

**THE ROLE OF THE CATHOLIC CHURCH IN THE DEVELOPMENT OF
SECONDARY SCHOOL EDUCATION IN SOUTHERN NYANZA: THE CASE OF
ASUMBI GIRLS HIGH SCHOOL, 1965 - 2015**

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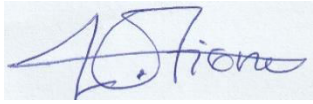
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DECLARATION

This project is my original work, and has never been presented, for a degree in any university.



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This project has been submitted with my approval as the university supervisor.



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DEDICATION

I dedicate this work to God, for allowing me reach this far. It is also dedicated to my parents; John Odhiambo Anuro and Rose Odhiambo, my wife Faith Anyango and daughter Esther Hadassah Otieno, for their unrelenting support in my education up to this particular level.

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LIST OF ABBREVIATIONS

AGHS	-	Asumbi Girls High School
AIM	-	African Inland Mission
A- LEVEL	-	Advance Level of Secondary School
BEAP	-	British East Africa Protectorate
BOM	-	Board of Management
CARE	-	Cooperative for Assistance and Relief Everywhere
CGA	-	Christ Gift Academy
CMS	-	Church Missionary Society
COS	-	Church of Scotland
COG	-	Church of God
CS	-	Consolata Society
Dr.	-	Doctor
FAM	-	Friends African Mission
FMS	-	Franciscan Missionary Sisters
FMSJ	-	Franciscan Missionary Sisters of Saint Joseph
Fr.	-	Father
HGF	-	Holy Ghost Fathers
HIV	-	Human Immunodeficiency Virus
IBEAC	-	Imperial British East Africa Company
KCPE	-	Kenya Certificate of Primary Education
KCSE	-	Kenya Certificate of Secondary Education
KMFRI	-	Kenya Marine and Fisheries Research Institute
LIPFF	-	Lake International Pan African Film Festival
MHF	-	Mill Hill Fathers
MHM	-	Mill Hill Mission
NACOSTI	-	National Commission for Science, Technology and Innovation
O-LEVEL	-	Ordinary Level of Secondary School
PAG	-	Pentecostal Assemblies of God
Prof.	-	Professor
Rev.	-	Reverend

SDA	-	Seventh-day Adventist
Sr.	-	Sister
St.	-	Saint
TOYA	-	Teacher of the Year Award
UMFC	-	United Methodist Free Church

ABSTRACT

This project intended to examine the role of the Catholic Church in the development of secondary school education in Southern Nyanza. The school of focus was Asumbi Girls High School (AGHS). The research work restricted itself to a time frame, starting from 1965 to 2015; 1965 as the time the Catholic Church started AGHS in Southern Nyanza, while 2015 as the year AGHS celebrated its fiftieth anniversary. The major communities that were observed in relation to the institution were the Luo and the Abagusii communities. The research was guided by three specific objectives namely; to highlight the contribution of the Catholic Church towards girl education in Southern Nyanza, to trace the development of AGHS spanning from 1965 to 2015, and lastly to analyse the impact of AGHS on the education of girls in Southern Nyanza. The Catholic Church via the Mill Hill Missionaries reached Southern Nyanza in 1908, and got involved in educational practices under the umbrella of evangelization, which was their key engagement in Africa. These engagements had not been intensively and satisfactorily given scholarly attention. In addition, works on AGHS to illustrate its historical development as well as influence on the local community is yet to be documented. This is the concern, the researcher sought to look at. The research being historical in nature, required the use of historical approach to actualise it. A historical approach to a research work aims at reconstructing a previous period in the spirit of a critical enquiry; it, therefore, targets at achieving a truthful representation of the period in question. This work intended to reconstruct the role of the Catholic Church to the development of secondary school education in Southern Nyanza; it purposed to attain a truthful illustration of their educational engagements in the region, and hence, the reason the approach was considered to be suitable, for this research work. The study used the primary as well as secondary data. Oral information was obtained majorly from relevant respondents in Southern Nyanza. Interview sessions informed by interview guides were applied to attain data from informants. Archival data was attained from Kenya National Archives, Kisii Diocese Archives, Homa-Bay Diocese Archives, and AGHS Archives. Additional secondary data were acquired from libraries. Data from secondary sources were used to supplement those from primary sources. The attained data was exposed to evaluation via external and internal criticisms. This, provided valid data recognised as reliable historical evidence, which was thereafter analysed via thematic categorization, discussion as well as interpretation in respect to objectives of the study. As a result, historical facts were then documented to give rise to this research work. Secondary

data informed the study of the existence of two perceptions of Western education, which places researchers into two categories. When observed from the perspective of its impacts on the people who received it, Western education is perceived to have either had a positive or negative effect. This research embraced the first perception, which looks at Western education as a development. Thus, using the concept of development, this work revealed the manner in which Western education brought in Christianity and remarkable change on the community of Southern Nyanza, and beyond. Therefore, primarily concerned with imparting the gospel, the Catholic Church were as well interested in raising the socio-economic standards of members of the community. The outcome of this research work showed that, in starting AGHS as one of the initial schools in Southern Nyanza, the Catholic Church put the foundation, for secondary school education, especially, for girls in this region, and developed it further by establishing other schools that followed later. This study has also found out that the development of AGHS to its current status has been influenced by several determiners, which consist of; the Mill Hill Missionaries themselves, the colonial as well as post-colonial governments, and the local community leaderships, among others.

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

This chapter provides an overview on the evangelical practices of Christian missionaries, especially of Catholic Church origin, who began moving into Southern Nyanza as early as 1908, consequently leading to the introduction of secondary school education to cater for girls in this region. The chapter chronologically focuses on; background to the study, statement of the problem, purpose of the study, research objectives and questions. In the chapter, significance, scope, limitations and organization of the study are also provided.

1.2 Background to the Study

In Africa, secondary school education was introduced via Western education by the Christian missionaries in the nineteenth century. This was made possible by the evangelical revival that arose in the Western part of world in the eighteenth century. Evangelical revival was a movement that stressed on the Bible, doctrines of reconciliation, conversion as well as the desire to practice, and impart the gospel. As a result, this led to the establishment of various missionary groups to go out and evangelize, with the Catholic Church equally coming up with some of these groups such as; the Holy Ghost Fathers (HGF), Mill Hill Fathers (MHF), among others. Most of these missionary groups, however, decided to go out to Africa, for their evangelical activities. Apart from evangelizing, missionary societies were also requested to take care of the freed slaves, and rehabilitate them, since campaigns had been started, especially by Britain against slave trade. As such, missionaries realized that they could not adequately carry out these activities without education. The Roman Catholic, which is the main attention of the present study, did not, however, initiate missionary engagements in Africa, since other missionaries groups such as; the Church Missionary Society (CMS), had started taking missionaries to different parts of Africa by 1804 with a principal mission of ministering as well as rehabilitating the freed slaves (Sifuna, 1990).

In Eastern Africa, A German missionary, Doctor (Dr.) Ludwig Krapf, championed the CMS activities at the East African Coast in 1844. Khanani (2015), however, notes that Dr. Krapf had initially attempted in vain to evangelize the Galla of Ethiopia until his efforts were fortunately

boosted later by Johannes Rebman, another German missionary of the CMS origin, who joined him in 1846. Together, their missionary efforts resulted into establishment of a missionary station at Rabai, along the East African Coast later in the same year. This missionary center taught writing, reading as well as arithmetic skills. Furthermore, children of former slaves were rehabilitated in this center, since the missionaries argued that they could be recaptured into slavery if left free (Khanani, 2015). As can be noted, it is clear that missionaries valued education in carrying out their activities.

Just like Eastern Africa, the initial missionary activities in Kenya were also limited to the coastal plains. This situation occurred because of the hostile environment that was created by certain communities, which interrupted the concerted effort by the missionaries to access the interior (Sifuna, 1990). Such communities included; the Agikuyu from Central Kenya, the Maasai from Rift Valley, the Akamba from Eastern Kenya, among others. Poor means of communication between the Kenyan Coast and the hinterland was the other factor that limited missionary activities to the coast. Nevertheless, this condition of concentration of missionary activities along the Kenyan coast shifted with the partition of Africa and the advent of the colonial rule. Partition of Africa was prompted by the struggle, for territories in different parts of Africa by various nations of European origin. This process of partitioning Africa was, however, concluded in a conference, which was held at Berlin, Germany in 1884. The Berlin Conference consequently, changed the manner in which Christian Missionaries moved, having led to the partition and occupation of Africa by the European nations, since missionary activities were henceforth, attracted towards their nations of origin, for protection. It is established that in 1888, the Imperial British East Africa Company (IBEAC) was granted a charter that contributed to sporadic growth of missionary activities. The company's administrator by then was William Mackinnon. He urged missionary societies to spread missionary work to the interior, especially where their safety could be ensured by the company (Sifuna and Otiende, 1994).

From the coastal region, missionaries now made attempts to enter the interior parts of Kenya. Setting the pace on 19th of September, 1891, was the British Protectorate missionary referred to as 'The Steward', who travelled to the interior with a group of seven Christian missionaries and two hundred and seventy-three porters (Bogonko, 1992). It is noted that their original intention

was to go up to Kikuyu land in Central Kenya. They, however, chose to settle at Kibwezi in Eastern Kenya because of the Gikuyu community hostility. While at Kibwezi, this missionary's endeavour witnessed several challenges. Key among them was famine as well as deaths, as a result of raids that devastated their missionary work. With that, the mission was thereafter, relocated to Kikuyu in Central Kenya after consultation, leading to the establishment of Thogoto Missionary Post in 1894 (Sifuna and Otiende, 1994).

The following year, in 1895, came the construction of the Kenya-Uganda Railway line, which commenced from Mombasa under the supervision of the British East Africa Protectorate (BEAP). The afore-mentioned railway line reached Nairobi in Central Kenya and Kisumu in Western Kenya in 1899 and 1901 respectively. Bogonko (1992) establishes that this railway line further motivated the missionaries to evangelise the interior parts of Kenya, as movement to these regions, especially the warlike areas of Kamba and Maasai lands was now guaranteed by the railway line. With a more secure transport system, the missionaries commenced thorough competition, for dominance of the Kenyan interior. For example, the Church of Scotland (COS) moved to Central Kenya, where they established missionary posts at Kikuyu, Chogoria as well as TumuTumu. The African Inland Mission (AIM), which was a non-denominational group, moved to Ukambani in Eastern Kenya, and later to Kijabe in Central Kenya. The Seventh day Adventist (SDA) went to Western Kenya, where they set up stations at Kamagambo and Nyanchwa in Southern Nyanza. The Friends African Mission (FAM) also moved to Western Kenya, and formed missions at Kaimosi as well as Vihiga. The United Methodist Free Church (UMFC) on their part, established a mission at Meru in Central Kenya. The CMS, just like the AIM, moved in two directions. In Central Kenya, they went to Kabete, Muranga, and Embu. They also moved to Western Kenya, where they established their main mission at Maseno (Khanani, 2015).

The Roman Catholic, the main attention of the present study, also managed to evangelise the Kenyan interior from the coast (Osogo, 1971). Like the other missionaries, the movement of the Roman Catholics to the interior parts of Kenya was made possible by the Kenya-Uganda Railway line, which provided a better system of transport. This railway line enabled the HGF, a missionary wing of the Roman Catholic, to reach Nairobi in 1899 from Mombasa, where they had established their initial missionary post. Through the HGF, the Roman Catholic set up Saint

(St.) Austin Missionary post in Nairobi, and moved on to open another station at Kabaa in Eastern Kenya. Soon afterwards, the HGF were joined in their missionary work by the Consolata Society (CS) from Italy, who arrived in Kenya by June, 1902. Upon their arrival, the CS moved to Central Kenya, and established stations at Kiambu in 1902, Limuru in 1903, Mangu and Thika in 1905. Despite working as a team, in 1907, the CS missions were separated from those of the HGF by the Zanzibar vicariate whereby the HGF remained in their previously occupied places, while the latter was granted the entire Mount Kenya region. Within a short while, however, as Osogo (1971) notes, conflict existed between the two missionary groups because the boundaries were imaginary rather than physical, and they found themselves trespassing them. As such, it was now expected to some extent that the above disagreements would stall the work of the two missionary groups, but on the contrary, the CS group even continued with their expansion to Murang'a, having Tutho in Central Kenya as their operational centre until 1909 when the Nyeri vicariate was established (Osogo, 1971).

In Western Kenya, the Roman Catholic missionary endeavours were spearheaded by the MHF (Burgman, 1990). The MHF had moved to Kenya through Uganda, the place they had started their missionary activities. It is established that the initial MHF in Western Kenya reached Kisumu in 1903 after the Kenya-Uganda Railway had been extended to Kisumu by 1901. Thereafter, they continued with their missionary work reaching Mumias in 1904 and Kakamega in 1906.

From the above mentioned areas of Western Kenya, It is necessary to note that the MHF extended their missionary work to Southern Nyanza, the focus of the current study, in 1908. To begin with, the MHF had sent Father (Fr.) Brandsma, a MHF missionary, to Getembe, the present-day Kisii town, for missionary work. On arrival, Fr. Brandsma identified Getembe as a potential place for catechism. Apart from identifying the utility of Getembe, Fr. Brandsma also decided to settle at Nyabururu, close to Getembe, in 1909, and consequently, chose Michael Butiko to be in charge of catechism in this region (Ogutu, 1981; Maangi, 2011). In his capacity, Butiko, henceforth, sent sons of chiefs for education at Mukumu in the former Western Province, where a school had been started, for them by Catholic priests. On 13th of December, 1911, the MHF opened the first mission in Southern Nyanza at Nyabururu. Moreover, in June, 1913, Fr.

Wall and Fr. Scheffer were sent on missionary work by the MHF to Asumbi, about twenty kilometres from Getembe. The two priests constructed temporary buildings on reaching Asumbi, and started religious instruction to the young boys and girls from the community. This marked the beginning of Asumbi mission as the second mission in Southern Nyanza. Fr. Scheffer was thereafter, put in charge of this young mission, for proper supervision. Missionary activities at Asumbi were, however, interrupted in 1914 by the First World War up to 1917 (Ogutu, 1981).

Despite the above challenges, it is observed that the MHF still made follow-ups on the Asumbi mission by sending more missionaries to revive it in 1925. These missionaries assisted Fr. Scheffer in building Churches, teaching catechism, reading and writing to the little boys and girls, who had come to the mission. Fr. Scheffer, together with his colleagues, soon noticed that it was difficult, for them to effectively perform pastoral duties concurrently with formal education. As such, they sought the help of the Franciscan Missionary Sisters (FMS) soon after their arrival from Western Province in 1929. It is observed that the FMS had collaborated with the MHF in their initial missionary engagements in Western Province by 1902, and had become part of the MHF's evangelical team. Therefore, when the MHF requested, for assistance from the FMS, the latter felt that it was, indeed, necessary, for them to continue working with the MHF as a team, even in Southern Nyanza. With the support of the MHF, the FMS thereafter, started missionary activities in Southern Nyanza consequently, pioneering in the education of Asumbi girls in 1930. The foundation of education for girls was, therefore, laid in this region (Burgman, 1990; Ogutu, 1981).

During their early years of missionary work at Asumbi, the FMS realised that girl education was not given the attention it deserved as was the case with male education. In justification for this, the FMS observed that girls from this region had to run away from their homes in order to go to school, simply because they could not obtain permission, especially from their male parents to attend studies. The FMS reveals that the notion behind this course was to champion education of boys as opposed to girls. As such, this meant that girls from Asumbi and Southern Nyanza in entirety, had minimal chances of accessing Western education as offered by the Catholic Church. With time, however, formal education for girls was given serious attention by the European Catholic missionaries in Southern Nyanza when concerns were raised by women over education

benefits their daughters were denied by not being allowed to attend mission schools. The Southern Nyanza women reasoned that the absence of mission education could not enable their daughters to deal with problems of the time such as; poverty, outbreak of diseases, early marriages, among others. Moreover, the fact that for a long time, Southern Nyanza had been left behind in girl education, also called for the need to promote this particular education in the region (Burgman, 1990; Ogutu, 1981).

As can be seen from above, it is now very clear that there was urgent need to establish a school at Asumbi to promote girl education in Southern Nyanza. On 19th of March, 1936, what was to become Asumbi Girls High School (AGHS) was, therefore, started by the Franciscan Missionary Sisters of Saint Joseph (FMSJ), as a boarding lower primary girl's school with a small number of fifteen learners. Soon afterwards, the school gained sponsorship in 1940 by the MHM of the Catholic Diocese of Kisumu. Burgman (1990) observes that upon gaining sponsorship, the population of learners at Asumbi School increased gradually such that by the early 1950s, the school commanded over one hundred learners. In 1960, the Kisumu Diocese was, however, subdivided giving rise to Kisii Diocese. The school's sponsorship was then moved from the initial Diocese of Kisumu to the newly established Diocese of Kisii. It is important to note that, under the watch of the newly established Diocese of Kisii, Asumbi School progressed, to become an intermediate school going up to standard six in 1963. The following year, 1964, the primary section was, however, phased out, and relocated to the neighbourhood to give room, for the establishment of AGHS.

AGHS was, therefore, started in 1965 by the FMSJ, a missionary wing of the MHM of the Catholic Diocese of Kisii, to promote education of girls in Southern Nyanza. The FMSJ henceforth, began providing education, especially at secondary school level, to girls in the region. Upon its establishment, AGHS flourished into a significant centre, for female education in Southern Nyanza, and has currently achieved the National High School status in Kenya. In this regard, AGHS becomes a vital focus in the study. The impact of the school on the social, economic as well as political lives of Southern Nyanza community, and Kenya as a whole from the time of its establishment is of great importance.

1.3 Statement of the Problem

Even though secondary school education in Kenya was established several years ago by various Christian missionaries, the role of Catholic Church in the development of this particular education, with respect to girls has been an area concern in Southern Nyanza. This is because of the fact that this particular education has not been given the attention it deserve in the region. For that matter, it was important to scholarly study the historical development of secondary school education for girls in Southern Nyanza. This was possible since history informs present and future. Furthermore, although there are numerous scholarly studies that have historically focused on different educational concerns as well as institutions, it appears that there is none on AGHS. This is irrespective of the fact that AGHS was among the initial girl's schools established in Southern Nyanza, and is still one of the major institutions providing secondary school education to girls in the region. It is in this respect that the current study needed to research on the role of the Catholic Church in the development of secondary school education, for girls in Southern Nyanza. This was undertaken by systematically detailing the history of AGHS from 1965 to 2015.

1.4 Purpose of the Study

The present study was to analyse the role of the Catholic Church in the development of secondary school education in Southern Nyanza from 1965 to 2015, with more emphasis to AGHS.

1.5 Objectives of the Study

The present study needed to:

- (i) Highlight the contribution of the Catholic Church towards girl education in Southern Nyanza.
- (ii) Trace the development of AGHS, spanning from 1965 to 2015.
- (iii) Analyse the impact of AGHS on the education of girls in Southern Nyanza.

1.6 Research Questions

The above objectives were to be achieved by responding to the following research questions:

- (i) How did the Catholic Church contribute towards girl education in Southern Nyanza?
- (ii) How did AGHS develop from 1965 to 2015?

- (iii) What is the impact of AGHS on the education of girls in Southern Nyanza?

1.7 Significance of the Study

The present research is of significance to researchers, managers, policymakers as well as planners in the area of education. For instance, the upcoming researchers, especially those specialising in history of education will find this study to be beneficial, since it will act as a reference material to them. Given that the study is on the Catholic missionary education in Southern Nyanza, it will also be beneficial to any person desiring to find out more on the input of this missionary group, particularly on girl education in Southern Nyanza. The study moreover, has taken AGHS as the school of interest. Its findings will disclose more information on the historical development of the school right from 1965 to 2015. The study will, therefore, be of help to both former and current students, together with the stakeholders of AGHS, who, for the sake of curiosity might desire to know more about the school.

Managers, policymakers as well as planners, mainly from the department of education will equally get this research useful in their effort to ascertain the very best that education can provide to Kenya as a country. The good thing with history is its nature to assist people learn from both its strengths as well as weaknesses. Government officials in the area of education, supported by the outcome of the present study, will use the strengths and weaknesses of Catholic missionaries in Southern Nyanza to address future concerns in girl education.

1.8 Scope of the Study

The present research concentrated on the role of Catholic missionaries in the development of secondary school education in Southern Nyanza, with AGHS as the institution of interest. With that, the study confined itself to a historical time frame of 1965 to 2015. The year, 1965, is an important starting point in this study because it marked the beginning of AGHS. The study, however, had its background prior to 1965 in order to show the development of AGHS from the level of primary school. The terminal year, 2015, is about the time when AGHS celebrated its

fiftieth anniversary. A period of 50 years was, therefore, deemed as sufficient to establish the impact of Catholic missionaries in the development of secondary school education in Southern Nyanza, and allow the researcher to consider the progress of AGHS in two distinct periods. That is, when the institution was under the leadership of head teachers of Church background and when it was passed over to African head mistresses. This time span was also to allow the researcher to adequately touch on recent trends in girl education and suggest for more developments.

1.9 Limitations

Given that the current study is historical in nature, the researcher depended deeply on the archival information such as; annual reports, minutes of meetings, letters, and records, most of which were developed several years ago. Because of reasons for instance; inadequate storage as well as un-noticed damages, some of these documents provided partial information or were misplaced. To lessen the impact of the afore-mentioned limitation on the outcome of the present study, the researcher also relied on the informants who witnessed some of the activities of the Roman Catholics.

Inadequate scholarly work related to the present study is the other limitation the researcher encountered in his work. This is due to the fact that few studies have been done, if any, concerning the input of Catholics to the development of secondary school education in Southern Nyanza. Moreover, with respect to girl education, very little has been done in the area of the current study, which is Southern Nyanza. Given the inadequate research dealing with the input of Catholics in the development of girl education in Southern Nyanza, it was, therefore, not possible to use the related research to adequately provide support, or otherwise, for the present study. The researcher, on that note, handled this challenge by incorporating the views of relevant informants in his study.

Finally, some of the missionaries and teachers who founded AGHS were not present to provide their contributions, as they had departed to their native nations, where most of them might have passed on. The facts from these personalities was re-claimed from the secondary sources.

1.10 Operational Definitions

The terms below were used in the current study:

Christian Missionary- the overseas Christians who purported to have the responsibility of imparting Christianity to Africans.

Apostolic vicar-a person entrusted with a leadership position in the Catholic Church.

Evangelization- the method of enticing Africans to commit to Christianity.

Catechist-a trained person who teaches the doctrines of the Catholic Church by both word and example.

Western Education- the Western school system offered by the missionaries to Africans, which could see Africans have basic literacy skills such as; reading and writing.

Secondary School Education- the second level of education in the Western school system, which follows primary school education, and is provided for four years thereafter, leading to higher education.

1.11 Organization of the Study

The current research covered seven chapters. Chapter one is an introductory chapter to the study, and it caters, for; background to the study, statement of the problem, purpose of the study, research objectives as well as questions, significance of the study, the scope, research limitations, and operational definitions used in the study. Chapter two reviewed literature related to the current study. In addition, theoretical framework was its other concern. Chapter three described the research methodology, which includes; research design, sources of data, and the procedure for data collection, evaluation, analysis as well as presentation. The chapter also touched on ethical issues. As for chapter four, the concern was; the roots of the Catholic Church and its initial engagements in Asumbi, while chapter five dealt with the establishment and development of AGHS, tracing it from the primary school level to high school level. Chapter six examined the impact of AGHS on the local residents, as chapter seven finally accounted, for the conclusions and recommendations of the study consequently, suggesting, for more research.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter takes on a review of literature relating to the current research. The literature is grouped into five categories. First and for most, studies on the introduction of Western education in Africa with more attention to the Kenyan case are observed. This is followed by studies on the general contribution of missionaries in the provision of secondary school education in Kenya, Catholic's role in this particular education with special reference to Southern Nyanza, and then girl education before finally reviewing works detailing the impact of Asumbi School on the native community.

2.2 Introduction of Western Education in Africa with more Emphasis to Kenya

The need to evangelise was the main motive behind the coming of missionaries to Africa. Education was, however, not given priority, since the missionaries only wanted their converts to access little education that would simply allow them to understand the content of the Bible. In the event of introducing Africans to Christianity, the missionaries admitted that learning institutions were, indeed, very instrumental to the introduction of Christianity to Africans. The activities of Christian missionaries have, therefore, formed the basis of many studies that have focused on this particular subject.

Ajayi (1965) for instance, shows the manner in which Christian missionaries engaged both school and the Church to come up with social changes in Africa. The scholar contends that through school, the missionaries presented Africans to new methods of learning, purposely to civilize them. As a result, boarding schools were set up within the missionary posts to segregate African converts from the other members of the community with the main motive of

discouraging them from the heathen traditions of Africans. Ajayi states that with time, the Africans who were within the reach of missionaries relocated and established themselves within the missionary posts thereby coming up with a new society moulded on Christian doctrines and Western civilization.

In studying the activities of missionaries on the modern Nigeria, Ayandele (1966) acknowledges that Christian missionaries deliberately involved the school in evangelizing and discouraging Africans from their traditions. The scholar mentions education offered by the missionaries as mostly religious revolving around spiritual development and character building that was meant to make Africans responsible and mature as per the European standards. Ayandele, however, does not find this missionary initiative as entirely undesirable, and maintains that Christian missionaries did not only cause destruction to the African society, but also preserved and build it. He asserts that the missionaries carried out this role by seeing to it that various African languages were preserved contrary to the African administrators and converts, who desired English. The missionaries also used their schools and Churches to grow the African social and moral aspects based on Christian doctrines.

Unlike Ajayi and Ayandele, who have discussed the engagements of missionaries in Africa, where by education only appeared to be a part, other studies like that of Sifuna (1990) has restricted itself by studying the history of education in Africa whereby Christian missionaries had an important role. Sifuna notes that the beginning of Western education in Africa was a development, which commenced in the fifteenth century when the Europeans began their journeys to Africa, for commercial activities, among other things. His study, however, indicates that meaningful educational practices only began in the nineteenth century when the European as well as American missionaries aimed at rehabilitating the former African slaves, since education was perceived as the only avenue through which they could adjust to their newly established freedom. The scholar moreover, states that these educational practices, which began along the coast were in a matter of time moved farther to the interior of Africa, where school was still used as a valued asset to win converts. In studying developments of education in Kenya, Sifuna once more recognizes missionaries not just, for their important input whereby they introduced Africans to formal education, but also, for their rigorous involvement in setting up schools, for

Africans and improving the Kenyan colonial policies up to the time Kenya attained independence. Other scholars such as; Bogonko (1992), and Otiende, Wamahiu and Karugu (1992), have also researched on the development of education in Kenya. All these scholars do recognize the leading role missionaries played in providing education to Africans. They illustrate vividly on how the input of missionaries was not only restricted to elementary education, but also on African secondary school education leading to inception of Alliance High School in Central Kenya in 1926, as the first African secondary school in Kenya.

Strayer (1978) on the evangelizing actions of the CMS has not divorced himself totally from the educational work of missionaries. His study confirms that involvement of Africans in formal education was important in establishing the foundation of the work of missionaries. Strayer observes the beginning of mission schools in Kenya by concentrating on the Buxton as well as Freetown schools along the Kenyan Coast, whose educational activities were funded by the CMS. The scholar shows that the CMS, similar to the Roman Catholics, who are the focus of the present study, perceived education not just as a tool of converting Africans to Christianity, but also as essential means of helping them to start an African Church that could sustain itself. Strayer's study is of importance to the present one in the sense that it talks about Africans, who were not passive receivers of the missionary education, but those that took an active role in directing its course. In the same manner, Temu (1972) contends that education was essential to Africans to allow them read and understand the Bible, and practice catechism. As can be noted, it is clear that it was certainly due to the connection between Christianity and basic education that chances for secondary school education occurred later. The present study also mentions the role of Africans in giving directions to the educational policies of missionaries, especially the Roman Catholics in Southern Nyanza.

As can be noted, the effort of the above scholars does acknowledge the contribution of Christian missionaries on African education. These studies reveal how the missionaries did not just confine themselves to the elementary as well as primary education, but rather paid attention even to secondary school education, something that saw the inception of Alliance High School, as the initial secondary school to provide education to Africans. Nevertheless, the influence of education on the African girls, especially in Southern Nyanza has not been given the scholarly

attention that it deserves. The present study, therefore, presents how the Catholic missionaries got involved in the establishment as well as provision of education to girls in Southern Nyanza.

2.3 Contribution of Missionaries in the Development of Secondary School Education in Kenya

Studies have been undertaken on the missionary engagements in Kenya, and their findings found to be of great benefit to the present one. This section seeks to illustrate the activities of missionaries in the development of formal education in Kenya, particularly those aimed at secondary school education.

The above topic is a major concern of certain studies such as; Kipkorir (1969) and Smith (1973), who have both researched the historical development of Alliance High School. Kipkorir for example has studied the history of Alliance High School, and its influence on the coming of African elites in Kenya. In his study, he maintains that Alliance High School turned out to be a tool of evangelization, and subsequently, an avenue of change and transformation for the missionaries and Kenya as a country. Having been started in 1926 by alliance of protestant Churches, as the first secondary school in Kenya, Alliance High School had by the time Kenya achieved independence in 1963, moulded a considerable group of elites that the newly formed Government used to put up its foundation. Kipkorir adds that most of this elites from Alliance High School formed the first cabinet, becoming ministers, with others serving in different sectors of Kenyan economy such as; health, education, engineering, and so on. Thus, the elites were considered as professionals who were essential in the formation and early development of Kenya. Unlike Kipkorir, Smith has studied the history of Alliance High School in a systematic approach. Through this method, the scholar has managed to analyse the main occurrences in the management of the institution from 1926 to 1969. His work indicates the impact of Alliance High School on the destiny of Kenya through certain roles played by its alumni. Smith attributes this influence to the Christian effort devoted, particularly in promoting secondary school

education, for Africans. The input of these two scholars can be seen as an inspiration to other works on the missionary education, including the present one. Kipkorir and Smith, however, by virtue of the nature of their studies, focused on the educational engagements of the Protestant missionaries via the instrumentality of Alliance High School. They mention other missionaries for example; the Catholic MHF scantily. The present study, on the contrary, pays more scholarly attention to the educational activities of Catholic missionaries in Southern Nyanza through AGHS.

Greaves (1969), closely connected to Kipkorir and Smith above dealt with the educational engagements of Carey Francis in Kenya. In his study, the planting of Christianity in Africa, the contribution of Carey Francis, a CMS missionary, on Alliance High School came out clearly. The scholar posits that the tireless efforts of Carey Francis aided in laying the foundation of Alliance High School thereby becoming a model, for other schools in Kenya. In the same manner, the present study states the essential role carried out by the Catholics in the establishment of AGHS, which has acted as a role model for many schools in Southern Nyanza.

Other studies such as Osogo (1970), which is non-protestant, while studying the history of Kabaa-Mang'u School as well as the input of the HGF towards education in Kenya, also notes the importance of missionaries in the development of secondary school education. According to Osogo, the intention of the HGF right from the beginning was to ensure that the role of school in spreading education and Christianity to Africans, as projected by Fr. Frances Liberman, the brain child of the HGF, was, indeed, actualised. Osogo posits that Fr. Liberman believed in education, Christianity and good leadership that would gradually reach the people through school. Mang'u being the first Catholic mission school established to offer secondary school education in Kenya was, therefore, seen by the HGF to be of importance in commencing this work. As can be observed, it is clear that these missionaries had an input in the general development of Kenya through their involvement in secondary school education which they did by starting Mang'u School thereby, producing knowledgeable individuals who were emulated by people from all walks of life. Unlike Osogo, which attached great importance to the HGF and, their involvement on Mang'u High School as well as Kenya in entirety, the present study gives more scholarly

information on the MHF, and their role in ensuring that AGHS provided education, particularly to the people of Southern Nyanza.

Amayo (1973) is the other work on the missionary participation in the development of secondary school education in Kenya. The study has examined the SDA as a missionary wing that undertook its evangelical practices in Western Kenya. According to Amayo, the SDA majorly focused its early efforts on Southern Kavirondo, or Southern Nyanza of mainly the Luo and Abagusii communities. The scholar observed that, similar to other missionaries in the region, the SDA also perceived education as an agent of evangelization. Through the SDA Schools, the SDA missionaries braved all spheres of the Gusii community, inspiring a remarkable transformation in the religious, social, economic as well as political domains of human life. Amayo emphasizes that the SDA established many educational institutions which have over the past moulded several elites, who have acted as agents of transformation in the society. As can be observed it is evident that it is via these elites that the Abagusii community has witnessed such a remarkable change from its pre-colonial situation into what it is currently. The scope of Amayo's study is, however, restricted to the SDA's educational practices, and its influence on the Southern Nyanza community. The present study, on the other hand, has moved a notch higher to study another missionary group; the Roman Catholic missionaries, and their educational practices to the girls of Southern Nyanza.

Unlike the afore-mentioned study, which is on the SDA missionaries, Karani (1974) is on the CMS. While documenting the history of Maseno School, the scholar acknowledges the input of the CMS missionaries in provision of secondary school education in the Western part of Kenya. She asserts that the CMS and other missionaries who engaged themselves in this region of Kenya performed significant role by putting the foundation on which Kenya's education system was definitely laid. According to Karani, the CMS commenced this work by setting up their initial station at Maseno in 1906. Soon afterwards, the Maseno station was followed by the Butere one in 1912. Karani notes further that having established themselves, the CMS perceived education as a necessity and used it in their missionary endeavours. Consequently, this saw them lay the foundation to basic education in Western Kenya as this would help them in their evangelical work. Basic education led to desire, for Secondary school education prompting the CMS to start

advancing for it in the region, a factor that led to launching of Maseno as a junior secondary school in 1938. With time, Maseno progressed to become a senior secondary school in 1948. Works by Odwako 1975 and Khanani 2015 have also recognised the role of the CMS missionaries in promoting secondary school education in Western Kenya. They agree that the founding of Maseno School was an idea of the CMS to address the lapse in secondary school education. It is also noted that the rising demand for this level of education in the 1950s further made the CMS to establish Butere Girls as well in 1957. From this, it is evident that the CMS were committed to the education of both boys and their female counterparts from the beginning, thus its massive contribution to the transformation of Kenyan economy. All these scholars, however, only restricted themselves to the CMS, the present study on the contrary has focused on the Catholic missionaries, and their educational activities in Southern Nyanza.

There are further evidence of missionary participation in secondary school education, which are provided by Kay (1973) and Wasike (1999), who have both studied the activities of the FAM in Western Kenya. Kay for example, underlines how the Southern Abaluhya, which comprises; the Maragoli, Tiriki, Idakho and Isukha communities, reacted to the educational practices of the FAM. He asserts that these communities were not passive recipients of the FAM's engagements, but also took part actively as partners and critics. This, according to Kay could be realised in the manner the FAM initiated and developed their educational institutions. This study, although very detailed, only confines itself to the contributions of the FAM in primary school education. With regards to the development of secondary school education, Kay only gives priority to the establishment of Friends Secondary School in 1952 at Kaimosi, as well as the factors which called for the relocation of this school to Kamusinga in 1957, but fails to illustrate its future development. The study also confines itself to the Southern Abaluhya, a small place in the whole of Western Kenya region, which was largely dominated by the FAM's practices. Wasike (1999) on the other hand, while contributing to the FAM's role on secondary school education in Western Kenya, comprehensively looks at the establishment of Friends School, Kamusinga (1950-1985). His research work reveals that Friends Secondary School, Kamusinga developed into a role model of the other several FAM's secondary schools in Western Kenya that have continuously produced elites, who served and are still serving in the different sectors of Kenyan economy. The two studies, however, established the influence of the FAM's educational

engagements in Western Kenya, paving the way for other works to disclose the influence of other missionary wings in other parts of Kenya, therefore, the need for this study on the Roman Catholic missionaries in Southern Nyanza.

In his documentation on the Church and the development of education policies in the Kenyan societies, Muhoho (1990) provides additional information on missionary participation in secondary school education. He maintains how, for a protracted period the evangelical group tolerated expenses incurred in the education of Africans, donating wholesomely in terms of personnel and funds. The scholar states that this collective contribution by missionaries in the African education saw both the protestant as well as the Catholic missionaries manage two-thirds of secondary schools in Kenya, something that occurred out of their generous contribution to the African education. This, as can be seen makes the point that missionaries were seriously involved in the development of Western education. Muhoho's study, however, concentrated on the Church in Kenya generally. The present study, specifically focuses on secondary school education as brought by the Catholic Church in Southern Nyanza through a school; AGHS.

Apart from the above underlined studies, Shanguhyia (1996) has also scholarly informed the current research on the activities of missionaries in secondary school education. Shanguhyia discussed the educational activities of the Pentecostal Assemblies of God (PAG) among the Nyang'ori people of Western Kenya. He has indicated the extent to which Western education as provided by the PAG missionaries through Nyang'ori School, transformed the local community of Nyang'ori and Western Kenya at large. It can, however, be noted that having studied the PAG missionary group, Shanguhyia left the other missionary wings as well as other communities unstudied hence, exposing a gap for other researchers. The present research has, therefore, assisted in filling this information gap by taking AGHS as the school of interest to study the Roman Catholic missionaries, and their educational impacts on the girls of Southern Nyanza.

From the above studies, it is noted that the research previously undertaken on the development of secondary school education in Kenya, reveals the contribution of missionaries. Nevertheless, just a handful of these studies have accounted, for the input of the Roman Catholic in the provision of secondary school education, mainly to the girls of Southern Nyanza. The present study on the

Roman Catholic missionaries in Southern Nyanza, has similarly established that the Roman Catholic missionaries had essential role to perform in the transformation of Southern Nyanza community, which they did through a school-AGHS.

2.4 Input of Catholic Church in Secondary School Education in Kenya, narrowing down to Southern Nyanza

Numerous research work has looked at the educational activities of missionaries across Kenya. This part, therefore, attempts to indicate how this research work leads to the growth of knowledge due to the actions of the Roman Catholic missionaries to promote secondary school education in Kenya, narrowing down to Southern Nyanza.

Osogo (1970) for example, sets the pace of researches on the Catholic Church's participation in secondary school education in Kenya. The study dwelt on the HGF, and its provision of secondary school education in Kenya by analysing the historical development of Kabaa-Mang'u High School in Central Kenya. It also noted the contribution of the HGF in the general growth of Kenya as a country. As such, it observed that in all their activities, the HGF through Mang'u High School, spearheaded the advent of industrious people who have improved the economy of Kenya in various sectors. The scholar goes ahead to name some of these sectors, which include; education, health, agriculture, among others. Osogo, however, by virtue of the nature of his study only paid attention to the educational practices of the HGF, a Catholic missionary group, through Mang'u High School. The present study, taking AGHS as the school of interest, has similarly studied the educational activities of the Catholic missionaries, but with more emphasis on the MHF, and with the scope of Southern Nyanza.

Merimung' 2011 also observes the achievement of Catholic Church in respect to education at secondary school level. While researching on the contribution of this Church on the development

of secondary school education in Turkana District, Merimung' illustrates the significance steps made by the Catholic Church towards education of boys in this part of Kenya irrespective of minimal involvement by the government from the onset. To bring the topic to limelight, the scholar looks at the history of Lodwar High School from 1968 to 2008, and states that for a long time, the Catholic Church had shouldered all the education expenses of Turkana High School. For example the study notes that the Church even went to an extent of hiring teachers from abroad to help in teaching in this school. It is, however, observed that amid all these challenges, the Church still managed to run the school to a remarkable influence in the society by producing students, who have served as role models in all walks of life. As can be noted, Catholic Church has been very essential in the development of secondary school education as brought out by Merimung'. This, is the same sentiment by the present study. However, Merimung' focused on a boy's school-Lodwar High School within Turkana District while the present study has concentrated on a girl's school-AGHS which is found in Southern Nyanza.

Mill Hill Mission (MHM) is the other Catholic missionary branch, which used education to reform Kenyan communities. This can be supported by Burgman (1990) on his write-up about the introduction of Catholic activities in Western Kenya, where he shows how the MHM began its work in Western Kenya in 1903 with Kisumu as its founding station. The scholar indicates that upon its establishment in Western Kenya, the MHM did not just restrict itself to Kisumu, but moved to other regions of Western Kenya, where a lot of the Abaluhya community were introduced to the Catholic denomination. Just like the other missionary wings, the scholar notes that the MHM also took education as an important tool for advancing its practices in Western Kenya. In tandem with Burgman's work is Muricho (2012), who also acknowledges the fact that the MHM took education as important tool in spreading its activities. Muricho observes that together with the other missionary wings, the MHM via Kibabii School as well as other schools, had contributed to the social and economic change of Bungoma County, and Kenya in entirety. Both Burgman and Muricho, however, shows that the MHM's educational practices turned out to be sub-standard in comparison to that of the Protestants due to its persistence on catechism. This, demoralised most of its believers, a factor which impacted negatively on its effort, and at times contributed to the downfall of a number of its missions. This claim is also held by Ogutu (1981), Baur (1990) and Menjo (2018), who all confirm that the MHM's failure to consolidate itself at

Mumias in the initial stages, was partially as a result of its intolerant educational objectives, which majorly emphasized on catechism. With time, however, it is noted that the MHM altered its intolerant system of education due to fear that persistence on catechism would certainly, make them lose their believers to the Protestants. It, therefore, resorted to full educational engagements, which resulted to the foundation of St. Mary's Yala as their Central School in 1929. In the same manner, the present study has stated that Catholic missionary activities in Southern Nyanza through the MHM resulted to the inception of schools for example AGHS.

Closely linked to the above study is Lohrentz (1977), who among other things examined the patterns of developments of education in Central, Southern and Northern Nyanza. Lohrentz mentions that the existence of missions in isolation, could not sufficiently show the patterns of developments of education that this region experienced. According to Lohrentz, African leadership, population pressure and disposition of people were important in the achievements, or failures of the missionaries, who attempted to evangelize Africans. Lohrentz shows how the regions that were evangelized by the CMS progressed quicker in reference to African education as opposed to those of the MHM because of the differences in theological beliefs and social values of the missions. The scholar further contends that, although, the spread of Christianity was the main goal of these missionaries, it is the CMS that were keen to use education right from the beginning to attain it. The MHM, however, stressed more on the religious aspects than reading, writing and arithmetic in their educational endeavours. It is also observed that the MHM only made meaningful progress when the government commenced serious participation in their educational activities in 1924. On the contrary, the current study has majorly concerned itself with the Roman Catholic's contribution in Secondary school education in Southern Nyanza without paying much attention to the government's participation.

In his research on the development of secondary school education in the Gusii community, Maangi (2011) stresses the involvement of Catholic missionaries in promoting secondary school education. He starts by focusing on the beginning of Catholic missionaries in Gusii, and illustrates that upon their establishment the Catholics valued education as the only avenue for African evangelization with much emphasis on memorization of scriptures and catechism. The study notes that it is for this reason that the Roman Catholic found it essential to establish

Cardinal Otunga High School-Mosocho in 1961 to pioneer secondary school education in Gusii. Further in the study is the historical account of Cardinal Otunga High School, and its influence on the society, as brought out by the ex-students, which is a justification of Catholic missionary participation in secondary school education. A study by Magoma (2014) has also pointed out the case of Catholic missionaries in the provision of secondary school education in Gusii. Magoma on her part, has given the historical account of St. Charles Lwanga-Ichuni Girls, but just like Maangi, she has emphasised the participation of Catholic missionaries in providing secondary school education in Gusii. The study agrees that the Catholics used schools as avenue of spreading Christianity to the Gusii, a factor that enhanced the inception of numerous schools in the region, St. Charles Lwanga- Ichuni Girls being one of them. Maangi and Magoma, however, by virtue of the nature of their studies, focused on the educational practices of the Catholics in Gusii community through Cardinal Otunga High School and Saint Charles Lwanga-Ichuni Girls respectively. They, however, left out the other regions of Southern Nyanza that were also changed by Western education as brought by Catholic missionaries. The present study seeks to fill the gap by documenting the role of the Roman Catholic in providing secondary school education in Southern Nyanza through AGHS.

Based on the literature reviewed in this part, it is realized that, even though, researches have been done to make known the input of Catholic Christian missionaries to secondary school education in Kenya, a lot has evaded scholarly concentration on the development of girl education, particularly in Southern Nyanza. Hence, the need to document the history of AGHS, which is found in the same region.

2.5 Studies on Secondary School Education for Girls in Kenya, narrowing down to Southern Nyanza

Scholars have undertaken research on the provision of secondary school education to girls in Kenya, with most of them focusing on the contribution of missionaries and government towards this important aspect of education. These studies have, however, indicated that the initial attempts to provide education to girls were met with negativities, a factor that slowed the pace of girl education in most parts of Kenya including Southern Nyanza.

Lewis (1962) for instance, analysed the Phelps-Stoke Report on Education in Africa. While studying the educational programmes and needs in the Kenyan case, the scholar shows that it was because of the negativities of communities on girls that the progress of education of female learners was slow in comparison to their male counterparts. He, however, mentions that this negativity needed to be eradicated by sensitising communities on the importance of girl education and the need to form plans designed to improve this particular education. As can be seen, Lewis only focused on the education of girls as an essential part of African education, but did not look at the input of specific missionary activities concerning the education of girls in specific regions of Kenya. The present study on its part, has provided more scholarly information to assist other studies in filling this gap by studying the role of Catholic Church in the provision of girl education in Southern Nyanza.

In writing the educational activities of the UMFC in Meru, Central Kenya, Mugo (2011) agrees that the negativities of African communities on girls is a factor that slowed girl education. To bring the topic to focus, the scholar traces the history of Kaaga Girls High School, and begins her research by outlining the history of the UMFC to Meru. According to her, the UMFC initially camped at the Kenyan coast and the Tana River basin in the spirit of spreading the gospel, before moving to Meru, where they started a station at Kaaga in 1912. Mugo notes that Kaaga was considered as interior in comparison to the rest of places close to Meru town, a factor which impacted negatively on the activities of the UMFC for some time. Against all odds, Kaaga, however, progressed and became the centre of attraction of Meru people. Mugo attributes this progress to the untiring effort of the initial women Methodists towards girl education in Meru. She illustrates how these women moved from one place to the other in search of potential female students in the midst of people who had not seen the importance of girl education. Determined in their mission, the Methodists started a girl's school at Kaaga in 1932 to isolate Meru girls from the rest of the community. This school is said to have progressed well leading to its relocation in 1952 to create room, for the inception of Kaaga Girls High School in 1961. Mugo concludes her study by stating that the establishment of Kaaga Girls High School occurred when opportunities for secondary school education in Kenya, specifically for girls were limited. As can be observed, Mugo's work is on the UMFC, and with the scope of Meru contrary to the current study which has dealt with the Roman Catholics in Southern Nyanza.

Khanani (2015) has also not distanced herself from the studies on girl education. She has detailed the role of the CMS in the development of Butere Girls High School, in Western Kenya. In her study, she contends that the CMS used education right from the beginning as an avenue for evangelism, a factor that prompted them to focus on Western education via schools. Their initial school in the region was, therefore, Maseno, a boy's school, which was set up in 1906. This school, according to Khanani was perceived to be the base from which the gospel was to be spread in Kenya. As for girl education, the scholar notes that it lagged behind in Western Kenya similar to other parts of the country. Khanani attributes this, to the negativities on the female learners, and goes ahead to mention that it is, for this reason that the inception of Butere Girls Primary School in 1916 was not meant to prepare girls for career development, but to become wives of the local Christian elites. The study, however, indicates that the era after 1945 led to changes in Kenya's education system, as it came along with the impacts of the Second World War, a factor that motivated elites of the inter-war era to challenge missionaries towards offering education for social and economic advancement. Khanani adds that these efforts of the inter-war elites coupled with the call for better education, and the ultimate implementation of the Beecher Report, are what created some priorities for girl education, as it saw the inception of sixteen girl's schools in Kenya by 1957. The scholar identifies Butere Girls High School, which was started in 1957 as one of these schools, and goes ahead to state that the school progressed well after its formation, recording good performance both in Western Kenya and the country at large. Khanani's study, however, notes that Butere Girls High School was later faced with some problems, particularly after 1980 in the area of; management, discipline and infrastructure, which slowed its progress. Thereafter, it lost its good reputation, since it started recording poor performance. Despite these challenges, the research indicates that the school's impact on the local people, particularly in the area of education, and socio- economic sector has been remarkable. The scholar concludes her study by illustrating the significance of girl education. As can be noted, Khanani has brought to light some of the challenges that have hindered the progress of girl education in Western Kenya over the past years. In tandem with her, the present study has equally identified some of the issues in girl education, but with respect to Southern Nyanza.

In Southern Nyanza, the only known study on girl education is Magoma (2014) who has restricted her study to the Abagusii community by studying the contribution of the Roman Catholic in secondary school education through St. Charles Lwanga- Ichuni Girls. Magoma commences her work by tracing the beginning of the Catholic Church in Gusii, and goes ahead to state that upon arriving in Gusii land, Catholics through the MHF attempted in vain to establish themselves given that the Africans they needed their support had a number of problems. For instance, Magoma reveals that for a long time, problems such as; ignorance, poverty, early marriages and poor attitude towards girls had troubled the Abagusii community, especially the girls and women leading to negative impact on their education. For that matter, the Catholic Church had to think otherwise by seriously starting to involve themselves in the education of girls in Gusii land. Magoma, therefore, asserts that having a school at Ichuni to, among other things address the afore-mentioned problems, henceforth became the priority of the Catholic Church. As a result, Ichuni Girls High School was established in 1968 to help in promoting education of girls in the Abagusii community. The work discloses that the institution has had a remarkable impact on the local people, particularly in the socio-economic field via the efforts of its ex-students. As can be seen, Magoma only touched on the Abagusii community, but left out other parts of Southern Nyanza that were also influenced by the Catholic missionaries as far as girl education is concerned. This is the gap that the present research seeks to address.

From the above underlined studies, it is noted that girl education has not been given the scholarly attention it deserves, especially in Southern Nyanza, which is the main concern of the present study. The researcher, therefore, seeks to address the lapse by accounting for the history of AGHS from 1965 to 2015.

2.6 Asumbi School, and its Impact on the Community

Asumbi School is one of the initial schools that was established in Southern Nyanza to provide formal education to girls. The school was initiated by the Catholic Church as a primary school in 1936 to ensure smooth continuity and transition of girl education to the targeted secondary school level due to the low enrolment noted by the catholic missionaries for the initially intended secondary school education.

There are some studies that have indirectly handled the history of Asumbi School, and its significance to the community. For example, Ogutu (1981) documented the work of the Roman Catholic in Western Kenya. In his study, he posits that having been started in 1936, Asumbi Primary School was one of the first schools that offered formal education to girls in Southern Nyanza. He further states how the Catholic missionary group performed critical role in starting Asumbi School. The scholar shows that the institution was started on the 19th of March, 1936, as a Girls' Primary School by the FMSJ, a missionary wing of the MHF of the Catholic Church origin. Ogutu, however, observes that at its inception, the progress of this school was met with certain challenges. For instance, he talks of the inability of girls from Asumbi, at the initial stages, to obtain permission from their parents to attend their studies. Poverty, early marriages and diseases such as; malaria are the other challenges mentioned by Ogutu not to forget the school curriculum, which paid more attention to reading, writing as well as scriptures, coupled with some training on home science.

The above assertions are supported by Burgman (1990), who agrees that Asumbi School had setbacks upon its formation. Apart from acknowledging the challenges faced by Asumbi School, Burgman has gone further to give the strategies that were used by the FMSJ to propel the school to a remarkable influence on the community. He starts his discussion by admitting that the FMSJ, indeed, played important role in establishing Asumbi School, which in a short while they transformed to a lower boarding primary school. The scholar notes that the FMSJ brought in the boarding idea to ensure proper supervision of learners. Burgman, however, states that the boarding idea called for more resources, a factor that prompted the FMSJ to seek for sponsorship from the already established Catholic Diocese of Kisumu. It is revealed that this sponsorship enabled the school to progress to intermediate school going up to standard six in 1963 after which, the following year, 1964, the primary section was phased out, and relocated to the neighbourhood to give room for setting up AGHS in 1965. As for secondary school education, the scholar only mentions that the first students who sat for their Ordinary Level of Secondary School ("O" level) examinations, and passed well were allowed to proceed to Advanced Level of Secondary School ("A" level) class of either Art or Science. He, however, states that with the introduction of 8-4-4 system of education, the "A" level classes were later removed. The scholar mentions Asumbi as one of the best schools in the early 1960s, whose most ex-students

turned out to be outstanding in their selected professions, and were taken as some of the most advanced girls in the entire Southern Nyanza. To shed more light on the influence of the institution on the community, some of the successful alumni of AGHS are mentioned. They include; Professor (Prof.) Collete Suda, who has worked as the principal secretary in the Ministry of Public Service and Gender, Eunice Kidero, a budget expert at the United States Agency for International Development, Prof. Florence Oyieke of the School of Biological Sciences, University of Nairobi, Vivian Omariba, a senior research officer at Kisii County Government, Dr. Zippora Agatha, who is a lecturer at Kenyatta University, Lawyer Ruth Anyango, Perez Inda, a psychologist, Winnie Opondo, project assistant at Danish Refugee Council, and Dr. Mary Opiyo of Kenya Marine and Fisheries Research Institute.

As can be observed, the above studies have indirectly concentrated on some of the aspects touching on the origin as well as the development of Asumbi School, and its impact on the community, but have run short of a systematic analysis of the historical development of the institution, which has led to a gap in the documentation of the development of the school. The present study, therefore, targets at a systematic documentation of the foundation and development of AGHS, and its impact on the community while using it as a case study in the development of secondary school education, for girls in Southern Nyanza.

2.7 Summary of Reviewed Literature

This chapter set out to review literature related to the present study. It has, therefore, brought out details, and revealed gaps in the existing knowledge regarding the introduction of Western education in Africa, paying more attention to the Kenyan case. It has also observed studies on; the general contribution of missionaries in secondary school education in Kenya. This, has been followed by the input of the Roman Catholic in the same education, narrowing down to the specific

Area of focus-Southern Nyanza, before reviewing works on education of girls and lastly Asumbi School, and its influence on the community, equally exposing gaps that needs more scholarly attention.

2.8 Theoretical Framework

Modernization Theory was the basis of the present study. This theory tries to explain societal progress, and the extent to which society can respond to such progress (Sifuna, 1995). The theory had its background way back in the 1950s. Its proponents are Max Weber and Talcott Parsons, who offered a base for modernization model. Apart from Max Weber and Talcott Parsons, there are other proponents of this theory who include; W.A. Lewis, Walter Rostow as well as Daniel Learner. They similarly thought it wise that the other parts of the world also required the Western paradigm of modernity in order to pattern their society just like that of the Western world, for progress.

The framework of the above theory regards formal education as a development, which rested, basically on the introduction of societal changes. These changes are deemed to have come into play because of modernization. The relevance of Modernization Theory to the current study is due to the fact that it elaborates on the advent of Christian missionaries as well as the progression of evangelization, which is believed to have allowed, for attainment of knowledge as well as development of learning institutions. In the theory, modernization of civilizations needed Western values to take the place of native ones. The theory is applicable to the present study, since it views learning institutions as vital societal representatives of transformation and modernism. Hence, a learning institution in this setting is anticipated to teach contemporary ideals and perceptions that enable the society to embrace economic and scientific progression, as manifested in the Modernization Theory (Sifuna and Oanda, 2014).

The Theory of Modernization has, however, been challenged by intellectuals, for example, Paulo Freire, who contends that the concept clashed modernization with westernization. However much questioned, it was suitable to use in the study of the Catholic Church, concerning their educational activities on the girls of Southern Nyanza.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The present chapter highlights the methodology that was followed in this research. It covers research design, sources of data that informed the study, procedures, for data collection, evaluation, analysis and presentation. Ethical issues are also a concern in this chapter.

3.2 Research Design

The present study is a qualitative research that necessitates the use of historical research design, which involves logical identification, gathering, evaluation and synthesis of evidence with the intention of coming up with facts as well as conclusions on previous activities. This study, therefore, used the historical research design as it seeks to logically inquire into the details unfolding in the role of the Catholic Church in the development of secondary school education for girls in Southern Nyanza, in the previous years.

Given that historical researches are not so much concerned with variables as compared to social sciences, the present study majorly concentrated on documenting the incidences of previous progress achieved by the Catholic Church in the development of secondary school education, for girls in Southern Nyanza through AGHS from 1965 to 2015. This was carried out via a logical

inquiry of documents, relics as well as those who observed the activities of Catholic Church in secondary school education, for girls in Southern Nyanza, for the period under study. The current research, thus, made an effort to accomplish one of the major concerns of a historical research in education by creating awareness on the role of the Catholic Church in the development of secondary school education, for girls in Southern Nyanza in the previous years, which could not be attained by other avenues. The current research also needed to give an insight on how secondary school education has thrived in Southern Nyanza with emphasis to the education of girls as provided by AGHS. Through this, the researcher intended to achieve a full understanding of activities and concerns in education, for girls in the contemporary society.

3.3 Sources of Data

The present research heavily relied on the historical sources of information. These, are the primary as well as the secondary sources of data. Primary sources include; archival data and oral evidence from informants (Sifuna, 1995). Archival data was obtained from correspondences, mission publications, and colonial government yearly reports, among others. The researcher depended on the following archives to obtain the archival documents; the Kenya National Archives, archives of the Diocese of Kisii, Homa-Bay Diocese Archives, and the AGHS archives.

After the archival data search, interviews were used to corroborate the information yielded (Walliman, 2005). The interviews targeted the following individuals; the previous and existing Church leaders, who had direct engagement with the educational events of the Catholic Church, previous head teachers, teachers and students of AGHS, and the local leaders, for example, retired chiefs, who observed the Roman Catholic educational activities in Southern Nyanza. These interviews were facilitated by the interview sessions corresponding to the research objectives. When selecting informants from the afore-mentioned groups, the researcher used purposive sampling technique. That is, the informant was incorporated in the sample considering his or her ability to provide the evidence being searched for.

The major secondary sources used in this study include both published and unpublished materials such as; magazines, textbooks and the internet information. Given that secondary sources are those in which the individual conveying the details of a particular incident might have been absent when the incident was happening, but only received the information from a second party, who might not have witnessed the event in question directly, the secondary sources, for that matter, were only used to supplement the primary sources.

3.4 Procedure, for Data Collection

The researcher visited the National Commission for Science, Technology and Innovation (NACOSTI) to look, for permission, for conducting the study. Once authorized to carry out the study, he then commenced the procedure by going to the archives to search for primary data. The researcher stayed in these archives for some time, scrutinising the relevant documents accessible, for more analysis and presentation in the last report. Thereafter, he collected data via oral interviews of; the Catholic Church leaders, previous head mistresses, teachers and students of AGHS before 2015 as well as other local leaders who observed educational practices of the Roman Catholics in Southern Nyanza. Throughout the whole period of collecting data, the researcher as well be analysed secondary data from the internet and libraries so as to supplement the primary data.

3.5 Evaluation of Data

The collected data was exposed to rigorous verification process. The process entailed placing the data under external as well as internal criticism, which was further enhanced by triangulation.

External criticism is an effort meant to create a distinction between misrepresentation and genuine document (Sifuna, 1995). This led to scrutiny of the age and authorship of the document. The procedure would at certain instances lead to carrying out tests of signatures, scripts, handwriting type of spelling, documentation, language use, knowledge available at the time of writing as well as the consistency with what is known. To achieve external criticism, the researcher relied on the following questions to guide him; (a) who is the author of the document? (b) What was the purpose of writing the document? (c) When was the document written? (d) Where was the document written? (e) Under what circumstances was the document written?

As for internal criticism, what was needed is the value, worth as well as accuracy of the data. According to Walliman (2005), internal criticism intends to determine whether the author was competent, honest, or unbiased, among other concerns. The researcher addressed this, by giving priority to questions such as; (a) is the content relevant? (b) Did the event described occur at the stated time? (c) Is there any form of biasness in the language of the document? (d) Are there other versions of the event?

Triangulation refers to a qualitative research strategy used to test for validity of the collected data through putting together and analysing information obtained from different sources (Sifuna, 1995). This, was attained in the current study by comparing and integrating data acquired from archives, oral interviews as well as secondary sources.

3.6 Analysis of Data

The outcome of data evaluation was analysed after which it was accepted as a piece of historical evidence, for the present study. This was done qualitatively via documentary analysis, which was undertaken as per the documentary analysis scheduled. The analysis led to deduction of themes, as attained from the documented sources as well as oral interviews. The analysis involved; exposing the acknowledged historical evidence to a process of coding, or placing them under themes. Every information that fell under a specific theme, addressing a specific research objective, was categorised in line with its code. Every code would then increase in size as the process of separating the evidence, and placing them under the right themes ensued.

After coding, or thematic grouping, the researcher carried out interpretation of the diverse pieces of evidence, which were informed by the research objectives and the theoretical framework (Sifuna, 1995). The process of interpretation yielded specific facts, generalizations, or emerging trends, which was then descriptively presented as the research outcome of the present study. From the outcomes, conclusions as well as recommendations, for further studies were drawn.

3.7 Ethical Considerations

Ethical issues are important in a qualitative research because such studies encompass learning from human conduct as the major component. Those human beings must, therefore, be accorded the respect they deserve. As such, the researcher, should be careful when undertaking research in order to prevent incidences that might have adverse effects on the informants (Kavinje, 2020). To observe ethical issues in this study, the researcher attended to the following areas of concern.

To begin with, the researcher sought for research authorization before he could start collecting data. He started this process by seeking clearance from NACOSTI. Thereafter, he went to the Ministry of Education as well as County Commission offices of Homa-Bay in Southern Nyanza where AGHS is situated. From these offices, permission was given to visit AGHS. While at AGHS, the researcher requested the principal to allow him gather essential data from the school. Lastly, more permission was taken from the Kenya National Archives, the Roman Catholic Archives, and the Kisii as well as Homa-Bay Diocese Archives to retrieve relevant information under their custody.

The principle of informed consent is the other area of concern. It allows the informants to be conversant with the nature of the study before they can participate in it. This, is due to the reason that informants are equally human beings and cannot only be used as objects in a study without understanding the dangers involved. It is in this view that the researcher handled the informants with dignity bearing in mind that they are neutral players in understanding the role of the Catholic Church in the development of secondary school education for girls in Southern Nyanza from 1965 to 2015. The researcher, therefore, vividly enlightened informants on the purpose of the research to get informed consent (Kavinje, 2020). To guarantee informants of wilful contribution, the researcher ensured that interview schedules were convenient to informants. He also saw to it that the informants were not subjected to humiliating questions that could negatively affect their attitude in the study.

Anonymity and Confidentiality of the informants forms the third area of concern. It calls for protection of the identity of informant from any harm that may ensue due to his contribution in research (Kavinje, 2020). However, based on the nature of the present study which required that validity be supported by the informant's identity, permission was taken from the informants in order to reveal their identity. Nonetheless, for informants who desired to be anonymous, quasi

names were applied. The informants were also assured of utmost confidentiality in handling their responses. This, ensured that informants responded to questions with honesty, a factor that enhanced data reliability.

Finally, the researcher recognised the sources used in the present study in order to evade academic fraud. This was done by correctly citing and referencing all scholarly work used in the study. These works are the published as well as unpublished materials obtained from primary as well as secondary data. Citation and referencing was carried out in adherence to the format of the American Psychological Association.

CHAPTER FOUR

THE ROOTS OF THE CATHOLIC CHURCH, AND ITS INITIAL ENGAGEMENTS IN SOUTHERN NYANZA.

4.1 Introduction.

This chapter, observes the origin of the Roman Catholic Church and its early activities in Southern Nyanza precisely, as an important background to the study of the role of the Catholic Church to the development of secondary school education in Southern Nyanza. In detail the chapter looks at; the factors responsible for the coming of the Catholic Church to Southern Nyanza, the establishment of the Asumbi mission, the founding of Franciscan missionary sisters of Asumbi, and their early efforts towards girl education in Asumbi and Southern Nyanza in entirety.

4.2 The Coming of the Catholic Church to Southern Nyanza.

The coming of the Roman Catholic Church to Southern Nyanza is attributed to a number of factors. To begin with, the Catholic Church was apostolic in nature as instituted by Jesus Christ. Secondly, the spiritual battle in Buganda coupled with the association of Catholicism with the French and Protestantism with the English, contributed to the invitation of English- speaking

Mill- Hill Priests to Uganda, which consequently proceeded on to Southern Nyanza through Western Kenya. The establishment of Saint Joseph's Society for Overseas Missions, the MHM, which was as a result of the nineteenth century revival of the Roman Catholic hierarchy in Great Britain in 1850 is the other factor that led to the coming of the Catholic Church to Southern Nyanza. Lastly, up to 1902, Southern Nyanza was considered as part of the Eastern Province of Uganda with the vicariate of the Upper Nile having been formed in 1894, and put under the MHF, which implied that, the MHM had Southern Nyanza under its control (KNA/MSS/62/4/190).

4.2.1 The Apostolic Mission of the Catholic Church.

The foundation of the congregation, for evangelization by Pope Gregory the fifteenth on 6th of January 1622 performed a vital role in the ultimate coming of Catholic Church to Southern Nyanza in the later years. Advancing the hinterland transformation plan of the Catholic Church in parts of Europe that had accepted Protestantism, and retaining the other new areas in the world was made possible through the apostolic mission of Pope Gregory (KNA:DC/NZA/2/11/32). For that matter, apart from Europe, Pope Gregory's congregation was responsible, for imparting the Catholic denomination in Asia, America and Africa.

The flourishing strength of the congregation was, therefore, observed in the nineteenth century under the mentorship of dedicated cardinals, for instance; Bazzari, Pope Benedict the fifteenth, Cappellari, Ladowchwski, Pius the eleventh and Van Rossum. It is Cardinal Van Rossum (1834-1932), who, however, teamed up with Benedict the fifteenth and Pius the eleventh after sensing the signs of the times, and prepared the missionary encyclicals. The history of the coming of the Roman Catholic Church to Southern Nyanza is hence, an extension of the congregation, for evangelization, and has to be observed in the light of the preceding encounters concerning Christian and non-Christian beliefs, directed by the teachings of the Church (KNA:PC/NZA/4/4/10).

4.2.2 The Founding of Saint Joseph's Society, for Foreign Mission-the Mill Hill Mission.

As been noted, the establishment of the Roman Catholic Church in Southern Nyanza, is the narrative of St. Joseph's Society, for Foreign Missions set up by Cardinal Herbert Vaughan in 1866, whose missionaries are generally known as MHF. After his coronation as a priest, Cardinal Vaughan came up with an opinion that England needed to open avenues to the oversea missions. He, therefore, rolled out the idea in 1863, at a time when homesteads were in dire need of Churches and schools. Since he was short of financial resources, he only opted to make a start by reaching out to California and South America, where he proceeded to Oscott, the place Bishops of England had gathered. At this juncture, he attained the authorization of the English hierarchy. Thereafter, he left for Rome, where he obtained the blessing of Pope Pius the ninth (KNA: PC/NZA/4/4/95).

Vaughan's tour of America had success stories. Coming back to England, he came across a place known as Mill Hill, which is situated nine miles North of London, where he commenced his work on 1st of March, 1866 with a single learner. March 16th 1866, however, marked the turning point in the journey of foreign mission, when the first Catholic Foreign Missionary College in England was launched by archbishop Manning, who later in November 13th, 1871 at Mill Hill, graced the initial departure of missionaries to overseas (KNA:PC/NZA/3/6/148). In the departure, four priests were destined, for America, and were allocated to the Baltimore Mission of the Holy See. These priests were in the company of Vaughan, who later on returned to England, and assumed the position of the Archbishop of Salford. In 1875 the four missionary commenced Madras Mission in Baltimore before some of them proceeded on to Afghanistan, Sarawak and Borneo on the 14th of April 1879 and 10th of March 1880 respectively. Among the Afghanistan group was Fr. Hanlon Henry, who in 1894 was the sanctified Bishop of Teos as well as the appointed Vicar- Apostolic of the Vicariate of the Upper Nile.

Regardless of the existence of St. Joseph's College in diverse areas of the world, it is worth noting that this institution still had challenges in attaining adequate number of candidates, for the priesthood. This predicament prompted Vaughan to visit prominent Dutch seminaries in 1871 to quest, for students on vocation, for the missionary priesthood. Given the dire need of priests by Vaughan, the Dutch Bishops readily heeded to his request, and consequently permitted their students to go out and provide a helping hand to the Mill Hill (KNA:DC/NZA/2/11/7). The

mutual agreement between the Dutch Seminaries and Vaughan resulted to consistent flow of candidates from Netherlands to Mill Hill, something that justified the existence of several Dutch Priests among the MHF, who later moved to East Africa, and finally Southern Nyanza. The inception of St. Joseph's Society, for Foreign Mission-MHF by Cardinal Herbert Vaughan is, thus, a critical concern in looking at the coming of the Catholic Church to Southern Nyanza.

4.2.3 The Vicariate of the Upper Nile, and the Mill Hill Fathers

The arrival of Christian Missionaries in Uganda in 1877 was at a time when Muslims had earlier got their way into the Buganda kingdom. A Muslim leader known as Ahmed bin Ibrahim had led a group of Muslims into the Buganda Kingdom in 1844. At this time, the Buganda Kingdom was under the leadership of King Kabaka Suna the second. The earlier arrival of Ahmed bin Ibrahim and his group into the Buganda Kingdom, later paved the way to an influx of Arabs, who came to Buganda to search, for slaves and ivory. Through these commercial activities, Islamic faith got into the Kabaka's court (KNA: DC/NZA/3/6/46).

Unlike the missionaries, the Europeans entered the Buganda Kingdom, when Kabaka Mutesa the first was the king (1856- 1884). J.A Grant, J.H. Speke and Sir. Henry Morton Stanley took the lead to arrive in Buganda. J.A Grant and J.H Speke came in 1862. Sir. Henry Morton Stanley, however, came to Buganda a bit late in 1875, only to find an Islamic merchant referred to as Marley bin Salem serving Mutesa as an instructor. This incident prompted Stanley to write a letter, which he addressed to the Daily Telegraph in part as follows

"...had it not been for the belated arrival of the Christian missionaries here, Mutesa could have been converted... to Christianity much earlier"(KNA: PC/NZA/4/4/10).

In 1877, the CMS responded to Stanley's letter by sending Mr. Smith and Reverend (Rev.) C.T Wilson on a missionary work to Uganda. The two missionaries had a boost in their work, when they got assistance from Alexander Mackay, another missionary, in the following year, 1878. After a short while in 1884, Kabaka Mutesa, however, passed on, and his son Kabaka Mwanga the second took over. Kabaka Mwanga the second unlike his father, had no priority, for foreign

religions since he cherished traditional religion. As such, his initial years of rule as the king of Buganda were characterised by serious martyrdoms of Christian converts. In 1888, Kabaka Mwanga the second, however, strategized to kill all the Christians and Muslims in his kingdom, but was unsuccessful since his efforts were countered by Muslims. This unsuccessful martyrdom attempt made him to escape to Southern Uganda, for refuge. The Muslims thereafter filled the power vacuum by putting their convert, Kalema on the throne in September 10th, 1888. As a result of this, the Christians felt uncomfortable with the Muslim rule, and flew to Ankole. However, the following year, 1889, the Christians managed to drive the Muslims out of Buganda, and reinstated Kabaka Mwanga the second, with the assistance of Karl Peters, a German explorer (KNA/MSS/62/4/190).

On 24th December 1890, when Captain Lugard arrived in Uganda, he found the rivalry between Christians and Muslims as well as that of Protestants and Catholics still going on, something that prompted him to advance, for treaty signing between these warring parties. The signed treaty, however, did not solve the conflict, since it only added fresh tension to the previous one, more so to the conflict between the Protestants and the Catholics. The resolution of the treaty, according to the French speaking Catholics meant victory to English speaking Protestants. This situation made it extremely challenging, for the two Christian groups to come to a consensus over their differences. The disagreement difference between the Catholics and the Protestants continued to even worsen towards 1892. For instance, in December 1891, Kabaka Mwanga the second developed a very close relationship with the Catholics, something that did not auger well to the Protestants, and, therefore, only heightened the tension between the two Christian groups. The climax of these tensions were ultimately witnessed in January, 1892, when Lugard decided to supply the Protestants with firearms. This armament boost to the Protestants inspired them to launch a scathing attack on the Catholics forcing Kabaka Mwanga the second, together with his Catholic chiefs to fly to Buddu for refuge. According to the Baganda, the whole scenario of the conspiracy between Lugard and the Protestants against Kabaka Mwanga the second and his Catholic believers, therefore, meant that Catholicism was an advancement of the French, while Protestantism was that of the English (KNA: PC/NZA/3/6/148).

The above perception of the Baganda later featured in the launching of the Vicariate of the Upper Nile where by the White Fathers believed that the survival of Roman Catholicism in Uganda, needed the invitation of the English- speaking Catholics to do away with the perception of the Baganda that Catholicism was inevitably French, whereas Protestantism was English. As a matter of fact, this intention of trying do away with the perception of the Baganda, even intensified, with the British occupation of Uganda, prompting Monsignor Livinhac, superior of the White Fathers to consult with the superior of the English speaking MHF over the Christian groups in Uganda, hence the establishment of the Vicariate of the Upper Nile. Upon its inception, Rev. Henry Hanlon then became the founding Vicar Apostolic in the company of four priests, namely; Luke Plunket, Thomas Mathews, Gregory Kestens as well as James Prendergast (KNA/DC/NZA/2/11/32).

4.3 The Mill Hill Fathers, and the Asumbi Mission

From Western Kenya, the MHF extended their work to Southern Nyanza with Fr. Brandsma, Fr. Wall and Fr. Scheffer being appointed to take charge of the region. Fr. Wall and Fr. Scheffer were, however, further sent to Asumbi, about twenty kilometres from Getembe, the current Kisii to start a parish there in 1913. The two priests constructed temporary buildings on reaching Asumbi, and started religious instruction to the young boys and girls from the community. This marked the beginning of Asumbi mission as one of the missions in Southern Nyanza. Fr. Scheffer was thereafter put in charge of this young mission, for proper supervision. Missionary activities at Asumbi were, however, interrupted in 1914 by the First World War up to 1917 (Ogutu, 1981).

Despite the above challenges of the First World War, it is observed that the MHF still made follow-ups on the Asumbi mission by sending more missionaries to revive it in 1925. These missionaries assisted Fr. Scheffer in building Churches, teaching catechism, reading and writing to the little boys, and girls, who had come to the mission. Fr. Scheffer's faith and dedicated service among the people drew many to the Catholic faith. Along with pastoral work, he also offered medical, educational and social services to those in need. He paid special attention to the most vulnerable; women, children, widows, widowers, the hungry and orphans (DC/SN/1/34).

Fr. Scheffer together with his colleagues, soon noticed that it was difficult for them to effectively perform pastoral duties concurrently with formal education. As such, they sought the help of the Franciscan Missionary Sisters (FMS) soon after their arrival from Western Province in 1929. Fr. Scheffer's exemplary life inspired catechumens to desire to serve God as he did. Once baptized, they opted to remain in the parish, and learn to serve as he would teach them. As early as 1920s, the girls, who had been baptized began to congregate in the parish. They learned how to make hosts, serve as sacristans and teach catechism. The determination of these first girls to serve God in turn inspired in Fr. Scheffer the dream of an African indigenous sisterhood (DC/SN/1/36).

4.4 The Founding of Franciscan Sisters of Asumbi

From his experience of having been a Franciscan Novice, Fr. Scheffer began to train the girls, also called "Bawezi," in a strict Franciscan way of life. He gave them a distinct blue uniform and a headscarf, instructed them to love God above all things, and taught them to live the Gospel way just like St. Francis, since this was the role model that they would emulate (DC/SN/1/35). In order for these girls to ever become an institute of consecrated religious women in the Church, Fr. Scheffer took initiative, through Bishop Stam, the then bishop of the Kavirondo Vicariate to invite the FMSJ from England to form them into an African sisterhood. The FMSJ arrived in Asumbi on 6th January, 1929 with faith and determination to fulfil the mission of forming an African sisterhood. They found a vibrant group of aspirants waiting, for them. At the same time, in Rang'ala mission, there was another group of girls also aspiring to be religious, and who lived with the FMSJ as early as 1920s. In April 1930, this group from Rang'ala travelled to Asumbi to join the already existing group of "Bawezi" (KNA/NZA/3/6/46). They then formed one group of aspirants, and on 2nd August 1931, they became postulants and officially began their formation under the direction of FMSJ.



Figure 4.1: Franciscan Sisters

Source: School Album, for AGHS

After the coming of the FMSJ, Fr. Scheffer continued strengthening the postulants through conferences and confession. The task of formation was now solely in the hands of the FMSJ. On 2nd February 1932, the first clothing of eight novices took place. On 19th March the same year, another clothing of five novices took place, and the following year, 1933, another set of 10 novices were clothed which saw many aspirants become postulants. However, as years went by, what began with enthusiasm slowly began to experience signs of conflicts due to cultural differences and difficulties in adapting to the formation process offered by FMSJ. The darkest year of this conflict was in 1935, when majority of the novices and postulants left the novitiate. Some went back to their homes while some were taken to Kakamega to become Sisters of Mary of Kakamega (DC/SN/1/37).

1936 was, however, a decisive year. A small group of six -five novices and one postulant was left behind, when others went, and the dream of an African sisterhood was now at its crossroads. Bishop Stam was, therefore, informed about what had befallen the novitiate. The prospects of an African sisterhood had become dim. As such, Bishop Stam travelled to Asumbi to close the

novitiate. Accompanied by Fr. Scheffer, he walked to the novitiate in order to close it, but was pleasantly surprised and shocked to find a strong African novice standing at the door, holding its two posts. The novice told him, “My lord why are you closing the novitiate, and we are here? Are we useless?”. Behind her another senior novice said, “If someone wants to stay, could she not remain?” There were two other senior novices, one junior novice and a postulant, who also stood behind the two who spoke, and whose looks spoke to the bishop of their determination to stay on. Their questions, determination and obvious single mindedness to stay on, motivated the bishop not to close the novitiate (DC/SN/1/34).

Bishop Stam and Fr. Scheffer thereafter held a meeting with these five novices and the postulant, and promised to let their formation continue, having been convinced by their perseverance that the dream of an African sisterhood was God’s will. This persevering group of five novices and a postulant, who resisted the closure of the novitiate include the following; Regina Nyangoge, Felicitas Akoth, Leonora Gwila, Josephine Oloo, Magdalena Akeyo and Angelina Amolo. They henceforth became the foundation stone upon which the future institute of Franciscan sisters of Asumbi was formed. With the encouragement of the Bishop Stam and Fr. Scheffer, the FMSJ were encouraged to continue the formation of the novices and postulants at Asumbi Mission. They are fondly referred to as the “Pillars” of the institute. For this reason, they together with Bishop Stam and Fr. Scheffer, are extolled as the founders of Franciscan Sisters of Asumbi Mission. Indeed, it can said that they were there from the beginning and stayed to the end (DC/SN/1/36).

4.5 The Early Efforts of the Franciscan Missionary Sisters towards Girl Education in Asumbi and Southern Nyanza in entirety.

The history of girl education in Southern Nyanza is the story of Christian missionaries who evangelized this area. Education of the girls of Southern Nyanza was pioneered by these missionaries. According to Bogonko (1992), mission education altered the pre-Southern Nyanza traditional, commercial, social as well as political activities. This mission education is responsible, for the early female elites in Southern Nyanza. Many of these elites according to

Bogonko are linked with the Seventh Day Adventist education, one of the major Churches of the region. Others are associated with the education of the Pentecostal Assemblies of God, the Evangelical Lutheran Church of Kenya and the Roman Catholics, which is the concern of this study (Bogonko 1980, Ogutu1981).These missionaries held different emphasis on literacy education.

With reference to the Roman Catholics, the involvement of this Church on the education of girls in Southern Nyanza was majorly pioneered by the FMSJ which is a branch of the MHM. As noted earlier, Fr. Scheffer was appointed to Southern Nyanza in 1913, where he started the Asumbi Parish. His commitment in serving the people of Asumbi laid the foundation to a Catholic faith in Asumbi and by extension Southern Nyanza. This pastoral work which was started by Fr. Scheffer in the region later brought forth other services to the people. Key among them was education. In his effort to strike a balance between pastoral and educational activities, Fr. Scheffer noted that educational activities were so involving to go handy with the pastoral activities. As such he decided to have pastoral and educational activities run differently. It is for that reason that he saw it necessary to engage the FMSJ in the education of girls at Asumbi and Southern Nyanza as a whole. Before he could ultimately involve the FMSJ, Fr. Scheffer initially used his experience as a Franciscan novice, to impart the Franciscan doctrines to the girls. This, Fr. Scheffer believed would set a good stage for the ultimate transformation of the girls into African sisterhood by the FMSJ. To distinguish these girls from the masses, Fr. Scheffer ensured that they had a blue uniform and a headscarf. He also instructed them to follow the footsteps of St. Francis as far as Gospel is concerned. For these girls to become an institute of consecrated religious women in the Church, Fr. Scheffer, through Bishop Stam, requested the FMSJ from England to definitely transform them into an African sisterhood. The FMSJ, therefore, reached Asumbi on 6th January 1929 to form an African sisterhood, and found group of aspirants waiting to be formed. On 2nd August 1931, these group of aspirants became postulants, and officially began their formation under the direction of FMSJ. After the coming of the FMSJ, Fr. Scheffer continued strengthening the postulants through conferences and confession. The task of formation was now solely in the hands of the FMSJ. With the support of the MHF, the FMSJ thereafter, enthusiastically started missionary activities in Southern Nyanza, consequently

pioneering in the education of Asumbi girls in 1932. The foundation of education, for girls was, therefore, laid in this region (Burgman, 1990; Ogutu, 1981).



Figure 4.2: A Group of FMS at Asumbi Mission

Source: School Album, for AGHS

During their early years of missionary work at Asumbi, the FMS observed that girl education was not given the attention it deserved by the Southern Nyanza community because girls from this region had to escape from their homes in order to go to school, due to lack of permission, especially from their male parents. The FMS reveals that this was occasioned by the preference male parents in Southern Nyanza had over boys to girls in education matters. As such, this meant that girls from Asumbi and Southern Nyanza in entirety had minimal chances of accessing Western education hence the need by FMSJ to address the matter. The Southern Nyanza women also raised concerns that their daughters were being denied education benefits by not being allowed to attend mission schools. They reasoned that the absence of mission education could not enable their daughters to deal with problems of the time such as; poverty, outbreak of diseases, early marriages, among others. Moreover, the FMSJ also noted that, for a long time, Southern Nyanza had been left behind in girl education, (Burgman, 1990; Ogutu, 1981).

As can be seen from above, it is now very clear that there was urgent need to establish a school at Asumbi to promote girl education in Southern Nyanza. On 19th of March, 1936, FMSJ, therefore, started by initiating Asumbi School as a boarding lower primary girl's school with a small number of fifteen learners. Soon afterwards, the school gained sponsorship in 1940 by the MHM of the Catholic Diocese of Kisumu. Burgman (1990) observes that upon gaining

sponsorship, the population of learners at Asumbi School increased gradually such that by the early 1950s, the school commanded over 100 learners. In 1960, the Kisumu Diocese was, however, sub-divided giving rise to Kisii Diocese. The school's sponsorship was then moved from the initial Diocese of Kisumu to the newly established Diocese of Kisii. It is important to note that under the watch of the newly established Diocese of Kisii, Asumbi School improved, and became an intermediate school going up to standard six in 1963. The following year, 1964, the primary section was, however, phased out, and relocated to the neighbourhood to give room, for the establishment of AGHS.

It can, therefore, be contended that the initial educational practices of the Catholic Church concerning girl education in Southern Nyanza, among other missionary groups were through the FMSJ with the support of the MHF. These early educational activities were noted at among other missions, the Asumbi Mission -through Asumbi Primary School, and later on, the establishment of AGHS.

4.6 Conclusion

This chapter has outlined the origins and the initial educational practices of the Catholic Church. It has also made attempts to trace the coming of the Roman Catholic Church into Southern Nyanza as well as the subsequent establishment of the Church in the region. The beginnings of Asumbi mission has equally been discussed. Finally, the origin of Franciscan Sisters of Asumbi, and their early efforts to girl education in Southern Nyanza, has also been highlighted as an important background to the study of the Catholic Church to the development of secondary school education in Southern Nyanza.

CHAPTER FIVE

THE ESTABLISHMENT AND DEVELOPMENT OF ASUMBI GIRLS HIGH SCHOOL.

5.1 Introduction

In the earlier chapters, this study has revealed the mission focus of the Catholic Church. The primary engagement of the Catholic Church was evangelism, whose focus was on teaching basic

literacy and vocational training. The intention of this approach was to allow Christian converts to get skills, for reading the scriptures. As such, the Catholic Church started establishing schools to help them accomplish this mission, and AGHS, which was started from the primary school level is one of such schools.

This chapter, has, therefore, documented the history of AGHS from its inception in 1965 up to 2015. It takes into account the major significant events which unfolded in the establishment and development of the institution. This has been carried out after underlining the development of AGHS from the primary school level, and the main reasons that prompted, for its development into a high school in 1965. Efforts have also been geared towards highlighting certain challenges that the school has encountered in its development right from the early years. Lastly, the chapter observes the institution's growth after 1990, and the role of leadership in its development.

5.2 Development from the Primary School Level, 1936 – 1964

The present day AGHS was started by the FMSJ as a boarding lower primary girl's school way back in 1936. Several factors prompted FMSJ to establish Asumbi School in 1936, which was later upgraded to a high school. To begin with, by 1936, a proper foundation, for the development of girl education, especially secondary school education in Southern Nyanza had not been laid. At this time girl education in Southern Nyanza had been neglected as more resources were only pumped on the education of boys. During their early years of missionary work at Asumbi, the FMSJ, indeed, realised that girl education was not given the attention it deserved as was the case with male education. At this time, the FMSJ reveals that the education of boys in Southern Nyanza was slightly ahead of that of girls since boys already had access to Western education. This is even justified by the fact that, later by 1961, Cardinal Otunga Boys High School-Mosocho had been launched as the initial Secondary School in Southern Nyanza. As such, this led to the anticipation that girls from Asumbi and Southern Nyanza in entirety would trail behind in matters of Western education, especially secondary school education in the years to come if the matter was not addressed amicably. The other reason that prompted the FMSJ to start Asumbi School was because of the concerns raised by Southern Nyanza women over education benefits their daughters were denied by not being allowed to attend mission schools. These women reasoned that the absence of mission education could not enable their

daughters to deal with problems of the time such as; poverty, outbreak of diseases, early marriages, among others. Moreover, the fact that for a long time, Southern Nyanza had been left behind in girl education, especially secondary school education also compelled the FMSJ to start the Asumbi School with the purpose of transforming it into high school in due time (Burgman, 1990; Ogutu, 1981).

As can be seen from above, it is now very evident that there was an urgent need to establish a school at Asumbi that would later promote girl education at secondary school level in Southern Nyanza. On 19th of March, 1936, what was to become AGHS was, therefore, started by FMSJ, as a boarding lower primary girl's school, with a small number of fifteen learners. Soon afterwards, the school gained sponsorship in 1940 by the MHM of the Catholic Diocese of Kisumu. Burgman (1990) observes that upon gaining sponsorship, the population of learners at Asumbi School increased gradually such that by the early 1950s, the school commanded over one hundred learners. In 1960, the Kisumu Diocese was, however, sub-divided giving rise to Kisii Diocese. The school's sponsorship was then moved from the initial Diocese of Kisumu to the newly established Diocese of Kisii. It is important to note that under the watch of the newly established Diocese of Kisii, Asumbi School improved, and became an intermediate school going up to standard six in 1963. The following year, 1964, the primary section was, however, phased out, and relocated to the neighbourhood to give room, for the establishment of AGHS.

5.3 Development into a High School in 1965

The inception of AGHS in 1965 was based on the need to absorb learners from Asumbi Girls Boarding Primary School, a school that was pre-established to lay the foundation, for a future girl education at secondary school level at Asumbi and Southern Nyanza at large (KNA:PC/NZA3/6/55). By 1964, Asumbi Girls Boarding Primary School had produced learners that needed to transit to secondary school. Moreover, the number of primary school leavers from other primary schools other than Asumbi Girls Boarding that yearned, for secondary school education had also increased and surpassed the available resources and facilities that offered the same education in Southern Nyanza and other neighbouring regions. This shortage, therefore, prompted the FMSJ to elevate Asumbi Girls Boarding Primary School to a status of a high school hence the establishment of AGHS to help in countering the effect of the increasing

demand, for girls' secondary school education in Asumbi and the vast region of Southern Nyanza. The FMSJ contended that AGHS would now allow girls from Asumbi and other parts of Southern Nyanza to easily access secondary school education that would farther propel them to good professions, hence enabling them to solve some of their concerns such as poverty, outbreak of diseases, early marriages, among others.

Another reason which called, for the development of Asumbi Girls Primary School into a high school was because of the reason that for a long time Southern Nyanza had been left behind in matters to do with secondary school education more so the girl education. As per the history, the earlier presence of Catholic missionaries at Asumbi had set precedence, for a Christian community in Asumbi and Southern Nyanza at large. This community had been enlightened on the importance of Western education, whose benefits, however, had not started to trickle down due to inadequate secondary school education. The establishment of Asumbi Girls Primary School had also instilled in learners the doctrines of the Catholic faith, and the girls had become part and parcel of it. With that, most of the girls from Asumbi and the entire Southern Nyanza, who became successful in their primary school education would admire to join a well-established secondary school which cherishes Catholic faith. Unfortunately, such a school was not there in Southern Nyanza. The slightly established Catholic school by then was St. Francis Rang'ala Girls which was, however, far in the extreme Northern Nyanza, and, therefore, was not in a position to adequately serve the interest of the Southern Nyanza girls. The right to education had also been universally acknowledged since the Universal Declaration of Human Rights in 1948, and the Kenyan government had commenced more spending on the post-primary education. With Southern Nyanza having been left behind in girl education, especially at secondary school level, the Catholic Church, therefore, took advantage of the situation to advance, for the government funds with the view to develop Asumbi Girls Primary school into a girl's high school (KNA: DC/KMG/2/8/20).

The Catholic Church was now set to have Asumbi Girls Primary School developed into a high school by 1965. They proposed that the institution would be better placed to promote secondary school education, for the girls in Southern Nyanza, since the school already had enough infrastructure and spacious compound to accommodate future expansion in the light of the

demands of a secondary school set up. The Church also advanced the reasoning that the school was strategically placed to allow easy access by the dominant Luo and Abagusii girls from Southern Nyanza as well as a few other girls from beyond the region, hence complementing Rang'ala Girls. Lastly, the Church asserted that the school could harmoniously co-exist with the already established Christian community at Asumbi (ED/2/18426). Consequently, the Catholic Church appealed to the director of education in 1964 to elevate Asumbi Girls Primary School to a high school status. Asumbi Girls Primary School was, therefore, transformed to a secondary school in 1965 to help in promoting secondary school education, for girls in Southern Nyanza.

5.4 Progress and Challenges of Asumbi Girls High School from Inception up to 1990

AGHS had its founding class being admitted in the school in January 1965. Majority of these girls were, however, demoralised on joining AGHS, which they considered less established. They had focused on getting admission at the St. Francis Rang'ala Girls High School, which was slightly established compared to AGHS by then. St. Francis Rang'ala also cherished Catholic tradition, a precedence already set in Southern Nyanza, which many girls wanted to be associated with. This situation of being discontented with AGHS was further intensified by the frequent interactions between the girls and the neighbouring Catholic- Orero High School Boys at various events. Orero Boys mocked and ridiculed them, for being a group that only posed as secondary school students yet they were still in primary school. That is, girls from AGHS were only learning in a school that had been recycled from primary school premises (Atieno, 13/10/2021).

Life, for the girls in these initial years at AGHS had no luxuries. The school, for example, only offered simple meals to the learners, which in most cases revolved around the locally available foodstuffs such as; cereals and vegetables. With time, the girls, indeed, realised that their school was not a fattening camp, and that the core reason of them being at AGHS was to use the available resources to prioritize on their education. This was further seen in the sentiments of their headmistress Rev. Sr. Valeria, who occasionally encouraged them to put education first, and let other things follow, no matter the huddles (DC/SN/1/35). Through the guidance of their headmistress and other teachers, the girls were able to bear with the shortages and remain focused. They were also able to overcome any other earlier negative attitude inculcated in them about their school, and, therefore, paid more attention to their classes. Outside the classrooms,

they came up with a program whereby they tolerated one another by recognising ones weakness and strengths in given subjects. As such, they interacted with one another to cater, for the members across all the subjects. These girls also developed a tradition of worshipping as a team. This, they did frequently due to the strong religious background of the school setting, which perceived religion as the answer to all questions. As a result, the girls organised prayers on a daily basis after classes as a way of asking for guidance from God on their academic path as well as other endeavours. It is this religious background at AGHS that is attributed to the success of many girls, who later learned in the school in the late 1970s and early 1980s as shall be shown in the next chapter.

Apart from the problems above, the other challenge which affected the development of AGHS was staffing. This is a challenge that troubled the school right from its inception since the institution only had one teacher by the time it was established in January 1965. That was Sr. Valeria, who also doubled up as the headmistress. However, towards the close of the year, the number of the teachers increased to three since the school got two more additional teachers (Speech file: 13/10/2021). No matter the deficit of teachers, Rev. Sr. Valeria and her teachers still worked very hard to take the school to greater heights of academic excellence while optimistic of getting more staffing breakthrough in the days to come. However, as days went by, this expectation of the headmistress appeared to be a tall order as a year passed without her getting any additional teacher to give a boost to the existing teachers. In 1966, the Church, therefore, intervened by pleading with the government to chip in support. As a result the government posted three graduate teachers to the school in March 25th of the same year. In a short while, this was further given a boost by an additional two grants of teachers from the Catholic Church on Board of Management (BOM) terms. At this point, the school now had six teachers including Rev. Sr. Valeria (DC/SN/1/37).

From the staffing problem, AGHS also experienced shortage of facilities in its initial years of development. Such shortages cut across facilities such as; furniture, classrooms as well as latrines. This hampered the operations of the entire fraternity of the school for some time. However, in 1967 a new building programme that included a dining hall, laboratory, dormitory as well as four classrooms was commenced. This programme had been initiated by well-wishers

who felt that the girl child needed to be given an opportunity to advance in education. The programme was done to completion in 1970, and, therefore, led to the improvement of facilities in the school, which in turn provided more opportunities, for the education of girls. With this, the institution started to register gradual improvement in its various departments, and consequently, began to have a sound benefit from the government aids. This assistance from the government was meant to ensure continued support to girl education, since this was one of the pioneer institutions established to support girl education in Southern Nyanza. The school's curriculum by this time comprised of disciplines such as: English, Kiswahili, Mathematics, History, Geography, Agriculture, Biology, Scripture, Art, Home Science as well as Physical Education. Beside this subjects, co-curricular activities also formed core part of the curriculum. The girls participated in debates as well as games like; basketball, table tennis, netball, volleyball, hockey and athletics (KNA: MSS/54/150).

As something that was seen as a boost to the standard of the school, in 1971, AGHS got practising teachers from the University of Nairobi. This was, however, considered as a temporary break-through to the teaching fraternity. Irrespective of that, Sr. Valeria decided to initiate a project that would further increase the capacity of facilities in the school to allow, for better accommodation of these teachers, together with other teachers as well as students. To achieve this, Sr. Valeria started by addressing the urgent housing needs of the practising teachers, who had chosen to offer their services to AGHS, and not any other school. She noted how important these teachers would be to the girls during their stay at AGHS, and, therefore, urgently decided to put up temporary buildings, for them as plans were underway to ensure a more comfortable teachers' quotas in general. Upon settling these teachers, Rev. Sr. Valeria thereafter embarked on a plan of coming up with two dormitories and three classrooms to cater for the rising number of learners which by this time was approaching three hundred. At this time, the initial plan to put up a more comfortable teachers quotas was also not left behind. Rev. Sr. Valeria carried out these projects concurrently such that by 1973, the three classrooms, two dormitories and the teachers' quotas that catered, for the head teacher, teachers as well as practising teachers were done to completion. In 1979, Rev. Sr. Valarie, however, retired from teaching to go and engage in her private life. She handed over the leadership to Sr. Maryline, also of the European origin. When Sr. Maryline took over as the new headmistress, she tried to follow the footsteps of her

predecessor. In fact, it is noted that during her reign, she only tried to maintain and implement most of the projects that were started by her predecessor. She did this in fear of straying from the legacy that had been set by her European counterpart. The stay of Sr. Maryline at AGHS was, however, short-lived since she started ailing frequently. Her position was finally taken over by Sr. John Bosco Olwenya in 1981 when she decided to go abroad for thorough medication. Sr. Olwenya was the first African headmistress. She started her work by initiating the first “A” level class which had a single Art stream. This class was started at a time when the school was again encountered with some constraints, the most striking one being insufficient staffing. Despite these challenges, the class managed to send most of its learners to the university when the results came out. The staffing problem was, however, reduced when in 1982, five more teachers were recruited to boost the teaching fraternity. In 1983 a funds drive was also organised to help improve teachers’ quotas, and build more laboratories, classes and dormitories. A large dining hall was also constructed. All these were carried out in response to the ever stretching population, which by this time had risen to five hundred and twenty learners (Fr. Mboya, 18/11/2021).

Despite the above challenges, The Catholic Church of Kenya, Diocese of Kisumu continued relating well with the school as the sponsors. The diocese provided sponsorship to vulnerable students, and even offered spiritual counselling sessions to the girls. Spiritual counselling was offered by a Chaplain posted to the school by the Church. The school programmes, therefore, moved on without hitches, for a number of years. However, the year 1985 would still be recalled in the history of AGHS, since it was characterised by an unpleasant incident. The students decided to stage a riot, complaining of a more strict administration, which stripped them of some of their previous privileges. This rampage took the school back to the inadequacies. The school in partnership with the Church, therefore, spent heavily to address some of the gaps caused by the riot. However, with time, the continued partnership of the Church and school ensured that the gaps were gradually filled. In fact, in a matter of one year the mess caused by the riot had been rectified. This, to some extent eased the discomfort that the students had been subjected to due to the unrest. The late 1980s and the subsequent years, therefore, saw AGHS, which was well established in regards to the necessary facilities needed in a secondary school situation (Kemunto, 20/01/2022).



Figure 5.1: AGHS in 1988

Source: School Album, for AGHS



Figure 5.2: AGHS in 2010

Source: School Album, for AGHS

Sr. Olwenya, as the first African Headmistress had tried very hard to prove beyond doubt that it was not only the Europeans who could keep high standards of administration. She worked very hard to live up to, and even outshine the standards that had been kept by her predecessors. The motivating factor behind her success was on attempting to have an integrated community. To ensure this, she tried to come up with a number of programmes for example; the mentorship programme whereby every new student was assigned a mentor. She also inculcated communal lifestyle into the learners whereby every learner had to mind about the others welfare. All these effort made the school to recover from the 1985 unrest. However, when Sr. Fidelis Akelo later

took over the leadership in 1987, most of these programmes which ensured that the school community functioned as a unit were neglected. The physical facilities also dilapidated raising concerns. Moreover, the quality of meals the students got from the dining hall became an issue. This, coupled by what the girls termed as dictatorial leadership, ultimately prompted the girls to stage another protest against all the above infidelities. This setbacks, therefore, led to the replacement of Sr. Akelo by Sr. Celestine Achola in the same year. Sr. Achola took some time to stabilise the situation in the school, after which she introduced class meetings as a platform, for airing out student issues. The class assemblies were regulated by class teachers, and were carried out on a weekly basis. These meetings opened up the learners, who were now able to freely share their problems with the teachers, for amicable solution. As such, they propelled the girls to tremendous improvements in their lives at all levels given the enabling environment that had started to prevail (Speech file:13/10/2021).

5.5 Progress and Challenges after 1990

The 1985 and 1987 student demonstrations only provided a temporary setback to AGHS, since the school still made tremendous improvement in academics, discipline and co-curriculum activities after 1990. This, was as a result of the strategies that had been laid by the Church and various headmistresses in the period after the riots. These fruitful efforts saw the early 1990s being successful since the school had most of its students being sent to various universities and reputable colleges within Kenya and abroad (Achieng', 03/02/2022).

The above achievements were, however, short lived, since with time, in the late 1990s, the School started showing dismal performance, especially in academics. By this time, the principal was Sr. Celestine. The number of students that made it to the universities had significantly reduced, something that sounded alarm to the school management. The academic standards of the school dropped at this time due to the passion the games teachers had developed, for co-curriculum activities at the expense of academics (Saboke, 20/01/2022). Saboke asserts that in the late 1990s, most of AGHS teachers, especially the young male teachers had a lot of passion for football. She points out further that these teachers occasionally visited sporting events at primary school level, where they marked out sterling performances, for admission consideration at AGHS. This practice, therefore, led to a group of students in the school, who obtained

admission to AGHS just on the basis of exhibiting excellent performance in co-curriculum activities even if they never merited being in such a school. These activities affected the academic performance of the school negatively, as they led to AGHS posting a drop in Kenya Certificate of Secondary Education (KCSE) results in four consecutive years as follows:

Table 5.1: KCSE Results, for AGHS from 1996-1999

YEAR	ENTRY	A	A-	B+	B	B-	C+	C	C-	D+	D	D-	E	MEAN	M.G
1996	114	-	-	3	18	24	25	22	15	4	3	1	-	6.9561	C+
1997	119	-	1	4	10	23	30	19	17	8	4	3	-	6.5882	C+
1998	122	-	-	2	12	21	28	20	22	10	7	-	-	6.4180	C
1999	117	-	-	1	14	16	33	15	19	9	6	4	-	6.3418	C

Source: School Magazine, for AGHS

The above KCSE results, ultimately affected the entry behaviour of the school in a negative way, since most of the girls, who did Kenya Certificate of Primary Education (KCPE) shied away from joining AGHS, and alternatively preferred schools such as Ogandi Girls and Ichuni Girls, which had started showing consistent academic performance. As a result of this dwindling performance in academics, the previous general good image of AGHS now only shifted towards games. The catchment of the school also reduced, which consequently affected the population of the school negatively. In justification of this, most of the parents argued that AGHS was now reduced to a school that only cherished co-curriculum activities, hence not suitable, for students, who aspired greater academic heights. Even the girls from outside Southern Nyanza no longer admired AGHS. This, further reduced the catchment of the school. Over these years the discipline of the girls was also at stake. Most of the girls cohabited with boys at sporting events, earning them suspensions. Some girls also acted as bullies on other students, and theft cases were also rampant among the girls. Moreover, certain girls showed disrespect to the teachers. The administration was, therefore, to be blamed, for all this dismal performance in academics, as it did very minimal to strike a balance between academics and co-curriculum activities (Ogonda, 13/10/2021).

This deteriorating performance of a school, which had established itself, therefore, caused a lot of worries, which made the stakeholders to start strategizing on how to correct the mess. In unison the stakeholders came to the conclusion that a change had to be made in the administration. With this, they started searching, for a suitable replacement to Miss Celestine, who by then was the Principal. In mind was Sr. Aringo, who was the daughter to then minister, for education Mr. Peter Oloo Aringo. The stakeholders settled on her with the hope that she would help solicit for more resources, both human as well as material from her father to particularly help the school get back to its academic feet. With this expectation, Sr. Aringo had no option, but to perform. She, therefore, started by carrying out reforms in various departments and programmes of the school to ensure a balance between academics and co-curriculum activities. Within a few months she had also requested, for more teachers from the Ministry of Education, and employed others on Board of Management (BOM) terms. Concerning discipline, she introduced a committee that carried out mentorship programme to the learners, and also handled discipline issues. This committee reported to the deputy headmistress, who in turn reported to her regularly (Atieno, 13/10/2021). With these measures, the school was now back on its academic path, and in the early 2000 it started recording improvements in KCSE as follows:

Table 5.2: KCSE Results, for AGHS from 2000-2015

YEAR	ENTRY	A	A-	B+	B	B-	C+	C	C-	D+	D	D-	E	MEAN	M.G
2000	138	-	1	7	28	38	32	16	5	3	1	-	-	7.2246	C+
2001	147	1	2	12	28	35	39	17	6	2	-	-	-	7.4761	C+
2002	173	-	3	14	36	40	38	24	11	3	-	-	-	7.4797	C+
2003	170	2	5	20	42	34	36	18	10	3	-	-	-	7.9470	B-
2004	175	-	8	17	32	33	44	26	13	2	1	-	-	7.7142	B-
2005	194	2	9	19	42	44	46	23	8	1	-	-	-	7.9742	B-
2006	191	-	7	25	44	51	37	19	7	-	-	-	-	8.1000	B-
2007	200	1	15	24	59	47	39	12	1	-	-	-	-	8.3700	B-
2008	156	-	6	28	43	27	37	15	2	-	-	-	-	8.2785	B-
2009	184	2	3	16	33	52	40	30	4	3	1	-	-	7.7329	B-

2010	242	-	14	19	42	54	65	32	15	1	-	-	-	7.7685	B-
2011	219	6	23	47	52	52	24	14	-	1	-	-	-	8.9844	B
2012	272	3	53	72	61	40	32	10	1	-	-	-	-	9.1804	B
2013	235	19	50	73	45	33	13	2	-	-	-	-	-	9.7201	B+
2014	245	43	124	56	20	2	-	-	-	-	-	-	-	10.759	A-
2015	216	57	94	40	23	2	-	-	-	-	-	-	-	10.838	A-

Source: School Magazine, for AGHS

From 2009 onwards as can be seen from the above table, AGHS has been registering positive index consistently. The headmistress by then was Sr. Barbara Okumu, who had taken over from Sr. Aringo upon her retirement. This trend might have been brought about by Sr. Okumu's desire to outdo Sr. Aringo's record. In fact, when Sr. Okumu took over the leadership, she noted that Sr. Aringo had set a precedence that needed her to be very tactful in order to uphold. By all standards, however, she proved her worth when she even posted better results for seven years in a row. This trend of good performance restored back the good image of the school, and even improved the relationship between the Church and the school management. Sr. Okumu also earned a good name thereby according her respect as one of the hard working principals in Southern Nyanza by then (Kemunto, 20/01/2022).

Apart from good performance in KCSE, the school also organised symposiums in various subjects in which it has equally performed well. A good example is the Mathematics contest organized in the school on 4th of April 2013, which saw AGHS take the lead. The contest was supported by Kenyatta University as well as Moran and oxford publishers. In the contest that involved 144 schools and a total number of 1282 participants, AGHS managed to produce top students. The institution managed to be the overall best with an average mark of 33.1. It was closely followed by Kanga High School that got a mean score of 32.5, with St. Joseph Rapogi-Boys attaining the third position. Maranda High School was in the fourth place with 31.3 as the mean standard score, while Ringa Boys marked the end of the first five positions with a mean standard score of 23.3. The overall best prize was given to AGHS whereas Kanga High School scooped the second best award. St. Joseph Rapogi appeared in the third best place, and hence,

took the award, for the third best performer. AGHS was equally awarded the trophy of the best girl school. Nyalkinyi Secondary School on the other hand, took the award of the best mixed school (School Magazine: Vol 2/2013).

Away from individual school performances, the following students also had exemplary performances at the contest; Ngocho Rachael of AGHS took the lead, as she was crowned the overall best student followed by Were Dennis of Kanga High School. Akinyi Ashley, still of AGHS appeared in the third place, while Magoma and Okombo of AGHS and St. Joseph Rapogi were fourth and fifth consecutively. The other students with good performance were; Okoth Zadock of Kanga, Hassan Mosabi-St. Joseph Rapogi, Lwanga Winnie of AGHS, Stanley Menya-Kanga, Achieng Loice of AGHS, Agwaya Silas-Rapogi, Otieno Jefferson also of Rapogi and Kahawa Hannington-Kanga, who marked the end of top ten slots. The contest planner Kennedy Brown attests that the exercise is carried out frequently to enable the learners prepare well, for national examinations, and get exposure as they have the chance to interact out of their schools (departmental minutes, 06/05/2013).



Figure 5.3: AGHS Student Receiving Award in Mathematics Contest

Source: School Magazine, for AGHS

Besides the sterling performance of AGHS students in academics, their teachers have also proved that what is seen in their learners is truly a reflection of what is in them. In other words, AGHS teachers have equally excelled in teacher competitions at local and national levels, something that has earned the school a nickname; “Asumbi the Home of Teacher of the Year

Award'' (TOYA). TOYA is an annual award that teachers compete for, right from sub county, county, regional, national and international levels. In the competition, the aspects checked include; teacher's ability to prepare and use the professional records expected of him/her, the outstanding results achieved in KCSE exams, the teacher's innovativeness in teaching, publications done by the teacher, contribution towards the community, the extent to which the teacher shares his or her success with other teachers and the ability of the teacher to nurture students' talents. AGHS has managed to produce two teachers that have excelled in TOYA competitions at various levels. (School magazine: Vol 2/2013, Vol 1/2014, Vol 2/2015)

In 2014 for instance, Mr. James Kabaraka a Physics and Mathematics teacher became the first ever TOYA winner, for AGHS. Mr. Kabaraka had taught in the school, for over seventeen years. His vast experience propelled him to represent Nyanza region in the national TOYA competitions, where he managed to take position two. Prior to TOYA competitions, Mr. Kabaraka had attained a mean grade of 11.89 in Physics in the 2013 KCSE, scooping position one in Kenya. This is believed to be one of the factors that might have earned him a place in the 2014 TOYA national competitions. Mr. Vincent Odhiambo was the second TOYA winner of AGHS. This teacher participated in the TOYA competition of 2015. He had taught Mathematics and Chemistry at AGHS, for eleven years. In the competition, he was position five nationally. Also, in 2014 before the TOYA competition, Mr. Odhiambo had posted a mean grade of 11.3 in Chemistry at KCSE, something that earned him position eight in Kenya (School Magazine: Vol 2/2018).

In Co-curricular activities, AGHS has performed fairly well in a number of games. The girls have excelled in various games which cut across drama, basketball, handball, hockey, volleyball, football and table tennis (Aketch, 03/11/2021).



Figure 5.4: AGHS Drama Club Rehearsing, for Music Festival

Source: School Magazine, for AGHS

However, basketball is so far the most popular game in the school, and it is not only considered to be a game, but a lifestyle, something that has enabled the school to scale to greater heights in both Southern Nyanza and the greater lake region basketball competitions. Joe Peterson, an American missionary, attests to this, when he visited AGHS on Saturday, 7, 2009. He states that being an American missionary teaching, coaching and administering in Mbita, Homa-Bay District with Christ Gift Academy (CGA) Primary School, he had the opportunity to make follow ups on the girls that had graduated from CGA to AGHS (Joe,07/11/2021).

Through the dusty roads from Mbita, Peterson in the company of his staff mate at CGA, Pastor Amos, reached AGHS at 9: 00 am, and were eager to see the four girls, some of which they had not seen as from the previous August . A few minutes later, however, Martha, one of the girls came around in her basketball attire, and greeted them with a hug. Peterson asked her what was going on, and she said they were just preparing to start their District Championship Basketball Games, which AGHS hosted. Martha and Catherine-the other girl from CGA thereafter, left, for a match between Asumbi Girls and Ogandi Girls. So Peterson and Pastor Amos decided to make a follow up on what was happening in various basketball courts before they ultimately settled in to enjoy the finals. Coincidentally, the final match pitted AGHS against Ogandi Girls. In the initial stages of the match, Ogandi Girls took an early lead, and controlled the better part of the match. In a while, the Ogandi team, however, substituted their best player, Jane towards the close of the third quarter with nine points ahead, but Asumbi team came back in the last quarter with a

few steals from Catherine to take the lead enabling them to clinch the trophy at the end of the game (Joe, 07/11/2021).



Figure 5.5: AGHS Basketball Team Participating in a Basketball Championship

Source: School Magazine, for AGHS

Another popular game at AGHS is table tennis. Table tennis is considered as the admired racquet game at the school. It consists of a team of six players; four singles and a double team. The AGHS table tennis team is known, for its achievements. In 2013 for instance, Magdalene Kibororo managed to reach the nationals, and Georgina Ghati to the regionals in 2014, with both singles (Ambayo, 03/11/2021).

5.6 Leadership at Asumbi Girls High School over the Years

When AGHS was officially launched in 1965, it started functioning as a separate entity from Asumbi Girls Boarding Primary School, which by then had been taken to the neighbourhood. The precedence the Catholic Church had set in the primary section, whereby they controlled its activities, and even offered the sponsorship to the school, continued even in the secondary section. To establish proper control of the secondary wing as well, the Catholic Church started by appointing one of their own, Rev. Sr. Valeria to become the pioneer headmistress. Rev. Sr. Valeria was of the European origin. It is worth noting that this trend of leadership by the Church loyal headmistresses at AGHS went on, for some time until 1987, when the school received the first headmistress from the Ministry of Education via Teachers Service Commission. Being the founding headmistress, Rev. Sr. Valeria had a task of setting the pace at which AGHS would

thereafter progress. She, therefore, used all the resources at her disposal to keep the young school up and running. For instance, she performed an exemplary role in mentoring and guiding her youthful staff, which by then had most of the teachers who had not undergone training. This, she did by occasionally keeping her teachers abreast with the emerging trends in education. She also encouraged her girls and the staff to soldier on amid the initial shortages the school experienced in terms of facilities (Olwenya, 16/09/2021).



Figure 5.6: Rev. Sr. Valeria, the First Principal of AGHS

Source: School Album, for AGHS

Rev. Sr. Valeria was, however, replaced by Sr. Maryline, also of European origin in 1979 after serving, for fourteen years. Rev. Sr. Valeria had requested that she hand over the leadership to the next headmistress, since she wanted to start engaging in her private life, having served long enough as a teacher. When Sr. Maryline took over, she only followed the footsteps of her European counterpart before she started ailing, and was in a short while replaced by Sr. John Bosco Olwenya in 1981. Sr. Olwenya was the first African headmistress. She also started her work by following the footsteps of her predecessors, but unlike Sr. Maryline, she accommodated divergent views, and attempted to make more improvements where necessary. In fact, she is remembered to have brought a lot of reforms that helped steer the school to some general improvements. For instance, she tried to improve the relationship between the school and the Church (Achola, 05/10/2021). She also brought in the idea of mentorship programme, where every student was assigned a mentor, hence a more integrated society. Sr. Olwenya provided leadership to the institution up to July 1987, when Sr. Fedelis Akelo was posted to the school as the new principal under Teachers Service Commission terms. As soon as Sr. Fidelis took over

the leadership of the school, things changed whereby the Church's role was now reduced to sponsorship (Handing Over Report: 26/07/1987). With this, the Church was stripped of the powers of running the school, which it had enjoyed, for some time. These powers were now vested on the principal. As such, Fidelis no longer partnered with the Church in managing most of the affairs of the school. Most of the programmes that had been started by her predecessors, and, therefore, held the school together, stalled. This raised concerns, and led to replacement of Sr. Akelo, when she had only served the school, for one year. Her position was then taken over by Sr. Celestine in 1988.

When Sr. Celestine took over as the new headmistress, she had the task of restoring stability at AGHS. She, therefore, tried at first to enhance the relationship between the Church and the school that Sr. Fidelis had downplayed. She is also remembered to have thereafter introduced class meetings as a way of airing students' grievances and fostering togetherness. Sr. Celestine, however, after staying at AGHS, for seven years became overwhelmed by the tendency the young teachers had developed towards sporting activities, something that made the school to lean too much towards co-curriculum activities at the expense of academics. This, affected the academic performance of the school negatively making the stakeholders to start looking for a suitable replacement for Sr. Celestine, since they blamed it all on the administration. Celestine was, therefore, replaced by Sr. Aringo in 1995. Sr. Aringo was the daughter to honourable Peter Oloo Aringo, then Minister for Education. This status of being the daughter to the minister enabled Sr Aringo to mobilise, for resources from the Ministry of Education both in terms of human and physical. Henceforth, she introduced a number of reforms that enabled a balance between academics and co-curriculum activities (Olwenya, 16/09/2021). Her untiring effort, therefore, enabled the school to get back on its academic feet. Sr. Aringo, however, decided to go, for further studies in 1999, and her position taken over by Sr. Barbara Okumu.

Sr. Barbara as the new headmistress, had a task to perform given the record her predecessor had set. She, therefore, embraced the spirit of prioritizing in consultation at all levels in her administration. In fact, at certain instances, Sr. Barbara would put her role of being the principal aside, and lower her herself to the level of her students, for a consultative meeting with them on various issues. With these strategies, Sr. Barbara was able to maintain the standard of the school

at all levels. She even improved it further. When she finally left the institution in 2006, her position was taken over by Sr. Josephine Opiyo, who had been transferred from Mirogi Girls High School, an institution that was considered junior to AGHS in all areas. Upon her arrival at AGHS, Sr. Opiyo was, therefore, seen as one who could not live up to the standards of the school. Sr. Opiyo, however, worked very hard, and maintained the standards of the school against all odds before she handed over the leadership to the current principal, Mrs. Linnet Pino, having attained her retirement age in 2014. In the history of AGHS, Mrs. Pino is the only principal, who is not a Sister. Mrs. Pino had been transferred to AGHS from Rae Girls High School. On her part as the principal of AGHS, she has been trying to bring in new effort aimed at improving the standards of her predecessors. She found an institution that had already been established, and, therefore, she has been trying to tread cautiously never to derail from the good leadership path most of her predecessors had maintained. As such, she has been working hard to maintain, and even improve the programmes that her predecessors had initiated. Key among these is the infrastructural development that has seen the school improve its dormitories, classrooms as well as laboratories, hence the increase in learner population to over one thousand.

As a way of bringing AGHS community together, Mrs. Pino led AGHS to carry out their Golden Jubilee Anniversary in 2015. The occasion was graced by Eunice Kidero, who is also an alumni of the school. In the event, many of the old girls were present. Just to mention a few of those who were present, they included; Prof. Collete Suda, Winnie Achieng, Dr. Ruth Anyango, Perez Inda, Prof. Florence Oyieke, Vivian Moraa, Dr. Zipporah Agatha, and Dr. Mary Opiyo. In their speeches, most of the old girls acknowledged AGHS, for having shaped their careers, but on the other hand challenged the present principal of the institution, Mrs. Pino to put a spirited effort towards improving the standard of the school further, now that it had been elevated to the national school status. The old girls asserted that this, was necessary to enable the school compete well with other high ranking schools in that category such as; Alliance Girls High School. Many stakeholders are, therefore, optimistic that the current principal will further steer the school to greater heights both in academics and other aspects (Pino, 13/10/2021).

5.7 Conclusion

The present chapter has outlined the history of AGHS from 1965 up to 2015, capturing a number of concerns relating to the inception as well as development of this school. In a precise manner, the chapter has indicated that the inception of AGHS came about due to the clarion call by the Catholic Church to have Asumbi Primary School upgraded to high school following the increase of primary school pupils, and the Africans desire, for higher education of girls in Southern Nyanza. The chapter has also stated that after its inception, AGHS progressively showed a sterling performance, which started attracting most of the girls from various regions of Southern Nyanza and beyond. The chapter, however, concludes by mentioning that the institution encountered certain challenges after its establishment, which negatively affected its development path from time to time. However, it is noted that these challenges did not discourage the school fraternity from working towards their success. Their spirited effort towards success guided by sound leadership displayed by most of their able administrators placed AGHS as one of the popular girls' secondary schools in Southern Nyanza and Kenya at large, which is a justification, for its current national high school status.

CHAPTER SIX

THE IMPACT OF ASUMBI GIRLS HIGH SCHOOL ON THE COMMUNITY

6.1 Introduction

This chapter looks at the impact AGHS has had on the members of the community. AGHS was established by the Catholic missionary group, which is one of the top missionary groups that pioneered Western education in Southern Nyanza. As one of the leading girls' secondary schools in the area, AGHS has been very important to other developing schools in the area. Besides its influence on development of education, AGHS has similarly performed a fundamental role in the development of the societal lives of the people economically, socially and religious wise. This chapter among other things, therefore, examines the impact of AGHS to the community, capturing the school's influence on education. It also looks at the contribution of AGHS towards social as well as economic lives of the people of Southern Nyanza and Kenya in entirety, which has been shown by the documentation of the positions held by AGHS alumni at various levels.

6.2 Asumbi Girls High School, and Educational Development in Southern Nyanza and Beyond

AGHS began when Southern Nyanza was behind in girl education, especially at secondary school level. As evident in the preceding chapters, AGHS was among the initial secondary schools, for girls to be established by the Catholic missionaries in Southern Nyanza. This is a further justification that its inception came at a time when the girls of Southern Nyanza had not started to experience the benefits of secondary school education. AGHS has, however, played essential role to the development of secondary school education in Southern Nyanza. Mercy Atieno, an alumni of the school attests to the fact that she could have not attained her secondary school education had it not been for AGHS. She posits that with the advent of the FMSJ, and the establishment of AGHS, her father Linus Oketch anticipated that “the light” had come to the girls of Southern Nyanza, and he was now ready to send all his daughters to AGHS, for their secondary school education so that they could be different from him, who lacked Western education (Atieno, 13/10/2021).

Besides AGHS, the Catholic Church continued to establish other girls' secondary schools in Southern Nyanza. They include; St. Charles Lwanga-Ichuni Girls, Ogandi Girls, Mirogi Girls as well as others that followed afterwards. With the establishment of these schools, the Catholic Church continued with the role of ensuring that they became fully developed as well. AGHS as one of the schools initially developed by the Catholic Church also provided a helping hand to the Church in ensuring the development of these newly established schools. For example, some of the old girls of AGHS have served in some of these schools as teachers. AGHS has also interacted with some of these schools at various levels. For instance, AGHS has always interacted with Ogandi and Mirogi girls through debates, subject symposium and drama as a way of comparing their strengths and weaknesses in these areas. Some schools in the region for instance, have been motivated by Asumbi's drama club, which has steadily performed well in the past years at national drama competitions (School Records: 10/06/2015). Moreover, a number of AGHS teachers have always been involved in the marking of national exams. This is a platform that has always enabled them to play the role of being resource persons to some of the above mentioned schools and others in Southern Nyanza, and even beyond. The contribution of AGHS towards education in Southern Nyanza and beyond can as well be shown by mentioning some of the old girls that have benefited from it. Just to mention a few, they include; Prof. Collete Suda, Eunice Kidero, Prof. Florence Oyieke, Vivian Moraa, Dr. Ruth Anyango, Perez Inda, Dr. Zippora Agatha, Dr. Mary Opiyo, Winnie Achieng, among others.

6.3 The Impact of Asumbi Girls High School on the Socio-Economic Life of the Community.

AGHS has, for a long period of time been a center of excellence, for several girls in Southern Nyanza and beyond. The institution has shaped the future career of many girls in the society both in Southern Nyanza and Kenya as a whole. The influence of this institution on the lives of the people has been experienced in all sectors of the economy (BOM minutes, 08/11/2014; Staff minutes, 15/10/2015).

Through the interview sessions held with the old girls of AGHS, a good number of them confessed that AGHS, indeed, played a very significant role in shaping their careers. They attribute their successes to the good mentorship programs they were exposed to while at AGHS.

Guided by their school motto “Integrity”, the students only yearned at achieving the best to actualize their academic endeavors. They also worked towards becoming all-round students. Moreover, according to the students, besides receiving good mentorship and guidance towards their academic path, God’s presence at AGHS had a very vital role in their studies. Most of the girls attest to the fact that upon joining AGHS, they found a strong precedence of a God fearing institution. With this, the girls contend that they were able to consult God in all their endeavors, and, therefore, propelled to success irrespective of challenges they occasionally encountered.

6.4 Positions Held in the Society by the Old Girls of Asumbi Girls High School

AGHS has tremendously contributed in producing brains that have helped shape the society in many ways. The achievements of AGHS ex-students in various fields of the economy is a clear indication of the contributions the school has made to the society. It is, however, not a mean task to identify and detail all the positions held by the institution’s ex-students as a way of showing their contribution to the society. The current study has, therefore, singled out some of the AGHS former students, who have influenced the local community, Kenya at large, and the international community, to act as a point of reference on the influence of the institution on the community via its old girls. The ex-students that have been documented include the following;

6.4.1 Professor Collete Suda

Prof. Suda joined AGHS in 1969, where her hopes, for a bright future commenced. She did her “O” level examinations in 1972, and got division one. She also pursued Forms five and six in the same institution, and sat, for the “A” level examinations in 1974. Prof. Suda later joined the University of Nairobi in 1975, for a Bachelor Degree and majored in Sociology under the 3; 1; 1 degree pattern, graduating with a degree of Bachelor of Arts, second class upper division in 1978.

Between 1979 and 1980, Prof. Suda got engaged in Western Kenya, initially as a research assistant, and later as a project coordinator on the Small Ruminant Collaborative Research Support Program, which was a multi-disciplinary research initiative between the Government of Kenya and United States of America. As a coordinator, she oversaw the sociological constituent of the project, for its design, implementation and data collection.

Upon finishing her research task with the Small Ruminant Collaborative Research Support Program, Prof. Suda moved to the United States of America in 1981 to do a postgraduate training in Rural Sociology at the University of Missouri-Columbia. In the middle of her Master Degree program in Sociology, Prof. Suda registered, for another Master Degree in Community Development, and in 1983 she graduated with two Master Degrees. One in Rural Sociology, and another one in Community Development. Upon finishing the two Master Degree programs, Prof. Suda straightaway commenced her Doctoral Studies in Rural Sociology. After three years, in May 1986, she graduated with a Doctoral Degree in Rural Sociology from the University of Missouri-Columbia. Prof. Suda specialized in Family Studies, which is a branch of the broad field of Sociology.

Having completed her Doctoral Studies in 1986, Prof. Suda returned to Kenya in the same year, where she was employed as a research fellow at the Institute of African Studies, University of Nairobi. She was thereafter promoted gradually to the ranks of senior research fellow in 1990, associate professor in 1997, and full professor in July 2002. Prof. Suda has worked in the University of Nairobi at numerous levels, which cannot all be mentioned. She has also vibrantly contributed in many committees of the University of Nairobi. These include; senate, Deans Committee, College Academic Board, College Management Board as well as the University of Nairobi Task Force on Restructuring.

Apart from the university work, Prof. Suda has also served as the chairperson of the BOM, AGHS from 2002-2005, and as commissioner in the National Commission on Gender and Development from 2004-2007. In late August 2007, she also had the privilege to act as a secretary in the Ministry of Gender, Sports, Culture and Social Services. Her participation in conferences has also been noticed. In fact, Prof. Suda has actively been involved in uncountable national as well as international conferences, and workshops. In addition, Prof. Suda is a member of numerous professional organizations. Just to mention a few, they include; the African Rural Social Sciences Research Networks, the Governing Council of the Kenya National Academy of Sciences, the Standing Committee on National and International Engagements, and the Social Sciences Specialist Committee of the National Council, for Science and Technology.

As for scholarship; Prof. Suda has researched and produced of over twenty articles in peer-referred journals, six book chapters and two monographs. She has also co-authored four articles in peer-referred journals. Her work has always paid attention to family issues, children as well as gender studies, with her scholarly input appearing in numerous irrefutable journals such as; International Journal of Contemporary Sociology, Nordic Journal of African Studies, Child Abuse Review, Journal of Developing Societies, African Journal of Sociology and Discovery (Suda,10/08/2021).

6.4.2 Professor Florence Oyieke

Prof. Oyieke was at AGHS from 1971-1973, for her “O” level certificate, where she obtained Division One. Thereafter, she proceeded to Alliance Girls High School, for her “A” levels. From Alliance Girls High School, Prof. Oyieke headed on to Pearson College, Canada in 1975, for Diploma in Biology and Chemistry. She completed this course in 1977 thereby returning to Kenya. Upon her return to Kenya, Prof. Oyieke registered, for a Master Degree in Entomology at the University of Nairobi in 1980, which she completed in 1982. The completion of her Master Degree, consequently motivated her to enroll, for a Doctoral Degree in Entomology, completing in 1985 from the same University.

From 1981, Prof. Oyieke has been attached to the University of Nairobi, holding various positions. For instance, she was a Graduate Student Assistant from June 1981-June 1985, tutorial fellow from June 1985-June 1990, lecturer from June 1990-June 2003, senior lecturer from June 2003-June 2013 and Deputy Director of Students Welfare Authority from June 2013-present. She has always used her position in the university to advocate, for girl education (Onyango, 05/10/2021).

6.4.3 Doctor Ruth Anyango Aura

Dr. Aura joined AGHS in 1982, and sat, for her KCSE exams in 1985. She then proceeded, for Forms five and six at Nyabisawa Girls High School in 1986, sitting, for her “A” Level examinations in 1987. The following year, 1988, she registered at the University of Nairobi, for a Bachelor Degree in Law, which she completed in 1991, and consequently registered, for

Diploma in Law at the Kenya School of Law. The diploma course took Dr. Aura two years to do to completion. After a short while, the year 1999 further marked another academic milestone, for Dr. Aura when she enrolled, for a Post Graduate Diploma in Law at the University of Zimbabwe, finishing in 2000. However, Dr. Aura did not stop at that, as she continued with the academic ladder to even pursue a Master Degree in Policy Studies from 2001-2003 at the University of Fort Hare, and finally a Doctorate Degree in Law from 2010-2013 at the University of Pretoria, South Africa.

Throughout her lifetime as an academician Dr. Aura has used her experience as a lawyer to champion, for the education and rights of girls, and women. For instance, she presented a strategy paper and compendium on Structure, for Supervising the Execution of Current Legal Instruments and Strategies on Girls and Women's Education in Africa, during a regional workshop on Institutional and Legal Environment, for the Rights and Education of Women organized by Africa Union from 7th-8th July, 2016 at Ouagadougou, Bukinafaso. This presentation was closely followed in the same year on 10th December by another one on the Legal and Institutional Environment to enhance right to quality education, for girls and young women in a conference organized by the African Union on the Strategies, for Retaining Girls and Youthful Women in Education Systems at Balaclava, Mauritius. 2018 marked a notch higher in Dr. Aura's participation on matters of girls and women rights, when she presented another paper on the Strategy Framework, for Supervising the Execution of the Legislation on the Rights of Girls and Women Education in Africa. This was the 5th regular session of the 5th pan African parliament during a conference held from 17th-18th May at Mindrand, South Africa. Also, in the same year on 29th November, back at home in Nairobi, Kenya, Dr. Aura acted as a panelist at the leadership training retreat convened by Mawazo Organization on the theme "Women in Academia and Research".

Away from physical presentations, Dr. Aura also participated and made virtual presentations, and trainings as an attempt, for further promoting the education of girls. The first one was on 15th January 2020, and it was a structure, for supervising the execution of prevailing legal instruments and strategies on girls and women education in Africa. This was in a short while followed by another one on 4th November of the same year, which was a training to enhance girl education in

Africa, on becoming conversant with the legal implications of national and international instruments. Besides the presentations, Dr. Aura has also received some awards acknowledging her contribution on the education and rights of girls and women. For instance, in 2004 and 2006, she was awarded a certificate by the Federation of Women Lawyers - Kenya, for being steadfast in promoting for the rights of women. In 2015, she was also acknowledged by the Harvard Kennedy School of Human Rights Policy Initiative on Violence against Women, as a founding partner (Aura, 20/10/2021).

6.4.4 Eunice Kidero

Kidero joined AGHS in her second year of secondary school education. That was in 1985. She had come from Visa Oshwal Secondary School, where she had done her first year of secondary school education in 1984. Kidero eventually sat, for her KCSE exams at AGHS in 1987. From AGHS, Kidero joined Strathmore University in 1988, for Diploma in Secretarial and Management Studies- Office Management and Supervision, a course she successfully completed in 1990. Thereafter, she enrolled, for a Bachelor of Business Administration Degree at Kenya Methodist University, which she pursued from 2007-2009. Kidero, finally came to the climax of her academic life by joining the University of Nairobi in 2011, for a Master Degree in Gender and Development Studies, completing in 2014.

From April 1991 to May 2001, Kidero was involved in the administration of East Africa Wildlife Society, where she was the executive assistant of the directors. From June 2002, she, however, moved a notch higher, when she was appointed the administrator of the Health Action International. She held this position for a period of one year and five months, generally taking care of Program and Office Management. Kidero eventually ascended to her current position of Budget Analyst at the United States Agency for International Development on March 2014. Besides the above achievements, from 2012, January, Kidero has been providing voluntary services at Don Bosco Upper Hill Church, where she has been assisting the Church to solicit, for education funds, for the underprivileged students, especially girls by identifying bright, but needy students, and paying, for their school fees (Pino, 13/10/2021).

6.4.5 Doctor Zippora Agatha Okoth

Dr. Okoth attended AGHS from 1996 – 1999, where she sat her KCSE exams, obtaining grade B-. Thereafter, she joined Maseno University in 2000, for Bachelor of Arts Degree in Drama & Theatre Studies, with a minor in Communication and Media Studies. Dr. Okoth completed this course in 2005 with a 1st class honours. This sterling performance further motivated Dr. Okoth to enrol, for Master Degree in Gender & Development at the University of Nairobi in 2006, a course she finished in 2008. In her Master programme, Dr. Okoth researched on “Drama Therapy as a Method of Group Counselling in Drug Addicts; Case Study of Mathare Hospital - Drug Rehabilitation Unit.” To summarize her academic ladder, Dr. Okoth finally earned her Doctorate Degree in Theatre Arts from Kenyatta University, 2010 – 2014, researching on “Use of Drama Therapy in Addressing Voices of Female Genital Mutilation Survivors.”

Throughout her life as an academician, Dr. Okoth has had an influence on various sectors of the economy. For instance, from January-September 2000, she served as assistant secretary and receptionist of G.S Okoth & Company Advocates, where she carried out clerical and typing work. While off campus on student holidays, Dr. Okoth also acted as a teacher of English and Drama at Homa-Bay Academy from January-May 2002. On September 2003, Dr Zippora further got a job with Nation Media as an assistant producer. Here, she was attached to Showbiz Television Programme under the management of its producers, then, Wangeci Murage and David Mbatia. As assistant producer, Dr. Okoth’s responsibilities included; reporting on entertainment events, welcoming guests, for the show as well as overseeing editing of the programme. Dr. Okoth, however, moved to Ramogi Royal Media Services on January 2005 as a radio presenter, where she produced and hosted a kids’ programme “Thu Tinda”. Her other responsibilities at Ramogi Radio Station included; researching and inviting guests, for programmes, production and hosting of programmes. From the broadcasting work, Dr. Okoth moved on in 2006 to become the administrative assistant at the Institute of Performing Artists. While here, her responsibilities included; Planning, organizing and management of the organization events, for example; theatre workshops, financial planning of the company’s activities, developing questionnaires, for interviews, proposal writing and presentation.

From September 2008 to date, Dr. Okoth has also been contributing in the education sector. She has served, and is still serving as a lecturer at Kenyatta University, School of Creative Arts in the Department of Film and Theatre Arts. As a lecturer in this department, her responsibilities has been in the following areas; teaching post graduate and undergraduate students as well as chairing linkages and outreach programs. She has also served as; the chair of Talk-Shows Committee in the Kenyatta University Television Programme Planning Committee, artistic director of Kenyatta University Theatre Performances as well as departmental student welfare advisor.

Apart from her University work, Dr. Okoth has also been the festival director of Lake International Pan African Film Festival (LIPFF) from 2016 to present. In her capacity, she has been involved in a number of duties, which include the following; fundraising, for LIPFF events, looking for partners, Communicating with LIPFF sponsors, inviting panellists and facilitators, for LIPFF activities, supervising the execution of LIPFF programmes, coordination of protocol, for LIPFF guests, and ensuring that LIPFF is recognised in the entire Africa and beyond by awarding LIPFF festival victors (Okoth, 03/11/2021).

6.4.6 Doctor Mary Opiyo

Dr. Opiyo joined AGHS in the year 1998, for her secondary school education, sitting, for her KCSE exams in 2001. Upon completion of her secondary school education, she joined Moi University in 2003, for a Degree in Bachelor of Science - Fisheries and Aquatic Sciences, graduating in 2007. Thereafter, she immediately enrolled, for a Master Degree in Science-Aquaculture from the same university pursuing the course from 2007-2010. From Moi University, Dr. Opiyo decided to move out of Kenya in 2010 to go, and pursue a Post Graduate Diploma in Aquiculture Production and Management from the Hebrew University of Jerusalem. This was later followed by another certificate course in Aquiculture Extension in 2015 from the Jiangxi College of Foreign Studies, China. Dr. Opiyo, however, travelled back to Kenya in 2016, and enrolled, for her Doctorate Degree in Fisheries Science at Kenyatta University, graduating in 2020.

From June 2007 to August 2007, Dr. Opiyo also worked at the Cooperative, for Assistance and Relief Everywhere (CARE) as a research assistant, where she was involved in collecting and

analyzing data from household survey. In 2013 October, Dr. Opiyo got her current job at Kenya Marine and Fisheries Research Institute (KMFRI). At KMFRI, she initially worked as a Program Coordinator, Freshwater Systems, where she was charged with a number of responsibilities such as; coordinating research activities in aquaculture research program, writing and submitting program's reports, writing research proposals, and supervising research scientists in aquiculture freshwater systems. In March 2016, while still in the same institution, she was relocated to the position of Aquiculture Research Scientist, which she still hold to date. Here, she is charged with the responsibility of carrying out research in the following areas; application of probiotics on tilapia cultured in low input systems, selective breeding of tilapia, increasing the level of omega 3 fatty acids in cultured freshwater fish, seed production and hatchery management (Pino, 13/10/2021).

6.4.7 Winnie Achieng Opondo

Opondo attended AGHS from 2000-2003, attaining her KCSE certificate. Thereafter, she joined Maseno University in 2005, where she enrolled, for a Bachelor Degree in Education Arts, a course she finished in 2009.

From February 2012 to December 2013, Opondo offered her services as a program associate at Bridge International Academies. As a program associate, she got involved in a number of activities for instance; developing off line and online training documents, for each training circle, preparing quick reference guides and workbooks, for employees and determining the organization's training necessities to comply with its goals. She also carried out quality assurance review of training prerequisites, among other roles.

In January 2014, Opondo left her job at the Bridge International Academies to be the regional program officer-Education Development Trust, a position she held up to May, 2015. In this capacity, she supported the field office of Somalia, where she prepared annual financial budgets and ensured project reporting, planning and monitoring of monthly/quarterly expenditure against budgets, for submission of timely monthly as well as quarterly financial returns to ensure implementation of status report. Moreover, she managed the program grant, for Somalia and Kenya students in higher education institutions, ensuring effective logistical support to all the

beneficiaries. As such, she supported through communication and fundraising initiatives by identification and sharing of compelling beneficiary stories and case studies. She also liaised and networked with key institutions, clients and partners (government and non-government) that ensured enrolment and integration of foreign students in Kenya's institutions of higher learning. Opondo, however, moved from Education Development Trust to Danish Refugee Council in September 2015, whereby she was appointed as the program assistant. She held this position up to February, 2017. While here, she planned, developed, implemented and evaluated training and development program, for the refugee community in Kenya's urban areas. She also developed technical inputs, for all proposals with educational outcomes and activities within the sector piloted with adolescent boys and girls in bespoke training courses that attracted new and increased funding. Besides, she administered and managed scholarships to persons of concerns ensuring; admission, retention and completion, with an aim of building individual community resilience while in the country of asylum finding durable solutions.

From Danish Refugee Council, Opondo's next assignment was in the International Foundation, for Electoral Systems. She moved there in March, 2017 where she was appointed as the program coordinator, taking charge of elections by ensuring citizens' rights to take part in credible elections via strengthening the electoral systems. She held this position up to December, 2018 before she got appointed at her current position as the project administrator at the African Population and Health Research Center in January, 2019. At her current job, she is in charge of the administrative and logistical roles, under the Swedish International Development Agency. In addition, she funds projects meant to hasten access to sexual and reproductive health as well as ensuring inclusion, for gender minorities. She is also in charge of the project budget and management of the general execution of the project's contractual arrangements. Besides, from 2014, Opondo has been a mentor and counselling officer, volunteering in mentoring and counselling young girls at her former school-AGHS on social and academic matters (Onyango, 05/10/2021).

6.4.8 Perez Inda

Inda joined AGHS in 2001, for her secondary school education. On terminating her secondary school education in 2004, she joined The University of Nairobi in 2006, for a Bachelor of Arts

Degree in Psychology and Counselling, graduating in 2010. Thereafter in 2011, she registered, for a certificate course in Human Immunodeficiency Virus (HIV) testing and counselling at Kenyatta National Hospital, a course she completed in the same year.

From 2012, Inda has been involved in a number of counselling sessions with the female gender, capturing the girls in primary schools as well as those in secondary schools and colleges. This, Inda has been doing in order to solve the psychological needs of the girls with a view to help them have a consolidated attention towards their studies. The counselling sessions Inda has been offering to the girls cut across the following areas; HIV counselling, child counselling, infant counselling, marriage counselling, suicide intervention, teenage counselling, addiction counselling, mental health counselling, post trauma counselling, emotional therapy counselling, grief therapy counselling, among others.

Inda's involvement in the above areas has enabled her to establish a relationship of trust and respect with most of the girls, especially from her former secondary school-AGHS, which she has been frequently visiting to offer her services voluntarily. This, has further allowed her to have a deeper understanding of their concerns, for a genuine help, and as a result allow the girls to make informed decisions and choices regarding possible ways forward as they pursue their studies (Pino, 13/102021).

6.4.9 Vivian Moraa Omariba

Omariba joined AGHS in 2007, for her secondary school education, completing in 2010. Thereafter, she proceeded to Kabarak University in 2011, for Bachelor of Education Degree, which she finished in 2014. After a short while, Omariba registered, for a Master Degree program at Kenyatta University in 2016, where she pursued a Master Degree in Public Policy and Administration, specializing in Policy Analysis & Administration. She finally graduated in 2018.

Between April 2014 and April 2016, Omariba worked at Jogoo Children's Home as a volunteer, where her responsibilities included; writing proposals, for funding, conducting research, advising on budget and resource allocation, among others. In February 2017, she was, however, appointed

as the senior research officer at Kisii County Government, a position she still holds. In this capacity her responsibilities include; collecting qualitative and quantitative data, analyzing and writing report about findings as well as advising on policy, human and financial resource allocation, for projects. She also conducts monitoring and evaluation, for projects, and gives reports using tools such as; the log framework and the results chain (Saboke, 20/01/2022).

6.5 Conclusion

The major concern of this chapter has been the influence of AGHS on the community. This has been done by first, looking at the contribution the school has had on the education of Southern Nyanza and other regions by focusing on its influence on the development of other secondary schools that have also had an input in girl education in the region. To further address the influence of AGHS on the community, attempts have also been made to trace the impact the institution has had on the socio-economic life of the members of the native community and Kenya as a nation. The entire influence of AGHS on the community has, therefore, been summarized by identifying the roles some of the old students of AGHS have, and are still playing in the community within and outside Kenya. Out of the contribution of these ex-students, it has been found that AGHS has had an influence on the community in a positive way.

CHAPTER SEVEN

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

7.1 Introduction

This chapter is centred on the organized, presented as well as analysed data from the previous chapters. Specifically, the summary and conclusions have been taken from the analysed findings, which have adhered to the objectives of this research work.

7.2 Summary

The major purpose of this research was to trace the role of the Catholic Church in the development of secondary school education in Southern Nyanza, with specific attention to girl education. This was carried out by taking AGHS as a case study, and concentrating on the establishment and development of the institution from 1965-2015. Similarly, attempts were made to illustrate the influence of the institution on the education of the native community and Kenya at large. This has been finalised by detailing the roles played by some former students of AGHS in the society.

7.3 Conclusion

This research work has shown that the development of Western education, especially secondary school education among girls in Southern Nyanza was quite slow with one of the initial girls' schools in the area, AGHS only being established in 1965. This has been blamed on a number of factors, one of the major ones being the negativity placed on the African women by their men on

matters of education. The researcher has, however, demonstrated that the Catholic Church, especially the MHM through the FMSJ played essential role amid these challenges to establish and develop AGHS, among other schools, which thereafter helped in the improvement of girl education in Southern Nyanza. After the establishment of AGHS, the Catholic Church put in place a good Christian environment, which steered the girls to discipline, hence the sterling performance by majority of the girls, who attended this school.

Moreover, the study has shown that with good education at secondary school level, all dreams are valid. This has been illustrated by the role AGHS has played in shaping the future profession of its former students. A good number of these former students of AGHS have been, and are still useful to the society, serving in various sectors of the economy within Kenya and abroad. This has demonstrated the essence of Western education in transforming the society. It can, then be concluded that AGHS performed a substantial role in transforming the lives of members of the community, starting from the Southern Nyanza community extending to Kenya as a whole and finally abroad.

7.4 Recommendations

The researcher has deemed it wise to recommend a number of issues to the following groups of people.

7.4.1 Policy makers

This study has noted that equal chances in education, for both genders is very necessary, for the entire development of the community. It, therefore, recommends, for the provision of efficient facilities to accommodate the interests of both female and male genders. The other area of key concern the study proposes to be addressed by policy makers is the fact that the Ministry of Education needs to improve further the condition of second chance education, for those faced with challenges in their academic journey.

7.4.2 The Church

As for the Church, the study recommends that there should be unrelenting consistency in partnership between the Church and other support groups in the promotion of education. For instance, the Catholic Church as well as other churches, who have been rendering their support to schools should not tire up, but continue being supportive to these schools more so in the provision of religious services and sponsorship, where need arises.

7.4.3 Asumbi Girls High School

AGHS has been marked as a school that has generally recorded good performance over the years. This, has in the recent past earned it the national school status. However, irrespective of this prestigious status, its performance does not appear to be commensurate to it. This, is due to the fact that the academic standard of the school does not match that of other schools of its current status. The current principal and the teaching staff of this institution should, therefore, make an attempt to come up with measures that can help uplift its status to where it should be. For instance, the school administration should try to borrow programs, which have worked well, for other schools to be implemented at AGHS, among other measures.

7.4.4 Asumbi Girls High School Alumni

The researcher recommends that AGHS alumni need to actively participate in promoting its development at all levels. They should stand in solidarity with the administration of AGHS, to help raise the standard of the school. With their economic success, out of the education they got at AGHS, they should, therefore, help solicit, for resources to develop the school that once contributed in shaping their future careers.

7.5 Suggestions, for Further Research

The role of the Catholic Church in the development of secondary school education in Southern Nyanza has been the attention of this study. It has been looked at by focusing on the history of AGHS from 1965 to 2015. Despite giving priority to AGHS as one of the initial secondary schools in the region to have been developed by the Catholic Church, for girl education, there are other secondary schools such as; Ogande as well as Mirogi Girls, that were equally established

and developed due to the input of the same Church. It would, therefore, be an imperative step if some scholarly work is done on these schools to establish how they were started, and to which extent they have contributed to the community. Finally, it was not only the Catholic Church that evangelized Southern Nyanza. The SDA, the COG, the FAM and the PAG are the other missionary groups that also got involved in the evangelization of Southern Nyanza, and, therefore, used education in their activities. If in any case there is any of these groups, whose involvement in education has not been studied then it would be necessary if some scholarly work is done on them as well.

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s/no	Name	Gender	Place of Interview	Date of Interview	Age(Yrs.)
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2	Bosco Olwenya	Female	Dhiwa	16/09/2021	72
3	Brian Ambayo	Male	Homa-Bay	03/11/2021	66
4	Caroline Anyango	Female	Asumbi	05/10/2021	55
5	Celestine Achola	Female	Asumbi	05/10/2021	70
6	Collette Suda	Female	Migori	10/08/2021	72
7	Cynthia Saboke	Female	Suneka	20/01/2022	67
8	Jane Kemunto	Female	Tabaka	20/01/20222	79
9	Joe Peterson	Male	Mbita	07/11/2021	72
10	Joseph Mboya	Male	Rongo	18/11/2021	58

11	Linnet Pino	Female	Asumbi	13/10/2021	56
12	Mercy Atieno	Female	Asumbi	13/10/2021	57
13	Purity Achieng	Female	Oyugis	03/02/2022	50
14	Ruth Aura	Female	Migori	20/10/2021	62
15	Samson Ogonda	Male	Rangwe	13/10/2021	74
16	Zippora Okoth	Female	Homa-Bay	03/11/2021	60

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APPENDICES

Appendix I: Schedule of Activities

S/NO	Activity	Period
1	Handing in Concept Paper	April, 2019
2	Handing in Research Proposal	April-May 2021
3	Starting Research	June, 2021-May, 2022
4	Presenting the Research	July, 2023
5	Graduation	August-September 2023

Appendix I: Research Budget

S/NO	ITEM	QUANTITY	KSHS
1	Photocopying Papers	2 reams	1,000
2	Foolscaps	1 ream	350
3	Printer	1	6,500
4	Cartridges	5	5,000

5	Modem	1	2,000
6	Pens		400
7	Airtime		4,000
8	Transportation		20,000
9	Meals		10,000
10	Reference Material		20,000
11	Binding Material		4,000
12	Contingencies		6,000
TOTAL			79,250

Appendix III: Letter of Introduction to the Informants

Otieno Stephen Odhiambo
University of Nairobi
Department of Educational Foundations
P.O. Box 92
Kikuyu.

20th May, 2021

Dear Participant,

RE: The role of the Catholic Church in the Development of Secondary School Education in Southern Nyanza: the Case of AGHS, 1965-2015.

I am a student at the University of Nairobi pursuing Master Degree in Educational Foundation (History of Education). My research topic is as mentioned above. It is, therefore, my humble request that you help me carryout this noble exercise to completion by participating in it. The data you avail will be used with a lot of privacy.

It is also my personal appeal that you participate freely, and make inquiries if there is any need. Indeed, all the responses will be treated equally without grouping them as wrong or right. Therefore, you are at liberty to give your opinion.

Thanking you in advance.

Yours faithfully,

Otieno Stephen Odhiambo

.....

Participant

.....

Date

Appendix IV: Interview Schedule, for Former Students of AGHS

Name..... Age.....Date.....

Place of interview.....Current occupation.....

1. When did you study at AGHS?
2. Why did you prefer studying in this school?
3. What qualified you to join this school?
4. What was the perception of your family members when you joined AGHS?
5. How do you compare the academic and non-academic standards of this school in the years preceding 2015?
6. What other duties did you have in this school other than studying?
7. When did you leave AGHS and what were your qualifications then?
8. What features differentiated this school from the rest when you were learning there?
9. How did AGHS prepare you for your current way of life?
10. What do you think could be the impact of this institution on the education of girls in Southern Nyanza?

Appendix V: Interview Schedule, for Former Teachers of AGHS

Name..... Age.....Date.....

Place of interview.....Gender.....Current Occupation.....

1. When were you a teacher at AGHS?
2. What was your qualification then?
3. For how long had you taught before joining AGHS?
4. What was your take when you got the new job at AGHS?
5. Compare the academic and non- academic standards of AGHS in the years preceding 2015?
6. How did AGHS and the Catholic Church co-exist over the past years?
7. What is the impact of AGHS on the education of girls in Southern Nyanza and Kenya in entirety?
8. What is the impact of AGHS on the Asumbi community in the past years before 2015?

Appendix VI: Interview Schedule, for Former Church Elders/ Education Officials

Name..... Age.....Date.....

Place of interview.....Gender.....Current occupation.....

1. How did the Catholics contribute to girl education in Southern Nyanza?
2. How did AGHS get established in 1965?
3. How did the Catholic Church and AGHS co-exist between 1965 and 2015?
4. Apart from the Roman Catholic, how did the other Christians and non-Christians contribute to the inception of AGHS?
5. How did the local Church contribute to the development of AGHS?
6. What is the impact of Roman Catholic activities on girl education in Southern Nyanza?
7. Compare the academic and non-academic standards of AGHS in the years preceding 2015?
8. What is the impact of AGHS on the Asumbi community?

**Appendix VII: Interview Schedule for Local Community Members/ Local Leaders/
Other Knowledgeable Persons**

Name..... Age.....Date.....

Place of interview.....Gender.....Current occupation.....

1. Why was AGHS started in your midst?
2. How did the Asumbi community contribute to the development of AGHS in the years preceding 2015?
3. What was the perception of your community members when AGHS was established in their midst?
4. How has the Asumbi community benefited from this school?
5. Did any of your daughters learn at AGHS? If yes, why did you prefer this institution?
6. How did AGHS prepare your daughter, for her current way of life?
7. What is the impact of AGHS on the education of girls in Southern Nyanza and Kenya in entirety?

Appendix VIII: Sample of KCSE Result for AGHS, 2012

NAME	POINTS	GRADE
OKOTH F. ATIENO	75	A-
NYAWINA I. ODERO	75	A-
SWALI MOSOH D.	75	A-
MAGOMA ONDIEKI D.	75	A-
ONYANGO VICTORINE	75	A-
ABONGU CATHY	75	A-
NYANGWARA N. LYDIA	75	A-
OGOLA N. ONGAO	75	A-
OMBAYE M. BOSIBORI	74	A-
LUCY E. JACKSON	74	A-
AKOTH EMELDA	74	A-
ATIENO B. ONYANGO	74	A-
ALLOYS A MERCY	74	A-
CHEPKEMOI MAURINE	74	A-
AWINO V. DAISY	74	A-
KITUM CHEPKEMOI	74	A-
ONKENDI R. EMMACULATE	74	A-
OBIERO S. BERA	74	A-

Appendix IX: Leadership at AGHS



Appendix X: Authorization Letter from the Homa-Bay County Director of Education



MINISTRY OF EDUCATION

STATE DEPARTMENT FOR EARLY LEARNING & BASIC EDUCATION

Telegrams: "SCHOOLING" Homa Bay

Telephone +

When replying please quote

cdehomabay@gmail.com

COUNTY DIRECTOR OF EDUCATION

HOMA BAY COUNTY

P.O BOX 710

HOMA BAY

DATE: 28TH SEPTEMBER, 2021

REF: MOEST/CDE/HBC/ADM/11/VOL. III/22

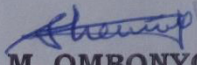
MR. STEPHEN OTIENO ODHIAMBO
UNIVERSITY OF NAIROBI

RE: RESEARCH AUTHORIZATION.

Following your application for authority to carry out research on "***The role of the Catholic Church in the development of Secondary School Education in Southern Nyanza: The case of Asumbi Girls High School.***" I am pleased to inform you that you have been authorized to undertake research in Homa Bay County for the period ending **15th September, 2022.**

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a copy of the final research report to the County Director of Education Office after completion both the soft copy and hard copy.

Thank you in advance.


SHEM M. OMBONYO

FOR: COUNTY DIRECTOR OF EDUCATION

Cc.

COUNTY COMMISSIONER
HOMA BAY COUNTY.



REPUBLIC OF KENYA
HOMA BAY COUNTY GOVERNMENT
OFFICE OF THE GOVERNOR



Homa Bay County Headquarters
P.O Box 469-40300 Homa Bay - Kenya

E: governor@homabay.go.ke
www.homabay.go.ke

Our Ref: HBCG/CoS/043/ 2021/10 (128)

4th October, 2021

Stephen Otieno Odhiambo

University of Nairobi

P.O Box 30197-00100

E:

Tel:

RE: NO OBJECTION LETTER

This is to acknowledge receipt of your request for permission to carry out research in one of the public schools within Homa Bay County through the National Commission for Science, Technology and Innovation (NACOSTI) License No: NACOSTI/P/21/12954.

Homa Bay County Government has no objection to your academic research activity within Homa Bay County. However upon completion of your research, you are expected to share your findings with the County Government for policy formulation and continuous service improvement to the public.

Best of luck in your research.


Eliud Otieno Ochieng,
CHIEF OF STAFF



Appendix XII: Research License from NACOSTI



REPUBLIC OF KENYA



NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 862633

Date of Issue: 15/September/2021

RESEARCH LICENSE



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