as encased in the metropolitan plot to rob satellite states. He highlights both the predicament of the creation of a socio-economic policy that buttressed the settler community at the expense of the African and Asian community.

Brett ⁷⁶ concerned himself with an examination of the process of underdevelopment. He argues that the contact and impact of colonialism are essentially exploitative. He observed that settler dominance virtually excluded peasant development of the Africans. It required a net transfer of resources from the Africans to the European sector. It also required that the African sector be reduced to an underdeveloped labour reservoir for the European settler.

1.10 Western Education among the Nandi (1946 – 1963)

According to Yannick Dupraz,⁷⁷ on French and British Colonial Legacies in Education in Sub-Saharan Africa, economists have argued that the British colonial legacy was more growth-inducing than others, especially through its effect on education. This paper uses the division of German Kamerun between the British and the French after WWI as a natural experiment to identify the causal effect of coloniser identity on education. Using exhaustive geo-located census data, the study estimates a border of discontinuity for various cohorts over the 20th century: the British affect on education is positive for individuals of school age in the 1920s and 1930s; it quickly faded away in the late colonial period and eventually became negative, favouring the French side. In the most

⁷⁵ R.D., Wolff. *Britain and Kenya: The Economies of Colonialism 1870-1930*.

⁷⁶ E.A, Brett, *Colonialism and Underdevelopment in East Africa: 1973*.

⁷⁷Yannick Dupraz “French and British Colonial Legacies in Education: A Natural Experiment in Cameroon most recent version”, 2015.

recent cohorts, the finding shows that no border discontinuity in primary education, but a positive British effect in secondary school completion likely explained by a higher rate of grade repetition in the francophone system.

The study argue that the results are best explained by supply factors: before the Second World War (WW2), the British colonial government provided incentives for missions to supply formal education and allowed local governments to open public schools, but the British effect was quickly smoothed away by an increase in French education investments in the late colonial period. This study relates to this study because it shows how the British colonial government provided incentives for missions to supply formal education and allowed local governments to open public schools. Nevertheless, there is a need to understands the development of western education among the Nandi people during this period.

According to Dennis Masaka⁷⁸, on his study on the impact of western colonial education on Zimbabwe's traditional and postcolonial educational system(s). The study, employed the theory of deconstruction to challenge and reject the contention that a knowledge paradigm was non-existent among the indigenous people of Zimbabwe before the arrival of the colonisers. This is necessary because the imposition of the colonisers' knowledge paradigm was premised on the supposed absence of an epistemology among the indigenous people. In defending the thesis that education and indeed an epistemology was in existence among the indigenous people of Zimbabwe, he submits that education is part of any given culture.

⁷⁸Masaka, Dennis, *Impact of Western colonial education in Zimbabwe's traditional and postcolonial educational system(s)*, University of South Africa, Pretoria, 2016.

In light of this, it becomes untenable to deny the existence of education among the indigenous people of Zimbabwe before the arrival of the colonisers. Knowledge ceases to be the exclusive preserve of the colonisers. It must be noted that the imposition of the colonisers' knowledge paradigm was accompanied by the suppression and partial destruction of the epistemology of the indigenous people. The suppression and partial destruction of the indigenous people's epistemological paradigm are called epistemicide. The epistemic side that the colonisers inflicted on the indigenous people led to the exclusive dominance of their knowledge paradigm in the school curriculum at the expense of that of the indigenous people. In light of this status quo, the study presents transformation and Africanisation as corrective to the unjustified dominance of the present day curriculum by the epistemological paradigm of the colonisers.

The study argues that despite the commendable proposals contained in the Report of the Presidential Commission of Inquiry into Education and Training⁷⁹ to change the curriculum so that *untu/ubuntu* becomes its organizing principle and to allow the co-existence of the indigenous people's epistemological paradigm and others, in practice the dominance of the colonizers' epistemological paradigm remains in place. The study submits that the Africanisation of the curriculum is a matter of justice that demands the end of the dominance of the knowledge paradigm of the colonisers and the co-existence of the indigenous people's knowledge paradigm and others. This implies that there is room to study the same in Kenya specifically among the Nandi people.

⁷⁹ KNA/ The Presidential Commission Of Enquiry Into Educationa Nd Training Report, (1919)

Mwanzi⁸⁰ argues on the clan narrations of origin migrations and settlement of the Kalenjin. He says attempts by scholars to explain the origin of the Kalenjin from Northern direction are unimportant but argues that more emphasis should be placed on the coming together of the Kalenjin communities to make up the group as currently established. The study was important to this study as it deals with issues of migration leaving a gap for this study to be done.

Colin Leys⁸¹ observed that the Europeans had a monopoly of high potential land in the white highlands. Europeans also had monopolies of the most profitable crops and the most profitable markets. The Africans, on the other hand, were confined in their traditional areas but were not provided with the techniques, the crops, the capital or the service to farm them intensively for the market. This, he contends, led to underdevelopment of Africans out of which labour migrations to Europeans farms emerged.

Robert Tignor⁸² argues that there were marked disparities in the colonial experiences between these communities. He poses an important question which is relevant to the present research. This is, "why did the Kikuyu form the overwhelming squatter labour force? This question is very relevant in that it attempts to give an insight as to why the Nandi made up the second-largest group of squatters numerically in the colony. Buell⁸³ deals with the whole of colonial Africa and examines various colonial policies towards Africans. The theories of Trusteeship, the Dual policy and partnership have been analysed

⁸⁰ Mwanzi, *A history of the Kipsigis*.

⁸¹ Colin Leys, *Underdevelopment in Kenya*: 1975.

⁸² Robert Tignor: *The Colonial Transformation of Kenya: The Kamba, Kikuyu and Maasai from 1900 to 1939*: 1976

⁸³ R., Buell, *the Native Problem*: 1965.

to portray the changing relationship between the colonial masters and their subjects. Buell analyses various forms of forced labour in colonial Africa. L. Winston Cone and J.F. Lipscomb, in *The History of Kenya Agriculture* (1972) narrate in detail the settler and government involvement in the plantation economy. Sorrenson⁸⁴ discusses how European immigrants were encouraged by the colonial government to take up lands to promote the economic settlement of the protectorate and to make the Railway pay.

The colonial office devised suitable legislation to regulate settlement. The encouragement of the white settlers to settle in the so-called "White Highlands" led to the establishment of African reserves. This discussion on the alienation of African land for European settlers provides a good background in understanding the emergence of squatter community among the Nandi.

Gerrit Groen⁸⁵ discusses the establishment of Africandom in Kenya during the colonial period. He discusses how the Afrikaners took up land in Uasin Gishu plateau and undertook economic development on the plateau. His observation on the question of acquisition of labour by the settlers is an important pointer to understanding why the Nandi participated as squatters on the plateau. Although this is only a micro-study of one aspect of the colonial history of Kenya, namely the Nandi squatter labour community in the Uasin Gishu Plateau; their migration, their relations with settlers and settler assault on their stock: it is representative of the colonial situation.

Among the few scholars of colonial Kenya who have conducted similar research of the

⁸⁴ M.P.K. Sorrenson, *Origins of European Settlement in Kenya*: 1968.

⁸⁵ Gerrit Groen, *The Afrikaners in Kenya, 1903-1969*, 1974.

period is Kanogo ⁸⁶. In her study, Kanogo addresses herself to the evolution, adaptation and subordination of the Kikuyu squatter labourers, who comprised the majority of resident labourers on settler plantations and estates in the Rift Valley province of the White Highlands. This study is relevant to this thesis because the study is a competent precedent which emphasises the need for micro-studies in the study of Kenya's history. This emphasizes the relevance of the 'human' or personal aspects in the reconstruction of the history of labour. Jan Mohammed ⁸⁷ examines the emergence of an urban working class in Mombasa tracing their social and economic predicament in a colonial environment. Tamarkin ⁸⁸ examines political development in an urban setting while Fern and Maxon ⁸⁹ are concerned with the economic and social changes in rural areas of the western part of Kenya during the colonial period. K.M., Arap Korir, in "The tea plantation economy in Kericho district and relevant phenomenon, 1960" illustrates the disruptions both in terms of land alienation and labour demands brought by the introduction of the Tea plantation in Kericho. Okoth-Ogendo, in *Tenants of the Crown*. Concerns himself with the role of agrarian law in the administration of Kenya's agriculture between 1895 and 1963.

He attempts to define and explain how the process of European settlement in Kenya shaped the evolution of agrarian law and the manner in which that law was used to structure political and economic choices during the colonial period. He argues that the legal organisation of the colonial agricultural economy was designed to enable the

⁸⁶ Kanogo, *Squatters and the Roots of Mau Mau*: 1987.

⁸⁷ K.K., Jan Mohammed, *"A history of Mombasa, 1885-1939"*: 1977

⁸⁸ M. Tamarkin, *"Social and Political Change in a Twentieth Century African Community in Kenya"*, 1973.

⁸⁹ Fern,H. *An African Economy*: 1961 Maxon R.M. *"British Rule in Gusii Land, 1907- 1963"*.

European sector to develop by underdeveloping the African sector. In reviewing the literature on labour in colonial Kenya, there are a few micro-studies that have dealt with specific areas and periods giving the scholars ample insights into the intricacies of the labour-generating process within the colonial experiences. Like any other process in the colonial history of Kenya, the subject of labour was a complex phenomenon⁹⁰.

The overall picture can be appreciated only after more intensive micro-studies have been analyzed. Most of the existing literature on aspects of Nandi society tend to be anthropological. Even those that direct their attention to Nandi history are generally concerned with the recent nationalistic resistance which the Nandi put up against the British rule. Hence little is known about how early western education in Nandi developed.

These scholars assert that the development of education in Kenya rested largely in the hands of the Africans. The Africans' active intervention was a clear manifestation of the spirit of co-operation that prevailed in their communities before the advent of colonialism. A review of the historiography of education in the other countries of East Africa and the rest of Africa would have taken us too far away from the subject of this study. However, such works were utilised and are cited wherever necessary.

Belmount⁹¹ further argues that local governments stand as a hedge against undue centralisation which might become dangerous to liberty or bury the state under a load of an excessive amount of business in the centre. The idea of decongesting the national

⁹⁰ M.P.K.Sorenson , *Origins on European settlements in Kenya*; (Nairobi. Oxford University Press: 1968).

⁹¹ J.E Belmont, *An Ancient Partnership: Local Government Magna Carta and national Interest*, (Charlottesville: Royal Press, 1966), p.35

government is the most practical issue.

Dryden discussing the need for devolved governance in Tanzania claims that local government in Tanzania ends up not performing functions aimed at the development of their local areas. The challenges they faced include environment and personnel problems which have hampered their rise to the level above those introduced during the colonial era.⁹² These literature on local government were useful to this research of LNC because the LNC of more-or-less a form of local government.

1.11.0 Research Methodology

1.11.1 Introduction

The section focuses on the methodological issues including the study area, research design, target population, sample size, sampling techniques, instruments of data collection, data collection procedures, validity and reliability, and data analysis among others.

1.11.2 Study Area

This study confined itself to Nandi County in the North Rift region. (See Fig.1.1.) The county borders Kakamega to the West, Uasin – Gishu to the North East, Kericho to the South East, Kisumu to the South and Vihiga County to the South West. It is geographically located between the Equator line (0°) in the south and latitude 0034°N in the North. It lies between longitude 34°4 in the Western boundary and Longitude 35° 25°E on the Eastern boundary. Its headquarters are located at Kapsabet town. The County is divided into five sub-counties namely; Nandi Central, Nandi South, Nandi North,

⁹² Dryden, S., *Local Administration in Tanzania*, (Nairobi: EAPL, 1968) p.102.

Nandi East and Tindiret⁹³.

The sub-counties are further subdivided into ten divisions as follows: Kapsabet and Kilibwoni, Kaptumo and Aldai, Kosirai, Kabiyet and Kipkaren, Nandi Hills and Ol-lessons and Tindiret. The county is divided into six constituencies namely, Mosop, Chesumei, Aldai, Emgwen, Nandi Hills and Tindiret.

⁹³ Oral Interview with Isaiah Arap Leitich on 12/2/2018, Kapsabet.

Map of Nandi County

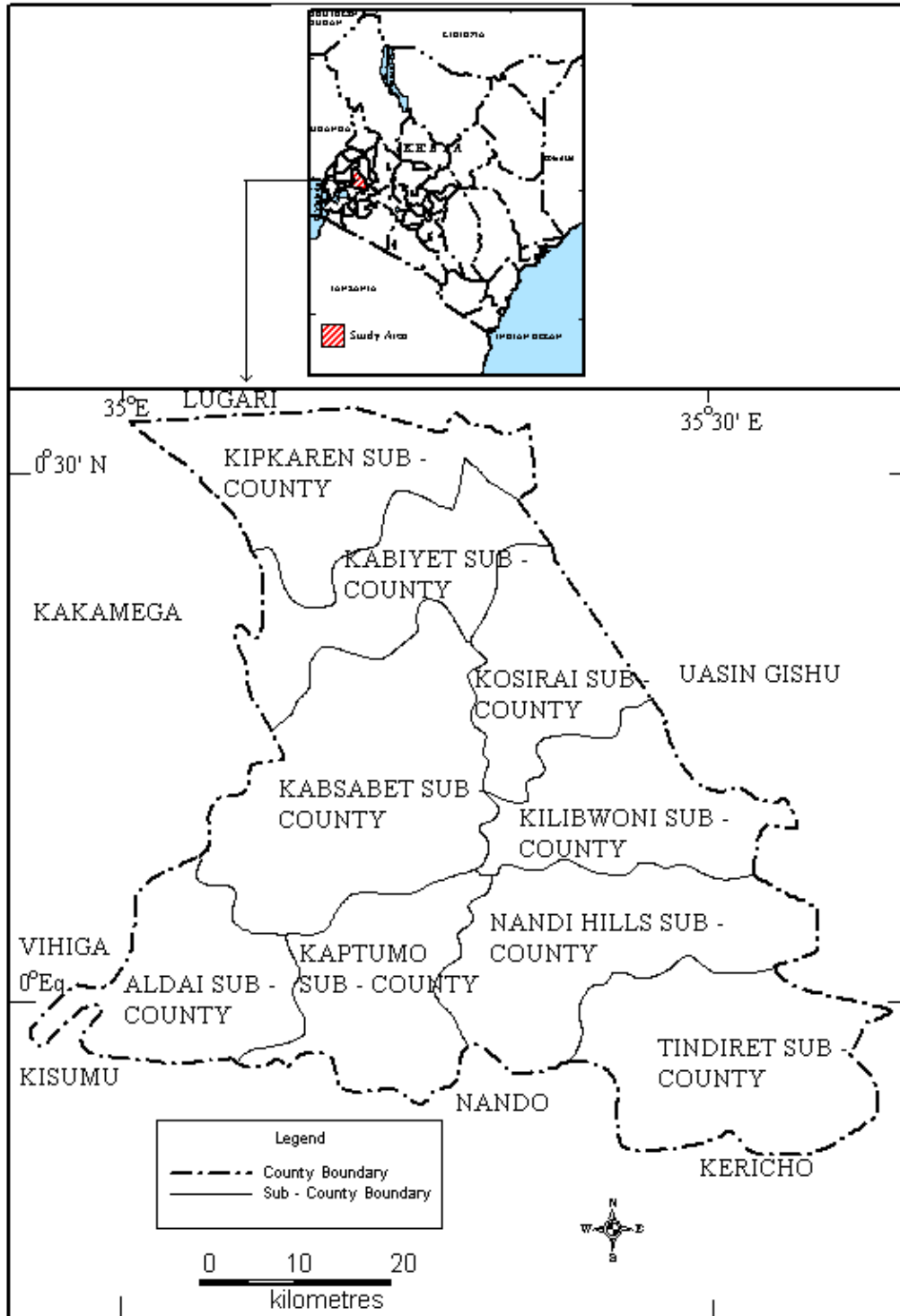


Figure 1.1 Source: G.I.S. Department of Geography; Moi University

1.11.3 Research Design and Method

This study utilised a descriptive design. The design follows the illustrations given by Orodho⁹⁴ who indicated that the study holds when all elements are synthesized during the data analysis. Further, Tromp, Kisilu and Kombo⁹⁵ postulated that descriptive is significant for studies such as history because it captures the essential information which includes the attitudes, judgments, behaviour and the view that relates to the people's

1.11.4 Target Population

According to Mugenda and Mugenda, a target population is an entire population which the researcher uses to generalise the findings⁹⁶. This study, therefore, targeted the entire population of Nandi County which stands at 885,711 people⁹⁷.

1.11.5 Sample Size

Based on the sampling technique used, this study had a sample size of 42 respondents distributed within the sub-counties of Nandi County. As mentioned above those sub-counties include the following: The sub-counties are further subdivided into ten divisions as follows: Kapsabet and Kilibwoni, Kaptumo and Aldai, Kosirai, Kibiyet and Kipkaren, Nandi Hills and Ol-lessons and Tindiret. The county is divided into six constituencies namely, Mosop, Chesumei, Aldai, Emgwen, Nandi Hills and Tindiret.

⁹⁴ Orodho, J.A.). *Elements of Education and Social Science Research Methods*. Bureau of Education research. Institute of Research and development: Nairobi: Kenyatta University press, 2005

⁹⁵ Kisilu, D. K. & Tromp D.L.A., *Proposal and Thesis Writing*. Nairobi: Pauline's Publications Africa, 2006

⁹⁶ Mugenda, O.M. & Mugenda A.G. *Research Methods Quantitative and Qualitative Approach*. Nairobi: Acts Press, 2003

⁹⁷ Kenya Bureau of Statistics; Census report, 2019

1.11.6 Sampling Procedure

This study utilised snowball sampling. Snowball sampling is a list of respondents used in the study. It is a process of selecting respondents which would represent the total population⁹⁸. The sampling procedure refers to the techniques that will be used to draw a representative sample size. The required sample size will be influenced by the size of the population the sample seeks to represent; the number of variables in the data gathering instrument; the requirement for statistical analysis; and the degree of confidence required from the results. Due to the nature of this study, therefore, the researcher will utilise snowball sampling. At the beginning of the study, the researcher identified key informants who in turn referred the researcher to other members with the same information. These key informants were mainly the knowledgeable members of the society who old. The snowball procedure was repeated until the point of saturation was reached as indicated by Coleman⁹⁹. The point of saturation was reached when 42 respondents were reached.

1.11.7 Data Collection Instruments and Procedures

Research instruments are tools by which data is collected. The data will be collected by the use of interviews scheduled, archival data (particularly from the Kenya National Archives) and observation guide. Sample questions will be used during interviews. These Sample questions will constitute a list of questions in a set form that is developed to address specific objectives; they will be unstructured questions. Part one of the sample questions will address personal information of the respondent, while part two will address

⁹⁸ Kothari, C. R., *Research Methodology: Methods and Techniques*. (New Delhi: New Age International (P) Ltd Publishers, 2004).

⁹⁹ Coleman, J.S., *Snowball sampling—Problems and techniques of chain referral sampling: Human Organization*, v. 17, p. 28-36 (1958)

information related to the objectives of the study. These sample questions will be issued by the researcher while conducting the interviews. Consequently, the researcher will visit the Kenya National Archives (KNA) and other private archives to critically peruse all annual reports related to socio-economic activities of the Luo in Migori County between 1895 and 1963. Besides, the researcher will use the observation method to corroborate data collected using archival sources and interviews¹⁰⁰.

Further, the researcher utilised two main historical data sources namely primary sources and secondary sources. Primary sources are firsthand information sources which include; oral interviews to elders in the county who lived during the period under study and any other person who had reliable information about the area of study. Report from oral testimonies: Other primary sources were obtained from the National Archives documents, either personal or institutional such as correspondences and colonial government annual reports.¹⁰¹

The Secondary sources that were used were those that did not have a direct physical relationship with the event that was being researched. The main secondary sources utilised were the published and unpublished articles, books and theses. They acted as a useful check on the errors that were made by the respondents during the oral interviews.

The researcher asked questions to the respondents directly during a prior visit. The questions provided a rough picture of the respondents' exception. The researcher agreed with the respondents when the actual interview would be done. Adequate time was given

¹⁰⁰ Mugenda & Mugenda *Research Methods; Qualitative and Quantitative Approaches*. Nairobi. African Centre of Technology, 1999.

¹⁰¹ *Ibid.*

to the respondents to respond to the questions. The researcher guided the respondents on areas to be covered so that they would not waste time on irrelevant historical information.

Three main methods were used to collect data; the first method was the Archival materials. The researcher made several visits to the archives especially the Kenya National Archives in Nairobi. This was the main source in this research. The second method was the oral interviews that were conducted amongst the elders and other focus groups that had information about the study area. Most of the people interviewed were resourceful members. They were identified with the use of the snowballing technique of research. Interviews were conducted to a point of saturation. That means as long as the interview bore new information the researcher went on with them and when the information got was being repeated then the point of saturation was attained and the interviewed stopped. Thirdly, the researcher sourced information on the study from libraries. The materials were mainly sourced from books. The books were either published or unpublished. The main source material for this study was the thesis by Omosule Monone on the Local Native Council's aspects of local government in Kenya among other books¹⁰². The information collected through the three sources were corroborated in analysing the findings of the study through qualitative methods of analysis.

At the National Archives, the researcher secured minutes of the LNC and ADC contained in annual reports of Nandi by the DC of Nandi and PC's of Rift Valley and Nyanza.

¹⁰² Omosule M. "Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963". *PhD.Thesis, Dissertation; University of Ibadan. Nigeria.*

Nandi Hills was part of Nyanza at the onset of colonial rule. This was due to the resistance mounted by the Nandi people against the construction of the Kenya – Uganda Railway.

1.11.8 Validity

Validity is the accuracy and meaningfulness of inferences, which are based on research results.¹⁰³ The study applied content validity as a measure of the degree to which data obtained from the research instruments meaningfully and accurately reflect or represent a theoretical concept. The researcher collected by asking oral questions directly to each informant and made sure the questions represented the objectives of the study. The data from oral interviews were then corroborated with those from other sources such as archival material, books and works of other researchers. Thus, validity was assured.

1.11.9 Ethical Considerations

Consent for research was sought from the National Commission for Science, Technology and Innovation (NACOSTI) as well as from the County Commissioner in Kapsabet. The Teachers Service Commission (TSC) permitted the researcher to proceed with the studies after Kisii University granted the permit of the research. The researcher informed all the informants about the purpose of the research which was to collect data for the compilation of this M.A in History Thesis. The informants were also informed that there were no risks involved as a result of being part of the research. All the informants gave their information according to their knowledge, freely and un-coerced it was also clarified to the informants the type of data required for the research.

¹⁰³Mugenda & Mugenda *Research Methods; Qualitative and Quantitative Approaches*. Nairobi. African Centre of Technology, 1999.

CHAPTER TWO

2.0 THE STRUCTURE, FUNCTIONS AND MEMBERSHIP OF LOCAL NATIVE COUNCIL

2.1 Introduction

The development and management of education in the Kenya colony was in the hands of missionaries until after the recommendation by the Frazer Commission prompting the government to take a keen interest in African education. The Phelps Stokes Commission later made more recommendations on the policy to address the issue of the education of the native communities. It commended more participation on the part of the government in African Education¹⁰⁴. The Local Native Councils (LNCs) were established in 1925 and mandated to collect taxes for expansion of educational institutions among activities. The formation of the LNC was critical as it made it possible to serve as a vehicle by which western education would be developed in the country. The council was made up of members from the colonial government, missionary societies and the native communities. The membership of the LNCs was critical to its role in executing its mandate as contemplated in their formation¹⁰⁵.

2.2.0 LNC Structure, Functions and Membership (1923 – 1938)

2.2.1 Composition and Membership

The establishment of the Local Native Council in Kenya was preceded and predicated by the Native District Councils (NDAC). The NDAC had proved successful as an advisory

¹⁰⁴ Kipkorir, B.E, *The Alliance High School and the origins of Kenyan African Elite: 1926-62* PhD. Dissertation Cambridge University, (1969).

¹⁰⁵ D. Muia, "Devolution: Which way for Local Authorities?" In Kibua and Mwabu (Eds) *Decentralisation and Devolution in Kenya*, p 138.

organ to the District Commissioner¹⁰⁶ The DC in his annual report commenting about stated;

The Native District Council has to the end of this year borne the home advisory, and its function has been limited by that term. It has proved to be beneficial both in helping the District Officers and the natives but perhaps its most valuable attribute has been that merely by its deliberations and discussions it has trained its members to a small perception of the duties of such a body. The value of such a council of this nature lies not only in giving advice, passing resolutions or promulgating orders but in teaching the members a sense of responsibility and thought for the welfare of the community as a whole¹⁰⁷

The Native Authority (Amendment) Ordinance of 1924 has a direct out come that provided for the establishment of the successor of the Native District Advisory Councils. The establishment of the LNCs was an upgrade of the NDAC. Other factors that contributed to the establishment of the LNC are first and foremost the significant developments within the African Community in terms of group organisation and mass mobilisation, and the rise of a new breed of leaders and articulators of the society's grievances. Some of these leaders were part of the councils and included missionised Africans, school teachers, clerks, drivers, interpreters and all those who took part in the administrative occupation.

Following the passing of the Native Authority Ordinance (Amendment) in May 1924, administrative efforts turned towards the establishment of the Local Native Councils in Kenya. By the end of 1925, twenty-three such councils had been established in different parts of Kenya, including Nandi District. The governor of Kenya then was Edward B. Denham. Local Native Councils had more auspicious beginnings in many areas in Kenya such as in Kikuyu, Ukambani and Nyanza. Nandi district fell under Nyanza province by

¹⁰⁶KNA/DC/NZA/1/6/1 Minutes of the advisory Council of South Nyeri held on 20th

¹⁰⁷ *Ibid*

then. In 1925 LNC's had been established in the three provinces.

The governor Mr Edward B. Denham in his attempt to dramatise the importance of the councils in the eyes of the government formally opened and installed the LNCs of North and Central Kavirondo.¹⁰⁸ Nandi District at the time was administered from Kisumu. This had been so because of the resistance that Nandi people had put against colonial intrusion through the building of the Kenya – Uganda railway. Nyanza province was among the provinces that had begun their LNCs which included Nandi District.¹⁰⁹

The DCS in Nyanza and Kikuyu provinces had strongly worked for the elaborate involvement of Africans in local administration. This was especially so because of the protests and petition politics that had featured most strongly in the provinces. They proposed to support the implementation of the Native Authority Ordinance (1924).¹¹⁰ The DCS in the two provinces were responding to the Chief Native Commissioner's circular that required definite recommendations on the following points: the number of councils each senior commissioner wished to have established in their provinces, the area in which each was to operate, the number of members of which each was to be composed and the methods proposed for the selection of those members¹¹¹.

The DCS in Nyanza provinces decided for the development of LNCs and agreed that all Chiefs must be members of the LNCs and that elected representatives should be based on

¹⁰⁹ A. st. J.J. Hannigan, *What is Local Government? A study of Local Government in Kenya and England Outside the Municipalities*, (Nairobi, 1958)

¹¹⁰ Monone Omasule - *Political and Constitutional Aspects of the Origins and Development of Local Government in Kenya* (Thesis). 1966, pp 184-185

¹¹¹ KNA/Coast province Annual Reports; Maxwell to all Scs, Circular No. 34, 7th October, 1924 copy in 1/58/1616

1 to 5000 head of the population in each location¹¹². The district commissioners in Nyanza in response to the circular by the Chief Native Commissioner decided together to establish the local Native Councils. They further agreed that chiefs had to serve as official members of the LNCs. They also decided to have elected members to represent five thousand heads of the population in each location. This was a bit too high because the population in the districts were still low and widely spread out in the district. This assertion was confirmed by Justice Barabara Tanui who stated, “Every location elected their representatives that joined the Local Native Council. Each of the nine locations in the then Nandi district had two elected members. The members had to be approved by the chief.”¹¹³

It is clear here that the native community took part in the formation of LNC but with close supervision by the government. The chiefs were the official arm of the colonial government at the location. The Nandi Local Native Council was made up of all the chiefs of the nine locations, together with two other members elected by the community with the recommendation of the chief. This totalled twenty-seven (27) members.¹¹⁴ Further, one respondent added that, “Every location elected the representatives that joined the Local Native Council together with those appointed by the state. These locations included Sang’alo, Kabiyet, Chemundu, Kosirai, Kilibwoni, Kaptumo, Kemeloi, Maraba and Serem”¹¹⁵.

The Nandi community, owing to their resistant attitude, was reluctant to support the

¹¹²KNA- PC/NYA/33/8/1 Feb. 1925

¹¹³ Barabara Tanui; Oral interview. (85 years of age)- on 23/3/2018

¹¹⁴ Oral interview/Justice BarabaraTanui (85 years of age); 23/3/2018

¹¹⁵ *Ibid*

formation of the Local Native Council. But the missionaries and the chiefs endeavoured to convince the people to accept the establishment of the institution. The Nandi people more detested the inclusion of Asians in the LNC. The chiefs together with other members in the LNC successfully rejected the inclusion of Asians. The membership of the LNC had two categories of members namely; the official and non- official members.

According to Philip Arap Magut, the establishment of the Nandi Local Native Councils faced the challenge of resistance to its formation by the native population. “The Nandi people had nicknamed the LNC as, Lembech Ng’alekab Chumbek (LNC)” which translates in English “all European issues or teachings were nothing but lies.”¹¹⁶ This, however, had no impact on the establishment of LNC. The challenges that faced the formation of the council was not unique to Nandi but was common in all other districts in Kenya. The Ordinance providing for the establishment of the councils only stipulated that the government could establish a council in any area which could be a district or a part of a district. It did not rule out the possibility of two or more councils in a district being formed. “The first LNC in Nandi included Asian traders”.¹¹⁷

The Nandi, however, led by Chief Elijah Cheruiyot Arap Chepkwony resisted the inclusion of Asian traders successfully. This, therefore, meant that the LNC of Nandi was entirely made up of the Nandi people¹¹⁸. The LNC membership consisted of officials and non-official members. The official members were mainly the chiefs, and the non-official were the elected members- Two in each location. The DCS in Nyanza province had set out with the idea of making the LNC a tool for genuine African involvement in local

¹¹⁶Oral interview with Philip Arap Magut (82 years) in Mosoriot on 19/03/2018)

¹¹⁷ ibid

¹¹⁸ Oral interview with Mariko Arap Sing’oei (Age 95) on 23/3/2018.

management hence the majorities in the unofficial LNC membership in the LNC in the province different from other areas in Kenya.¹¹⁹

The DC was the chairman of the LNC and the one with the dominating influence on the decisions taken by the LNC. The official or non-official majority did not have much in fact as the final decision would be decided on the resolutions made by the council. The chairperson of the LNC was a very important member whose absence in the meetings would almost render the council void.

The DC, who was the President, could be regarded as being the council itself. The LNC procedure rules attested to the fact as it stated that the president should, when practicable, cause notice of the date, hour, and place of every session of the LNC to be sent to each member to reach him at least one week before the date fixed for the meeting. He would disallow any motion that would be undesirable in the public interest (in his opinion) when the question had been put from the chair, no member could speak again to the motion. The initiative for suspending or adjourning meetings or debates on any motion thereby, lay with the president though the president rarely applied this provision. However, this stipulation was rarely applied by the President. The council was composed of the DC and his district officials together with official and unofficial African members in the area. Both groups had to be nominated by the Governor-In-Council, and their appointments would last for three years. The official members were invariably Chiefs and Headmen (*Kiptainik*)¹²⁰.

¹¹⁹Oral interview with Justice B. Tanui (age 85) on 23/3/2018

¹²⁰Oral interview with Mariko Arap Sing'oei (95 years) on 23/3/2018

The unofficial members of the LNC in Nandi, just like it was in other districts, in Nyanza were the majority. This was in essence meant to make the outfit a tool to serve for genuine African involvement in local administration. This scenario was unique from those of other provinces in Kenya. This study found that the LNC's function was major to champion for African interests. In the area of education, thus, the LNC engaged other stakeholders in the building and financing of schools and programmes. DC was the chairman of the council and was a very critical member. The decisions made by DC would greatly affect the decisions by the council because he was too powerful.

Members of the religious groups were also nominated in Nandi. The main Christian missions were the Roman Catholic Mission(RCM) or Mill Hill Fathers [MHF]. African Inland Mission (AIM) and the Church Missionary Society (AAM) (Anglican Church) or CMS. The Ordinance establishing the LNCs provided that before any person other than a Chief, was appointed to the LNC, the Africans of the area shall be allowed to nominate any suitable person; who may or may not be the chief to represent their interests". A complete list of persons so nominated had to be submitted to the Governor together with the recommendations of the DC.¹²¹

As there was no particular method of giving effect to the Ordinance, the DC of Nandi adopted the procedure of election whereby members were nominated in an open *baraza* on queue vote. (Voters standing behind their chosen candidate).¹²²

When the African District Council (ADC) Bill became law in 1950; (it was

¹²¹ Oral interview with Justice Barabara Tanui (85 years) interviewed on 23/3/2018

¹²² KNA PC (RVP/2/5/6 Rift Valley Province Annual Report 950 p.20)

operational on 1st January 1950). Elections were held in Nandi like it was in West Suk and Baringo District. The council had an elected majority”. ”The Chief Native Commissioner, G.V. Maxwell, was very keen to see that the LNCs sufficiently reflected the opinion in the African reserves. He urged that Africans be given a proper opportunity to make their nominations. He wanted every DC to record where and how the names were obtained¹²³.

Maxwell reacted in a letter to the S C Nyanza on May 9, 1925, questioning the names given to him for the LNC of Nandi. The list contained headmen majorly as the unofficial members. He demanded to know whether these had been elected by the people or by the DC¹²⁴.

This letter indicates that the DC could have found it difficult to get the Nandi people to elect their representative, forcing him together with the Chiefs to nominate the headmen to the LNC. Several factors could have accounted for the reluctance by the people to take part in the election of members for the LNC in Nandi. Possibly those who had not paid their taxes stayed away for fear that the election *baraza* would be an occasion for arrest. The inspection of voters by the Chiefs and Headmen before the voting to ensure that no voter from another electoral area was present was misconstrued to mean a tax identification parade.

Secondly, the nature of elections would invite the enmity with very influential people in the location especially granted that the elections were done in queue system in broad daylight. Therefore, some people would stay away for fear of such enmity being created and would invite unnecessary confrontation or animosity in the community. Most of the Chiefs and Headmen were very influential and were held with reverence by the people.

¹²³ CNC to all SCs, 7th Oct 1924, KNA Coast Province 1/58/1616, KNA.PC/NZA/3/33/8/1

¹²⁴ KNA. PC/NYA/3/33/8/1. Maxwell to Hemsted circular written 4th Feb. 1925

The Nandi, customarily, did not want to engage leaders (chiefs) in a bad way for fear of witchcraft, among other things.

Thirdly, the LNC was presumed by the natives as a council of headmen and chiefs appointed by the government as its best way to tax them and of how to spend their money¹²⁵. The Nandi people traditionally didn't have a centralised system of government. Council of elders served as the community leadership.

The colonial government introduced the idea of chiefs. This was a new idea to the Nandi and was treated with lots of caution. The Nandi people preferred to have aliens '*Punotik*' to be chiefs in their land instead of their children because they detested the position, it is notable that the first chiefs in Nandi were mainly from other Kalenjin communities who had settled in Nandi such as the Keiyo and Kipsigis and those who had converted and regarded as misfits in the society.

The majority of the Nandi LNC members were Chiefs appointed by the government into office. Most of the Chiefs were older men of *Nyongi* and *Kimnyigei* age set. At the time of the establishment of the LNC in Nandi in 1925, these age sets ranged in the age above 60 years for the *Kimnyigei* and *Nyongi* above 50 years. Examples of the leaders or Chiefs in the LNC included such individuals as Arap Titi, Arap Malel, Arap Katonon, Arap Chepkiyeng' and Arap Cheruiyot Elijah. All these men were mainly of *Nyongi* age set¹²⁶. Most of the headmen, however, were younger. The majority of whom were *Maina* age set and the junior *Nyongi*. "These people were selected by the Europeans" some of them

¹²⁵ Oral interview with Justice B. Tanui (85 yrs) on 23rd March, 2018.

¹²⁶ Oral interview with Samuel Arap Ng'eny (80 years) on 15/2/2018

were ex-army men such as Isaac Arap Kosgei, Chief Joel Arap Malel and others¹²⁷.

A large number of the members of the councils were illiterates, a situation that should partly explain the frequent complaints of the DCs that members of LNCs comprehended neither financial matters nor details of budgets¹²⁸. Some of the Nandi LNC members such as Elijah Cheruiyot Arap Chepkwony had minimal education by having been in the mission. The government, to some extent, did not support the membership of elders in the LNC because they somehow represented the interests of the majority of African peoples than the younger educated mission boys.

Any attempts thus, to create an orography of semi-educated people by the LNC was resisted by the DC. This, however, did not stop the more educated Africans from demanding representation in the councils.¹²⁹The structure of the LNC was as follows: The President (Chairman) was the District Commissioner (DC). The DC was a European appointed by the colonial government. He was the sole convener of the LNC and would make major decisions that would be adopted by the full council.

The African District Council Bill became law in 19th January 1950 which law brought into effect a new body to replace the Local Native Council. Elections were held in January in Nandi, West Suk and Baringo to operationalise the law. The councils for the first time had an elected majority. The elections were held in open *baraza* on queue voting – voters standing behind their chosen candidate.¹³⁰ The ADC became a more

¹²⁷ Oral interview with Isaiah Arap Leitich (Age81 years) on 12/2/2018 .

¹²⁸Omosule Monone, “Political and constitutional Aspects of the Origins and development of Local Government in Kenya” PhD Thesis.Dessertation:1966 p 205.

¹²⁹Oral interview with Samuel Arap Ng’eny on 15/02/2018.

¹³⁰ KNA. PC/RVP/2/5/6 Rift Valley Annual Report 1950 p20.
Structure of LNC

powerful council than its predecessor (LNC) because it had majority members who were elected to represent the Nandi people.

The deputy president (Vice-Chairman) was a senior member of the Council. He was a chief who had been identified by the DC as being more resourceful to him and the council. All chiefs were members of the LNC who were nominated by the DC thus were official. Some headmen were also official members of the LNC. There were also the non-official members who were elected by the Nandi people, two from every location.¹³¹

The LNC had a very important member as well. This was the clerk to the council. The clerk was more or less the Executive Officer of the council. He was the secretary and took the minutes of the council and did all the communication to the members and from the council to other stakeholders. The clerks initially were Europeans at the beginning of the formation of the councils, but later Africans took over. In Nandi districts, John Arap Chemalan was the first African to be the secretary of the council, and later Justice Barabara Tanui took over after him and became the clerk of the African District Council in the late 1950s up to the attainment of independence in Kenya in 1963.¹³²

The main areas of representation in the Nandi Local Native Council were:

- 1) Sang'alo – 3 representatives
- 2) Kabiyet – 3 representatives
- 3) Chemundu - 3 representatives
- 4) Kosirai – 3 representatives
- 5) Kilibwoni – 3 representatives

¹³¹ Justice Barabara Tanui on 23th March 2018

¹³² Justice Barabara Tanui on 23th March 2018

- 6) Kaptumo – 3 representatives
- 7) Kemeloi – 3 representatives
- 8) Maraba – 3 representatives
- 9) Serem – 3 representatives

Total 27 Members¹⁰³

2.2.2 Functions of LNC

The Nandi LNC had three to four meetings in a year. Whenever a meeting was convened the members would gather in Kapsabet town on a Sunday where they would spend the night in readiness for meetings in ensuing week, starting from Monday.¹³³

The LNC had built a rest house in Kapsabet to accommodate the LNC members whenever the council had meetings. The facilitation of the members in terms of food and housing was provided by the LNC. On Mondays members went into committees to deliberate on different issues for adoption later in the week during the full council meeting. The full council meeting was held on the Friday of the week before the council adjourned. The full council would adopt or amend proposals from various committees. They would also give directions on the implementation programmes of the decisions adopted at the full council. All the activities of the council were fully facilitated by the LNC.

2.2.3 LNC and Education

Like other Local Native Councils the LNC of Nandi played a great role in the

¹³³Oral interview with Justice Barabara Tanui on 23th March 2018

development of education in Nandi land during the colonial period apart from fulfilling its purpose of spearheading general development amongst the natives. The LNC of Nandi, thus, was responsible for the provision of education to the Nandi people, among other duties¹³⁴. The roles undertaken by the LNC in so far as the provision of Western education was concerned included;

- i) The building of schools,
- ii) Training teachers,
- iii) Funding of education initiatives in Nandi including;
 - a. All expenditure on elementary schools (LNC schools).
 - b. All expenditure on primary day schools under the LNC.
- iv) Inspection of schools.
- v) Payment of salaries to trained teachers.
- vi) Voting bursaries to students proceeding for further studies in Alliance High School and Makerere University College.
- vii) Though the Nandi people were opposed to everything introduced by the Europeans, the demand for education later ensued as many people had begun to realise the need for it to get jobs. This was done more after the Second World War as many ex-army officers came with enlightenment ideas after being transformed by the world during the war. The demand for more and higher education was thus, voiced through the Local Native Councils. According to Bogonko the LNC's were meant to provide Africans with the chance to play a

¹³⁴ Oral interview with Justice Barabara Tanui on 23th March 2018

bigger role in providing direction for their affairs and to advise the state on how to spend funds from both the Central government and the LNC coffers¹³⁵.

The Local Native Councils came in handy to meet the African demand for more education. The Africans saw themselves as engaged in a struggle with its immigrant races such as settlers and Indians. These occurred following the awareness brought about by prevailing political and economic situation in Kenya. Education was seen as the only milestone in realizing the goal of meeting these two on an equal footing.

A scholar, John Anderson, remarked; “The European type of scholar was assumed by both colonists and Africans to be one of the keys to economic and political progress”¹³⁶. The colonists preferred industrial or vocational training for Africans as they were reluctant to provide them with quality education for fear that Africans would come to an equal level with the whites.

In this way, it appears that Africans began to imagine that the colonists would not be trusted with African interests. Missionaries were also seen as suspect because they too were not doing enough in education. Some Africans, thus, saw the need for self-reliance. The educational activities of the LNC’s, therefore, should be seen as part of this African effort to provide what they felt they needed most. In Nandi, the state began the Kapsabet Government African School in 1925 with the LNC’s support through the efforts of Chief

¹³⁵ S.N. Bogonko; “The role of The Local Native Councils in African Emancipation in Kenya -1924-1934 with particular reference to Education.” Paper presented at History Department University of Nairobi. Nov 1983- p14.

¹³⁶ John Anderson; *The Struggle for the School* (London: Longmans p1c. 1970).

Elijah Chepkwony who gave part of his land for the construction of the school together with Arap Tarno and Arap Biama. The school began as a centre for industrial and vocational courses.¹³⁷

Mr Elijah Cheruiyot was a leader of a small inter-denominational group that undertook to spearhead the founding of Kapsabet Government Industrial School in 1925. He worked as the leader of the group together with Simion Arap Tarno. Their initiative to start the school was a result of the failure of missions to make head way among the Nandi people.

Kapsabet Government African School heralded the development of Western Education in Nandi land during the colonial period. It served a primary between 1925 and 1959 mainly providing technical education up 1941; a teacher training Institute between 1942 and 1955. A Junior Secondary School between 1948 and 1955 and after that the school grew into a Senior Secondary. The Church Missionary Society (CMS) had tried to begin a station at Chebisaas in 1909 but failed due to the Nandi people's indifference towards the newcomers. There was the same indifference towards the Africans Inland Mission in 1914 when they attempted to set up a mission station at the same place.¹³⁸ The Nandi people had resisted the missionary activities due to the Christians' opposition to such Nandi customs as initiation and way of worship among others. The school began its work on March 2, 1925, as Nandi Industrial School and its first Principal were W.B. Hurtingford. His first pupil was a boy called Kiplagat Arap Cheboi who came from

¹³⁷ B.E,Kipkorir, "*The Alliance High School and the origins of Kenyan African Elite: 1926-62*". *PhD. Dissertation* (Cambridge University, 1969).

¹³⁸ Bogonko S. N, *A History of Education in Kenya, 1895-1991*, (Nairobi: Evans Brothers.)

Moiben¹³⁹.

Unlike in other districts in Kenya, the Nandi people did not agitate for independent schools. However, after the establishment of Kapsabet G.A.S. other out schools were started under the supervision of the Principal of Kapsabet GAS. Missionaries also began to establish schools and station when the Nandi people began to realise the need for education. The African Inland Mission (AIM) the Church Missionary Society (CMS) and the Roman Catholic Mission (RCM) were the main missions that established stations in Nandi district . However, schools independent of missionary control was established in Nandi under the Local Native Council.

This study found out that there were three categories of schools that were established in Nandi. These are; Missionary, Government and LNC controlled schools. The Local Native Council in Nandi same as in other areas in Kenya started accumulating funds to establish the independent schools. It is clear from this research that the Local Native Council members played a great role in the development of education in Nandi. Elijah Cheruiyot Arap Chepkwony and Simion Arap Tarno among other Chiefs of *Nyongi* age group spearheaded the establishment of schools creating the peaceful co-existence of the missions and the Nandi and raising funds through the LNC to build and manage the schools.

By 1927 the LNC of Nandi like other areas in Nyanza had raised Ksh.10,000/= from the African voluntary rates to finance capital expenditure on the buildings of the LNC schools. R.H.W. Wilson, the Inspector of Education, commented in 1927 on the idea of LNC running their schools by writing’ “Was first suggested by the Acting

¹³⁹Oral Samuel Arap Ng’eny (Former principal of Kapsabet GAS)(80Yrs)- interviewed on 15/2/2018

Governor”¹⁴⁰. Governor Denham in his report to the colonial office after his itinerary to Nyanza wrote:

At all the meetings of the Local Native Councils and the Barazas I attended requests were made for the establishment of schools. The North Kavirondo Native Councils are prepared to raise the rate amongst the natives for the establishment of a central school at which boys can be given opportunities for learning English and doing agricultural and technical work. The central Kavirondo Native Council also expressed the desire for a central school to which the “best boys” could be sent from the “bush” schools¹⁴¹.

The Governor was correct to observe that a substantial amount of money had been voted by LNC, as the Nandi LNC in 1928 estimates indicated¹⁴². On 20th September 1927, the DC Nyanza North Kavirondo wrote a letter to the DCs south and Central Kavirondo saying:

I recommended that government give tentative approval to the scheme, but I should like the District official to test native public feelings at Location Barazas before definitely committing them to a rate which will raise the whole sum of 10,000/= in two years. I should have thought it preferable to obtain the money if possible from 10 am funds and for the council then to provide an annual sum to cover interest and a sinking fund on the capital together with 1300/= which is the council's share of running expenses. The amount of rate which would be necessary to raise the 10,000/= in two years is not stated. It would be somewhere in the neighbourhood of Sh.2/=. It would have included in a general rate to be levied under section 25 of the Native Authority Ordinance¹⁴³.

It was the PCs suggestion that the views of the Natives be sought to the extent to which they approve and show interest in making payment of the rate before it was implemented.

In his view, it would be dangerous if the headmen's support only was sought on the idea; by if the native support were secured, it would boost government in pushing for it. It is

¹⁴⁰ KNA/Education Department Annual Report, E.B. Denham-May 1925 ; Dated.1927 P17

¹⁴¹ KNA:”Acting Governor to SSC, Kenya No 682,6 June 1925,CO 533/331

¹⁴² Victory Murrey; *a Critical Study of the Theory and Practice of Native Education in Africa*: (London. Longman, 1929).

¹⁴³ KNA/PC/NZA/3/33/8/4 Local Native Council General. (Nandi-LNC) 1926 p. dates: 1926-1927

clear from the preceding statement that the Local Native Council members had a great task to convince the natives to accept to support the scheme and pay rates to achieve the purpose of funding education initiated by the government and the LNC. The following are the estimates and expenditure, respectively:

Estimates for Nandi Industrial School

Capital Expenditure

Vote iv: Permanent buildings: to be funded either by

- i. Public works department (PWD) OR
- ii. The school out of grants from the Nandi Local Native Council or
- iii. By the money provided by the government

Vote V: Permanent Equipment

- iv. Blackboards
- v. Typewriter
- vi. Agricultural machinery and equipment

Vote VI: Overcoats for the teaching staff.

Estimates for 4 years

	1927	1928	1929	1930
Slates	150	120	120	120
Slate stencils/boxes	60	60	60	60
Pencils (Doz)	50	60	70	60
Chalk (Boxes)	8	10	12	14
Dusters	12	18	24	30
Footballs	3	5	7	9
Oil for DO (Tins)	3	4	5	6
Plough Oil(Galons)	4	4	4	4
Wagon grease (Ibss)	21	21	21	21
Exercise books	200	240	280	320
Paraffin	(3 cases per annum)			(28)

Source: KNA

It is noted from the estimates above that the Nandi LNC made budgetary provisions for education. This indicates that the membership of the council was concerned in the development of education of the Nandi people¹⁴⁴. The source of the funds to finance the

¹⁴⁴ KNA/PC/NZA/3/10/1/2 Nandi Industrial Schools Estimates (1926-1928)

budget was the LNC rates: collection from the people and government subscriptions. It was not only the Kapsabet GAS that was funded through LNC funds. Some out-schools were built in many places as well as those that were funded. They were building and equipped using LNC money. As for the labour needed in the construction of the out schools, the local community freely provided. By 1926, eight out-schools had been requested by the Nandi people through the LNC. The supervision of the out - schools, was done through the central school- GAS.

In 1944, there were 20 more out- schools in Nandi District that had been requested by the Nandi people through the LNC. The enrolment had thus increased greatly:

Table 2; Schools status in 1944¹⁴⁵

Name of School	Status	Teacher(s)
1. Serem	G.A.S.	Kipkios a. Terer
2. Kapsomoch	AIM	Joshua
3. Arwos	G.A.S.	Kipsongok
4. Kapsisiwa	GAS	Joseph
5. Kabiyet	GAS	Mariko Kimalot and Ng'walo a. Kenduywo
6. Kaigat S.D.A	SDA	Hesbon from Kabras
7. Koyo	GAS	
8. Kimaran	GAS	
9. Ndulele	A.I.M.	Samuel and James

¹⁴⁵ KNA/PCRVP/2/5/6, Rift Valley Province Annual Report, 1944.

10. Gurgung'	E.M.S.	Zephania
11. Surungai	A.I.M	Daudi Kimeli
12. Chepterwai	R.C.M	
13. Kaiboi	R.C.M	Robert Kimagut
14. Chemase	GAS	
15. Ndalat	GAS	Kiplimo Arap Boit
16. Kapkolei	GAS	Joseph Kipleting
17. Namgoi	GAS	Arap Yegon Cheming'at
18. Sang'alo	LNC	Zachariah A. Birech
19. Maraba	GAS	
20. Kaptel		Arap Birech

Source: KNA Provincial Annual Report Rift Valley-Retrieved March 2018 ¹⁴⁶

The establishment of out- schools were deliberated by the LNC's full council meeting ¹⁴⁷and later by the DEB after 1948¹⁴⁸. In Kapsabet GAS and the out schools run by the LNC and government, fees were not paid. The LNC contributed lavishly towards the cost of maintaining these schools not only in Nandi but throughout the entire country of Kenya. The LNC did not only vote money to maintain schools they also awarded bursaries to deserving students. By 1930 several LNCs paid fees for promising students at Alliance High school. The Nandi LNC voted bursaries to students such as Jean Marie Seronei to proceed to Alliance High School among others in 1944. Fundraising was conducted in all locations in Nandi towards the school fees of the above student when he

¹⁴⁶ KNA Provincial Annual Report Rift Valley-Retrieved March 2018

¹⁴⁷ Ibid

¹⁴⁸ KNA/DC/KAPT/1/4/5 Government Out Schools.

qualified to proceed for University studies in India.¹⁴⁹ The Nandi were people who had no centralised (or organised) government; instead, they had a system that was based on elders. (Boisiekabkok) Or the council of elders.¹⁵⁰ A respondent, Arap Mosbei, said, “I heard from Jean Marie Seronei that Nandi does not sell the tongue’ (*maalei Nandi ng’elyep*)”¹⁵¹.

This meant that the Nandi people do not buy leaders, but they are born. The elders voted most of those who got the chance to be in leadership and approved based on their family background and their leadership qualities. *BoisiekabKok* were the main opinion shapers among the Nandi people. The LNC elections were laid on that very pedestal. The LNC of Nandi in its initial stages composed of the following members who happened mostly to be Nyongi age set and most of whom were chiefs;

- 1) Chief Arap Chepkiyeng - Kaptalam, his parents, were originally from Keiyo.
He came from Kaptalam clan.
- 2) Chief Maloiso Arap Chemuigut - KoilegeiengKeburo
- 3) Chief Elijah Cheruiyot Arap Chepkwony -Kaptumois
- 4) Chief Joel Arap Malel -Koilegei
- 5) Chief Micah Arap Bomet -Kaptumois
- 6) Chief David Arap Titi -Kemeloi[Terik]
- 7) Chief Arap Katonon -Kapchepkendi
- 8) Chief Willy Arap Boit -Kamelilo

¹⁴⁹ 32. Oral interview with Erick Kibiwot Arap Tarus (Age 84 years) - ex. Paramount Chief on 10/3/2018.

¹¹³ KNA/Education Department, Colony and Protectorate of Kenya: Government Printers, 1931

¹¹⁴ Oral interview with James Arap Mosbei (70 years) in Ngechek Kiptenden , on 25/3/18

¹⁵¹ *Ibid*

9) Chief Arap Korir

-Sang'alo

There were no chiefs appointed in Tindiret. This part of Nandi was administered from Kisumu after the Nandi war on the Kenya Uganda Railway.

2.2.4 Conclusion

Local Native Councils in Kenya were established following the Native Authority (Amendment) Ordinance that came into effect in May 1924. The councils were structured in a manner that they would be able to implement policies designed by the colonial government. The top of the hierarchy of the councils was the DC who presided over the councils and had sweeping powers¹⁵².

Other members of the LNC included the chiefs and headmen who were nominated by the DC. The Nandi community participated in electing their representatives into the LNC. The locations were used as electoral zones. Every location elected two members in a well-convened *baraza* presided over by a government official. The functions of the LNC were coordinated by the clerk to the council¹⁵³.

The clerk to the council was a European until after 1950 were when the African District Council replaced the LNC following the enactment of the ADC ordinance. The first African to serve as a clerk to council was Arap Chemalan. Justice Barabara Tanui took over as clerk shortly before independence in 1963. The clerk served as the chief executive of the council¹⁵⁴.

¹⁵² Oral Interview with Justice Barabara Tanui .

¹⁵³ Ibid

¹⁵⁴ Oral interview with Shadrack Arap Tarus (89 yrs) on 15/3/2018

CHAPTER THREE

3.0 COLONIAL STATE, CHRISTIAN MISSIONARY SOCIETIES AND NANDI COMMUNITY 1938 – 1945

3.1 Introduction

The development of western education in Kenya was spearheaded by Christian missionary societies. The missionaries had preceded the introduction of colonial domination in 1895. When colonisation was introduced in the late 19th Century, more emphasis was put in the development of western education through enhanced policy formulation. The three players, the state and the Nandi people, collaborated to ensure the development of western education. After the introduction of white settlers in Kenya, racial education was promoted¹⁵⁵.

The main missionary societies that played a major role in the establishment of schools were Mill Hill fathers, African Inland Mission and the Anglican African Church; the Seventh Day Adventist were introduced later from Kakamega. The main areas of collaboration were in the building of schools, the funding of education programmes, sending of children to school, supervision of schools development of curricula and training of teachers. The greatest contributor in as far as the development of schools was concerned was the Christian Missionaries.¹⁵⁶ These stakeholders took part mostly through their representation in the Local Native Councils.

¹⁵⁵ B.A. Ogot, *British Administration in Kenya: Zamani*, 1968 pp 13 – 225.

¹⁵⁶ Omosule M. “Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963”. *PhD.Thesis, Dissertation; University of Ibadan. Nigeria.*

3.2.0 The State, Missionary Societies and the Nandi Community in Collaboration with the LNC (1938 – 1945)

Colonial conquest of Kenya in 1895 led to the establishment of alien ideologies and developments unknown to the people of Kenya. The conquest of Kenya introduced conditions conducive to the penetration of capitalism in a very elaborate manner. The purpose of the introduction of any development was essentially aimed at benefitting the colonial power to achieve its intended purpose of domination.

The introduction of education in Africa for the native communities was essentially to enable African people to be useful to the European powers . The entry of Europeans into the Nandi territory occurred during the end of the nineteenth century following the construction of the Kenya Uganda Railway. The encounter with the Nandi during this period is what determined the general attitude of the Europeans towards the Nandi. The Nandi people were a strong military nation for many years even before the advent of the imperialist power¹⁵⁷.

In the eighteenth century, the Nandi had established themselves as a great power under the leadership and guidance of their great prophets the Orkoiyot. They could not allow any strangers to intrude into their territory. After the death of the great Nandi Orkoiyot in 1905, the Nandi people retreated and begun to reduce their violent characters against the Europeans. However, the Nandi people held the Europeans with much contempt and disregard.¹⁵⁸ They remained protective of their culture and customs. The establishment of

¹⁵⁷ Maxon, R. M. *Ethnic Patriotism and the East African Revival: A History of Dissent*, c. 1935-1972,2016.

¹⁵⁸ McGregor Ross W. *Kenya from within; A Short Political History*. (London; Gerge

missionary stations in Nandi, for instance, received a lot of resistance from the Nandi. The first attempt by the African Inland Mission (AIM) in Aldai (Chebisaas) received a violent resistance by the Nandi warriors. Likewise, other establishments were very difficult to begin in the country because of the resistance of the people. How the colonial state approached the development of Nandi in the area of education was basically in line with the attitude of the Nandi people. It is worth noting that because of the Nandi peoples' resistant nature, the colonial government became reluctant to establish schools. Much of the work of starting schools and promoting education was left to the Local Native Council and Christian Missionaries. The colonial government majorly played the role of facilitation of the LNC and missionaries. Like in all other districts, the colonial government contributed to education development in Nandi through the enactment of laws and regulations to govern the sector¹⁵⁹.

Lord Hailey, the Chief Native Commission (CNC) commented on the basic understanding of African local government in Kenya thus “ the East African protectorate was developed far later than our West African protectorates and colonies and the administration came here with preconceived ideas as to African societies. They could not visualise it without African chiefs, and they built a native administration and framed native laws and the assumption that there was already such a native authority in existence¹⁶⁰.”

The Native Authority System was the basic understanding of African local government

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¹⁵⁹ Omosule M. “Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963”. *PhD.Thesis, Dissertation; University of Ibadan. Nigeria.*

¹⁶⁰ KNA/SSC/KENYA No. 23, 5 APRIL 1943 AFRICAN AFFAIRS 8/80 1940-1942

by the colonialists. With the creation and use of civil servant Chiefs, the native authority system provided not only the frame within which the early local government system worked but also part of the administrative structure within which to operate. The system also affected the way the local government organs worked and conditioned the way their formation was done.

The native authority system merged with the British policy of indirect rule and paved for the future elective and representative system of local administration. The native authority system was established by the Native Authority Ordinance of 1912. It is Ordinance of 1912 that formed the basis for the enactment of the Local Native [LN] Ordinance of 1924. The L.N. Ordinance provided for the establishment of local government bodies in 1924- the Local Native Councils. The Native Authority Ordinance was itself an amendment of the Village Headmen Ordinance. Local Native Councils became key instruments to spearhead development in Native African Reserves working together with the colonial government. The membership of the LNCs was such that Africans had a greater majority. The LNC of Nandi established in 1924 following the enactment of the Native Ordinance Amendment Authority, put education as its priority development agenda¹⁶¹.

It is thus, imperative that the colonial state played a role in the formation of the LNC which in turn spearheaded education development in Nandi. The role played by Chief Elijah Cheruiyot Arap Chepkwony – a member of the LNC in starting Kapsabet Government School (GAS) is worth mentioning.¹⁶² This school became the cornerstone to

¹⁶¹ Oral interview with Mariko Arap Sing'oei (Age 95 years) A former Member of ADC Interviewed 16/3/2018

¹⁶² J.L. Lewis, Educational Policy and Practice in British Tropical Areas, (London: Nelson 2001)pp 15 – 16.

the establishment of many other schools in Nandi – both LNC schools and missionary.

The LNC was indeed a link between the colonial government and the local people. Native ideas and demands were raised to the government through the LNC. Furthermore, the state played the role of the developer of the school curriculum. The government, through various education commissions that made reports on the way education in Kenya should be undertaken. Such commissions included the Frazer and the Beecher Commissions of 1911 and 1948 respectively. This commission made recommendations to the government on how she should carry out education programmes in the colony¹⁶³.

The Beecher Report for instance made provisions for the scope, content and methods to be used for African education, The incidence of educational expenditure on African children as between payments and public funds the extent to which there could or should be variations of the accepted policy by which African Primary education could be left to be the responsibility of Local Authorities and fixing school fees among others.

In 1934, a new influence upon the procedure for the involvement of LNC in the development of African education came with the government creation of the District Education Boards (DEB. “The DEB was created following a circular written by the secretary of state to all provincial commission covering the report of the advisory committee on African education that had been started in 1924 by government. The secretary of state had asked for “the position concerning local education authorities”¹⁶⁴.

¹⁶³ D. N Sifuna, and. Otiende, J. E. *an Introductory History of Education*, (Nairobi: University of Nairobi Press. 2006.)

¹⁶⁴ KNA. PC/NZA/4/1/4/B; Minutes of provincial commissioners meeting. 7 – 8 Nov. 1933.

¹¹⁸KNA. Beecher Report on African Education In Kenya; (Nairobi 1949).

The DEB were thus created by the state to involve the Local Native Council in the level of decision making. It was intended to re-engineer the relationship between the state and the LNC in matters of education. The District Education Boards were to include two types of members:

- i) Representatives of LNCs appointed by the councillors and
- ii) Members appointed by the Provincial Commissioner (PC)

The provisions were that the non-Africans were not to exceed the African LNC membership – in practice, DEBs had six members representing the LNC, four members nominated by the managers of schools in a district and government officials. The chairman of the DEB was the DC who was doubling up also as President of the LNC. It thus, implies that the LNC was more or less a representative of the central government on matters of education¹⁶⁵.

The DEB's were charged with several functions; they included; they were responsible for the establishment of elementary and sub-elementary schools, the supervision and management of such schools. The general promotion and improvement of education development of the Africans in accordance with any directions, which the Director of Education might give¹⁶⁶. The DEBs also was charged with the responsibility to allocate grants from LNCs in aid of schools subject to rules made by Governor-In-Council as well as allocate funds for scholarships to deserving students¹⁶⁷.

¹⁶⁵ KNA/PC/NZA/4/1/4/3 Minutes of Provincial Commissioners meeting, 7-9-1933.

¹⁶⁶John Anderson's. *The Struggle for the School: The Interaction of Missionary, Colonial Government and National Enterprise in the Development of Formal Education in Kenya*. (London: Longmans, 1970). pp 168-70.

¹⁶⁷KNA. Education Department Report 1934 p.9.Appendix B to minutes of provincial commissioners

The DEB became the avenue through which the government managed to control the development of education in Kenya. Although the LNCs gave bursaries to needy students from elementary to secondary level, the colonial state maintained that the LNC would only vote funds for overseas scholarships, but it was the government that would approve of such funds before they were implemented. This decision did not, however, go well with the LNC members.

The state was also involved with the appointment and deployment of Principals of Government African Schools. Most of these principals were whites. The first Principal of the Nandi Industrial School later known as Kapsabet Government African School was Mr Hurtingford. He was the key person behind the establishment of out- schools.

3.2.1 Missionaries and LNC

Missionary activities began in Nandi immediately after the establishment of the East African Protectorate. The Nandi people limited the progress of missionaries into Nandi land due to the attacks by the Nandi warriors. The first missionary station that was to be started by the African Inland Mission was in Aldai–Chebisaas area was attacked by the Nandi people. The Catholics and the CMS Missions also could not succeed in establishing mission stations in Nandi¹⁶⁸.

According to Isaiah Arap Leitich, the A.I.M missionaries later fled to Kapsabet and managed to establish a mission station there because they got protection from the District Commissioner who was stationed there. The churches employed different approaches in trying to evangelise the Nandi people. The A.I.M entered Nandi land and condemned

meeting 7-9 Nov. 1933.

¹⁶⁸Oral interview with Samuel Arap Ng'eny. (80 years) 15/2/2018

every custom of the Nandi. This attracted the wrath of the people¹⁶⁹.

The A.I.M missionaries were nicknamed Chebisaas. This was a derogatory term because they did not accept Nandi culture totally and condemned it as being devilish. They attacked circumcision, which was the most respected custom of the Nandi people. According to Magut, the approach by the A.I.M hardened the Nandi people more and retarded their development into modernisation.

The second missionary group was the Roman Catholic Mission (RCM). They were The Mill Hill Fathers (MIF) who established their station at Chepterit. The R.C.M missionaries were accepted more than the AIM of the Nandi people. They employed the approach of enculturation. They did not confront the treasured Nandi customs and cultural practices but instead accepted them as part of the new religion. By enculturation, it means they accepted the Nandi customs and traditions in the church. The R.C.M managed to entrench themselves in Nandi land easier than any other church.

The third Christian mission that came into Nandi was the Church Missionary Society (Church of Scotland) CMS. Their approach to the Nandi people was more or less the same as that of the A.I.M and thus received a fairly cold reception by the Nandi.¹⁷⁰

These three missionary groups mentioned above took part in various ways in the development of western education in Nandi. In almost all parts of Kenya, the introduction of western education was almost entirely a preserve of the Christian Missionaries. The missionaries used the schools as a forum for inculcating the religious views of the

¹⁶⁹ Oral interview with Philip Arap Magut (Age 83 years) on 19/3/2018

¹⁷⁰ Oral interview with Mariko Arap Sing'oei (Age 95 years) A former Member of ADC Interviewed 16/3/2018

particular mission. It also acted as an avenue for the church to provide skills to aid catechumens in reading the Bible. The school was also a recruiting ground for new converts. Mission education, therefore, became a good instrument for proselytisation. The missionaries who pioneered into Kenya were not necessarily teachers nor education experts they were evangelists. They resorted into teaching Africans to read and write so that they would be able to read the Bible and help them to evangelise more¹⁷¹.

The missions, therefore, had their initial responsibility in the development of education as the building of schools owing to the resistance mounted by the Nandi people. The missions worked together with the LNC of Nandi to locate and build schools. The first school that was started in Nandi was the Nandi Industrial School. This school was started under the demands and support of a key member of the LNC Chief Elijah Cheruiyot Chepkwony in 1925. He was assisted by Chief Arap Tarno and Francis Arap Biama. They were members of the A.I.M who had converted. Several schools were started by various missionaries.

The African Inland Mission built schools such as; Kapsabet, Kapsabet Girls, Chepkumia, Kiborkok, Kaptel, Saniak among others. The RCM schools were; Chepterit, Chepterwai, Kaiboi. Other than establishing schools, the missionary societies were mandated to receive grants from the Local Native Councils to facilitate educational activities.¹⁷²

However, did not go well with the LNC, because they preferred the schools that were independent of the church missions. The LNC, African Chiefs and elders, supported the

¹⁷¹ Watson A.T; *the Nandi of Kenya: Tribal Control in a Pastoral Society*; (London: Routledge and Paul, 1953) p 13.

¹⁷² KNA.Education Department Annual Report 1928, p. 58

missionaries in development activities. They provided the labour and gave land for the establishment of schools, for instance, Kapsabet GAS land was given by the Chief Elijah Cheruiyot and the LNC.

The LNC also allocated finances to the mission schools. The chiefs and elders such as Elijah Cheruiyot and Micah Bomet persuaded the Nandi people to support missionary schools by taking their children to school¹⁷³.

The missionaries were also responsible for the supervision of their schools for quality education. They also had the role of management and partial subvention to their schools. They also recruited teachers, supervisors and inspectors of schools and colleges. The officers helped in the organisation, management and implementation of the curriculum. The Senior Education Officer Rift Valley Province commented in 1948 on the role of the missionary societies in as far as the provision of funds to support mission schools as follows:-

On behalf of the missionary societies, I would be glad if you would try to make the LNC and the people understand that these societies are not nowadays in a position to finance primary schools by supplying equipment, paying labour for building, and so on. As a rule, the most they can do is to supply services and travelling expenses of a European for supervision and management. The actual cost of education is a charge on the people, to be met partly from fees (for equipment) and partly from local taxation for salaries¹⁷⁴. This clearly shows how the government was trying to compel the Local Native Council to help in taking over some of the responsibilities the missions had borne for many years.

¹⁷³ Oral interview with Shadrack Arap Tarus (89 yrs) on 15/3/2018

¹⁷⁴ KNA. PC/RVP/2/5/6; Rift Valley Province Annual Reports 1948

3.2.2 LNC and the Nandi Community

The Nandi people played a role in the development of their education in conjunction with the Local Native Council. First and foremost, they sent their children to school. Most parents allowed children who were weak or those who were not their favourites to go to school. Other parents who accepted to take their children to school were the poor ones. (Those who did not have many animals to be looked after by their children.) The rich parents denied their children education because they thought their animals would not have people to look after. Those parents who had converted into Christianity and the chiefs and headmen who were members of the LNC took their children to school.¹⁷⁵

Secondly the communities took part in the building of schools through the donation of parts of their wealth and labour to construct the buildings necessary in the school. They also contributed through the payments of school fees and levies to the Local Native Council (LNC). Furthermore, the Nandi people took part in attending the Chief's *barazas* and taking part in the discussion at the *barazas*. They also participated in the elections of members of the LNC. The Nandi people not only supported the activities of the LNC but they also worked against the development programmes as many more people were against the education programmes than those in favour.

3.2.3 The LNC and the State

The Local Native Council of Nandi worked closely with the colonial government in many ways to push for the establishment of western education in Nandi. First and foremost, the

¹⁷⁵ Watson A.T; *the Nandi of Kenya: Tribal Control in a Pastoral Society*; (London: Routledge and Paul, 1953) p 13.

colonial state on the onset established the system of administration involving the appointment of Chiefs and Headmen. This was not common in Nandi since their form of leadership was based on the traditional council of elders. The Chiefs and Headmen (*Kiptainik*) later became key leaders in the Local Native Councils. They are mainly the people who managed to control the arrogance of the Nandi who was very much resistant to alien intrusion in their land¹⁷⁶.

Secondly the government guaranteed the policies and legal instruments that came in handy to aid in the establishment of education in Nandi land. Some of the policies and rules include The enactment of the Ordinances like the Headmen Ordinance of 1906, the Native Authority Ordinance of 1912 and the Local Native Authority Ordinance of 1924 that established the LNC. Finally, in 1950, the government came up with the African District Council Ordinance that replaced the LNC.¹⁷⁷

The appointment of commissions of inquiry into education such as Frazer Commission of 1902, The Beecher Commission of 1934 among others. This reports advised on the trend of policy development concerning education in Kenya and Nandi in particular.

The government through its established machinery, engaged in school management and supervision. As earlier stated school curricular was the preserve of government. The DC was a government appointee and represented the interest of the state in the District at all levels including at the DEB and the LNC/ADC. The government did all policies regarding school funds, quality of education and management. The Local Native Council

¹⁷⁶ Watson A.T; *the Nandi of Kenya: Tribal Control in a Pastoral Society*; (London: Routledge and Paul, 1953) p 13.

¹⁷⁷Anderson, John, *The Struggle for the School: The Interaction of Missionaries, Colonial Government and National Enterprise in the Development of Formal Education in Kenya*. (London: Longman 1970).

was a representative of the government.

3.2.4 The Missionaries and The LNC in the Development of Education

Christian missionaries sustained a systematic effort to transmit new ideas which would transform the Nandi people the same way they did among other communities in Kenya. It was, in essence, their deliberate action to educate the African people to enable them to read the Bible and serve as evangelists and teachers amongst the African people. Education, as espoused by the missionaries, was generally of low quality more of religious undertones and undertaken. The poorly skilled teachers with minimal training. As education began to gain popularity amongst the Nandi, Africans started to demand relevant education and more of it from the missionaries. However, the missionaries were weak and unable to fulfil the demands of the African people; hence, the colonial government laid to address the issue and directed the missionaries on the way to conduct African education. A system was designed by the colonial government that would address the aspirations of the Africans and at the same time not be repulsive to the course of the missionaries.¹⁷⁸

The government established various bodies/commissions to streamline African education in Kenya. These commissions included; the Department of Education Ordinances. These bodies hewed policies in the education sector which in turn led to increased interaction of education in Rift Valley, Nandi land in particular.¹⁷⁹ The desires of the Nandi people

¹⁷⁸ D. N Sifuna, and. J. E Otiende,., *an Introductory History of Education*, (Nairobi: University of Nairobi Press. 2006.)

¹⁷⁹ John Anderson's. *The struggle for the school: The interaction of missionary, Colonial Government and National Enterprise in the Development of Formal Education in Kenya*. (London: Longmans, 1970)

enabled the education bodies to leverage real actions that effectively brought about meaningful educational systems within the colonial government and mission.

In the period before 1920s Christian missions had established stations though they faced a lot of resistance from the Nandi warriors. The earliest missionaries to set up stations in Nandi included the African Inland Mission (AIM); the Church Missionary Society(CMS), the Roman Catholic Mission(RCM), the Seventh Day Adventists (SDA) and the Africa Anglican Church (AAC)¹⁸⁰.

Following the violent resistance that the Nandi put up against the missionaries targeted the Nandi culture in their assault of the resistance in order to make the Nandi people to accept Christianity. The African Inland Mission later moved to Kapsabet from Chebisaas in Aldai following attacks by Nandi people. They established their mission station near DC to be protected by the government.

The Roman Catholic Mission set up their missionary station at Chepterit. The Nandi people like most African societies in Kenya had a strong cultural system of management and leadership before the colonial rule and Christianity. Their system of cohesiveness and interacted traditions were strongly entrenched and self-sufficient that they would not allow any alien tradition to infiltrate into their society. They resisted every attempt to disrupt their coherence and succeeded in many ways to repel.

The missionaries, however, persisted in evangelising and educating those few whom they managed to convert. They realised the need for the converts to read the Bible and serve as

¹⁸⁰Oral interview with Isaiah Arap Leitich (82 years) on 25/3/2018

teacher evangelists. Later education became inseparable from church membership and Reading, Writing and Arithmetic's (3RS). Those converts became outcasts in the Nandi society and were rejected as *Kipsukuliek* (Those who have gone to school). The missionaries condemned the Nandi custom as pagan and evil. Those who converted, in fact, looked upon themselves as being no longer Nandi and even went to the extent of refusing to be circumcised. On this Arap Leitich said, "Some *Maina* men remained uncircumcised throughout their life for having converted to AIM" States Magut¹⁸¹

The missionaries had perceived that Reading, Writing and arithmetics would be a good tool in the propagation of their faith, the management of self-supporting churches and the intended transformation of the Nandi society. There was a very low number of converts at first as the society was still strong in resisting, but this changed later with time when many Nandi people began to support the missionary activities.¹⁸² This was necessitated by the introduction of wage labour, money, and production for export, individual enterprise and colonial laws. All these began to be heavy for the Nandi customs to bear and hence some people began to accept western education to secure employment after that and be able to pay the taxes and adapt to the new life.

The interaction between the Christian missionary societies and the colonial government began when Nandi people, like the rest of Kenyan communities, began to show interest in education. The colonial government established the Commission on Education in East African Protectorate (Kenya) in 1911 and the Department of Education. In 1919 the

¹⁸¹Oral interview with Isaiah Arap Leitich (82 yrs) on 25/3/2018

¹⁸²Oral interview with Philip Arap Magut

Commission on Education was established, and in 1924 the Phelps Stokes Commission and the Native Education Ordinance that established the Local Native Council (LNC) were brought into place.

These bodies had a great impact on the development of western education among the Nandi during the period under review. “On behalf of the missionary societies, I would be glad if you would try to make L.N.C and the people understand that these societies are not, nowadays, in a position to finance primary schools by supplying equipment paying a European for supervision and management. The actual cost of education is a charge on the people to be met partly from fees (for equipment) and partly from local taxation (for salaries)”.¹⁸³

It is clear from the PC’s letter that missionaries Societies themselves through their means initially financed their schools. Later after the enactment of the grants-in-aid programme following the recommendation of Frazer Commission and Beecher report of 1930, the government gave funding to the schools subject to approval by the DEB based on maintenance of high standards of performance. On this PC is quoted saying,

I, therefore, ask you that you take steps to examine every one of your schools to see what needs to be done to keep them in the grant-in-aid list for 1950. It is not, of course, essential that all your schools should remain on the list. You will know in my opinion there are many schools in Nandi which are both superfluous and inefficient. My views were set out in a memorandum submitted to be DEB last July. I would be glad to receive your comment on this memorandum (and to hear of any steps which you intend to take to improve the quality of your schools)¹³⁸.

The parents paid school fees but at rates approved by the DEB. According to the grants-in-aid rule number 12 some pupils were given remission (permissible by the manager in

¹⁸³PC/NZA/3/33/8/9-1930-1948.PC /Annual report General

remission cases). These remissions were never to exceed 25 per cent of all fees due and to show details of remissions would be construed to mean inefficiency or the school did not meet the needs of the community. Such would lead to the withdrawal of the grant¹⁸⁴.

3.2.5 Government Action in African Education

The colonial government had left matters of education of Africans to the missionaries after establishing itself in Kenyan dominion. Before 1911 the colonial government had insisted that missionaries run matters of education with minimal government support. Unlike in other parts, missionaries could not establish stations in Nandi land because of the harsh reception of the Nandi warriors.

The establishment of the Commission on Education in the East Africa Protectorate chaired by Professor J. Nelson Frazer in 1911 became a major milestone in the intervention by government in education matters. The commission was charged with the task of recommending a structure of Education in the East Africa Protectorate as Kenya was then known and to consider the possibilities of developing industries among Africans and not recommending on literary education¹⁸⁵.

Frazer made recommendations to the colonial government that an industrial apprenticeship scheme, through indentures is established to train masons, carpenters, recorders who would benefit missions, governments and settlers in need of such labour. Upon its approval by the Colonial Education Board, Frazer's proposals were adopted leading to the establishment of the Department of Education Directed by James R. Orr in

¹⁸⁴KNA. P.C. Rift Valley writing to the DEB Nandi through District Education office

¹⁸⁵D. N Sifuna, and. J. E Otiende,. *an Introductory History of Education*, (Nairobi: University of Nairobi Press. 2006.)

the same year (1911). The government's Grants- In- Aid was given to Eight missions, FAM, CMS, AIM, GMS, CCM, MHM and COG to enable them to train Africans on basic industrial skills such as something, carpentry, agriculture and even masonry. They were underway in 1912. The grants were given to the missions subject to their performance in technical education examination. Religious education was, however, still deemed more important in the mission school than the technical education. It was due to this kind of education that made most African parents withdraw their children from schools.¹⁸⁶ Though that was the scenario, the Nandi people were forced by other prevailing circumstances to keep their children in school even though reluctantly. Western education became an option for the Nandi considering the many issues introduced into the economy of the Nandi by the colonialist.

The introduction of wage labour, money and production for export individual enterprise and colonial laws. All these began to be heavy for the Nandi customs to bear and hence some people began to accept western education to secure employment after that and be able to pay the taxes and adopt the new life.

In some parts of Kenya, students' riots were realised rejecting religious and technical education in preference to literacy education that would tend to lead to formal employment. John Ainsworth, the PC, Nyanza joined in the demand for quality education for the African children and recommended the establishment of government schools on non-sectarian lines. "I would not exclude religious teachings from such schools I would, however, have selected men appointed to be in charge of the schools and leave the matter

¹⁸⁶ KNA. MSS/54/63, 19/12/02

of instruction in their hands” PC Ainsworth¹⁸⁷.

This proposal by the PC Nyanza led to the establishment of Government African Schools. In Nandi, the first GAS school was established in Kapsabet. The Kapsabet GAS heralded the entrenchment of western education in Nandi if not in the whole of the North Rift Districts. After the First World War the Nandi Warriors who had participated in the war as fighters in different parts of the world had experienced some knowledge following their interaction with other warriors from Asia and other parts. They had learnt that for Africans to compete effectively in the colonial situation; western education was of great necessity. They began to spread the message to their native communities leading to an increase in the number of Nandi people who joined the mission schools. In 1920’s special labour circular which made Africans especially Christians, to demand an education that was functional and which would equip them with working skills like being a teacher, a clerk to a local chief or headmen or court clerk, was issued¹⁸⁸. These jobs were well paying as a clerk would earn up to Ksh 17/= as compared to Ksh 3/= for a farm labour per month. The jobs would enable Africans to pay taxes and fulfil their household needs. The Nandi people thus realised the need to acquire this education and hence, some began to demand more literary education that was more functional. The likes of Elijah Cheruiyot and Simion Biama worked as clerks and championed the construction of many schools in Nandi including Kapsabet GAS. Despite the continued need for improved quality and level of education up to the declaration of Kenya Colony and Protectorate in 1920, there

¹⁸⁷ KNA. PC/NZA/1/8; 1913;1 - writing to the CNC.

¹⁸⁸ R. M. Maxon, *Ethnic Patriotism and the East African Revival: A History of Dissent, c. 1935-1972*, 2016.

was no clear government policy on education until the Education Ordinance of 1924 was enacted. The Phelps Stokes Commission had appraised a similar outcry when it reported that; “Many of the failures of the education system in the past have been due to the lack of organisation and supervision.....it seems clear that the education policies of government and missions have hitherto been inadequate and to a considerable extent unreal so far as the vital needs of Africa are concerned,”¹⁸⁹

The 1924 Education Ordinance established the central committee to advise on educational policies. It was made up of government officials, settlers, mission representation and no Africans¹⁹⁰. These committees were responsible for coordinating activities of the School Area Committees licensing of teachers and registration of schools for financial assistance¹⁹¹.

The demand for more of western education is evidenced in the DC’s annual report in 1934 where he wrote: “During the year a new bush school was opened in the location 26, Kapsisiwa, the *Laibon*’s location at the request of the latter, for their children. The Roman Catholics run it. This is a most interesting development and shows that the *Laibon*’s are afraid of being left behind. It does not follow that the future *Laibons* will be good Catholics, but if they were or some of them one wonders if they would renounce *Laibonism*”.

The DC confirms here that the Nandi people had begun to demand western education. This, however, did not imply that they fear to be left behind, but it was mainly because of

¹⁸⁹ KNA. PC/NZA/3/33/8/9; Annual Report 1930.

¹⁹⁰ Phelps Stoke Report on Education in Africa. (London; Oxford University Press, 1962.) pp10, 20

¹⁹¹ KNA. DC/KAPT/1/4/5 Education Department Annual Report 1925 p.27

the benefits that had been seen in those who had been educated. The assertion that the *Laibons*, better known as *Orkoik* by the Nandi, would not easily be forced to renounce was truly a reality. It serves to explain that all Nandis had awoken to the reality that western education was a necessity in society.”¹¹⁸

The district education office was responsible for supervising the quality of education offered in all schools in Nandi. Missionary Societies were also responsible to ensure that their schools performed to the standard set by the government or else would risk being deregistered. In 1948, the District Education officer wrote to the schools concerning reports by the supervision, Mr Hosea Arap Kapchuma wrote:

If I can come for the LNC meeting in August, I will have some pretty hard things to say. Please try to get Hosea’s reports sent each week so that I can send comments back quickly. This applies more to mission schools. If teachers can get written reprimand from me within a week or two of Hosea’s visit, they will take notice. The reports are most useful and are revealing a state of affairs worse than I had imagined possible¹⁹².

The previous statement of DC indicates that supervision was key in maintaining good performance is not only government schools but even the mission’s schools. The mission managers were required to submit reports of supervision to the education office immediately to enable close monitoring.

In 1948, the following officers were serving as supervisors of the church societies:

- i. R.V Reynolds - AIM Kapsabet
- ii. Rev. Fr. A Bocken -RCM Chepterit
- iii. Mr Reuben Seroney - C M S \$ AAC Koyo

The AIM mission was stationed in their headquarters in Kapsabet the Roman Catholic Mission (RCM) was stationed in Chepterit, and the CMS \$ AAC were stationed in Koyo.

¹⁹²KNA. PC/RVP/2/5/6; Rift Valley Province Annual Reports 1948

The Church of Scotland (Anglican) mission schools were supervised by an African supervisor Mr R. Seroney¹⁹³.

The Principal of Kapsabet Government African School was mandated to supervise and approve the establishment of all out-schools whether managed by the Christian missions, the LNC or the DEB. In 1944 the following mission schools had been established in Nandi¹⁹⁴;

School	Mission	Teacher
1. Kipsomoch	A.I.M.	Kipkios ArapTerer
2. Ndulele	A.I.M.	Samuel Kimnyigei
3. Surungai	A.I.M.	Daudi Kimeli
4. Kaiboi	RCM	Daudi Kimagut
5. Chepterwai	RCM	
6. Kibanja	CMS	
7. Koyo	CMS	

3.2.6 Conditions Necessary for the Qualification for a Grant-In-Aid

Under rule 5(1) of the Grant-in-aid rules, a school would qualify to be listed for grant-in-aid when the buildings are well constructed and meet the recommended standards, writing desks for standards and have latrine pit 15ft deep with housing.

If education of the natives is left as the commission suggests to the various religious bodies at work in the mission field it is obvious that government must assist in providing the necessary funds and having done that it must take steps by inspection and advice to

¹¹⁸ KNA. DC/NDI/1/4. Annual Report 1934.

¹⁹³ KNA. DC/KAPT/1/4/5 Education Department Annual Report 1925, p.27

¹⁹⁴ KNA/ PC Annual Reports 1944.

see that it the money is properly applied or rather that it is getting good value for it and more important still that the education is sound and on the right lines¹⁹⁵.

The preceding comment was made on the recommendation made by the 1919 education commission Report on the need for the grants-in-aid to be given based on the general state of efficiency in the school¹⁹⁶. The key factors on the matter that underlies in the statement were the emphasis on vocational training curbing the use of funds for evangelism and catechism it meant to check what would be referred to as misappropriation of funds.

3.2.7 Catholic Missionary Society

The Catholic Missionary group that established stations in Nandi land were the Mill Hills Fathers (M HF). The Nandi region was part of the Prefecture Apostolic of Eldoret which was part of the Vicariate Apostolic of the Upper Nile. The Vicariate covered almost the entire region of Rift Valley and Western Kenya. The DC Nandi wrote in his annual report in 1934 on education thus, “The catholic influence is much stronger than that of the African Inland Mission round Kapsabet but the latter are stronger further afield. Both missions have several out – schools”¹¹⁹.

Mill Hill priests who served in Eldoret in different capacities (some of them) were Frs Hertmaan (first resident priest of Eldoret), Stam (later to become Bishop of Kisumu), Kuhn, Bijnen, and Scholten. Fr.Brandsma and Koos Van Der Weyden were also prominent among those who travelled far and wide from Eldoret for the spread of the

¹⁹⁵*Ibid*

¹⁹⁶ Minutes of the joint meeting of the East Africa and education subcommittee held at Bristol, 25-26, November 1922, Methodist Archives Nairobi.

church.¹⁹⁷ In 1932, the Apostolic Prefecture of Kavirondo became the vicariate of Kisumu, and in 1933, Msgr Bransdma was named Vicar Apostolic and consecrated Bishop. Two years later, he died. He was replaced in 1936 by Bishop Nicholas Stam until 1946 and was succeeded by Bishop Fredrick Hall in 1948. By the late 1940s, primary schools (standard 1- 4) were still very few, and catholic schools formed a small percentage of those. Intermediate schools (standard 5-standard 8) were even fewer¹⁹⁸.

Interest in education was still low on the part of the majority of parents and education was hardly a priority at all. Catechumenates were many as the catechumens were instructed to prepare for baptism. The church grew greatly through the mission stations catechumenates and schools in Rift Valley Province. The Nandi people were supporting the Catholic Church activities more than the AIM and the CMS. This was essentially because the former did not confront the customs of the Nandi such as circumcision and other traditions, as stated earlier in this report. Many of those who converted into Christianity in the Catholic Church continued to practice all they had in their culture and traditional beliefs.

The African Inland Mission, on the contrary, confronted the culture of the Nandi people. They insisted that every convert had to be transformed and reject their traditions. African culture was regarded as pagan and idolatry. Those who converted to Christianity among the Nandi in AIM ended up not being circumcised at all most of whom were the Maina

¹⁹⁷ L.M Njoroge, *A Century of Catholic Endeavour Holy Ghost and Consolata Mission in Kenya*, (Nairobi, 1999)

¹⁹⁸ Opler, Regine Smith. *Is the female Husband a man? Woman marriage among the Nandi people*. *Ethnology* 19 (ii) pp 68-88. Resistance to colonial rule, 1980.

age group,¹⁹⁹

The Catholic missionaries established their main station at Chepterit in 1936 near the present-day Baraton University²⁰⁰. After that, many out schools were started in churches, catechumenates and schools. Such schools as:

<u>School</u>	<u>Region</u>
- Kaiboi	Kabiyet
- Kapkeringon (or kaigat)	Kabiyet
- Chemuswo	Sinonin
- Kosirai (or Belekenya)	Kipsigak
- Chepterwai	Sang'alo
- Kiptuiya	Sang'alo
- Kipture	Kipsigak
- Kibabet	Arwos
- Kiplelito	Emkwen
- Kipkeigei	Sinonin
<u>Catechumenates</u>	
- Terige	Arwos
- Belgut	Maraba

¹²⁰ KNA. DC/NDI/1/4 Annual Report

¹⁹⁹ Oral interview with Philip Arap Magut (81 yrs)23/3/2018

²⁰⁰ Ibid.

and his wife Rusi and Tuiya, daughter of Kapmarichgut²⁰³.

The first three missionaries served in Chebisaas until 1919 when other missionaries came to succeed them. They were Mr. & Mrs Brobst, Miss Hansen and Miss Christensen. They worked in Chebisaas up to the year 1924 when the school was moved to Kapsabet. This move was necessitated by the plans by Nandi warriors to attack the mission station & school and abduct the girls and later circumcise them for marriage. The twenty-one (21) girls were captured on their way to Litein, Kipsigis land where the missionaries had purposed to transfer them. They were rescued by the DC G.M. Castle and taken to Kapsabet town. They stayed in Kapsabet town and worshipped at a Local Native Council (LNC) house.

In 1925 a mission station was started in a different site. Mr Barnett came from Ravine to assist in the establishment of the station and construction of the houses for the missionaries, the church and the dormitories for the girls and the boys. In 1927 Mr and Mrs Stuart Bryson came to Kapsabet and started construction of the permanent building in which it included a church, four-roomed houses and office and a garage which still stand today in the Kapsabet Bible College and Kapsabet Girls High School. Mr Stuart Bryson was the first missionary to translate the Bible into the Nandi language in 1939. Through the activities of AIM, the Nandi people were angered much by the attacks on their customs and traditions. The converts renounced all deeds of 'darkness' including circumcision rites and took heed to the Biblical teachings. The Nandi decided to kill all these Christians by their stand with regards to Nandi customs. But for fear of the

²⁰³ Oral interview with Isaiah Arap Leitich on 15/3/2018.

government in September 1927 they decided to stage a customary cursing event that would bring death to the Christians. A multitude of people gathered in the field of the present-day Namgoi Primary School for the famous cursing event “Wangoriet” which was staged and any of the believers was dared to go between the cursing elders. Only three believers were bold to face the curse. They were Joshua Arap Kosuut, Jeremiah Arap Birir and Elijah Arap Chepkwony. Other believers, however, feared and retreated to seek pardon from the Nandi elders. These elders lived on by God’s grace and power and died of old age long after the cursing elders had died²⁰⁴.

The gallant Christians pioneered education work in Nandi as they were powerful chiefs and members of the Local Native Council. Elijah Arap Chepkwony, for instance, was the founder of the Kapsabet Government African School (GAS). He gave his portion of the land and houses for the school.

The other major role the AIM played in promoting education in Nandi land was the translation of the Bible into Nandi language.²⁰⁵The translation work was completed, and the Nandi Bible reached Kapsabet on 18th May 1939, Samuel Kimnyigei who was a teacher, assisted greatly in the translation work of the Bible. He had been taught the English language by the missionary, and he served as a teacher at Ndulele out school. The translation of the Bible into Nandi language became a catalyst to missionary activities throughout the Kalenjin Communities of Rift Valley.²⁰⁶

²⁰⁴ Stuart M. Bryson. *Light in Darkness* London: Pang Jackman, 1939)

²⁰⁵ Ibid.

²⁰⁶B.E,Kipkorir, “The Alliance High School and the origins of Kenyan African Elite: 1926-62”. PhD.

At first, Christians dwelt together in Kapsabet mission station for fellowship. Later they were sent back to their people to preach and open churches and schools. These included the following schools and churches²⁰⁷:

	Church	Year	Person
1	Surungai	1928	Reuben Seronei
2	Ndulele	1929	Samwel Kimnyigei
3	King'wal/Kosirai	1930	Joel Malel
4	Kapsamoc	1932	Jeremiah Birir
5	Koyo	1933	Josiah Simatwo
6	Kapchemoiywo	1934	SilaBett
7	Kabiemit	1936	Johana Kerich

The Church continued with the development of schools and church as in the Nandi. By 1954 more schools had been established totalling 28 across the whole of Nandi region. Other institutions of higher learning such as Kapsabet Girls High School had been started in 1924, Hunters Teachers College (Later Mosoriot T.T.C) in 1959 and Kapsabet Bible College in 1954.

Curriculum is the one important thing about what programmes need to be undertaken in any education system. It directs the actors in the education sector on what to deliver to the learners at a particular level. The missionaries had a curriculum that they implemented in the Nandi out schools that were under their management.

Dissertation Cambridge University, 1969.

²⁰⁷*Ibid*

The main objective of the missionaries that first came to Nandi land was to make their schools self-contained in terms of food. Thus, every school had a garden cultivated in the school to supply food to the school. The pupils (boys) who attended school and the converts at the missionary station worked on the farms. *Posho* mills and carpentry were practised also at school. The curriculum, in this case, stressed on vocational training to provide the needful labour to make the mission station self-supporting owing to the limited funds²⁰⁸.

Arithmetic's together with writing and reading were introduced owing to the European desire to make the Nandi people able to read the Bible and write. The 3Rs helped the missionaries to exert their influence on the Nandi people. The school was taken to be the source of converts into the Christian community. The curriculum design was such as to promote religious instruction which formed the core of the programme. This was not received well by the Nandi people.

In 1924 following the recommendation of Phelps-Stokes Commission Report the number of out-schools was to be increased. Many out schools were established as a result of demands by the Africans . Africans had begun to dislike the education that was making them remain peasant in a modern economy; Wamagatta States; “in that would make the African (him) remain a peasant in a modern economy and dominated by alien immigrants to Kenya. He wanted education that would give him power and prestige and dignity and

²⁰⁸ R.M. Mambo, "Local Native Councils and education in Kenya: The case of the Coast Province, 1925-1950", in *Trans African Journal of History*, Vol. 10, Nos. 1-2, 1981.

self-sufficiency²⁰⁹. Mathematics was introduced in the out schools with the introduction of currency other than cowrie shells with an increase in trade. The Phelps-Stokes Commission also recommended a literary education.

This made the Nandi interested more with education and discarded the technical and vocational education. By 1927, Education curriculum in Nandi included singing, memorisation of parts of the Bible and mapping. Those pupils that did well at these areas were allowed to proceed to the GAS schools- intermediate schools. The AIM, in particular, held that religion could not escape being involved in the cultural setup. They emphasised the spiritual value of hard work and evangelical Christianity. The role of religion was regarded with greater importance. The Roman Catholics and CMS mission gave room in their curriculum for secular objects.

The AIM curriculum embraced 3Rs and elementary English besides vocational subjects. The pupils attended classes in the morning and did cultivation in the afternoons. The girls spent the afternoons sewing Education; thus, did provide simply an elementary education as the purpose of the education was to win converts but not basically to educate the Nandi people. Gardens and forestry were introduced, and pupils planted many trees.

The Roman Catholic Missionaries started agriculture classes, gardening and games in the evenings. The schools played the major role in educating the Nandi who was able to read and write in both English and Nandi language. More advanced classes were taught to catechumens in vernacular. Catechists and ordinary- pupil converts. They were taught to

²⁰⁹ Wamagatta E. N, "African Quest and Struggle for High Schools in Colonial Kenya; The Case of the Abortive Kiambu Local Native Council Central High School At Githumguri 1926-1934," 2008. P.8

understand the faith and ability to teach others on the same .music was taught to the catechists to enable them to lead services and arithmetic's taught to enable the learners to carry out simple accounts.

Like in other parts of Kenya, the Catholic curriculum for out-schools in 1938 was dominated by reading, writing and arithmetics together with grammar which involved learning of such things as nouns, adjectives, pronouns and sentences. The singing (of religious hymns and secular songs) was included in the programme.

All these curriculum programmes did not impress the Nandi and could not endear them to enrol their children in school²¹⁰.

3.3 Conclusion

It is notable in the previous analysis that the state, the missionary societies and the Nandi people strongly collaborated in the development of western education in Nandi land. The state played its role in establishing structures and institutions and facilitating the same for the furtherance of the intended objective of establishing education for all. The Ordinance that was enacted by the government namely; Native Authority Ordinance of 1924 and the Local Native Council Ordinance gave priority to education development in Nandi. The constitution of commissions to look into the affairs of African education made recommendations that went a long way to enhance the development of western education²¹¹.

The missionary societies played their role by evangelising the people. The progress of the

²¹⁰ KNA, PC/ NZA/2/19/120 Confidential Reports 1945-1959. Pg. 17

²¹¹ Ibid.

development of education was expedited more by those Africans who converted to Christianity. Most of the chiefs and other members of LNC were converts. The Nandi people collaborated with the state and LNC through the implementation of the policies, paying taxes, providing labour and sending their children to school. The study has found it out the colonial state, the LNC and the Nandi community had a role in the development of western education in Nandi County. This collaboration greatly influenced the progress in the development of western education.

CHAPTER FOUR

4.0 INFLUENCE OF WESTERN EDUCATION AMONG THE NANDI 1946 – 1963

4.1 Introduction

This chapter analyses the influence of Western Education on the Nandi Society. The study established that the introduction of Western Education greatly transformed the Nandi in the political social and economic perspectives. The introduction of western education in Nandi land had a great impact on the Nandi community. The Nandi people at first resisted Western education due to the tendency of suppressing the traditions and culture of the people. The persistence of the LNC, the government and the Christian Missionaries eventually bore fruit and made the Nandi embrace the new school education. The Nandi people began to push for the increase in the number of schools and the provision of education services in their areas²¹².

The LNC of Nandi engaged itself in a multitude of activities aimed at improving the living standards of the native Nandi people in collaboration with the state and the Missionary Societies. The Nandi Community fairly supported all the activities and initiatives. The council could make and pass resolutions for the imposition of taxes or rates to be levied and collected from the Nandi community. The levies were used in carrying out and implementing functions of the LNC as provided for in the Native Authority (Amendment) Ordinance, 1924. A huge slice of the revenues was apportioned for the development of education initiatives in the districts. Bursaries were allocated to

²¹² M. Omosule “Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963”. *PhD.Thesis, Dissertation; University of Ibadan. Nigeria.*

bright students to further education upon clearing the intermediate level education. These activities had a great impact on the lives of the Nandi people.

4.2 Administrative System of the Nandi.

The Nandi is part of the Kalenjin group that inhabit the Rift Valley Highlands in Kenya. Oral narratives on their history of origin indicate that the Nandi separated from the Kipsigis in Rongai near Nakuru where they had settled after their migration from the region of *Tulwobkoilegei* (Mount Kenya). They moved westward and settled in the *emet* area of Aldai as their brethren- Kipsigis moved southwards and settled in Kericho²¹³.

The social organisation of the Nandi was based on clans. The county was divided into different administrative areas known as *emet* or *emotinwek* (pl). There were six divisions in Nandi country during the pre-colonial period namely Wareng to the North, Mosop in the North East, Soin and Pelkut in the South, Aldai and Chesumei in the West and Emgwen at the centre.²¹⁴

The administrative system of the Nandi was based on the council of elders such a *Poisiekab Kok*. The *Kokwet* was an equivalent of the location and *Bororiet* was the district. The *poisiekab Kok* were the local authority who were responsible for most of the administrative decisions made in the community – allocating land for cultivation, settling disputes among other major decisions.²¹⁵

²¹³Chesaina C “*Oral Literature of the Kalenjin.*” (Heiman Kenya ltd., 1991) pg.1

²¹⁴ Oral interview with. Mariko Arap Sing’oei (99 years) – (Chumo) A former Member of ADC
Interviewed 16/3/2018

²¹⁵Obler, Regine Smith. “*Is the female Husband a man? Woman marriage among the Nandi people*”.
Ethnology 19 (ii) pg 68-88. Resistance to colonial rule, 1980.

The Nandi people are a warrior group who resisted the intrusion of Europeans into their territory vehemently. Their resistance to the Europeans was majorly for fear of interference in their culture and ways of life. They also did not want them to interfere with their systems of government, the rites of passage and religious tradition which were held with lots of regards and were protected with zeal. Traditional education among the Nandi was generally informal. Young people were taught mainly by parents and grandparents. After growing up into youth young people underwent circumcision where they were taught issues to do with adult life.²¹⁶

Introduction of cattle dips, mould-board plough – (LNC plough), New Breeds had a great impact on the Nandi people. The introduction of western education following the inauguration of colonial rule in Kenya greatly transformed the native pre-literary informal education into a new system that was formal and literary. The Nandi people, though reluctantly, had contented with the white man's education system. In Nandi, Western Education was first spearheaded by the missionaries. However, the community detested church activities since they confronted their culture and customs. Thus, education by missionaries was vehemently resisted. After the introduction of the LNC in Nandi in 1925, it is notable that western education here was developed more hastily due to the role of the chiefs who participated in the LNC as members. The LNC developed many of the initial schools in Nandi County under the influence of the chiefs and headmen. The LNC for instance, in 1925, established the Kapsabet Government African School for technical skills. The school has continued to grow through the years to the status it is today as

²¹⁶ Oral interview with Isaiah Arap Leitich (Age 85 years)

Kapsabet Secondary School. Many of the prominent leaders of Nandi and the entire Rift Valley region learnt in Kapsabet G.A. School. Such leaders as the Second President of Kenya H.E Daniel Arap Moi, powerful former Minister. The late Nicholas Biwot among many others were learning at the school at the time when the Nandi Local Native Council played a major role in the development of the school.²¹⁷

Kapsabet G.A.S. had many schools that were borne out of it and existed up to this day. This thus was a major influence of the LNC in Nandi County. The Kapsabet School, more than any other single institution, changed the outwork of the Nandi community, ironically making them more amenable to the British Colonial Government. When the school was started in the year 1925 the colonial government was still pondering over an abortive uprising in 1923. The revolt had come in the form of a traditional ritual that was last performed in 1911, in which the in-generation is vested with the responsibilities of fighting the wars and raiding for cattle. The ritual was known as *Sagetab eito* – which literally means stripping the ox”. During the ritual, a white ox is slaughtered and its meat and hide cut into strips (*kesach*). It is then roasted and each of the young men in the age set that is being promoted gets a piece. A strip of the hide is divided into as many pieces as there are candidates and the piece is tied around the third finger. As they chewed the roasted strip, the *Orgoiyot* (Traditional Nandi Leader) performs a ceremony where the older age-set hands over responsibility to the younger. From then on, they were to be the ones to make sure no evil in the form of war or famine through shortage of cattle would afflict the community. In other words it is a challenge thrown to every member of the age set.

²¹⁷Oral interview with Philip Arap Magut. (Age 87years).

It was the spirit of *sagetab eito* that had made the men at the time to resist the British invasion for so long. And for thirty years, the right had not been performed due to the war of resistance. A son of Koitalel Arap Samoei, Barsirian Arap Manyei decided to revive the ritual and restore the lost dignity of his people. The ritual had been banned by the colonial government a day before it was due. The most disturbing thing to the colonial government, then, was what to do to make the Nandi, who had rejected the missionaries and their attack on their culture to stop recognising their leaders²¹⁸.

Kapsabet School came-in handy to resolve their problem. Among the first sixty (60) students at the school in 1925 were four sons of *Orgoik* from *Talai* clan. Normally the sons of the *Orgoik* did not mix with the rest of the community and lived apart as a sign of respect. If anybody lived freely with sons, the power they wielded would have nasty effects on the people. They were sought and consulted through an intermediary (*Maotik*) during the time of adversity, to foretell the results of war, when rains would be expected and other major events. So when the sons of the *Orgoik* were put together in the same compound in the school complaints were lodged with the Principal. A demand was made that the sons of the *Orgoik* should leave or else the other students would leave the school. The Principal on his part allayed the fears by explaining and assuring that the power of the *Talai* clan could not work near the District Commissioner's office. In the time the students did not see anything unusual happen, and they saw the *Talai* son's as ordinary

²¹⁸ M. Omosule "Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963". *PhD.Thesis, Dissertation; University of Ibadan. Nigeria.*

mortals. This was a start in the inevitable loss of influence of the *Orkoiyot*²¹⁹.

Another change the Kapsabet School brought into the Nandi community was the system of the initiation ceremony. It was realized that the initiation period took so many months and that would run into the school terms and arrangement was made between chiefs and the elders to have the children of the government – children attending a government school, circumcised early and to stay out for a shorter time. Other youths would continue in the traditional way²²⁰.

When Kapsabet School grew, it catered for pupils from various language groups and brought together youths of different backgrounds. This broke the traditional barrier that kept various communities apart and often at war. Many of the former pupils of the school became leaders, and with their experiences at the school, they influenced the rest of the people to accept to work with people from different backgrounds. Thus, the school in one way or the other helped to contribute to the feeling of nationalism as opposed to tribalism. In 1950s the school began to offer Kenya African Secondary Examination (KASE), and in 1953 it selected students from Kabianga, Kisii, Maseno and Kakamega Schools to join Form III (3) after KASE²²¹.

It is clear from this study that Kapsabet Government School which was begun by the LNC of Nandi contributed greatly and had lots of influence in the lives of the people of

²¹⁹ *ibid*

²²⁰ B.E. Kipkorir, *Decent from Cherang'any Hills: Memoirs of a Reluctant Academic*, (Nairobi: Macmillan Kenya Publishers, 2009). Pp. 104 – 112.

²²¹ M. Omosule “Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963”. *PhD.Thesis, Dissertation; University of Ibadan. Nigeria.*

Nandi and by extension other neighbouring communities in Kenya. It is indeed justifiable that the influence of Kapsabet School is by extension the effect of the Local Native Council in the development of Education among the Nandi²²².

4.3 African Response to Western Education

To Africans, missionary education had no meaning and place in the society. Missionaries were identified with land grievances, and their form of education failed to meet the circumstance of the time, as the Africans saw them a criticism of the opposition to missionary influence deepened to erupt in the 1929-31 “circumcision controversy.”²²³ Missionary education interfered with the tribal rites and structures, and many native Africans opposed this kind of education because it alienated members of the society from the tribal life.

Western education as introduced by the Christian missionaries and effected and propagated through the school institution proved as the most appropriate means for orienting and preparing the individual for a useful and relevant role in the emerging society where European economic, social and political system and values begun to replace the traditional ones. These were aspirations African people wished to achieve through the education offered in colonial schools.²²⁴ They trained Africans to take up clerical jobs in the colonial government, to be self-reliant through technical and vocational training and teachers of mission schools. The move was later on viewed to have greatly culminated to the development and growth of Africa nation. The need for

²²² Oral interview with Justice Barabara Tanui (85 years of age) – on 23/3/2018).

²²³ Osalind and W. Mutua, *Development of Education in Kenya* (Nairobi, 1975), p.116

²²⁴ Philip Mbithi, *Rural Sociology and Rural Development: It's Application to Kenya*, (Nairobi: Kenya Literature Bureau, 1974).

western education grew with time as the African society experienced modernisation and transformation from colonial and post-colonial Africa.

Africans felt that it was a European ploy to teach them practical subjects so that they could remain inferior and their subordinates. This education as seen as mediocre and it hampered African political advancement. It is important to note that, in Asian and European schools in the colony, no kind of technical education offered in African schools was taught. This difference concretised the African suspicion of the type of education given to them. Educationally, technical education failed since the syllabus lacked flexibility²²⁵.

More often, the syllabi made little provision for regional variations and thereby some programmes virtually failed. The co-operation sought between departments of Agriculture, Veterinary and Education were inadequate and sometimes contradictory. For example, visits by Agricultural Officers to schools hardly materialised. School calendar was sometimes not in consonance with peak times of agricultural activity. Education officers on their part sometimes lacked the necessary knowledge, and even for the specialists, they had little or no interest. Teachers often used extra work on the farm or in the workshop as a form of punishment.

Some subjects, particularly Agriculture and Carpentry, were not examinable at the

²²⁵ Kilemi Mweria, *The Advent of british Educational System and English language in Indian Subcontinent*. (Nairobi: 1991)

primary school level²²⁶. This did not motivate learners to show seriousness. Furthermore, in cases where technical subjects failed to feature at the secondary school level, learners hardly wanted to study them at the lower level. Technical education also failed due to what Africans viewed as proper education. Africans only saw academic education as the epitome of their children going to school. This meant that nobody was enthusiastic about the success of technical education. Schooling was only meaningful if learners gained academic literary education.

Socio-economic problems also hampered the success of technical education. It was not easy to acquire funds for the purchase of farm and workshop equipment, leave alone acquiring farming land for schools. Since many schools did not receive government grants, they had to rely on local communities for their day-to-day running. However, the envisaged assistance was hard to come by, particularly when the projects were for technical education. Parents decried the inclusion of this education in the curriculum and therefore, could hardly contribute money to schools for their development.

The colonial government's policy on the growing of cash crops also served as an impediment to the flourishing of vocational education²²⁷. Africans were not allowed to grow cash crops. Being allowed to grow subsistence crops alone could not easily lead to the much-needed economic empowerment for Africans. In such a situation,

Africans saw no need of giving agricultural educational any seriousness. The lack of demand for people with industrial education skills in the labour market also went a long

²²⁶King, Kenneth. "Development and education in the Narok district of Kenya: the pastoral Maasai and their neighbours." *African Affairs*,s 1972 ; no. 285, pp 389-407.

²²⁷Gann, Lewis H., Peter Duignan, and Victor Witter Turner, eds. *Colonialism in Africa 1870-1960*. Vol. 4. CUP Archive, 1969.

way in curtailing the success of technical education.

At this moment, white-collar jobs were more appealing. To secure such opportunities one needed to have had an academic education. This scenario quickly reflected itself in learners' choices of schools subjects. Technical subjects were rarely their priority. From the previous, technical/vocational education had very minimal chances for success. As political independence drew nearer in the early 1960s, more emphasis in education shifted towards academic education. Technical and vocational education only got prominence sometimes into the independence era. This was mainly after 1970.

Post-primary and secondary school and technical institutions sprouted in various parts of the country. Among these institutions were Village Youth Polytechnics and Institutes of Science and Technology.²²⁸ Technical/vocational education today is offered in a myriad of institutions ranging from those in the mainstream education system to those organised by government ministries, churches and other NGOs.

Conclusion Technical/vocational/industrial education in Kenya was originally conceived as an education of social inferiors. This conception for a long time guided the development of this education. Policy stipulations for this education were founded on misconceptions. Besides, there was an unrealistic design for this education's development. Out of this disposition, learners, as well as teachers, hardly gave the subject serious attention. This scenario meant that even after fifty years or more in operation, little meaningful results had been realised by 1963. The climax of this failure neglect can be discerned in the fact that technical education was almost entirely disregarded in the

²²⁸Burnham, Philip. "Education and social change." *Lambros Comitas*; 2008, 215.

education system conceived of immediately after Kenya's independence.

4.4 Impacts of Western Education

To Africans, missionary education had no meaning and place in the society. Missionaries were identified with land grievances, and their form of education failed to meet the circumstance of the time, as the Africans saw them a criticism of the opposition to missionary influence deepened to erupt in the 1929-31 "circumcision controversy".²²⁹ Missionary education interfered with the tribal rites and structures, and many native Africans opposed this kind of education because it alienated members of the society from the tribal life.

Western education as introduced by the Christian missionaries and effected and propagated through the school institution proved as the most appropriate means for orienting and preparing the individual for a useful and relevant role in the emerging society where European economic, social and political system and values begun to replace the traditional ones. These were aspirations African people wished to achieve through the education offered in colonial schools. They trained Africans to take up clerical jobs in the colonial government, to be self-reliant through technical and vocational training and teachers of mission schools. The move was later on viewed to have greatly culminated to the development and growth of Africa nation. The need for western education grew with time as the African society experienced modernisation and transformation from colonial and post-colonial Africa.

Africans felt that it was a European ploy to teach them practical subjects so that they

²²⁹Osalind and W. Mutua: Development of Education in Kenya (Nairobi, 1975), p.116.

could remain inferior and their subordinates. This education as seen as mediocre and it hampered African political advancement. It is important to note that, in Asian and European schools in the colony no kind of technical education offered in African schools were taught. This difference concretised the African suspicion of the type of education given to them. Educationally, technical education failed since the syllabus lacked flexibility. More often, the syllabi made little provision for regional variations and thereby some programmes virtually failed. The co-operation sought between departments of Agriculture, Veterinary and Education were inadequate and sometimes contradictory.²³⁰ For example, visits by Agricultural Officers to schools hardly materialised. School calendar was sometimes not in consonance with peak times of agricultural activity. Education officers on their part sometimes lacked the necessary knowledge, and even for the specialists, they had little or no interest. Teachers often used extra work on the farm or in the workshop as a form of punishment.

Some subjects, particularly Agriculture and Carpentry, were not examinable at the primary school level. This did not motivate learners to show seriousness.²³¹ Furthermore, in cases where technical subjects failed to feature at the secondary school level, learners hardly wanted to study them at the lower level. Technical education also failed due to what African viewed as proper education. Africans only saw academic education as the epitome of their children going to school. This meant that nobody was enthusiastic about the success of technical education. Schooling was only meaningful if learners gained academic literary education.

²³⁰Bligh, Donald A., Ian McNay, and Harold Thomas. *Understanding Higher Education: An Introduction for parents, staff, employers and students*. Intellect Books, 1999.

²³¹Vandenbosch, Tom. "Post-primary agricultural education and training in sub-Saharan Africa: Adapting supply to changing demand." *Unpublished manuscript, World Agroforestry Centre, (Nairobi: Kenya 2006)*.

Socio-economic problems also hampered the success of technical education. It was not easy to acquire funds for the purchase of farm and workshop equipment, leave alone acquiring farming land for schools.²³² Since many schools did not receive government grants, they had to rely on local communities for their day-to-day running. However, the envisaged assistance was hard to come by, particularly when the projects were for technical education. Parents decried the inclusion of this education in the curriculum and therefore, could hardly contribute money to schools for their development.

The colonial government's policy on the growing of cash crops also served as an impediment to the flourishing of vocational education. Africans were not allowed to grow cash crops. Being allowed to grow subsistence crops alone could not easily lead to the much-needed economic empowerment for Africans.²³³ In such a situation, Africans saw no need of giving agricultural educational any seriousness. The lack of demand for people with industrial education skills in the labour market also went a long way in curtailing the success of technical education.

At this moment, white-collar jobs were more appealing. To secure such opportunities one needed to have had an academic education. This scenario quickly reflected itself in learners' choices of schools subjects. Technical subjects were rarely their priority. From the previous, technical/vocational education had very minimal chances for success. As political independence drew nearer in the early 1960s, more emphasis in education shifted towards academic education²³⁴. Technical and vocational education only got prominence

²³²Stewart, Julia. "The World Food Programme's response to the Southern African humanitarian crisis: moving food: feature." *African Security Review* 12, no. 1 (2003): pp 17-27.

²³³Gordon, April A. *Transforming capitalism and patriarchy: Gender and development in Africa*. Lynne Rienner Publishers, 1996.

²³⁴Pavlova, Margarita. *Technology and vocational education for sustainable development: Empowering*

sometimes into the independence era. This was mainly after 1970.

Post-primary and secondary school and technical institutions sprouted in various parts of the country. Among these institutions were Village Youth Polytechnics and Institutes of Science and Technology. Technical/vocational education today is offered in a myriad of institutions ranging from those in the mainstream education system to those organised by government ministries, churches and other NGOs.

Conclusion Technical/vocational/industrial education in Kenya was originally conceived as an education of social inferiors. This conception for a long time guided the development of this education. Policy stipulations for this education were founded on misconceptions. Besides, there was an unrealistic design for this education's development. Out of this disposition, learners, as well as teachers, hardly gave the subject serious attention. This scenario meant that even after fifty years or more in operation, little meaningful results had been realised by 1963. The climax of this failure neglect can be discerned in the fact that technical education was almost entirely disregarded in the education system conceived of immediately after Kenya's independence. "European brains, capital and energy have not been and never will be, expended in developing the resources of Africa from motives of Acre philanthropy" This was stated by Sir Fred Erick G. Lugard who spearheaded British Imperialist activities in East and West Africa.²³⁵

According to him (Lugard) the intentions of British colonialism was economic benefit for

individuals for the future. Vol. 10. Springer Science & Business Media, 2008.

²³⁵ J. Chiryankandath, *The Politics of Neo-liberalism in India: Transformations in State and Citizenship*, (London: The British Academy, 2008).

Britain and local investors which included the settlers and many merchant houses in Kenya ²³⁶Whether Africans benefited from British colonialism or not was essential to Lugard. The British economic policy in Kenya included land alienation for European settlers. ²³⁷

African migrant and forced labour ²³⁸development of settler dominated agricultural production and peasant commodity productions, Export production, rail and road transport and communication and health. ²³⁹ The policies were actualised incrementally during specific stages of British domination, the pre-1920 period (interrupted by the outbreak of the First World War, the interwar period which was also interrupted by the great depression between 1929 and 1934; the Second World War 1939 – 1945 and the post-war era.

Implementation of the policies was characterized by a series of challenges that the colonial government had to cope with.²⁴⁰In Nandi, after the Second World War, the implementation of the colonial policies was done with greater enthusiasm. The resistant force of the Nandi communities at this time had greatly been subdued following the 1923 suppression of the *Saketab Eito* organised by the *Orkoivot*, Barsirian Arap Manyei'' more schools were established more taxation was done. The effect of colonial dominance was

²³⁶ Nicola Swainson, *The Development of Corporate Capitalism in Kenya 1918-1977* (London: Heinmann Educational Books, 1980).

²³⁷ M.P.K. Sorenson, *Origins on European settlements in Kenya*; (Nairobi. Oxford University Press: 1968).

²³⁸ T. Zeleza, *Smouldering Charcoal*, (London: Heimann, 1992).

²³⁹ Tarus, *African taxation*, 2004.

²⁴⁰ Bruce Berman, *Control and Crisis in Colonial Kenya: The Dialectics of Domination*, London: James Curry. 1990

felt more as the colonial administrative structure became more and more strengthened with the chiefs and headmen (*Kiptainik*) were engaged and utilised.

The introduction of new breeds of cattle in Nandi the construction of cattle dips in the 1940's was received more enthusiastically by the educated members and chiefs who were enlightened. The Nandi people had resisted the introduction of *Nususiek* (New breeds) of cattle because they were prone to disease and required much-skilled management. The Nandis who embraced the new methods of livestock production later became more developed and after independence in 1963 were able to acquire land in Uasin Gishu. The likes of Arap Sisiwa, Arap Katonon, and Arap Boit among many others acquired tracts of land in Uasin Gishu after independence. Most of these were chiefs and leaders of the Nandi Local Native Council (LNC) of Nandi during the colonial period.

Christian missionary activities in Nandi played a great role in the transformation of Nandi culture. Through western education, the missionaries preached against the Nandi culture. They stressed that the salvation of the Nandi people was measured by the extent to which one had abandoned cultural practices.²⁴¹ ``Some *Maina* men decided to stay uncircumcised even though such an act was a taboo among the Nandi people''²⁴². Colonial education, therefore, fostered the emergence of quiescent and obedient elites.

4.5 Important Personalities

Western education as introduced by the colonial powers produced important personalities

²⁴¹ Oral interview with Mariko Arap Singoei on 23/3/2018. (Age 95 yrs)

²⁴² Oral interview with Philip Arap Magut (Age 81 years) 23/3/2018

in Nandi who have had a great role to play in the Kenyan society²⁴³. Some of these personalities include;

- (i) Daniel Toroitich Arap Moi: He was a student in Kapsabet Government African School, became the Second President of the Republic of Kenya.
- (ii) Jean Marie Seroney: He was a student at G.A.S and later became a renowned lawyer and politician and was the MP for Tindiret.
- (iii) Nathaniel Mutai: The former Managing Director of the Kenya Fluorspar Company. He was a former student of Kapsabet Government School
- (iv) Paul Boit: He was the first African PC of Nairobi after independence.
- (v) Justice Barbara Tanui (rtd): He was Clerk to the African District Council and a Judge of the High Court of Kenya.
- (vi) Samwel Arap Ng'eny: Former principal of Kapsabet High School and MP for Aldai and former Speaker of the National Assembly.
- (vii) Nicholas K.K. Biwott: He was a former student of Kapsabet G.A.S and became the Managing Director of several government agencies.

4.6 Conclusion

The impact of western education touches all spheres of the livelihoods of the Nandi people. First and foremost, this education was able to transform the culture and the customs of the people and introduced the western culture in Nandi land. This paved the way the acceptance of Christian transformation. Many of the Nandi people embraced the African Inland Mission and Catholic teachings. The Christened Nandi families discarded

²⁴³ Ibid.

the circumcision of girls, the number which has kept increasing in recent times to the effect that Nandi people are leading in the crusade against female genital mutilation amongst the Kalenjin communities in Kenya today²⁴⁴.

Moreover, western education has improved the lifestyles of the Nandi people through the change of socio-economic activities. Livestock breeds and agricultural production has improved resulting from modern education. The enrolment in schools has increased in the country following the establishment of many primary and secondary schools in the county.

²⁴⁴ M. Omosule "Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963". *PhD.Thesis, Dissertation; University of Ibadan. Nigeria.*

CHAPTER FIVE

5.0 CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The main purpose of this study was to investigate into the history of the role played by the Local Native Councils in Kenya (LNC) with particular reference to the Nandi LNCs role in the development of Western education in Nandi land between 1923 and 1963. The establishment of the local native councils, its activities in developing schools in Nandi, the role the Nandi council played in education, the trajectory of the council up to the attainment of independence from British colonial rule was considered in depth.

5.2 Sumarry

In summarizing the findings of this study it would not be complete without discussions on the role of Colonial State in the development of education in Nandi .The colonial government was established in the study as having enacted education policies through the inauguration of the Education Department in 1911. The department was charged with the responsibility of considering and awarding grants to mission schools in Kenya. This was an important step of recognizing the role played by missionaries in the provision of education in the colony. The need to provide education to provide education to Africans called upon the desire for the missionaries and the state to cooperate in the area in order to achieve the desired goals. The government provided the necessary financial subsidies and the missions on their part supervised and managed the schools.²⁴⁵

The Missions in the cooperation recruited teachers, supervisors and inspectors. The

²⁴⁵ Jones, Thomas Jesse. *The approach to Self-Government: Education in East Africa*. . (New York: Phelps-Stokes Fund. 1925).

colonial Education Department also fought against the disparities that existed in the religious schools that discriminated pupil on admission to schools due to denominational background. In places such as Nandi where religion was regarded with lots of indifference the government led in the education provision but the role of missions was given the necessary support as well by the government²⁴⁶.

5.3 Conclusion

Furthermore, the study has established the role played by the Christian Missionaries such as the African Inland Mission (AIM), the Anglican Church Missionary Society (CMS) and the Mill Hill fathers (Catholics) in conjunction with the Local Native Council. In the establishment of western Education. Moreover, the study has analysed the role played by the colonial state in supporting the LNC in the development of education in Nandi land during the period under review. The state spearheaded the establishment of legal functions such as the education commission and the provision of grants in aid in support of education and inauguration of the District Education Boards (DEB).

The study examined the historical foundations of education in Nandi as pioneered by the LNC and the churches. It attempted to answer the following questions;

- a. What role did the Local Native Council play in the development of Western education in Nandi land?
- b. How did the structure, functions and membership of the Local Native Council influence its role in the development of education in Nandi?

²⁴⁶ B.E Kipkorir., *Decent from Cherang'any Hills: Memoirs of a Reluctant Academic*, (Nairobi: Macmillan Kenya Publishers, 2009). Pp. 104 – 112.

- c. What was the role of other stakeholders such as the state, the missionaries and the community, among others in the development of education in Nandi?
- d. Did Western education affect the Nandi people?

Upon examining some of the generally accepted attributes to missionary education as indicated by the researcher, it has been found out that; the Nandi Local Native Council, the missionaries and the colonial state played a great role in the introduction and development of western education in Nandi land. And it is evidentially indicated that these stakeholders in education played complementary roles in contributing to the development of education in Nandi. It is in the preceding background that the writer discusses the conclusion of the study first on the LNC's contributions secondly, on the colonial education department and thirdly the missionaries²⁴⁷.

The catholic mission came to Nandi with a singular purpose to evangelise. The M.H. fathers spearheaded the Roman Catholic Church work on Nandi having moved to Nandi from North Kavirondo. The first station in Nandi was started in Chepterit in 1936. This was followed by several out schools that were started together with new churches and catechumenates. The schools spread to all parts of Nandi land. The previous reports indicate that the Nandi people embraced more the Catholic teachings as they did not confront their customs and traditions. Thus, this research found out that the Catholic Church played a major role in developing education in Nandi land during the colonial period. They worked together with the Nandi people, the Local Native Council of Nandi and the government in this endeavour. It is evident in the preceding narration that the

²⁴⁷ M. Omosule "Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963". *PhD.Thesis, Dissertation; University of Ibadan. Nigeria.*

AIM played a great role in the development of education in Nandi land. Its role centred majorly in the evangelising the Nandi people, the translation work of the Bible into Nandi Vernacular language, the building and management of schools, the training of teachers and management of schools, maintenance of education standards through monitoring and supervision of the work in schools²⁴⁸.

The colonial government and local authority worked with the church in various ways. First, they helped to ease the tensions that existed between religious groups, provided security where the Nandi forged attacks to the missionaries, registration of the schools and maintenance of school standards. The colonial government also played the role of the establishment of law and order in Nandi country. The Nandi raided cattle amongst their neighbours which were a very common occurrence in those days. There were rampant witchcraft and other cultural repugnancies in Nandi at the time of the entry of missionaries in the region these were put to a stop by the role of colonial government and provision of grants-in-aid to missionary schools²⁴⁹.

The A.I.M and M.H.F. were the most essential actors in the establishment of mission education in Nandi country. Other missionaries who came to Nandi include the Church Missionary Society. They established schools in scanty places in Nandi which schools included Koyo Girls School, the Seventh Day Adventist church and catechumenate centre between Ndalat and Kaigat, Kabiyeet, and Idiko in South East Kabiyeet. The one most important thing that emerges out of this study is the fact that the Local Native Council became the key player in heralding education in Nandi land during the colonial period.

²⁴⁸ Oral interview with Philip Arap Magut (81 years) 23/3/2018

²⁴⁹ Oral interview with James Arap Mosbei (70 years) in Ngechek on 25/3/18

This was a result of the Nandi cold reception of the missionary work. The LNC was comprised of personalities elected by the Nandi people who were generally accepted and hence won the support of the local people²⁵⁰.

The Local Native Council demanded more education and grants towards the furtherance of education in Nandi. They also had a great role in mitigating the animosity and suspicion that existed between the Nandi people and the missionary societies. Kapsabet Government School (G.A.S) was established by the Local Native Council and became the mother to all other schools that were started either by the council itself or the missionary societies or the Independent schools in Nandi were not common. The study established that the Principal of Kapsabet G.A.S was instrumental in approving and overseeing the establishment of out - schools in Nandi²⁵¹.

The LNC, on the other hand, was responsible for building secular schools. These schools were very much embraced by the Nandi people because they were not based on any religious foundations and hence were compatible with the customs and culture of the community. Ironically, the LNC succeeded in separating education from religion. The LNC, however, was more of an agent of the department of education than a body charged with the responsibility to propagate education development. The LNC voted money for Education that was coordinated by the colonial government and implementation directed by the government. Under the direction of the government, the LNC laid down regulations for the establishment, supervision and control of all other schools especially

²⁵⁰ J Changach & J. Kiprop, *A History of Kapsabet Girls High School, Nandi county, Kenya, 1960 – 1979*, (Asia Pacific Journal of Education, Arts and Sciences, Volume 3, No. 1, January, 2016).

²⁵¹ Jones, Thomas Jesse. *The approach to Self-Government: Education in East Africa*. . (New York: Phelps-Stokes Fund. 1925).

those that were under missions. The LNC at other times assisted missionary schools in meeting school requirements by the council itself and the District Education Boards²⁵².

The LNC provided for funding of its schools as well as making grants to the missions for education. This study established, for instance, that the LNC grants-in-aid in 1926 to the North, South and Central Kavirondo (which Nandi was part) Missions amounted nearly to Kshs 10,000/= in the whole country. The LNC was, in essence, supportive of mission schools and not against them. The main concern of the LNC was the provision of more educational facilities at a higher level than was provided by the missions and the other out schools. The G.A.S thus provided the highest education content than all the other schools in Nandi. This attracted students from other religions throughout the entire Rift Valley and Kapsabet G.A.S became an epicentre or hub of education of all Nandi speaking peoples. The LNC did not only vote money to build and maintain schools, but they also awarded bursaries to deserving students. Among the earliest students who benefited from LNC bursaries was the late Jean Marie Seronei (Esq.) former MP for Tindiret, who was funded at Alliance High school and after that supported for University Education in India by LNC²⁵³.

The LNC of Nandi played a more political role after the establishment of Provincial Councils in the 1940s. The Rift Valley Provincial Council Conference of delegates from LNC's in the province was able to increase Kalenjin ethnic awareness and parochialism that resulted in the discovery of common ethnic identity by the Kalenjin speaking peoples

²⁵² Lydia Kanini Muendo, *Local Government and Development in Kenya: The Case of Machakos District, 1925 – 1974*. Thesis, Egerton University, 2016

²⁵³ M. Omosule "Political and Constitutional Aspects of the Origin and Development of Local Government in Kenya; 1985-1963". *PhD.Thesis, Dissertation; University of Ibadan. Nigeria.*

which later led to their integration as a common entity. In the 1950's the Nandi Elgeiyo, Kipsigis, Tugen, Nyangori, Marakwet and Sebei became aware of their common origin and considered themselves as one group by naming themselves as Kalenjin.²⁵⁴The LNC's meeting in the Rift Valley Province stimulated or rather contributed to the occurrence that has lived until this present day. To cultivate the movement, the councillors sought to use textbooks that were accepted to all the Nandi-speaking peoples- (Kalenjin)²⁵⁵.

The study brings out the critical role played by missionary societies in the development of western education in Nandi in conjunction with the Local Native Council and the colonial state. The societies, mainly, the African Inland Church missionary society and the Mill Hill Catholic Fathers established churches and schools which expanded from the central stations to the outstations and made use of the Nandi converts. The missionaries had the role of translating the Bible to the Nandi people and reducing the Nandi language to writing. The entire Bible translation was delivered in Nandi language on 18th August, 1939 from Australia after having been translated by Stuart Bryson assisted by Samwel Arap Nyigei. This development became a major milestone in boosting the activities of missionaries in enhancing western education and preaching the Good News.

The establishment of a literature department in Kapsabet is noted as one important step in promoting education in Nandi because it became a centre for printing books in a vernacular language that served a great deal in advancing the efforts for western education in Nandi land. The entrenchment of missionary settlement in Nandi was found

²⁵⁴ Kipkorir B.E., *Decent from Cherang'any Hills: Memoirs of a Reluctant Academic*, (Nairobi: Macmillan Kenya Publishers, 2009). Pp. 104 – 112.

²⁵⁵KNA. Colony and protectorate of Kenya. Education departments annual report 1930 (Nairobi Government Printers; 1931) P.6

to have determined the geographical distribution of schools. This distribution influenced the accessibility to education among the Nandi people were the Catholic missionaries settled and established schools; the Nandi people tended to respond better by taking their children to schools as compared to the AIC missions regarded as ‘*Chebisaas*’ derogatorily, by the Nandi . The latter were seen to attack the culture and customs that were dear to the Nandi people. These included circumcision of the girls and other religious rites that were performed by the community. The Catholic, however, were regarded with acceptance, since they generally accepted the Nandi’s and incorporated their culture and practices in the religious activities²⁵⁶.

The missionaries combined the catechisms- cum –teaching strategy in influencing as many people as possible. The schools established were poorly managed and lacked lots of facilities because the converts who were engaged had little education. The government through the LNC’s had intervened in financing the church schools, and later the DEB took part in the supervision and funding of the missionary established schools²⁵⁷. Competition intensified between the AIM in Kapsabet and the Catholics in Chepterit stations. Educated Nandi people were regarded as being special and played the role of introducing religion and education in their villages. They acted as teachers, nurses, chefs, technical officers and Agricultural officers and many others. Those who went through the education system successfully became wealthy, powerful and thus had a great influence in the Nandi community.

²⁵⁶ Colony and Protectorate of Kenya, Native Affairs Department Annual Report, 1925.

²⁵⁷ *Ibid.*

5.4 Recommendations

- i. This study on the role of the Local Native Council in the development of education in Nandi land majorly concentrated in Nandi County. A similar study can be carried out in other counties as well.
- ii. A study may be carried out on the impact of the role of the Local Native Council in Nandi during the same period. Such study can bring out aspects of the contribution of LNC in Nandi as reflected in the current social, economic and political situation amongst the Nandi people today. Such a study will make use of the background material availed by this report.
- iii. A study on the role played by the three or individual Christian missions may examine the nature of education as conducted by the Catholics and by the Protestant missionaries in Nandi or any other religion in Kenya.
- iv. A study may be carried out on migrant labour in Nandi.
- v. A study may be carried out on the cultural trends in post-colonial Nandi land.

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Oral interview with Mariko Arap Sing'oei (95 years) – (Chumo) A former Member of ADC on 16/3/2018

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 Oral interview with Philip Arap Magut (Age 85 years) on 19/3/2018
 Oral interview with Philip Arap Magut on 19/3/2018
 Oral interview with Samuel Arap Ng'eny
 Oral interview with Samuel Arap Ng'eny
 Oral interview with Samuel Arap Ng'eny (80 years) on 15/2/2018
 Oral interview with Samuel Arap Ng'eny (Former principal of Kapsabet GAS) (80Yrs) on 15/2/2018

Oral interview with Samuel Arap Ng'eny (Former principal of Kapsabet GAS) (80Yrs) - interviewed on 15/2/2018
 Oral interview with Samuel Arap Ng'eny. (80 years) 15/2/2018
 Oral interview with Samuel Arap Ng'eny. (Age 82 years) 15/2/2018
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APPENDIX I

PERSONAL INFORMATION

1. Please tell me your name

Your birth place

Where do you live now?

2. How old are you?, who were your parents?

3. How long have you lived in this place?

4. How was it like when you grew up?

5. Did you go to school?

Which school did you attend?

6. When did you complete your schooling? At what level was it

7. Do you remember any challenges facing students at your time of school?

8. How were the problems solved?

How has it changed over these years?

9. Who are some of the great characters that promoted education in this region?

10. Who were your best friends?

11. What was your nickname?

12. Did you enjoy school?

13. What was most interesting point of your school life?

14. What can you remember of grades/levels of school/high school?

15. What happened after school?

16. How was it like during your work life?

17. Do you remember anything about the Local Native Council?

18. What would you address if you were to be given a chance to be in the leadership of Education (LNC)?
19. What memories do you remember since you lived here?_
20. Do you have any siblings?
21. What were they like growing up?
22. What do you do for a living?

a) Role of the LNC, structure, membership and functions

- i) Do you know anyone who served in the Nandi LNC?
- ii) Did you know anyone who served in the Nandi African District Council?
- iii) If so, do you remember what was their position in the LNC?
- iv) What were their responsibilities in the LNC?

b)

- i) How was the structure of the LNC
- ii) How many members were in the LNC?
- iii) How many members made up the ADC
- iv) How were the members elected into the LNC/ADC?
- v) What were the functions of members of the LNC in those days?.
- vi) How did their functions influence education in Nandi land?
- vii)** How would members of LNC to ADC cease to the part of the bodies?

• Role of the colonial state and other stake holders in promoting western education?

- i) Do you remember the role played by the colonial state on LNC?
- ii) Did the colonial state endeavor to improve African education in Nandi?

- iii) How did she do it?

Missionaries

- i) Which missionaries came into Nandi land?
- ii) What role did church missions play in promoting modern education among the Nandi?
- iii) How did the Nandi people respond to missionary activities with regard to education? What do you think led to the Nandi response to missionary education?

Local communities

- i) How did the African people contribute to the education of their children in the colonial period?
- ii) What response did the Nandi give towards the LNC's and ADCs in promoting education?
 - What in your opinion was the reason for their response?

The relationship between the LNC and other actors in the development of education in Nandi

- i) How did the LNC relate with the following stakeholders;.
- ii) The colonial state
- iii) The missionary
- iv) The local community in Nandi
- v) What challenges did the LNC face working with the
 - i) state
 - ii) The missionaries

- iii) The Nandi People
- vi) How did the relationship between LNC/ADC and other stakeholders enhance the development of education in Nandi land?
- vii) What in your opinion would be done to improve the development of education in Nandi land in the colonial period?
- viii) How is it different today as compared to these days?

APPENDIX II

CONDITIONS

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



REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation

**RESEARCH CLEARANCE
PERMIT**

Serial No.A **16943**

CONDITIONS: see back page

THIS IS TO CERTIFY THAT:
MR. JOSEPH KIPCHIRCHIR MAIYO
of KISII UNIVERSITY, 408-30100
Eldoret, has been permitted to conduct
research in *Nandi County*

Permit No : NACOSTI/P/17/43682/20595
Date Of Issue : 11th December, 2017
Fee Received :Ksh 1000

on the topic: **LOCAL NATIVE COUNCILS
AND TRANSFORMATION OF EDUCATION
IN COLONIAL NANDI LAND 1923 - 1963**

for the period ending:



APPENDIX III



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: 020 400 7000,
0713 788787,0735404245
Fax: +254-20-318245,318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

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

Ref. No. **NACOSTI/P/17/43682/20595**

Date: **11th December, 2017**

Joseph Kipchirchir Maiyo
Kisii University
P.O. Box 402-40800
KISII.

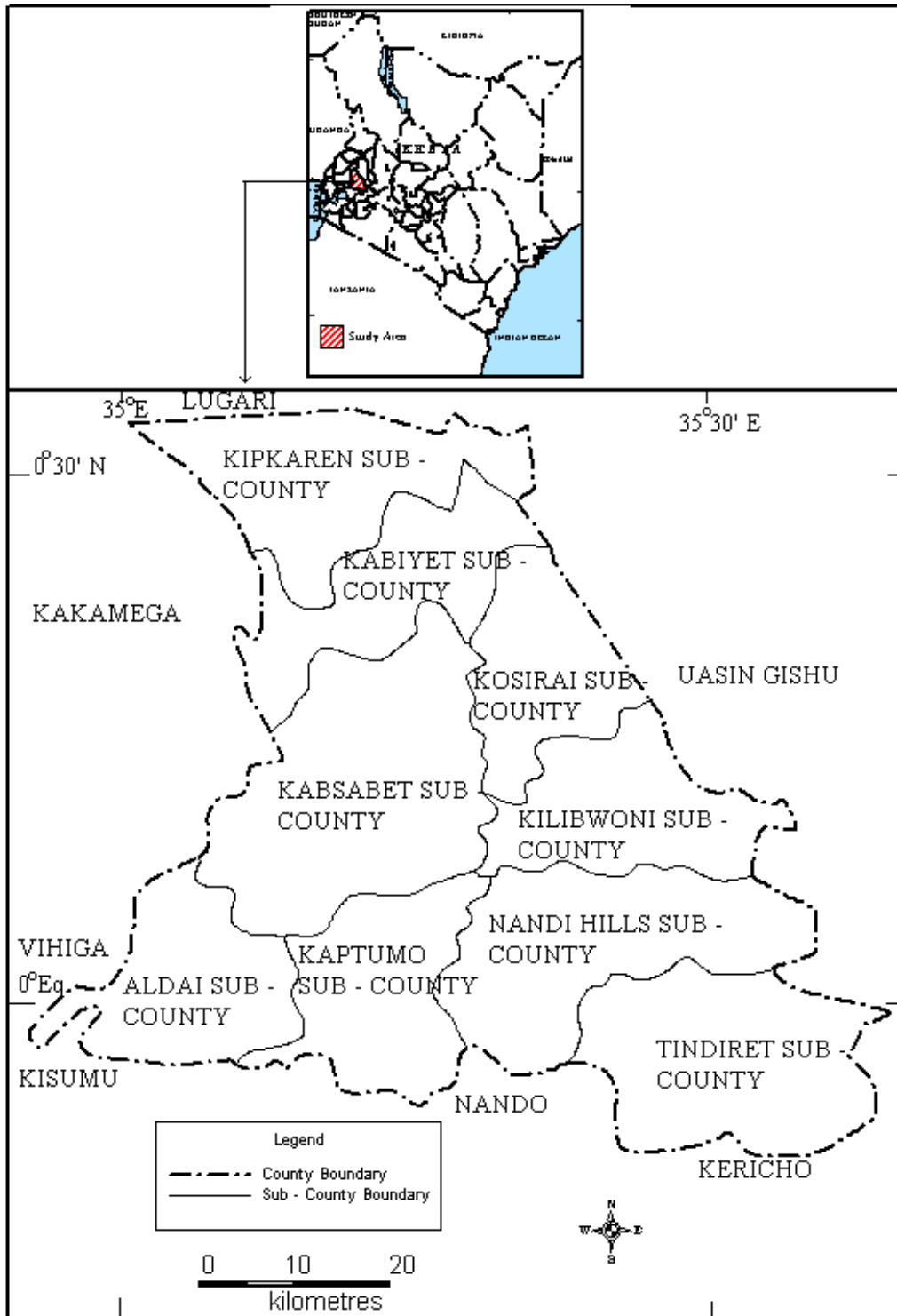
RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “*Local native councils and transformation of education in Colonial Nandi Land 1923 – 1963*” I am pleased to inform you that you have been authorized to undertake research in **Nandi County** for the period ending **11th December, 2018.**

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

Study area map

APPENDIX IV



APPENDIX VI

BURSARIES 1949 FORM III UPWARDS

ITEM NO. 10 D.E.B AGENDA

Repeats:

1. KipketerTuimur – Alliance High School - Pays Kshs.50/=
2. Shadrack Joel – Alliance High School - Pays Kshs.100/=
3. James Kiptenai – Yala High School -Pays Kshs.50/=

New:

1. John Elijah - Pays Kshs 100/=
2. Paulo Willy -Pays Kshs.100/-
3. Joseph Francis -Pays Kshs. 100/=
4. Nathaniel Jonathan -Pays Kshs. 100/=
5. MathayoChemon -Pays Kshs.50/=
6. KipketerKoech -Pays Kshs 25/=
7. Hezekiel Joel -Pays Kshs. 50/=
8. Jason Reuben - Pays Kshs.25/=
9. KipletingKibirech -Pays Kshs.25/=
10. KibungeiZacharia -Pays Kshs.25/=
11. MotokaaKipkesio -Pays Kshs. 25/=

APPENDIX VII

NANDI SCHOOLS

GOVERNMENT (LNC) 1948

<u>SCHOOL</u>	<u>ZONE</u>
1. Namgoi	Kapsabet
2. Arwos	Kilibwoni
3. Koyo	Emgwen
4. Maraba	Belgut
5. Serem	Serem
6. Kapsisiwa	Kapsisiwa
7. Kabiet	Kabiet
8. Ndalat	Kabiet
9. Chemase	Emgwen

AFRICAN INLAND MISSION

1. Gurgung	Sang'alo
2. Surungai	Sang'alo
3. Kabiemit	Kabiet
4. Ndulele	Kabiet
5. Kingwal	Sinonin
6. Mutwot	Kipsigak
7. Kamobon (Mugundoi)	Emgwen
8. Kapsomoch	Serem

ROMAN CATHOLIC MISSION

- | | |
|--------------------------|---------------------|
| 1. Kaiboi | Kabiet |
| 2. Kapkeringon OR Kaigat | Kabiet |
| 3. Chemuswa | Sinonin |
| 4. Kosirai / Belekenya | Kipsigak |
| 5. Chepterwai | Sang'alo North |
| 6. Kiptuiya | Sang'alo South West |
| 7. Kipture | Kipsigak |
| 8. Kibabet | Arwos |
| 9. Kiplelito | Emgwen |
| 10. Kipkeigei | Sinonin |

CATECHUMENATES

- | | |
|---------------|------------|
| 1. Terige | Arwos |
| 2. Belgut | Maraba |
| 3. Kapkemich | Serem |
| 4. Cheptuiyet | Kabiet |
| 5. Kapsisiywa | Kapsisiywa |

NATIVE ANGLICAN CHURCH (CMS)

1. KOIYO- Girls and substandard boys

SEVENTH DAY ADVENTIST

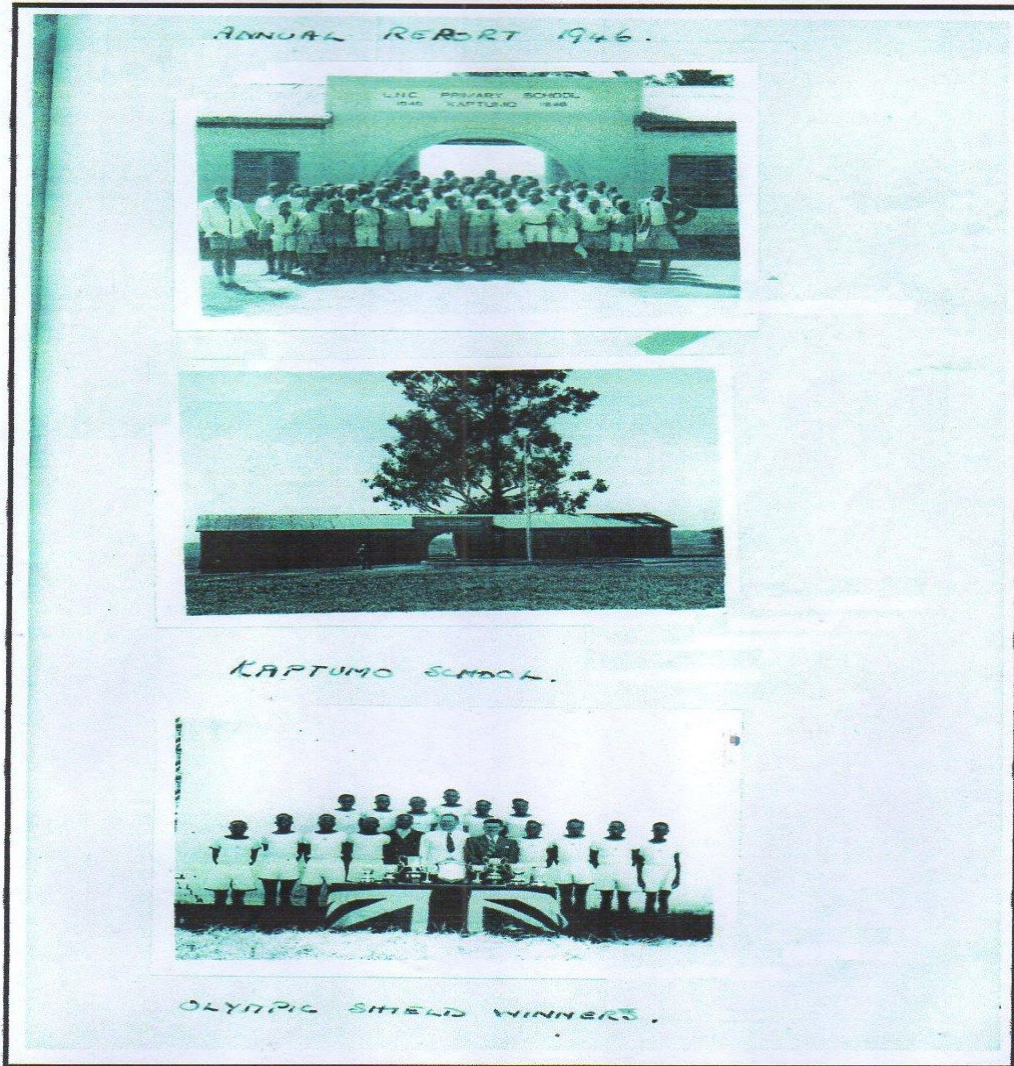
1. Catechumenate centre between Ndalat and Kaigat –Kabiyet
2. Proposed school –Idiko-South East Kabiet

APPENDIX VIII

LNC PRIMARY SCHOOLS

APPENDIX VIII

LNC PRIMARY SCHOOLS



Source: KNA. DC /NDI/1/3/1932