

**THE ROLE OF THE CATHOLIC CHURCH IN THE  
DEVELOPMENT OF SECONDARY EDUCATION IN GUSII:  
THE CASE OF CARDINAL OTUNGA HIGH SCHOOL  
MOSOCHO, 1961-2006**

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REQUIREMENTS FOR THE AWARD OF THE DEGREE OF  
MASTER OF EDUCATION OF THE UNIVERSITY OF  
NAIROBI.**

**JULY, 2011**

**DECLARATION**

I declare that this project is my original work and has not been submitted for the award of degree in any other university.

Signed Maangi Date 04/08/2011

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This project has been submitted with my approval as a University Supervisor.

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## **DEDICATION**

I dedicate this work to my parents Elder Roman Maangi Nyankanga and Mama Fridah Roman for their continuous support towards my education up to this level. It is also dedicated to my wife lady Hanneth Moraa Nyankanga and son Lionel- Garang' Nyabuto Nyankanga.

## ACKNOWLEDGEMENT

I would like to express my special appreciation to my supervisor, Mr. Martin Wasike Nabiswa for his valuable advice and guidance during the meetings we had. His intellectual acumen and scholarly advice contributed significantly in shaping the result of my research. Equally, I thank other lecturers in the department of educational foundations for their encouragement and support. Special mention should be made of Prof. Samson Gunga Okuro, chairman department of educational foundations and Mr. Julius Obote Edalia, coordinator postgraduate programmes in the department. Others are: Ms. Lydia wachira, Mr. Mukathe, Mr. Gakunga, Mr. Muasya among others.

My family members especially, my parents to whom this work is dedicated. My wife, Hanneth Moraa and son, Lionel – Garang’ their love and kindness has enabled me reach this level.

My friends and classmates greatly, contributed to my comfort. Jared Onduso, wanyama Wasilwa, Ototo John, Monanda Stephen, and Elizabeth Merimung’, Korir Bii, Madam Mugo among others assisted me in various ways. My colleagues at the place of work Kiabusura Secondary School. I am deeply indebted to them. Principal Getanke, George Magembe, Joshua Benecha, Easther Onchieku, Onchoke Kevin and Ongiri Mark have been sources of great inspiration to me at all times. My sincere thanks to the staff of Kisii university college library, Kisii national library, Cardinal Otunga and the Kenya national Archives who really availed to me the necessary literature. I am also grateful to Mr. Zachary

Nyariki, the principal Cardinal Otunga High School and Mr. Chacha Bwogando the director of academics in the school for allowing me to research in the school library, stores and archive. To all my informants who willingly gave me useful information on this topic I thank you.

My final thanks are due to Mrs. Wangungu Sophie, Ms Linnet and Ms Elizabeth for typing this project. However, I am fully responsible for all the ideas expressed in this project and for any errors of omission or commission, I alone is to blame.

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## **LIST OF ABBREVIATIONS**

CMS – Church Missionary Society

D.E.B – District Education Board.

L.N.C – Local Native Council

A.D.C – African District Council

HGF – Holy Ghost Fathers

SDA – Seventh Day Adventists

MHM – Mill Hill Mission

MHF – Mill Hill Fathers

CAC – Colonial Advisory Committee

COHS – Cardinal Otunga High School

DOK – Diocese of Kisii

COOBA – Cardinal Otunga Old Boys Association

M.P – Member of Parliament

CBS – Chief of the Order of the Burning Spear

CPA – Certified Public Accountant

CPS – Certified Public Secretary

KCB – Kenya Commercial Bank

CEO – Chief Executive Officer

DC – District Commissioner

GAS – Government African School

P1 - Primary Teacher 1

NCU – Native Catholic Union

PAG - Pentecostal Assemblies of God

P.C – Provincial Commissioner

PEO - Provincial Educational Officer

DEO – District Educational Officer

TSC – Teachers Service Commission

MGH – Moran of the Order Golden Heart

EGH – Elder of the Order of the Golden Heart

EAS –East Africa Standard

DN-Daily Nation

KCSE-Kenya Certificate of Secondary Education

KCPE-Kenya Certificate of Primary Education

## ABSTRACT

This study discusses the role played by the Catholics in the development of secondary education in Gusii. This has been done by focusing on the establishment, growth and development of Cardinal Otunga High School-Mosocho whose history from 1961 to 2006 has been documented. This is a historical study and has utilized both primary and secondary sources of data.

To put the topic in focus, the study starts by tracing the origin of the Catholics in Gusii. The study shows that just like other missionaries the Catholics also took education as an instrument for African evangelization. It emphasized on catechism and memorization of scriptures. In Gusii the first education centre for the Catholics began in Nyabururu in 1912.

Catholic education in Gusii was quite slow, the first secondary school St. James Nyabururu was established in 1961 by the Catholic Diocese of Kisii upon its formation. Later, it was transformed to Mosocho and it was named after Bishop Otunga of Kisii Diocese in 1962.

The school was run by Tilburg Brothers from Holland; however, the school project was equally funded by the government. The Tilburg Brothers provided most of the teachers, although part of the staff was African. The Brothers continued to support the school until it was Africanized in 1987.

The study shows academic and co-curriculum activities performance through the years. The study has looked at the school's shortcomings over the years. Despite some few problems the study shows that the common talk of Cardinal Otunga High School to be in deep slumber is quite misleading. The study shows that the school has had a lot of influence to the local community especially in socio-economic and educational development. Equally, Cardinal Otunga High School-Mosocho, has also contributed in a very big way to national developments through roles played by members of its former learners in the society. Finally

the study has also given various recommendations on some other areas for further reading and research.

## CHAPTER ONE

### **1.0 THE BACKGROUND TO THE STUDY, PURPOSE AND PROBLEM.**

#### **1.1 BACKGROUND TO THE PROBLEM**

One of the consequences of the revival of the protestant churches in England in the 18<sup>th</sup> century was the upsurge and foundation of missionary organizations. Western education was introduced to Kenya by these missionaries at the mid 18<sup>th</sup> century. However, traditional education had played a vital and effective role in African life long before. Traditional education had aimed at fitting children into their Society and had taught them a love of, and respect for their families, clans, tribes, religions, and traditions (Muhoho, 1970, Raju, 1973, Bogonko 1992).

One of the first missionary groups, the Church Missionary Society (CMS) was soon sending missionaries to India, China, West Africa, Canada, New Zealand and Abyssinia. Already, its limited personnel overburdened by the commitments, the lay Secretary of this London based Society, went in 1836 to the Basal Missionary College, a Lutheran institution in German, in quest for workers (Muhoho 1970). There he found Johann Ludwig Krapf, who gladly accepted appointment to the staff of Abyssinia mission. (Modern Ethiopia). He worked among the northern Galla tribesmen in Abyssinia until 1843 when the mission had to close down. Krapf proceeded to East Africa and arrived at the Kenyan coast in January 1844 after getting permission from his superiors in London to try his work among the Galla from the south (Muhoho, 1970, Sifuna and Otiende 1994). He was later joined by Johannes Rebman in 1846 and the two began the task of exploration, translation, education, church planting and an assault to the slave trade in East Africa (Kendall 1978). The first mission station and

school in Kenya was opened at Rabai near Mombasa by these two CMS missionaries (Otiende and Wamahiu 1992). This was about three centuries after the arrival of the Portuguese on the Kenyan coast who had brought Christianity in 1498 but not western education (Bogonko 1992, Anderson 1970, Sheffield 1973, Furley and Watson 1978). The school taught 3Rs and prepared them for baptism.

Little progress was made in the establishment of schools further inland. Besides, the locals did not see the immediate utility of acquiring western education. Generally, the few students who attended mission schools in this early period demanded to be paid or given such gifts as sugar or salt to take home for their parents. To the African people school disrupted the balanced indigenous economy without giving quick returns (Bogonko 1992). Due to this as well as the deaths of some missionaries, attacks from the Maasai and the continuing of slave trade, CMS efforts were thus fruitless until the completion of the Kenya-Uganda Railway, which had started at Mombasa in 1895 and completed in 1901, that the missionaries begun serious competition for “spheres of influence” in the interior of Kenya (Otiende and Wamahiu 1992, and Oliver 1965). At the coast CMS opened stations at Taita (1885), Kahuruko (1901), Weithaga (1903), Kahuhia (1906), Mahiga (1908) and Embu (1910). In Nyanza, protestant missionaries came to Kenya through Uganda. In 1905, Archdeacon Willis was posted by Bishop Tucker of Uganda to open up work among the Luo, Luhya and other surrounding tribes. The Church of Scotland Mission opened stations at Kikuyu 1898 and Tumutumu in 1908. The African Inland Mission established a station at Kijabe 1901, while the Friends African Mission set up a station at Kaimosi in 1902. The Seventh Day Adventists (SDA) moved into western and Nyanza provinces, parts of Kenya. More missionaries representing SDA settled at Kamagambo, Gendia and Nyanhwa in South Nyanza between 1906 and 1912 (Otiende and Wamahiu 1992, Bogonko 1992 and painter 1966).

The main purpose behind the establishment of these Mission Stations and Schools was to spread Christianity. Education was therefore, going to be a major tool to this effect. As a result the curriculum of Mission Schools was mainly religious. The first decade of the 20<sup>th</sup> century saw a great increase in the number of Mission Schools in Kenya and also in the number of Churches which often shared the same building. This was symbolic of the Mission's attitude which linked education with Christianity and Western civilization. So much so that "educated man" and "a Christian" were interchangeable terms (Raju 1973, Otiende and Wamahiu 1992).

The Roman Catholic Missionaries, the subject of this study had not been represented in East Africa since the days of the Portuguese. The Roman Catholic Mission to Western Kenya was due to the following four factors: First, the church as was instituted by Jesus Christ is by nature apostolic. Second, the 19<sup>th</sup> century Catholic revival and restoration of the Roman Catholic hierarchy in Britain in 1850 led to the founding of St Joseph's society for foreign missions, the Mill Hill Mission. Third, the 1892 religious war in Buganda and the subsequent association of Catholicism with the French, and Protestantism with the English made it necessary to invite English speaking Mill Hill Fathers to Uganda. Fourth, until 1902, the present day western Kenya was part of the eastern province of Uganda. For this reason when the Vicariate of the Upper Nile was created in 1894, and placed under the care of the Mill Hill Fathers, Western Kenya fell naturally under the jurisdiction of the Mill Hill Mission. The Catholic Mission also had the Holy Ghost Fathers (HGF) who were headquartered at Zanzibar and established a station at Mombasa in 1890 at Bura near Voi in 1891 and in Nairobi in 1899. The Consolata Fathers from Turin in Italy opened stations at Kiambu (1902) Limuru (1903) and Mang'u 1906 (Ogutu, 1981, Otiende and Wamahiu 1992, Bogonko 1992).



In 1904, Tucker and John Jameson Willis toured western Kenya and a result work begun at Vihiga in January 1905 with Willis as resident Missionary. Later Missions were founded in Kisumu (1903), Mumias (1904) Mukumu (1906) Nyabururu (1911) Asumbi (1913) Ojola (1906) Aluor (1913) Eregi (1914) Nangina (1927) Kibuye (1926) and Kibabii (1931).

Education of the Gusii was pioneered by the Missionaries who evangelized the area. The Missionaries included SDA, the Pentecostal and the Roman Catholic. These Missionaries had a great influence in this part of Kenya.

The approach of the Mill Hill Fathers to education can be summarized in the words of Bishop Biormans, who thus said,

I believe in education for natives to a certain extent, writing and Reading .I do not believe in natives for clerk-manship for some time to come. The native himself cannot do anything. They have no initiative...I am in favour in teaching English. It spoils the natives: it gives them a swollen head: you can not expect a teacher to be in the same road with his pupils [Ogutu,1981:137].

This therefore means that the Catholics found it dangerous to give the African education beyond teaching him to read and write. The Mill Hill Fathers had eight stations by 1924 yet none of their schools went beyond elementary. On the other hand “the bush school” was at best, catechumenates for preparing neophytes for baptism. Later, the converts were introduced to the rudiments of reading and writing, to equip those among them who were to teach Catechism classes (Ogutu 1981).

This slow approach to education had to change, because of the demand for education for medical services that made it necessary to establish schools. This approach was tried in the hope that

conversions would follow. It can therefore, be argued that, for the missions, formal education was viewed as an aid in itself. They regarded literacy education as an important aspect of Missionary work. The school therefore, meant more conversions, for even those people who were to be baptized became acquainted with the aims of the church. The school prepared future leaders, giving them new principles on which to build their culture and oppose evil influences. The leavers were usually expected to influence their parents. Three phases of educational development were witnessed during the inter war period and the Mill Hill Fathers responded. The period between 1923 and 1928, there was rapid spread of 'bush' and catechetical schools that were later to develop into elementary schools. Second, 1929-36, saw the emergence of independent school movement in central Kenya, and an emphasis on upper primary system. Third, 1937 to 1944, that witnessed the change that led to the lifting of barriers that limited African education to below secondary school levels. The Mill Hill Fathers responded by the establishment of St Mary's School Yala (Ogutu, 1931).

The demand for educational opportunities for Africans continued to increase and became more complex during the 1945. Various factors came to account for this trend of events. Mainly; the new British policies that were meant to uplift their colonial subjects and the African exposure in the World War II (1939-1945) opened new horizons to them (Bogonko, 1992:52-59; Wamahiu and Karugu, 1992:52). The association of progress with the power of education by Africans during the post war period made them put a lot of pressure on the government and its agencies to the point where they could hardly satisfy. At this time, the Africans prospects for employment in the colonial service at this period were highly pegged on higher academic credentials. Due to this, secondary education acquired prominence among Africans.

Due to the continued demands by Africans and after unsuccessful attempts to control the situation, the government finally appointed the Beecher Education Committee in 1949 to inquire into the scope, content and methods of African education. Among its findings, the increased African demand for education after World War II had led to the haphazard expansion of primary schools at the expense of their quality. With the increased numbers of primary school learners (Kenya Colonial and Protectorate 1949:12, hereafter Beecher Report). The Beecher Committee on the "African education in Kenya" recommended the establishment of an additional sixteen secondary school 1957 (Beecher Report, 1949:88 ).

In 1960 the diocese of Kisumu was split. All the African priests were sent to the newly created Diocese of Kisii under the stewardship of Bishop Otunga. The Cardinal Otunga High School Mosochi the subject of this study was originally a primary school but was changed to a secondary school with the help of a group of Brothers from Holland (Ogola 1999 and Burgman 1990). The change of the school to secondary contributed to the rapid rise of secondary schools from 81 in 1958 to 105 in 1961 (Raju 1973). This School became a leading school in the region and the country in the first thirty years. However, the School's academic standards started to decline in the 1990s.

## **1.2 Statement of the problem**

The issue of the Church and education in Kenya has always been very crucial worth serious investigation. The role of the Catholic Church to the development of Secondary education in Gusii seriously calls for such a task.

Despite the fact that a number of studies have already been carried out on the Catholic Church, none has focused on the Church's role to the development of Secondary education in Gusii. Consequently, this aspect of the Catholics Missionary activity, important as it is, has continuously received just a cursory treatment. Besides, no known study has documented the historical development of Cardinal Otunga High School Mosocho, the first Catholic School to be established by the Catholic Diocese of Kisii that became a leading school in the region and the country. Accordingly, this School has remained obscure and yet its establishment came at a time when secondary school opportunities in Gusii and country were very scarce. Cardinal Otunga Mosocho did a lot in alleviating this problem thereby, providing chances to many people who would have otherwise not have continued with education to this level of education and beyond.

This study set to investigate the role played by the Catholic Church towards the development of secondary education in Gusii. This was done by focusing on the establishment and development of Cardinal Otunga High School Mosocho from 1961 to 2006. Equally efforts were made to show the impact of this school on the education aspirations of the local community and entire country.

### **1.3 Objectives of the study**

This study was to:

1. Examine the role of the Catholic Church in the development of Secondary education in Gusii with special focus on Cardinal Otunga High School Mosocho.
2. Trace the historical development of the School from 1961 to 2006.
3. Establish the impact of this School on the educational aspiration of the Gusii community as well as on general development of Secondary education in Gusii.

#### **1.4 Research questions**

So as to realize the above objectives, the study tried to answer the following questions:

1. What role did the Catholic Church play in the establishment and development of Cardinal Otunga High School Mosocho?
2. How did the establishment of Cardinal Otunga High School Mosocho influence the education aspirations of the local community?
3. How did the establishment of this School contribute to the development of Secondary education in Gusii?

#### **1.5 The scope and limitation of the study**

This study concerned itself with the role of the Catholic Church in the development of secondary education in Gusii. Not all Catholic established schools were studied. It focused on the historical development of Cardinal Otunga High School-Mosocho as a case for this investigation.

This study on the role of the Catholic Church to the development of secondary education in Gusii concerned itself with the Catholic Church's Secondary educational activities in Gusii especially those which led to the establishment and development of Cardinal Otunga High School Mosocho. Consequently, the findings of this study may not apply to the educational activities of other Churches in Gusii and the country.

The study limits itself to a period of 45 years i.e. 1961 to 2006. The year 1961 was taken as ideal to begin this study because this was the time when Bishop Otunga was an auxiliary to Bishop Fredrick Hall of the Diocese of Kisumu that was split in 1960. Bishop Hall wanted to see an

African managed Diocese. All African priests were sent to the newly created Diocese of Kisii. The Cardinal Otunga School was originally a primary school but was changed to a secondary school with the help of Brothers Innocent De Kok, Mass among others from Holland in 1961( Ogolla & Roche 1999:100). Therefore, Cardinal Otunga High School Mosocho was the first school to be established when Kisii Diocese was created, on the other hand, 2006 was been deemed appropriate to terminate the study as this enabled the researcher ample space to give a detailed account of Cardinal Otunga High School's lifespan and its contribution to the community and the Nation. It's necessary to note that Cardinal Otunga performed very well in National Examinations in the first three decades of its establishments. Its academic standards started to decline in the 1990s. It's hoped that the period under discussion enabled a proper assessment of this trend and its possible causes and effects on the life of the school.

#### **1.6 Significance of the study**

Educational planners and policy makers do not have up to date information on the role of various Christian Missions to the development of Education. It's hoped that this study yielded data and information that will be useful in determining the role of various Christian Missions to the development of education. This will help in decision making and for institutionalization of a framework for management and development in education.

It's hoped that the study of educational activities of the Catholic Church is important because the said Church was one of the most influential groups that carried out educational activities in south Nyanza. Besides, the Catholics were the first to establish best secondary schools in this region.

A part from recognizing the Catholic Church's educational activities in this region and its development to education in the country, it's hoped that the study has come up findings that will otherwise add new knowledge to the development of history of education in Kenya.

A study of Cardinal Otunga High School –Mosocho is quite necessary because this was one of the most important educational projects of Bishop Otunga later Cardinal Otunga when Kisii Diocese was established in 1960. The School continued to post the best results in National Examinations throughout the 1960s, 1970s, 1980s, and 1990s thus, a model to other educational institutions in the Gusii region. It's therefore important to document the influence that this school has had on the local community.

It is also hoped that the findings and recommendations of the study should be useful to the managers and administrators of the school. Henceforth, they will not rely on haphazard personal experiences or subjective expert judgments but base their management on concrete knowledge of the role of the catholic Mission to the development of Secondary education supported by research findings. In regard to this, it is hoped that it will improve the school and help to re-invent it as a centre of academic excellence.

### **1.7 Operational definitions**

**Mumboism:** A religion that flourished among the Luo and the Gusii of South – Nyanza. It started in Alego in 1913, it spread to Gusii during the First World War. It prophesized the expulsion of Europeans and preached opposition to government in all its manifestations - tax collecting, the orders of Government officers, Chiefs and Headmen (Rosenberg & Nottingham 1966). In Gusii its priest was

Bonareri form Bogeka and it became associated in 1920 with the name of Sakawa, a powerful local pre-colonial leader, who died in 1902.

**Pass** – TO succeed in an examination or test. In this study ‘O’ – Level Division IV and K.C.S.E Mean Grade D+ (PLUS) Means a pass

**ROMAN CATHOLICISM** – Is meant the spirit (beliefs, rites and practices) of the members of Roman Catholic Church it does not require any deep reflection of the state of Catholicism – for the least attention will suffice to perceive how great the trials and misery of our time are.

### **1.8. Organization of the study.**

This study is organized in eight chapters. Chapters one to three give a definition of the problem under investigation, review of record literature and methodology used in the study. The data for this study has been analyzed and presented in four chapters using the periodization and thematic approach.

Chapter four gives background information about the Catholic Church, where its origins, planting of the church in Gusii, Early educational activities of the Mill – Hill Fathers, the World War I and the establishment of St Mary’s Nyabururu have been discussed. This process that started in 1911 at Nyabururu led to the establishment of Cardinal Otunga High School- Mosocho, in early 1960s. Chapters five, six and seven focuses on the history of Cardinal Otunga High School – Mosocho Between 1961 to 2006.” These chapters discuss the establishment of the School at Mosocho, development of the School as well as its influence on the local community. Chapter eight then,



gives the summary, conclusion and recommendations of the study. Equally, Suggestions for further research has been made.

## CHAPTER TWO

### **2.0 REVIEW OF RELATED LITERATURE**

#### **2.1 Introduction**

In this chapter, literature which is related to this study has been analyzed and discussed. Despite the fact that many studies have been carried out on the church and education in Africa and particularly in Kenya, it has not been possible to examine all of them in this chapter. A few of these works are deemed relevant to the topic of study and have been reviewed so as to inform and clarify the study.

The review has been carried out under the following themes:

- The development of western education in Africa with an emphasis on Kenya
- Missionary contributions to the development of education in Kenya
- African contributions to the development of education in Kenya
- The evangelical and educational activities of the Catholics in Kenya.

#### **2.2 Studies on the development of western education in Africa with an Emphasis in Kenya**

The history of African education in many African countries is basically interwoven with the history of Christian Missions. In almost every African country, Christian Missionaries pioneered western education. Christian Missionaries took Schools as the most effective avenues towards introducing Africans to the new faith. Thus, most of the studies have addressed this topic within the context of Missionary activity.

In documenting the emergence of African elite in Nigeria during the second half of the 19<sup>th</sup> century, Ajayi (1965) shows clearly how Christian Missionaries used the Church and the school to bring social changes in Africa. The School introduced to the Africans new forms of literacy as a means of civilizing them. This was done through the establishment of boarding schools established on Mission stations to isolate the African converts from the rest. Those who settled within the vicinity of Mission stations became a new community modeled on Christian and western civilization.

Ayandele (1966), in his study on the impact of missionary activity on modern Nigeria has dealt with the Catholic educational impact in Eastern Nigeria, from 1886 to 1950. He illustrates that in deviating from its evangelical origins and purposes, Colonial and Missionary education came to be embraced by the Africans as a means of being enlightened on their positions in the colonial period. The impact of the Missions on the wider society came to be felt when Mission educated Africans became notable nationalists who enlightened the peoples of their respective societies on their rights in the social economics and political front during the colonial period. These peoples took over the leadership of their respective societies from the traditional elites and played leading roles in nationalist movements in decolonization period.

Sifuna (1990), unlike Ajayi and Ayandele who discussed missionary activities in Africa where education is part, limits his discussion to the history of education in Africa where missionaries are very critical. Sifuna traces the origins of western education in Africa, a process that started with the coming of Europeans in Africa especially the Portuguese in 1498. He however shows that education started only in the 19<sup>th</sup> century when the Europeans and American missionary groups targeting ex-slaves saw education as an effective tool to this end. Sifuna, in his discussion on educational developments in

Kenya, identifies Christian missionaries as people who not only played a leading role in introducing Africans to the western forms of education, but also actively established schools for Africans as well as helping the colonial policies on education up to independence.

Sheffield (1973) in addressing the historical development of education in Kenya acknowledges the important role played by the missions on the education of Africans. Apart from elementary and primary levels of education, the missions were also in the provision of secondary education for Africans. Due to these missions' efforts, Alliance High School became the pioneer secondary school in Kenya as it was established at Kikuyu in 1926.

### **2.3 Studies on Missionary Contribution to the Development of Education in Kenya**

Various studies have documented the educational activities of various missionary groups, besides; studies on religious activities of some missionary groups have touched on educational activities of these missions.

In his study on the role played by the Friends Africa Mission in the development of secondary education in western Kenya, Wasike (1999) discusses the efforts of the Friends African Mission towards introduction of western education in western Kenya. The Friends, just like other Missions took the education of Africans, an exercise which started at Kaimosi in 1903, as one of the most powerful tools for the process of evangelization. It emphasized a lot on mass education where religion and industrial work featured prominently. The study is limited to the Friends School Kamusinga, a school that has a lot of influence to the local community especially in socio-economic and education fields.

Studies by Mati (2006) show the contribution of the Methodist church to education in Meru Central. Mati argues that a historical survey of education in Kenya reveals that the development of western education in Kenya is attributed to the Christian missionaries who planted the Christian church in the country.

In analyzing the evolution of formal education in Kenya, Eshiwani (1993) discusses how formal education was introduced in Kenya by missionaries in the 19<sup>th</sup> century and the first mission school was established in 1846 at Rabai near Mombasa. Similar studies have been conducted by Bogonko (1992), Roland (1968) and Otiende and Wamahiu (1992) who have authoritatively surveyed the development of western education in Kenya. They have explored the missionary occupation of East Africa and their subsequent building of churches and schools. They show how far the missionaries were responsible for the growth of education and other European interest in East Africa and how in later years the churches they founded here afflicted the subsequent histories of the modern East African states.

A study carried out by Bogonko(1980), on Christian Missionary education and its impact on the Abagusii of Western Kenya 1909- 1963, has shown how education changed the pre-Christian Gusii traditional commercial, social and political elites in Gusii land. Many of these elites according to Bogonko are associated with the Seventh - Day Adventist (SDA) education, one of the main churches of the area. Amayo (1973) argues that those educated in Adventist schools had their standards of living promoted through literacy, enlightenment, health activities and motivated diligence for labour.

Kipkorir (1969) traces the history of the first centre of higher learning for Africans (Alliance High School). He looks at the role played by its old boys. He goes on to say that out of the 19 ministers in

Kenyan cabinet at independence, 10 were old boys of Alliance High School. Others were equally occupying important positions of permanent secretaries, Attorney General, Chief Justice, Commissioner of Police and prisons, managers of corporation among other positions.

In documenting the church's role in the development of the educational policy in the pluralistic society in Kenya, Muhoho (1970) argues that for a long time, the Christian missions had borne the burden of African education, contributing generously in personnel and finances. By the time of independence, the Catholic and Protestant Missionaries managed eighty five percent of the primary schools and two thirds of the secondary schools in Kenya.

#### **2.4 Studies on African Contributions to the Development of Education in Kenya**

Various studies carried out on missions educational undertakings have shown that Africans contributed in their education. Studies by Ombati (1994) on the Development of secular education in south Kavirondo District of Kenya: The Case of Government African School, Kisii (1934-1963), has strongly argued on the efforts of Africans towards the development of their education. Africans provided land, food, construction materials, money, energy, learners and teachers among other contributions. The scholar has given the historical account of Kisii School as a case for African participation in educational developments in the country. The school was established and supported by the government and Africans themselves through their respective local native councils thus the name Government Africa School, Kisii.

Sheffield (1973) in documenting a historical study on education in Kenya recognizes the importance of African initiatives in education. He documents the independent schools in Kiambu District where

every effort was made to build education upon the new African attitudes of independent thoughts; such that a teacher training college was established at Githunguri. To the pioneers of these independent schools; education was vital but Africanization was too, and there was less emphasis on British history and literature; and both religion and schooling stresses the importance of land. The creation of District Education Boards (D.E.B) promoted African participation in their education; Africans were nominated by the local native councils (LNCs) as members of D.E.Bs. Therefore, the Africans were active participants and key players in their education.

Eshiwani (1993) in analyzing the evolution of formal education in Kenya argues that since independence, the Harambee spirit has played a very important role in the development of education in Kenya. Statistics from the Teachers' Service Commission up to January 31<sup>st</sup> 1985, shows that of the 2,059 registered schools in the country, 615 were government maintained, 706 were Harambee but assisted by the government (with teachers and 638 were purely Harambee schools. Of the 7,310 teachers registered under the T.S.C by the above date, the study shows that 3,113 were employed in the Harambee schools.

**2.5 Studies on the Evangelical and Educational Activities of the Catholics in Kenya**

Scholars have carried out various studies on the Catholic missions activities in Kenya as well as South Nyanza, the area of this study. This part tries to show how these studies have contributed to the development of knowledge on the activities of these missionaries towards promoting secondary education in Gusii.

A study by Roland (1952) on the missionary factor in East Africa identifies education as of the major activities that these missionaries involved themselves in. In Catholic schools, life was regulated almost as severely by the mission bell as it was in England by the factory hooter. This shows the seriousness of his mission's educational activities for the Africans. Literacy education developed out of the school for the catechists, industrial education sprang from the mission buildings, the mission church, the mission press and the mission estate. This was more characteristically a feature of Catholic missions, who aimed to be nearly self-supporting and who recruited and trained regular orders of Catholic brothers to undertake these secular tasks. The Catholic Mission was therefore at the forefront in the provision of literacy and industrial education to Africans.

Burgman (1990) carried out a very comprehensive investigation of Mill-Hill Mission's activities in western Kenya between 1895 and 1998. He shows that these missionaries attached a lot of importance to the education of Africans. On educational activities of this Church, Burgman concentrates on the efforts of these missionaries and their establishment of Missions in Nyabururu, Asumbi, Kisumu, Aluor, Kakamega, Eregi, Mumias and other areas of Western Kenya.

The establishment of these mission stations went hand in hand with the establishment of mission schools. Of significance is Burgman's account of St Mary School-Yala which was started in 1939 to offer secondary education. The commitment of the M.H.M can thus be summarized in the following quotation:

In Kavirondo, Msgr. Brandsma was clearly all in favour of giving education high a priority. Younger avant-garde priests too, like father Bartels, were strongly in favour of education... Father Scheffer was lukewarm about it. Father Doyle held every interesting position. He maintained that education should not only be given to African children, but should be extended to the whole local community including parents and the rest of the family, Father Doyle maintained that once you boxed education up



within the walls of a school, you were going the children from the rest. Education should... and improve the life of the pupils as well as that of the parents, elders, chiefs and all the people [Burgman, 1990:250].

In documenting the origins and growth of the Roman Catholic Church in Western Kenya, 1895- 1952, Ogutu (1981) traces the origin and growth of the Roman Catholic Church in this region. He shows how this mission evangelized through the school that the church had a policy of using the Catechists whom they taught how to read and write, Africans who were preparing for priesthood or sisterhood, were given the quality of training that was given anywhere else in the world. He explains the educational efforts of the M.H.H such that by 1926, there were 381 catechumenates cum schools and that 12883 children were at these schools in Western Kenya. By 1939, the Catholic had eight central school in Western with several out-schools. Most important, Yala was offering secondary education. By 1945, the schools increased to 16 including Yala that selected students all over Western Kenya. This school played a significant role in the transformation process of Western Kenya its impact and significance remains noticeable in the strides the Catholic Church has in the field of education and church expansion.

In documenting the history of Kabaa-Mangu High School and the contribution of the Holy Ghost Fathers upon education in Kenya, Osogo found out that the school's establishment and development were greatly influenced by the Holy Ghost Fathers' realization that schools has an important role in "civilizing and Christianizing of Africa," as Father Francis Liberman, the founder of the H.G.F in modern times envisaged. This, according to him, would be a," as Father Francis Liberman, the founder of the H.G.F in modern times envisaged. This, according to him, would be achieved by creating elite who through leadership, example and labour would gradually penetrate the masses.

## 2.6 Conclusion

In this chapter, literature related to the study has been reviewed. Out of this, it has been noted that many studies have been carried out to show the contributions of various Christian Missionaries to the development of Western education and particularly secondary education. Other studies have shown the role played by Africans in their education. Equally, others have studied the evangelical and educational activities of the Catholics. It has therefore been noted that adequate treatment of the Catholic Mission's activities aimed at promoting Secondary education in Gusii has not been done. This is due to the various objectives these studies were addressing. A strong case has therefore been established on the need for this study on the role the Catholics has played to the development of Secondary education in Gusii. The study will fill this gap by documenting a historical account of Cardinal Otunga High School Mosochi from 1961 to 2006.

## CHAPTER THREE

### **3.0 RESEARCH METHODOLOGY**

The study documented the role of the Catholic Church in the development of Secondary education in Gusii with special reference to the establishment, growth and development of Cardinal Otunga High School-Mosocho. To achieve this, past records were used to reconstruct events closely connected to the problem that was investigated so as it is made available and known to the present and generations to come.

#### **3.1 Research Design**

This study was conducted through the historical method of research. This was quite necessary because the study is historical in nature. Cohen and Manion have defined this as, 'An act of reconstruction undertaken in spirit of critical inquiry designed to achieve faithful representation of a previous age' [Cohen and Manion 1944]. By using the historical method to the education problem that we investigated it helped us come up with a systematic and coherent account of the events that were investigated. This way one is able to understand the present education practices and problems (Borg & Gall 1983:83). Narrowing the study to cardinal Otunga High School- Mosocho brought about deeper insights and better understanding of the role the Catholics have played to the developments of secondary education in Gusiii {Kombo and Tromp 2009-}. Because of this reason, the historical method was the most appropriate for documenting the educational history of the Catholics in relation to the establishment, growth and development of Cardinal Otunga High School Mosocho between 1961 and 2006.

### 3.2 Sources of Data.

Data is anything given or admitted as a fact and on which a research inference will be based. It is anything actual, or assumed, used as a basis for reckoning (Oso & Onen, 2008). This study utilized both primary and secondary sources of data. Primary sources refer to those sources which have had some direct physical contact with the event being reconstructed. Secondary sources on the other hand are those in which the person giving description of an event was not present when the event took place but has only received his description from another person who must not have necessarily observed the said event directly. (Borg & Gall, 1983). So as to present an accurate description of the past events in question, the researcher used primary sources extensively because of their first hand accounts, this also led to trust worthies of information that has been emphasized by historians(Cohen & Manion,1994; Oso & Onen 2008, Kombo &Tromp, 2009).

Primary sources for this study were mostly historical documents found in the archives of the school. These included; official government and private educational reports and authorities, official school records, official and private correspondence among others. Apart from these written sources, oral testimonies were also used as sources of primary evidence for the study. These testimonies were solicited from individuals who either participated in those events or personally witnessed them. Different categories of informants were identified and interviewed on specific issues under investigation based on the objectives of the study. These were:

- i) Former and current church headers who were directly involved in this church's educational activities. These members of the clergy provided information on the role the church has played in enhancing secondary education particularly, Cardinal Otunga High School-Mosocho.

- ii) Former head teachers, teachers and students of Cardinal Otunga High School- Mosocho who gave information on the kind of influence this school has had on their lives as well as the school's contribution to the development of secondary education in Gusii.
- iii) The Catholic Education Secretary, Kisii Diocese provided information on the role of the church in developing secondary education with special reference to Cardinal Otunga High School- Mosocho
- iv) Well placed community members of the school either witnessed or participated in the establishment of the school up to 2006. This group provided information on the kind of influence. This school has had on their community especially on the educational aspirations of their children.

In identifying some of the key informants from the above categories, the researcher used the purposive sampling method. This means that the researcher consciously decided who to include in the sample, those chosen were charged to have information that was representative or typical of the entire population. Besides, saving time the sampling technique selected typical and useful cases only (Oso & Onen 2008). So as to eliminate bias, the informants were not sought among the Catholic faith only but, across other religious faiths.

The secondary sources of data are data neither collected directly by the researcher nor specifically for the researcher. It involves, gathering data that already had been collected by someone else. It involves the collection and analysis of published material and information from internal sources (Kombo & Tromp, 2009). The secondary sources for this study were published materials such as textbooks, magazines and newspapers. Secondary data may be done by collecting information from adverse source of document or electronically stored information (Kombo & Tromp, 2009).

Therefore, the researcher searched for electronically stored materials on the internet. Secondary sources of data are not only inaccurate sometimes but they have attendance of disputing some facts. Besides, the method by which secondary data was collected is often unknown to the researcher (Kombo & Tromp, 2008; Koul, 1984).due to this general weakness; the study did not heavily rely on secondary sources. The sources were therefore used to supplement the primary ones or in the cases where the latter were not readily available.

### **3.3 Procedures and Instrument for Data Collection.**

The researcher started by visiting the local archives to look for primary sources of data. The researcher collected data from Cardinal Otunga High School- Mosochi's archive. The records in those places were studied and notes were taken.

The researcher also requested for permission from key informants by sending them advance letters explaining the purpose of the study. Information was given to the respondents regarding the voluntary nature of the study and how the answers are to be used (Kombo & Tromp 2009). Information sought from the interviews supplemented information extracted from records. The interview schedules were constructed in line with the objectives of the study. Interviews being person to person verbal communication which one person or group of persons asks the other questions intended to elicit information or opinions the sessions enabled the researcher to collect the information that cannot be directly observed or are difficult to put down in writing, clarify of the issues under discussion as well as an opportunity to capture the meanings beyond the words and further probing (Oso & Onen 2008).

Secondary sources of data were located at university libraries, the Kenya National Libraries and the World Wide Web. Some of these sources had been used during the initial stages of the study to identify and clarify its problem. The sources had acquainted the researcher with some of the studies already carried out in this field (Koul, 1984). Other sources were used after the researcher had finished exploring the primary ones. This helped in filling up some of the information gaps that had not been adequately addressed by the primary sources (Sifuna, 1995).

The selection of the above tools was guided by the nature of data that was collected, the time that was available as well as the objectives of the study. The overall aim of this study was to examine the role of the Catholics in the development of secondary education in Gusii with special reference to Cardinal Otunga High School- Mosoch. Such information was best collected through the use of documents and interview technique (Oso & Onen, 2008). Interviews were ideal control of the kind of questioning and also obtained historical; information (Oso & Onen, 2008).

### **3.4 Evaluation of Data**

The collected data was evaluated before it was accepted as historical evidence for the study. This employed the use of historical processes of external and internal criticisms. An external criticism aims at evaluating the nature of the sources to establish their originality while internal criticism focuses on the information contained in those documents with the aim of establishing the accuracy and worthiness (Borg & Gall, 1983).

The external criticism for this study aimed at ensuring that the sources that were used are original and not forgeries. This involved a careful scrutiny of the author's characteristics and qualifications so as to establish their abilities as reporters of events in question. Factors and conditions that influenced the production of those documents were examined.

Finally, information collected for the study was counterchecked against various sources and informants to establish both its authenticity and accuracy.

### **3.5 Data Analysis and Presentation.**

After data verification and validation, it was then accepted as historical evidence for the study. The evidence was then analyzed qualitatively. The researcher perused through the collected data and identified information that was relevant to the research questions and objectives. Then the researcher developed a coding system based on samples of collected (Kombo & Tromp 2009; Sifuna 1995; Koul, 1984).

The outcome of that analysis was then presented descriptively as research findings of the study. These were grouped into four chapters demarcated by certain periods clearly identified with the events that were being reported on. Based on the findings, conclusions and recommendation for further study were made.



## **CHAPTER FOUR**

### **4.0 THE CATHOLIC CHURCH, ITS ORIGIN AND EARLY ACTIVITIES IN GUSII.**

#### **4.1 Introduction.**

In this chapter, we examine the origins and early activities of the Roman Catholic Church in Gusii, albeit briefly, as an essential background to the study of the role of the Catholic Church to the development of secondary education in Gusii. We shall look at the coming of the Catholic Church to Gusii. We shall equally discuss the coming of the Roman Catholic Missionaries, the planting of the Church in Gusii and the response of the local people. Additionally, the First World War and the missionaries struggle in Gusiiland will be discussed as well as the early educational efforts of the Mill Hill Missionaries in Gusii.

#### **4.2 The Coming of the Catholic Church to Gusii.**

According to Ogutu (1981), various factors account for the coming of the Roman Catholic Church to Gusii. Firstly, the church as instituted by Jesus Christ is by its very nature apostolic. Secondly, the religious war in Buganda and the association of Catholicism with the French and Protestantism with the English, led to the invitation of English-speaking Mill-Hill Priests to Uganda. Thirdly, the founding of St. Joseph's Society for Foreign Missions, the Mill Hill Mission which was due to the nineteenth century Catholic revival and the restoration of the Roman Catholic hierarchy in Britain in 1850. Finally, Gusii until 1902 was part of the Eastern Province of Uganda. The vicariate of the Upper

Nile was created in 1894 and was to be administered by the Mill Hill Fathers. This means that, Gusii fell under the jurisdiction of the Mill Hill Mission (Ogutu, 1981).

**The Apostolic Mission of the Catholic Church.**

The coming of the Catholic Church to Gusii can be traced back to January 6<sup>th</sup>, 1622 when the Congregation for evangelization (*de propaganda fide*) was created by Pope Gregory XV (1621-1623). This was going to be the instrument for furthering the interior reform programme of the Church in Europe that had embraced Protestantism and for regaining the lost areas whenever possible (Metzeler, 1971). The congregation was responsible for the spread of the Catholic faith in America, Asia and Africa.

The 19<sup>th</sup> century witnessed the growing strength of the *propaganda fide* under the leadership of powerful Cardinals such as Cappellari, Bazzari/Ladowchwski. It is Cardinal Van Rossum (1834-1932) who read the signs of the times and collaborated closely with Benedict XV and Pius XI in preparing the missionary encyclicals. The history of the Roman Catholic Church in Gusii is thus, a continuation, and has to be seen in the light of past encounters between Christianity and non-Christian cultures, guided by the teachings of the Church and directed by the Congregation for Evangelization (*de propaganda fide*)(Ogutu, 1981).

This can be seen in the words of Father Schwager (194:489) who said that:

What the Roman Catholic missionary primarily strives for is the recognition, love and worship of the triune God, who in his infinite mercy has made himself known to us through the incarnate external word. The knowledge of God, the love of God and service of God constitute the supreme aim of our missionary activity- an aim which would invest missions with an absolute and imperishable significance even if they were not necessary for the saving of souls. [Schawager, 1994:48].

A.V.Seumois in his own words says that:

Many kinds of a postulate can be distinguished but missionary activity is a specific of apostolate aimed at bringing the church to souls where she is not yet established, in order to bring souls to the church in a new area, so that a new particular (regional) church may be set up, live and grow in an autochthons way by her own personnel means. [Seumois, 1961:130]

This therefore means that the founding of new Churches was an integral missionary task that was administered by *propaganda fide*.

### **The Founding of St Joseph's Society For Foreign Mission- The Mill Hill Mission.**

The Roman Catholic Church in Gusii as we have already noted, is the story of St. Joseph's Society for Foreign Missions founded by Herbert Cardinal Vaughan in 1866 whose missionaries are popularly known as Mill Hill Fathers. Cardinal Vaughan thought that England ought to do something for foreign Missions, an idea he developed after becoming a priest. Vaughan made a start in 1863, during this time, churches and schools were seriously needed at home. Because he lacked funds, he set out to California and South America. He therefore, went to Oscott, where the Bishops of England assembled, and obtained the approval of the English hierarchy. He then went to Rome where he was blessed by the Pope Pius IX.

The American tour was successful and coming back to England; Vaughan found a place at Mill Hill, nine miles North of London. He started on the 1<sup>st</sup> day of March 1866 with one student. On March 16<sup>th</sup> 1866, the St. Joseph's day, the first Catholic Foreign Missionary College in England was opened by Archbishop Manning and it was dedicated to our Lady of Mercy and St Joseph. The first departure at Mill Hill was presided over by Archbishop Manning in November 13<sup>th</sup>, 1871. Four missionary priests set out for America where they had been assigned to the Baltimore mission by the Holy See. They were accompanied by Vaughan, who in his return was nominated Archbishop of Salford (Ogutu,

1981). In 1975 four missionaries started Madras Mission, on April 14<sup>th</sup>, 1879, and March 10<sup>th</sup>, 1880 some went to Afghanistan, Sarawak and Borneo respectively. Father Henry Hanlon who in 1894 was consecrated Bishop of Teos and appointed Vicar- Apostolic of the Vicariate of the Upper Nile was among the Afghanistan team.

Despite her presence in various parts of the world, St. Joseph's College had difficulties in getting enough candidates for the priesthood. Vaughan visited leading Dutch seminaries in 1871 in search of students with a vocation for the missionary priesthood. The Dutch bishops readily allowed their students to volunteer for Mill Hill. There was steady flow of candidates from Holland following his 1876 visit. Bishop Vaughan wrote in a letter to Father John Fellet in Holland and made the following remarks:

From the begging of our work for the foreign missions, Dutch candidates have come to Mill Hill in order to prepare for the Apostolate among the heathen. They get so well with our English students both in the seminary and on missions, that all seem to belong to one and the same country. In order to strengthen still more this apostolic union between England and the Netherlands, we have decided to erect in the latter country a preparatory seminary for our Dutch aspirants to the Apostolate [McCormack, 1996: 202]

This link with the Netherlands accounted for the large presence of many Dutch priests among the Mill Hill Fathers who came to East Africa and indeed Gusii. Therefore, the founding of St. Joseph's Society for Foreign Mission –Mill Hill Fathers by Herbert Cardinal Vaughan is critical in as far as the coming of the Catholic Church to Gusii is concerned.

### **The Vicariate of the Upper Nile and the Mill Hill Fathers**

Christian Missionaries arrived in Uganda in 1877. At this time Muslims were already at the court of the Kabaka. Ahmed bin Ibrahim, had entered Buganda in 1844. During this period, the Baganda's king

was Kabaka Suna II. Following his arrival, there was an influx of Arabs in search of ivory and slaves. Through these traders, Islamic religion reached the Kabaka's court.

Europeans came into Buganda during the reign of Kabaka Mutesa I (1856- 1884). J.H. Speke and J.A. Grant were the first to come in 1862. Henry Morton Stanley reached Buganda in 1875 and found Maley bin Salem an Islamic trader instructing Mutesa. Stanley wrote a letter to the Daily Telegraph which read in part, "...if it were only followed by the arrival of a Christian mission here, the conversion of Mutesa... to Christianity would ...be complete" (*Kagurire, 1978; Ogutu, 1981*).

In response to the publication of Stanley's letter the Church Missionary Society (CMS) sent Rev. C.T. Wilson and Mr. Smith to Uganda in 1877, they were joined by Alexander Mackay in 1878. Kabaka Mutesa died in 1884 and was succeeded by his son Kabaka Mwanga II. Kabaka Mwanga II didn't like foreign religion as he believed in traditional religion. The first two years of his rule therefore, were marred by serious martyrdoms of Christian converts, including that of Bishop Hannington on 30<sup>th</sup> October, 1885. In 1888 the king's plot to get rid of both Christian and Muslims failed and he thus fled to the south. The Muslims put Kalema their convert on the throne on 10<sup>th</sup> September 1888. Due to this the Christians fled to Ankole. However, the Christians drove the Muslims out of Buganda and restored Mwanga in 1889. This was as a result of assistance of the soldiers of Karl Peters, a German explorer.

Meanwhile, the rivalries between the Muslims and Christians, and that between the Catholics and Protestants persisted at the court of the Kabaka. Captain Lugard arrived in Uganda and the 24<sup>th</sup> December 1890 treaty was signed. The signing of the treaty added to the already growing tension between Catholics and Protestants. To French speaking Catholics it implied victory to English

speaking- Protestants. The two Christian factions found it difficult to get together and solve their problems. According to Waliggo (1976) the tension between the Catholics and the Protestants grew worse in the course of 1891. This was due to Mwanga's close links with the Catholics in December 1891 and Lugard's arming of the Protestants at the beginning of January, 1892 saw the defeat of the Catholics and the subsequent flight of the of the Catholic chiefs with the Kabaka to Buddu. Due to this, to the Baganda Catholicism was French, while Protestantism was English. The creation of the Vicariate of the Upper Nile therefore, was due to the white Fathers conclusion that, for Roman Catholicism to survive in Uganda, it was necessary to invite English- speaking Catholics to allay the feeling among the Baganda that Catholicism was necessarily French, while Protestantism was English.

In fact the situation was complicated by the fact that, the British government assumed responsibility over Uganda. At this point Monsignor Livinhac, superior of the White Fathers, decided to go and consult the superior of the English speaking Mill-Hill Fathers on the factions in Uganda. This followed contacts with *Propaganda Fide*, which showed its appreciation of the nationalist factor.

The overwhelming need of having English speaking Catholic Missionaries in Uganda indeed led to the creation of the vicariate to the upper Nile. Its first Vicar Apostolic was Rt.Rev. Henry Hanlon. He was accompanied by four priests, Thomas Mathews, James Prendergast, Gregory Kestens and Luke Plunket (Burgman, 1990; Ogutu 1981).

### **4.3 The Coming of the Roman Catholics Missionaries, the Planting of the Church in Gusii and the Response of the Local People.**

Having discussed various factors that accounted for the coming of the Catholic Missionaries to Gusii, it is important to display a little picture of Gusii before Christianity, albeit briefly, before discussing the very arrival of the Catholics to Gusii. Before Christianity was introduced to the Gusii, they believed in one supreme god (engoro) who created the world but did not interfere directly in human affairs. Instead, interference was caused by ancestral spirits (ebirencha), witches (abarogi), and impersonal forces. The Gusii therefore, believed that displeased ancestor spirits were responsible for disease, the death of people and livestock and as well as the destruction of crops. The Roman Catholic Mission was first established in 1911 and a Seventh Day Adventist Mission in 1912. Despite the fact that various denominations came to Gusii in large numbers, it is important to note at this point that some non-Christian beliefs continue to influence the lives of most Gusii. If afflicted by misfortune, many Gusii visit a diviner (abaragori) who may point to displeased spirits of the dead and prescribe sacrifice. In addition to abaragori various healers equally exist. Professional sorcerers (abanyamesira) protect against witchcraft and retaliate against witches. Omoriori, the witch smeller, finds witch craft articles where they are hidden. Witches can be men or women but they are usually believed to be old women. It is believed that, witch crafty is handed down from parent to child (Kisii.com).

Now that we have the picture of non-Christian Gusii, it is important to trace the coming of the Catholics to Gusii. As we have already discussed the vicariate of the Upper Nile was created in 1895. It is Rt. Rev. Hanlon's team that is finally going to spread its wings from Uganda to Gusii, a history that we endeavor to trace. Gusii had not attracted resident Christian missionaries during the first ten

years of colonialism. Alfred Robert Tucker, who had passed through Western Kenya towards the end of 1892, noted the following in his diary:

Can nothing be done for Kavirondo? If only Christians at home could see us surrounded by swarms of these ignorant people, and unable even to promise them, teachers, they could surely have pity on us and them, and provide the men and means for this vast field and worst Christ like. [Hewith1964 in Ogutu 1981:81]

The area referred as Kavirondo includes Gusii, Nyanza and Western Province. However, the period 1900-1915 saw missionaries coming to Gusii. In 1908, the Gusii of Kitutu, ambushed Mr. Northcote (Nyarigoti), the then District Commissioner. Otenyo had wounded him by a spear. The wound was not serious on Northcote but, for the Gusii it was quite punitive. A punitive expedition was thus mounted, many villages were burnt, crops destroyed, 160 Kisiis slaughtered and thousands of cattle captured. This expedition was done on the Mogusero sub-clan of Bogetutu. Later the same year; that is 1908, Northcote invited Father Brandsma to go and tour Gusiiland to see if he could do some work there. After traveling across Gusii from Luo land, he decided that Getembe (Present day Kisii town) could be a good place where a catechist could be put as an instructor. Because of bad health by father Brandsma's companion Father Stam, he could not move alone too much (Bungman, 1990).

Father Brandsma extended his journey through Gusiiland. He settled at Nyabururu not far from Getembe in 1909 and appointed Michael Butiko Amuganda, as catechist. Brandsma built houses at Nyabururu, visited the place regularly and sent the catechist to the chiefs to get catechumens. Brandsma's next step was to send twelve sons of chiefs to Mukumu, where the priests had started a school for sons of chiefs, it is important to note, that it failed since eight of the twelve boys ran away.

Father Brandsma was hurt by the changes in Bishop Hanlon's office. Father Buoma of Ojolla was moved to Mumias and Father Brandsma from Kisumu to Ojolla mission. This made Brandsma to stop



his activities in Kisii abruptly. Kisii region was at this time, in fact until 1960 under Kisumu. Bishop Hanlon was equally sad and indeed this was his last thing he did for Gusii and the larger Kavirondo. He resigned as Bishop. Fr. Mathews was now at the helm and he reversed the appointments in July 1911. This saw Father Brandsma's return to Kisumu and father Buoma to Ojolla.

Father Brandsma continued with his activities in Gusiiland. He got an assistant, Father Jack De Wall, who had arrived in East Africa in 1902 and had been in Uganda. On 13<sup>th</sup> December 1911, the two Priests opened Nyabururu Mission. Brandsma stayed a little bit and left the new mission in the hands of Father Jack de Wall. Brandsma had to go back to Kisumu. The chiefs came in handy with building materials. Early 1912, twenty-acres of land were surveyed and secured for use by the new mission

Although Father Jack De Wall was fully in charge of the mission, he was still answerable to his superior Fr. Bandsma. Meanwhile, Father Stam was still not well. He had stayed sick at Kendu with the Seventh Day Adventists. When he recovered he was carried to Nyabururu in a hammock. The two priests (Stan & Wall) undertook their first safaris in August, 1912. However, the Gusii people did not co-operate as porters. This meant a struggle for the priests in their bid to change the hearts of these deeply hurt people (Burgman, 1990).

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Having established a mission at Nyabururu, there was need to open up more missions in this part of Southern Kavirondo. In June 1913, Father Scheffer and Father Wall visited Asumbi – about 40 kilometers from Kisii, they measured out the plot on their own. Temporary buildings were built and a catechism went into full operation. A second mission in Southern Kavirondo was thus born. As the Luos were more disposed towards Christianity, Father Wall and Father Scheffer agreed to give some

parts of Luo to Nyabururu, some catechists were also borrowed from Asumbi to assist this Kisii Mission which was opposed to Christianity. By 1912, there were six Goans and twelve Baganda. Father Harry Vester as an assistant to Father Wall arrived during this time. In addition, Father Wall had got a good Luo catechist, called Adrian. Their efforts bore fruit as the first five catechumens were preparing themselves for Baptism. Equally, six acres of coffee were getting under cultivation. In 1913 Father Stam who had just returned from medication in Europe, preached at Christmas in English, Luganda, Dholuo and Ekegusii to a total congregation of one European, Seven Baganda, two Goans, one Luo and four Kisiis. Father Stam built missionary buildings at Kisii town at this time, given that he did not have a lot of work. Meanwhile, Father Vester became very ill and went for good; he was replaced by Father Ross. (Burgman, 1990).

The Gusii people remained uncooperative because they were deeply hurt. To them there was no difference between the missionaries and the colonialists. In 1905 and 1908, these white strangers had entered their land with a lot of force. In their bid to protect their pride and independence, many of their warriors were brutally murdered, in 1908 when Otenyo tried to pierce Mr. Northcote (Nyarigoti) using a spear. The result as we have noted earlier was so disastrous. There were countless homes where a son and a brother were mourned, hundreds of households that had all their property destroyed, and all their cattle taken. It is estimated that 160 Kisiis were slaughtered. The pleas of surrender by the Gusii were in fact ignored. In actual fact the Kisiis were seriously hurt. Their defeat was complete; their desperate resistance had been futile and ridiculous. The presence of the Whiteman therefore, was a constant reminder of their humiliation. In addition, the whole Gusii was upset by the British, in appointing their own favourites as chiefs. In fact this explains why the Seventh-Day-Adventists that were using Peter Nyambo from Nyanzaland and Yakobo Olwa- a Luo missionary were able to

influence the Gusi to Christianity (Coss Historical society, 1985). The Kisii therefore, had hatred to these white people who had caused a lot of suffering to them. They therefore didn't flock into their mission.

#### **4.4 The First-World War and the Missionary's Struggle in Gusiiland (1914 – 1918).**

The First World War began in the first week of August 1914. Belgium, France, Britain, Italy and Russia on one side and German, Austria, Hungary and Turkey on the other. It is true that the war was among European countries. But, by geographical logic, British Kenya was at War with Germany Tanganyanyika. The two European powers being the colonial masters of the two colonies. That war was a reality in these colonies thousands of miles away from Europe is illustrated in the words of Father Burgman.

On August 16<sup>th</sup> 1914 there is a meeting in Kisumu, to arrange for the defense of the town and its outlying districts... Volunteers are registered, at 4.30p.m of that same day exercises and drills...take place. On August 23<sup>rd</sup> a rumor spreads through Kisumu that the Germans from Tanganyanyika are marching on the town. On August 27<sup>th</sup> all womenfolk from South Kavirondo (presumably non-native – emphasis added) are brought into Kisumu for safety [Burgman, 1990: 80]

This shows that, the war in Europe was real in the African land and this affected the priests in Kisii – given that Kisii is not far from the border of the Kenya and Tanzania. At Nyabururu, the two priests, Stam and Ross had to make their own preparations. Secretly, they dug a deep hole inside the house and buried their belongings there. They made sure that no Kisii knew because they had trusted sentries outside. Meanwhile, the government officials at Kisii had promised to keep two boats ready for them, one at Homabay and another at Kendubay. The chiefs in these two places were instructed to keep canoes ready in case the promised boats failed.

The reality of the war dawned on the night of September 19<sup>th</sup>, 1914. Father Stam was on his way to Kisumu. The German troops had landed at Karungu and were on their way to Kisii. There were four Europeans in Kisii town working as government employees – they quickly departed and sent a message to Nyabururu Mission telling them to flee. When word reached the people of Gusii that Nyabururu Mission was deserted they all rushed there to loot what was left. They destroyed all that they could (Burgman 1990). Father Ross took the sacrament, gathered the mission boys together, rushed to Kendubay and arrived in Kisumu the next day.

Meanwhile, authorities at Kisumu responded very fast: two companies of the Uganda Kings African Rifles and 300 Baganda porters were taken to Kendubay on 10<sup>th</sup> September to meet the Germans. However, the German troops occupied Kisii on 11<sup>th</sup> September before the British. Fathers Stam and Wall followed the troops as chaplains. At Kendubay, they were relieved when they saw Fathers Scheffer and Ferris from Asumbi. On 12<sup>th</sup> by use of bicycles Father Stam and Wall were on their way to Kisii when they got themselves right in the battlefield. They had to find their way by the color of the smoke. It is important to note that the Germans used gunpowder that gave off black smoke, whereas the British had powder with white smoke. By 16<sup>th</sup> September fighting had stopped as both sides had settled their differences (Burgman, 1990).

After the fight by the two European powers, it turned to the Gusii. They had looted and had picked up a lot of weapons and ammunition. Their cattle would be rounded up as punishment. The houses were searched; ammunition was often hidden in the grass roofs. More than 1000 huts were burnt. According to Father Wall, 130 Kisiis were shot, 2000 heads of cattle and flocks of sheep and goats taken. On 18<sup>th</sup> September Kisii warriors on the hill tops were dispersed by machine gun fire. Then there was a

meeting where the chiefs and the people were told to return the loot. A Kisii was also to be court – martialled for trying to kill a dispatch runner. Father Stam stood behind the government officers. His presence, was very critical, why? Not knowing the language they condemned a witness to death by mistake, but Father Stam saved his life. The real culprit was then condemned and shot in the presence of all (Burgman, 1990).

Things calmed down a bit and father Stan returned to Nyabururu. One day some 200 armed Kisii youth approached his house. However, father Stam upon grabbing a whip rushed at them and they ran away. Now and again angry crowds would come up to Father Stam’s house to threaten him. Assisted by his dog, he would always rush them until they gave up and withdrew. He got himself a revolver and showed it to the chief who could call in every morning to see if things were alright. At Asumbi, things were normal quite quickly. At Nyabururu father Stam had a problem for the Kisii people had refused to sell him food. (Burgman, 1990). Meanwhile, the five Kisiis left the faith in 1915. With no food and work in Nyabururu father Stam replaced father Rogan at Mumias.

#### **4.5 The Kisii Mission – Nyabururu and Mumboism.**

Having discussed, the First World War, it is important to discuss the activities of 1918 and beyond. In 1918, a Kisii messenger was sent to Father Stam at Mumias requesting him to come back. Meanwhile twelve catechists from kisii who had been sent to Asumbi were baptized in June 1919. Three months later, Nyabururu was re opened by Father Wall, now there were 26 Kisii Christians, 112 readers and 12 Catechists. The houses were repaired and 20 acres of land put under cultivation. In 1920 Father Herbert Doyle joined Wall.

At this time, Mumboism was going to be a challenge. According to Brother Anthony Koning; Mumboism was a cult which flourished among Luos and Kisii in the first half of the 20<sup>th</sup> century. Among the Luo in Central Nyanza and South Nyanza there had been religions of Mumbo. Starting in Alego in 1913, it had spread into South Nyanza during the war (Rosenberg & Nottingham 1966). In December 1920, Mumboism was rather pronounced in Kitutu (a clan where Nyabururu is located). A woman from Bogeka clan, Bonareri started her own Mumbo group. The cult was associated with the name Sakawa a powerful local pre-colonial leader, who had died in 1902. Bonareri was endeavoring to start a school in which she wished to teach people on how they were negligent of their dead, and did not properly honor the spirit of the departed. That the European rule is now about to end and the young bloods should see to it that the end comes quickly by driving out the present white population. It advised all to throw away their registration tickets and to desist from further cultivation as shortly all food would produce itself. Finally, all who would not listen to her teaching would be buried alive among other threats. According to the Nyabururu Diary (unpublished), she was denounced to the administration as being a witch, and she was duly apprehended. Her followers though, were fairly numerous and as herself hemp – smokers (Bhang)

Despite Bonareri's arrest and the exile of other leaders to Lamu, Mumboism had an effect to the already, unaccepted Catholic Church. Its anti-European beliefs however, did not hurt the now growing mission,

At this point, the mission had grown and another mission had to be opened. From very early another centre had presented itself: Kuria. From 1933 Msgr. Brandsma had the mission to the Kuria on his programme. In June the same Year the chiefs gave the mission a plot at Isebania. Father Frederick

Hall, Father Doyle's assistant for many years, was appointed to be the founder to the mission. On April 1935, the mission of Isebania was born. It was Father Fredrick Hall, who later went to replace Bishop Stam as Bishop of Kisumu in 1948.

In Bishop Fredrick Hall's time (1948 – 1963), the number of missions increased. The Kisii got two new stations that is, Nyamagwa in 1954 under the stewardship of Father Tiberius Mugendi. Tabaka was also opened in 1959 under the leadership of Father C. Wittle.

The Diocese of Kisumu was split in 1960. Bishop Hall wanted to see an African Bishop together with African Priests working in an African managed Diocese. Nyansiongo and Sengera missions were built by the new Bishop of Kisii, Bishop Maurice Otunga. However in 1969 Bishop Otunga was appointed Coadjutor of the Archbishop of Nairobi. He was succeeded by Bishop Tiberius Mugendi, formerly of Nyamagwa Mission. Currently, the Diocese of Kisii which was split to create the Diocese of Homabay is headed by Bishop Joseph Mairura Okemwa and it has 18 parishes.

#### **4.6 The Early Educational Efforts of the Mill Hill Missionary in Gusii.**

The history of Western education in Gusii is the history of Christian missionaries who evangelized this area. Education of the Gusii was pioneered by these missionaries. According to Bogonko {1992}, mission education changed the pre Christian Gusii traditional, commercial, social and politics in Gusii. This mission education is responsible for the early elites in Gusiiland. Many of these elites according to Bogonko are associated with the Seventh - Day Adventist (SDA), education, one of the main churches of the area. Others are the Roman Catholics Mill-Hill Mission the subject of this study,

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Pentecostal assemblies of God the Evangelical Lutheran Church in Kenya (Bogonko 1980, Ogutu 1981). These missions held different emphasis on literacy education.

The approach of the Mill-Hill Priests could be summarized in the words of Bishop Biermans, who said.

I believe in education for natives to a certain extent, writing and reading, I do not believe in natives for clerkmanship for sometime to come. The native himself cannot do anything. They have no initiative...I am not in favor of teaching English. It spoils the natives. It gives them a swollen head... You cannot expect a teacher to be on the same road with his pupils [Ogutu, 1981: 137]

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Given the Bishop's position, in the hierarchically organized Roman Catholic Church, the Bishops stand could lead to lack of progress in the field of education. This can further be confirmed that although the Mill Hill Fathers had eight mission stations by 1924 in Kenya and two of which were in Gusii, none of their schools went beyond elementary A. In their "bush schools", only memorizing and reading religious instructions took place. For the priests, school meant more conversions, for even those people who were not to be baptized became acquainted with the aims of the church. The students were usually expected to influence their parents [Ogutu, 1981].

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The first educational activity by the Mill Hill fathers in Gusii was the establishment of St Mary's Nyabururu Mission School. By 1924 the Department of Education was sponsoring 300 schools in the country and none was Catholic. In 1924 the government with the help of the Phelps-Stoke Commission drew up an education policy. There were four groups of schools and learner's: whites, Indians, Arabs and Africans. A central advisory committee (CAC) was thus formed and three Catholics became members among them Msgr. Bandsman of Kisumu. The Catholic schools in Kavirondo were allocated Kshs. 3,000 by the local native council (LNC) in 1927.

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Back to Catholic education in Gusii, it can be argued that education took place in Nyabururu and Asumbi. At this time Asumbi although in Luo Nyanza was considered to be part of Gusii. The attitude of the Mill Hill Priests towards the education of the Gusii can be summarized in the following words of Father Burgman himself a Mill Hill Father.

In Kavirondo, msgr Bandsman was clearly all in favor of giving education high priority. Younger avant-garde priests too, like Father Bartels, were strongly in favor of education, older men were also enthusiastic about it. Father Doyle held a very interesting position. He maintained that education should not only be given to African children, but should be extended to the whole local community including parents and the rest of the family. Father Doyle maintained that once you boxed education up within the walls of a school, you were going to separate the children from the rest. Education should be concerned with the vital forces at work in village society and improve the life of pupils as well as that of parents, elders, chiefs and all the people [Burgman, 1990: 142].

This shows that the Priests were positive in the provision of education to the natives. Father Doyle was the superior of Nyabururu Mission from 1923. In 1930; he started an intermediate school at Nyabururu also called junior secondary or standard seven and eight. Since 1936, the school was headed by Father Mol. The three priests of the mission were Part time teachers; equally there was an African teaching staff that lacked permanence. Despite these challenges the St Mary's School Nyabururu had acquired a good reputation.

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Bishop Hall of Kisumu had always hoped that St. Mary's Nyabururu could serve as a launching pad for a high quality secondary school, and put its fate into the hands of the Tilburg Brothers (Fraters Van Tilburg). True to the Bishop's hopes St. Mary's Nyabururu gave birth to St. James Nyabururu the present day Cardinal Otunga High School- Mosoch, the subject of this study (Burgman, 1990; Ogutu, 1981). Finally, not much of the Mill Hill Fathers can be said as far as their involvement in educational activities is concerned. It can therefore be strongly argued that early educational activities of the Mill

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Hill Fathers were at Nyabururu Mission –through St. Mary’s Nyabururu intermediate school and later the founding of St. James Nyabururu now Cardinal Otunga High School- Mosocho.

#### **4.7 Conclusion**

In this chapter the origins and early educational activities of the Catholics have been discussed. Equally, efforts have been made to trace the coming of the Roman Catholic into Gusii and the planting of the church. The First world –war and the response of the local people has been discussed. Finally, the early educational efforts of the Mill Hill missionaries in Gusii have been discussed as an essential background to the study of the Catholic Church to the development of secondary education in Gusii.

## CHAPTER FIVE

### **5.0 THE ESTABLISHMENT AND DEVELOPMENT OF CARDINAL OTUNGA HIGH SCHOOL- MOSOCHO, 1960-1985.**

#### **5.1 Introduction**

In this chapter we discuss the establishment, growth and development of Cardinal Otunga High School-Mosocho from the early years. The beginning of the school at Nyabururu and its subsequent transfer to Mosocho will be discussed. The changing of the school's name to Bishop Otunga-Mosocho and later Cardinal Otunga will be discussed. The School's performance through the years will be explored up to 1985. Equally efforts will be made to assess the initial hardships that the Brothers faced.

#### **5.2 St. James Secondary School-Mosocho**

The establishment of Cardinal Otunga High School-Mosocho can be traced back to a letter to the parents' of St. Mary's Intermediate Nyabururu in 1959. The headmaster of the school Rev.Fr.Innocens de Kok mentions the building of a boy's secondary school at Nyabururu. This was confirmed by the education Secretary Mill Hill Mission, Rev. Fr. H.M Hemelryk to Rev. Brother Adelbert van Haevel who was the Education Secretary for Kisii and South Nyanza, He writes that in 1961 new day secondary schools to be opened in Homabay, Bungoma, Kisumu and Nyabururu. In the same year the headmaster of St. Mary's Nyabururu intermediate school received a letter from the Mill Hill Mission education secretary informing him that the school "has been given \$2,500 building grant for its

development to secondary school". In the letter he advised that the money be used for a house and a simple ablution block for the pupils.

On 15<sup>th</sup> November, 1960 the Education Secretary Mill Hill Mission writes to the headmaster St. Mary's Nyabururu Intermediate on the official name of the new secondary school so as to furnish the offices of Provincial Education Officer (PEO) and the Director of Education. On 18<sup>th</sup> November, 1960 the headmaster sent a letter to the Education Secretary that the name of the school is St. James Secondary.

One of the challenges of the new and young Diocese was the education of the young especially secondary education for the African boys and girls. The Church had to do something because the government was prepared to support teachers' salaries. In a letter from the education secretary Mill Hill Mission (H.M. Hemelryk) to the Provincial Education Officer (PEO2) Nyanza Province Rt. Rev. Maurice Otunga and the headmaster St. James Nyabururu Secondary School to be moved to Mosocho as soon as the buildings are ready. He writes that, "during 1961 form one be accommodated at Nyabururu". The Diocese had raised Ksh. 32,000 to purchase land at Mosocho (the place of Mosocho trees). The Brothers of Holland spontaneously gave \$25,000 towards the first buildings. Mosocho Secondary for boys was born. The building scheme at Mosocho according to the Education Secretary Mill Hill Mission was expected to be ready at the end of 1961 so that form one and two can move into the new school in January 1962. The total area for the school was approximately 35 acres. The complete scheme of the new secondary was \$27,859. \$7,500 was public money through the grants in aid by the government. \$20,359 was mission money from the Tilburg Brothers (Fraters van Tilburg). They had come to Kenya in 1958 and the headmaster of this new Secondary School Innocens

de Kok was one of them-then 39 years old and Adelbert van den Hauvel who later become education secretary Kisii and South Nyanza.

On 1<sup>st</sup> June 1961 the Education Secretary Mill Hill Mission wrote to the PEO recommending that the School will be fully single stream boarding Secondary School with staff accommodation of six, four new classrooms four dormitories, dining hall and kitchen for pupils laboratory, head teacher's office, book store library, boys quarter, electric plant and outlay, water outlay and furniture of school buildings. At this time there were 30 students in form one, with Brother Innocens de Kok as head master and Mr. Austin were as the only other teacher.

On 7<sup>th</sup> June 1962 a transfer of the school to Mosochi took place. The school had classes, dormitories and the other facilities named above. The four dormitories were named Kenyatta; Obote; Sagini and Nyerere. At this time Sagini dormitory was also used as chapel. Because of the good relations between the Brothers and Bishop Otunga Secondary School the School was named after him. On its opening the superior general M. Novartis from Holland said that, "a country could not expect the best from its children if the best people in the country did not take up teaching as career" (DN-8<sup>TH</sup> JUNE, 1962). He said that the school was the 10<sup>th</sup> to be opened by his mission in Africa. During the opening ceremony, the Education Minister Hon. Sagini and the District Commissioner Kisii Mr. D.H Larkin attended. Mass was conducted by Rt Rev. Otunga. The same year brother House and two teacher houses were also built.

In 1964 the first candidates sat for the Cambridge School Certificate Examination where 64% passed and it was considered a good start. It is important to note, that the promising beginning was due to

*Austin Were who worked in close co-operation with the Headmaster until he was transferred to St. Mary's school Yala.*

As early as 1964 the school was already gaining fame. It got the reputation of being the best school in both academics and sports in Nyanza. As a result it opened its second stream in 1965. The education secretary wrote to the headmaster Bishop Otunga Secondary, St. Mary's School Yala and Rapogi, the letter on the second stream was also copied to the Bishop Otunga. The letter stated that the Permanent Secretary (PS) ministry of education Mr. Kenneth Matiba had advised that streams be increased due to popular political pressure. On receiving this letter the headmaster Innocens de Kok wrote to Hon. Sagini the area Member of Parliament Kitutu West who in turn wrote to the Permanent Secretary (PS) requesting for a boarding grant from the central government that was not given to Mosochi but Homabay was getting. In the letter Hon. Sagini says that "the school is well situated, ample land, good climate and is supported by the Bishop Otunga so there are no staff problems". At this time the school population had grown to 170 including the staff. Brothers from Holland continued to occupy the greater part of the staff. The brothers being dedicated and efficient in their teaching, they achieved 100% pass in the School Certificate Examinations. It is important to note that this was of course one of the best results in Kenya. As the number of students increased every year, Sagini dormitory became too small to accommodate the school population during the 7.am morning mass. This led to the building of the school chapel.

From 1962 to 1964 the students had to wash and bath in the river situated about 1.5 km from the school compound. In early 1965 the supply of water to the schools was made possible by a joint effort of the

School Management, Students, Gusii County Council and UNICEF, (Daily Nation Saturday May 29, 1965). The chief guest during the opening ceremony was the Health Inspector.

The headmaster made the following remarks:

we, as educationalists by profession supported by an experience of more than century, we favour this psychological principle that experience taught us: place the students in poor surroundings and their education will be poor...for the good of the present students and those to come for the good of the country which they are going to serve, we are glad to see this improvement of water supply in our school compound being realized [Cardinal Otunga school Records].

In 1966 the School got its third stream, the first official boarding stream. The building of the stream was done by the ministry of education. It was built with the aid of loan funds. The scheme was therefore, constructed as government works. The number of students had now increased to 270 compelling more brothers from Holland to come in to assist. In this year the Cambridge school certificate result was again 100% pass. It is important to note that in a short period of time Mosoch had become a source of excellent performance not only in academics but also in the field of sports.

In 1967 Brother Linus built an ablution block with forty cubicles. This Brother played an immeasurable role in the improvement of the School. During this time the result of the school Certificate were quite impressive. This can be seen through the letter by the Kisii Legislators during this time. In a letter dated 3<sup>rd</sup> march 1967 to the headmaster Innoncens De Kok from the local Member of Parliament and Cabinet Minister Hon. Sagini Ndemo, it reads in part;

This is just to congratulate you most sincerely for the wonderful school certificate results which have now made your school...an outstanding one. Will you please continue the good tradition of hard work? It is due to your leadership coupled with the first class brother and people like Mr. Were that make the school prosper...".[Cardinal Otunga School Records].

A Congratulatory letter was also sent by Kisii elected members organization through their secretary and the then Member of Parliament Majoge/Bassi Hon.J.M Onsando. In his 2<sup>nd</sup> march 1967 letter to the Headmaster he writes “on behalf of all Kisii elected members, would like to congratulate you on your school Cambridge Examinations results. This was indeed encouraging and members are very happy about this excellent performance [Cardinal Otunga School Records].

By 1968 three subordinate staff houses were also constructed. The school was now able to accommodate seventeen teachers, a driver and two clerks. In this year one of the great Harambee projects the school would ever see was completed.

In 1969 the school was granted Vocational stream and the 45 acres, was extended by 15 acres. The other two streams were for arts and sciences respectively. Thus the identity of the School was fully established; a lower three stream school of four years was leading to the East African Certificate of Education and a higher School with Alpha and Beta streams. (Burgman 1990: 259, Cardinal Otunga school records). At the end of the year due to very high demand for vacancies and the consequent admission the spaces between the beds in the dormitories had become very narrow. For this reason Mboya and Onyonka Dormitories were built by brother Linus in early 1970. At this time the school population had grown to over 500. Also many projects were completed at this period. They include: the ‘A’ level laboratories Sakawa and Uhuru Ten dormitories not forgetting the then magnificent School Library. At this time the School had put in place the essential requirements. It thus became an unbeatable giant both academically and in sports. The development of sports over the years will be discussed in the next chapter. The school became a source of sportsmen of international standards.



The school performance from 1964 to 1971 is shown in the table below:

**Table 1: Percentage of examination results**

1964-64% pass

1965-100% pass

1966-100% pass

1967-88% pass

1968-98.5% pass

1969-95.5% pass

1970-100% pass

1971-'O'level 95.3% A level 100%

On 29<sup>th</sup> may 1973 the School changed its name from Bishop Otunga High School Mosochi to Cardinal Otunga High School Mosochi. This change was as a result of the appointment of Archbishop Otunga to a Cardinal in 1973. The ceremony was conducted by His Eminence Maurice Cardinal Otunga when he visited the school for the first time since he was elevated to his new rank. Apart from the school community, the ceremony was attended by Hon Dr. Zachary Onyonka then Minister for Health and area MP Kitutu West; also the then Bishop Kisii Diocese His Lordship RtRev.Tiberius Mugendi attended the ceremony. In the ceremony Maurice Cardinal Otunga said that “it gives me one inspiration to see that within a period of 10-15 years about 1000 or more young people have passed through this institution (Cardinal Otunga School Records). Since 1973 the school has continued to be known as Cardinal Otunga High Mosochi and the young people simply calling it “Cards” or Cardy”.

The performance of 1973 Examinations was quite impressive. This can be seen in the 4<sup>th</sup> April 1974 letter written by the then minister for education Hon.Dr.Taita Towett. The letter reads in report:

it is with great pleasure that I share learnt of the very good performance achieved by the pupils of your school in last year's EACE and school certificate examinations ...Although

examination results are not only the criterion for judging a good school yet when the results are good it is an indication that there exist an atmosphere of hard work, team spirit and determination [Cardinal Otunga school records: 1974]

Equally in 1974 and 1975 the results were quite good Cardinal Otunga continued to be a regional and national champion. After the EACE results of 1975 Mr.A.N Getao the Chief Inspector of Schools wrote on 9<sup>th</sup> April 1976 as follows:

I congratulate your staff and pupils for the pupils overall performance in the 1975 EACE examination. As a result your school was amongst the first twenty schools in the republic of Kenya with a good performance [Cardinal Otunga School Records: 1976].

The above congratulatory messages show that the Brothers were organized in their work, perhaps the school was doing well because of the qualified staff. At this period in the 1960s and 1970s, degree holders were quite rare. It is important note that even S1 and P1 teachers at this period were equally rare. However, the teaching staff at this school at this period had one PhD holder, one masters, several degree holders and few S1 and P1 teachers. Staff establishment in early 1970s in shown in the table below

Name of teacher	Qualifications	Teaching subjects
Bro Innocens De Kok-H/M	S1	Bible Knowledge, Divinity
Bro Antonym Koning-D/Hm	M.A	HistoryGeography, Bible Kn.
Mr. Austin Were-Hod Maths	S1	Maths Religion
BroMachariusMaas.H.O.D Science	B.SC	Physics,Chem.,Biology
Mr. Dominic Abuya	S1	Maths,Bio,Health Science
Mr. Marianus Rosana	P1	Math,Kisw,Religion
Mr.Florent Nyangoi	P1	General Sciences
Bro Peter Haen	BSC,PHD	Bio,Gs,Health Science

Mr. Dermot Fennell	B.A	Eng,History,Science
Mr. Peter Loveland	B.SC	Chem.,bio,physics
Mr. Sean Geary	B.SC	Physics,maths
Mr. Henry Abuya	DIP.AGRIC	agriculture
Mr. Kevin O'. Hara	B.A	English /history
Mrs. Mary –Jean O'Hara	B.A	Englis,geography
Mr. Raphael Saddimbah	S1	Maths/Religion
Mr. George Ogum	S1	History/Geography
Mr. Donall O'Farrell	BA	Eng,literature, Divinity
Mr. John Amwata	S1	Eng,Kisw,Geography

### 5.3 Initial Hardships and Challenges to the School Administration.

The school from its establishment through the seventies experienced various challenges. The most serious challenges to the schools headmaster Bro. Innocens de Kok was the finances to put in place infrastructure for the well being of the boys. The headmaster wrote thrice in 1961 and 1962 to the African District Council of Kisii for a capital grant for Mosochi Secondary School. The letters were also copied to the Right.Rev.Otunga and the local MP Lawrence Sagini, but the grant was never given. The council always replied that it was experiencing financial problems. For instance in the council's letter of 17<sup>th</sup> may 1962 reads in part as follows: "The grant was not recommended because of the insufficient funds in the council...the item be considered during the estimates for 1963". {Cardinal Otunga School records 1962}.

The council gave a grant of \$1,000 to the school in 1963 on the 20<sup>th</sup> February 1963 the headmaster acknowledges receiving the grant and applies for \$2,000 to cover the engine room, the Lister and the installation of electricity in the compound. This time round the School received a cheque of Ksh20,000 to meet the above mentioned building of facilities of the School. However, the request was further made for another grant which the Gusii County Council replied by saying that the Council will not meet the request. In 1964 the Council allocated \$2,500 to the School but the headmaster received only \$1,000. It is important to note that through this grant from the Council and UNICEF the School as noted earlier on this chapter was able to get water supply.

In terms of students indiscipline the school did not record any major form of indiscipline until 1977. There was a strike in the school and the school Board of Governors (BOG) meeting of April 30<sup>th</sup> 1977, recommended that a number of students be suspended. Those expelled it was recommended that they sit for examinations at a centre outside the School. However, the PEO Nyanza a T.E Obare insisted that the student be readmitted. This was the first major student unrest apart from small disciplinary cases in the School.

According to Mr. Victor Arogo a teacher at the school and a student during the 1977 strike, he says that the strike came up because of misunderstanding between students who were doing love affairs with the maids or kins of teachers. The old boy says that during this time there were no fences and therefore students were not restricted to go out.

On May 4<sup>th</sup> 1984 the schools Board of Governors discussed indiscipline in the school and the expulsion of three students among them Charles Bwonda and Charles Onyancha. On 11<sup>th</sup> February

1985 three form six students were also sent home because of indiscipline by form six students on 5<sup>th</sup> February. They boycotted the School sports programme. They were thus suspended on 7<sup>th</sup> February 1985. However; some of the students went to report at the education office Kisii others to the PEO-Kisumu and others to the information office. Daily Nation correspondent was also approached. On 6<sup>th</sup> the next day the standard newspaper carried out an article on this issue. These were the challenges the brothers faced during this early period.

#### **5.4 Conclusions**

In this chapter the establishment growth and development of Cardinal Otunga High School Mosoch from foundation has been discussed. The establishment of the school at Nyabururu and its transfer to Mosoch has been discussed. The changing of the school's names to finally Cardinal Otunga High School –Mosoch in 1973 has been discussed.

The school's academic performance from 1964 up to 1985 has been discussed .Finally initial hardships have been explored. In the next chapter we focus on the school after 1985 up to 2006. Efforts will be made to the trace the school's sports involvement through the years.

## CHAPTER SIX

### **6.0 THE DEVELOPMENT OF CARDINAL OTUNGA HIGH SCHOOL**

#### **MOSOCHO 1985-2006**

##### **6.1 Introduction**

In the previous chapter we discussed, the establishment, growth and development of Cardinal Otunga High School –Mosocho up to 1985. In this chapter, we discuss the development of the School from 1985 to 2006. The development of sports will be discussed since the School's establishment. Problems to the School during this period will also be discussed. Apart from this, sports through the years will be discussed and finally an attempt will be made to trace the School's involvement in Clubs and Societies.

##### **6.2 Cardinal Otunga High School Mosocho 1985-2006.**

After serving as headmaster for 23 years at Cardinal Otunga, Bro Innocens de Kok left in 1984. He was succeeded by his deputy, Bro Antony Koning, who also served to 1987. Both, Bro Innocens De Kok and Bro Antony Koning are reported to have died thereafter. The period from 1987 can be described as the exit of the Brothers from the leadership of the School and the subsequent takeover by Africans. The Tilburg Brothers handed over to Africans in 1987 up to date. Below is a list of the school's principals since 1961.

1. Bro Innocens de Kok (Late)-Jan 1961-1984
2. Bro Anthony Koning (Late)-1984-1987

3. Mr. Tom Mokuia –Sept 1987-April 1989
4. Mr. Cleophas Ondieki –May 1989-Dec 2000
5. Mr. Charles Okora- Jan 2001-May 2001 (Ag)
6. Mr. Johnson R.K Nyakina- May 2001-2003
7. Mr. Paul Kokello –June 2003-Jan 2004
8. Mr. John Omae-Feb 2004-April 2004 (Ag)
9. Mr. Robert Njogu-May 2004-Dec 2005
10. Mr. Zachary Nyariki-Jan 2006-To Date

The first twenty seven years saw two brothers at the helm. According to Mr. Victor Arogo a former student and currently a teacher at the school, he cites poor linkage by African principals as compared to the late Bro Innocens de Kok and Bro Antony Koning. “The brothers were not partial” he says that African’s Principals are partial they admit their kinsmen and children of their friends. This was not an issue during the time of the Brothers infact; it is in the school’s record when the Headmaster denied the local Chief’s son a chance in form two even after the Chief presented his request through a letter by the area MP Hon. Sagini who was very close to the Brothers. Mr. Arogo and other old boys international argue that the brothers did not encourage laxity in both students and teachers. African Principals have encouraged laxity they themselves miss School which was not the case with the Brothers. The old students who are also teachers in the School have also said that the African Principals brought relatives and sycophants and teachers to protect them thus compromising competence. It is important to note that the late Bro. Antony Koning resigned in 1987 due to external interference.

Despite the exit of the Brothers and the subsequent take over of the African Principals. The Catholic Church has continued to exert a lot of influence on the School. There is morning mass every morning and evening. On administration the Church has continued to influence. The school's Chairman to the Board of Governors is usually a Catholic Priest. The Church also determines who is to be Principal and his deputy. According to the teachers interviewed this trend has affected the school negatively, especially the rapid transfers of Principals in the recent years. This to the teachers who have stayed in the School longer has affected the standards. To them, the Church's "interference" has led to lack of meritocracy and professionalism.

Another teacher and old boy Mr. Onge'ra Thomas also hold the position of others teachers but with reservation on the Church's influence. He says that the Church and the School are very close because the Church decides on many issues on management and they influence the School's policies. He agrees with other teachers that the influence of the Church affected the School negatively especially after the exit of Mr. Cleophas Ondieki in 2000.

Many Principals have come and gone. The teachers who have stayed in the School longer argue that the Church was "changing" Principals because they thought they were not serving their interests.

It is important to note that the School's decline in academic performance has been blamed on alleged interference by the sponsor-the Catholic Church, leading to the high turnover of head teachers since 2000 as already discussed.

Mr. Paul Kokello stayed in the School for only six months before he was transferred to Head Migori teachers training college. Mr. J.A Omae headed the institution in acting capacity for only two months



before he was transfer to head St. Pauls Gekano Mr. Robert Njogu took over from Mr. Omae and headed the School for slightly more than a year before he was moved to Head Kagumo High School in Central Kenya. Mr. Nyariki took over in 2005. This high turn over has been blamed on the Catholic Diocese of Kisii but its Education Secretary Mr. Christopher Osinde denies the accusation. "We don't appoint Head teachers to Schools. It is done in consultation with the Teachers Service Commission and the Ministry of Education" Mr. Nyariki school Mr.Osinde's sentiments that the Church does not interfere with the day-to-day running of the School. "The idea that the church interferes in the running of Schools is misconception. I was posted here due to my record and not because I was a Catholic".

### **6.3 Problems and Challenges after 1985**

The school has had various challenges that have made the School's performance fluctuate. Initially, the performance had been good until after 1990 when the performance deteriorated to being worse. Entry behavior has since changed. In the 1970-80, entry behavior changed hence 80% of the students were coming from the whole province and 20% from outside. Nowadays-85% of the students comes from within the District. So during the early times the students of Cardinal came from far and wide, nowadays with the quota system; the School students are only locals. The classification of Schools into Provincial and other National has not enabled Cardinal Otunga High School to continue competing with her traditional competitors Maseno and Alliance.

This is because Maseno and alliance are national schools. This means that their intake is nation-wide and this automatically implies that the quality of intake is better than that of the provincial schools. Therefore, national schools pick up virtually all the best students in the country. This is not the case in the earlier years when Cardinal Otunga was at the top. As discussed earlier Cardinal Otunga had best

teachers in the 1970s an influence they don't have now. National schools Boards of Governors (BOG's) are often headed by important public figures, who have the right connection that ensure good leadership. Therefore the continuing comparison of Cardinal Otunga with her former competitors who are now national schools is a challenge.

In terms of indiscipline the cases have increased over the years. On 24<sup>th</sup> October 1986, the Board of Governors heard that some students had been sent home after they had been positively identified by Shopkeepers outside the School compound as Students' who were regularly selling property of other Students to the local shops. It was also established that those involved had a common habit of being heavy drunkards and some of them heavy smokers [Cardinal Otunga School Records, 1986].

According to Mr. Philip Ochoi the school's Deputy Principal and long serving teacher. The School has witnessed major indiscipline cases since 2000. Towards the end of 2000 Students staged a walkout from School and demonstrated to the Bishop's Office in Kisii town, D.E.O's Office and the D.C's Office over misunderstandings with the then Principal Mr. Cleophas Ondieki. The main issue was on form three's admissions to form four. However, they included other reasons as lack of school bus which money had been contributed by the students for some years. This saw the exit of Mr. Cleophas Ondieki since then up to 2006 many strikes have occurred in the School that led to the burning of School dormitories Mboya, Kenyatta and Sagini at different occasions

Other challenges equally have been experienced. The School's staffroom for instance was meant for 20 teachers. It too is now over crowded with 46 teachers using the same facility. Besides, the School receives many teacher trainees from local universities for teaching practice. A sixth stream had been

added to the school. Over the years the school has deteriorated into a very bad shape all round. Buildings have developed path holes cracks on walls and leaking roofs. Laboratories have broken drainage systems. Gas and water supply systems to the Laboratories collapsed. The Library completely lacks relevant textbooks for the present 8.4.4 systems. However, renovations have been done in the library through an initiative by the parents. The main play field-supposedly the best in Nyanza Province is in a shabby condition with the Running track resembling “a cattle track”. However, other Pitches are well manicured and the school has hosted several championships in the past.

Due to the increase of students in secondary schools, the school has had a challenge of accommodating the increasing numbers. This has been complicated by strikes; one most serious strike is the latest of 2005. Students went on strike and burnt a dormitory. According to the School Principal “it was a very bad year for us”. As a result of the strike four teachers were interdicted on recommendation by the Board of Governors and 30 students believed to have taken part in the strike expelled. However, three were re-admitted after their parents went to court and had the expulsion reversed.

Up to 2006 the school only received the constituency development funds (CDF) only once. This was in 2005 when the school received Kshs 400,000 for renovations of a Computer Laboratory from the Kitutu Chache development Kitty.

#### **6.4 Sports through the years.**

As early as 1966 the school had become a champion in sporting activities. It is important to note from the beginning that the school excelled more in athletics than others sporting activities, the history of excellence that we endeavor to reveal.

According to the East African Standard (15<sup>th</sup> JUNE, 1966). Seven Boys' Schools and four Girls' Schools took part in the first Secondary School athletics meeting held at Kisii Stadium. It was organized by the newly formed Kisii District Secondary Schools Sports Association. The paper reports that: "in the boys section Kisii School, Sameta and Bishop Otunga were neck from the early afternoon ...until the last two events...Bishop Otunga got first and second in the event thus making them overall winners". The chairman of the association the then Headmaster Sameta High school said that; "history has been made in athletics in Kisii because Kisii School had been defeated for the first time".

The good performance was due to the initiative of Mr. Chris Phelan, a teacher from Ireland. He drove the Students hard, had them former a team and some time in mid-1966 the first sports day was held. This was going to be the School's tradition up to 2006.

From 1966 there was no looking back. The School kept proposing building a stronger team year after year. In 1968 a new running track (murrum) was opened by the Rt.Rev. Otunga the Bishop of the Catholic Diocese of Kisii. The track had been built strictly on harambee basis. This immediately provided a further incentive towards training and efforts to get at the top. The same year saw the School team thrash Kisii School by a 50 point margin, with athletes such as Mariga, the National Champion, piped by his team-mate in the 440 meters hurdles and Mose winning the 100 metres. The outcome of the meeting was such, that it prompted the East African Standard of 4<sup>th</sup> July 1968 to refer to the Bishop Otunga Secondary School team as the team which had so much strength in depth", as to be the one which could possibly end the long unbeaten record of Alliance High School. By this time Mr. Phelan had been replaced by Bro Peter Haen as the Sports Master.

In 1970 the school produced its first national champion since 1967. Earlier winners had been Johnson Mogusu in the triple jump in 1966, the first our national championship, and in 1967 S. Mariga in the 440 meters hurdles. Evans Mogaka won the 2000 meters steeple chase in 5.52.8 and was second in the 1500m with 3.49.8. This year also saw the best performance thus far by the School's athletes in the national championships.

In 1971 Bob Hancock, former sports master of Kisii School, took over from Bro. Peter and in this year the School produced its first international, John Mwebi, who won the KAAA National Championships in a new National record of 10.4 seconds establishing himself as one of the top sprinters in the Nation. Mwebi later held the national record at 10.2 seconds, shared with three other athletes. The 1972 and 1973 seasons saw a drop in performance but in 1974 prospects were brighter and the school performed fairly well all the way. The district championships saw the school beat its nearest rival with a record number of points in the Provincials the school athletes collected a record number of first places and in the National the largest number of athletes ever were in the first six.

In 1975 season the school was under the new Sport master, Bro. Antony, the boys set an all time high record never since surpassed? The team had earlier engaged in several buildup meetings and in the District Championships the boys proved their worth when they placed practically everybody in the finals. Out of the 19 events they had 12 first places 11 seconds and 3 third places. The team result was as never: The Cardinal Otunga team had won with its closet rival 127 points behind. In the same Championships 8 records were set, 5 of them by cardinal athletes who also equaled two other records of the 36 athletes selected for the district team to the Provincials, 21 were from Cardinal. In these

Provincial Championships out of the 20 events they got 13 first positions, 5 second and 4 third thus placing 17 athletes in the Provincial team for the Nationals.

In the National Championships despite initial setbacks the Cardinal rallied to claim 6 first places, 2 second and 1 third place, a result that had never been achieved and is still to be beaten to date. In the 100m George Ondimu overcame strong opposition to win in a time of 11.2second. In the 400m, Daniel Mayaka who had earlier on been disqualified in the provincials but nevertheless had been selected to go along proved he was no pushover when he edged more experienced runners to win in 48.4 sec.

Joseph Gwaro won the 800 m in 1.51.1, Harrison Koroso the steeplechase in 9:04.3, Alfred Nyaboga the 110m hurdles in 15.2 sec. and in the field events Samwel Getanda the long jump with 6.82m. From the national 8 athletes from cardinal were selected for the East African Secondary Schools Championships, held in Iringa, Tanzania the highest number from one single School and double that of the School's traditional rivals St.Patrick's Iten.

In the East African Championships again the Cardinal were able to grab 3 first places setting 2 east African records 4 seconds places 2 third and 1 fifth positions. These meetings in fact marked the end of the 1975 season, in which 10 Schools records had been broken. Never before, had there been in the School a team which had featured so prominently nationally.

1976 saw the national Championships held in Nyeri. Athletes from the school grabbed 5 National titles, with D.Mayaka winning the 400m once again in a time of 47.8 sec., equaling Zachary Sunda's school record of 1971. Gwaro won the 800m in 1.51.5. The 4x400m relay with Mayaka Gwaro took

top honours in 3:16.4; other winners were Peter Gekara in the triple jump (14.85m). Arap sang in the pole vault (3.66m) and Nyamangorora in the shot-put with a heave of 12.27m, a National Schools record which stood up till 1984.

1977 did not offer much to cheer about in this year the National Championships including road walk road race and the decathlon, were held in Kisii. Possibly the School's sports master were too busy organizing the event to care much for the training of the team.

Nyanza performed quite disastrously as a result. In 1978, the first Kenya Schools and Colleges Championships were held at the Kisumu Municipal Stadium with School athletes such as Hosea Saina taking second place in the 400m hurdles (55.2 sec). Gwaro was also placed second in his specialty the 800m, with a time of 1:52.0. another second place went to Wilson Ayianda in the 500m; with a time of 14:58.8 to his credit the secondary schools relay team which included Gwaro was first in a creditable time of 3.12.1. This team included Billy Konchellah, the former world beating athlete.

In the National Decathlon Championships the Nyanza-team-100% Cardinal Otunga was lead by Hosea Saina who powered his way to with the affair with 6022 points. The Nyanza team because second after Rift-valley.

The National Championships saw 7 out of the Schools athletes in action with 4 of them taking first places. Among them were Gwaro and Saina.

1979 again was a year of events. Saina successfully defended his decathlon title, winning with a total of 6118 points. Eight athletes from Cardinal Otunga represented the Province in the National athletics

“osmosis” Masai won the steeplechase in 9:22.2 and the Nyanza team with J. Oberi B. Melly and H.Saina won the event over archrivals Rift valley in a time of 3:17.0.1980 saw the school athletes’ team come out of its decline and placed 12 athletes in the Provincial team. The number reduced by the candidates who were forced to pull out due to the trial examinations. The championships, which were held at Utalii College, saw H.saina with the low hurdles in 54.3 sec. Masai was second in the steeplechase. 1981 saw Moses kiyai join the schools athletics squad in the long jump triple jump and high jump. Kiyai, one of the more successful athletes ever seen by the school, later got a scholarship of Iowa State University USA.This was after holiday the national record in the long jump-8.08m.He was also one-time East and Central African Champion and even African Champion, and was the only athlete to have been included in the field event in the Kenyan team for the 1986 Commonwealth Games.

In 1981 Kiyai win the East and Central African Championships long and triple jumps, with leaps of 7.13m and 14.85 m respectively. Samwel Ogeto won the short in 121m. The School was represented by 18 athletes altogether at the Nationals, held at Kabarak.1982 saw Kiyai continuing his winning streak in the long and triple jumps in the Nationals in Mombasa. He won with jumps of 7.37 m and 15.30m, he also competed in the high jump and was placed third. Yobesh Oyaro won pole vault.

In 1983 the School hosted an open meeting in which the armed forces ‘A’ and ‘B’ teams participated plus the armed forces Training College. The School team managed to place third behind the main army teams in the Nationals held in Thika Micah. Boinett almost broke the National record in the steeplechase when he spends home in 9:07.4. Shem Ochako set a school record of 14.8 sec. in the 110m hurdles and did the same in the 400m hurdles when he clocked 51.3 seconds.



In 1984 in the National Championships at Kisumu Antony Chumo took the 800m. Ochako once again won the high hurdles. Earlier, during the Olympic trials, he had missed the qualifying time narrowly. The Nyanza 4x100m team, unholy composed of Cardinal athletes was second in 43:1 second. The Nyanza (Cardinal) team was again second in the 4x400m relay.

1985 saw the national Decathlon championships held for the first time at the new Nyayo Stadium in Nairobi. The Nyanza team (Cardinal) was second behind Rift Valley. The National athletics at Kakamega did not have so much to cheer about; Kennedy Ondieki was 2<sup>nd</sup> in the 100m and 200m. 1986 saw more activity than normal. The national Decathlon championships held at Mombasa the cardinal team was again second behind Rift Valley. Oanda Kirochi giving an indication of his approaching peak was placed second in the national cross-country at Ribe high school. Later on, in April during the Commonwealth trials in Kisumu Shadrack Chebore broke through broke K. Oyunge's 800m, 400m school record lowering it to 47.3 seconds. Oanda Kirochi also came up to shatter Singaaka Mabiria's 15 year old 1500m record. In June during the KAAA Championships held in Nairobi Kirochi lowered the record again this time to 3:42.0 coming in 2<sup>nd</sup> behind Olympian J. Chesire. In this race he proved that he was ready to burst on to the international scene. During the East and Central African Junior Championships in Nairobi the School was represented by 5 athletes: Kirochi 1500m, Paul Tonui 400m hurdles, Kennedy Ondieki 100m, Benjamin Koech triple jump, a Chumo 800m, Kirochi won the gold. Tonui in the 400m hurdles took silver; Kennedy Ondieki also took the silver in the 100m in a time of 10.6 sec, and so did Koech in the triple jump when he leaped 14.36m. Kirochi went on to represent Kenya at the World Junior Championships in Athens (10<sup>th</sup>-20<sup>th</sup> July, 1986) where he took the gold in the 1500m in 3.42.0.

From the mid 1980's to 2006 the school continued to produce athletes but not in big numbers. It is important to note that in later years the school did not continue to dominate in athletics.

Apart from athletics the School's popularity in hockey has continued from the 1980's through the years. In 1983 for instance the School took position in the National Championships. The School according to Thomas Onge'ra the School's sports master and old boy has always been at the Nationals in hockey. Latest being in 2005, when the School was the national's runners-up at the national Hockey championships held at the Starehe Boys Centre.

The performance in football can be traced back to 1966 when the School was the District Champion. According to Mr. Onge'ra the Schools football team has always been in the District Championships and sometimes at the Provincial Championships.

The School was the District Volleyball Champion in 1967. Since then the School has always been at the Provincial Championships. Rugby was started at the School by a former teacher the late Maurice Otunga. Since then, the School's Rugby team has always been at the Provincial and National Championships.

According to Mr. Onge'ra in Racquet (Racket) games serious competitions started from the year 2000 since then the School has always been at the Nationals.

Before concluding the school sports involvement it would be important to finish by a brief discussion of the School's Sports day. The School's Sports day had its origin in 1966 when it was deemed right to start a sports programme which could help, not only in displaying the athletics promotes the students, but even more in stressing the enormous power active participation in sports can have towards character-building, the strengthening of willpower, the ability to develop altruism and leadership and a host of other educational values whose impact can only be seen in later life. This way of thinking kept the School sports day programme going.

This tradition was maintained by the successive head teachers especially Mr. Cleophas Ondieki himself a former Student who hold a university record in the 1500m and also presented Kenya in the world students Championships in Sofia Bulgaria. According to the School sports master the School's sports event has not taken place since 2006.

### **6.5 Focus on Clubs and Societies over the years.**

According to Burgman (1990) in the School there were School choirs, jazz bands; there were art clubs Science Clubs and agriculture clubs there was an "African History and Cultural Society" with proper historical bulletins and quarterly periodical. This shows that the School involvement in Clubs and societies cannot be over emphasized the involvement that we endeavor to trace.

Clubs and Societies are a major part of the School's co-curricular programme. The School has had the following clubs: The journalism club, science club, karate club, debating club, young farmers' club, Kiswahili club, and the Young Christian Students (YCS). The Cultural Society Club also started in 1984. The Historical society whose patron was the late Bro. Antony Koning before 1985 was very

strong but collapsed due to lack of a patron. A brief profile of some of the clubs and societies will suffice our discussion.

The Debating club is one of the most prominent clubs in the school. It was set up around 1965 as the successor to the public speaking club, which had been run by the Head master, Bro Innocens de Kok. Bro. Edmund van den Boom became the first patron. Its main aim then was to promote the standard of English among its members and to mold them into good public speakers. According to its Constitution it was also to promote togetherness within the club and the School, as well as outside the School.

The Karate club has existed in the School over the years. Usually the club exists without a patron. However, in the 1990s Mr. Thomas Ong'era was a Patron. Its aims are mainly to make members physically fit and well versed in the self-defense. The club has in many occasions presented a commendable image of the school in competitions and displays held within and outside the School over the years.

The young Christian Students' Society (YCS) is the oldest society in the School. It is a society which attempts upholding Christian living in the community. The society's members join of their own accord and have been of great service to the School, for instance as result of their efforts in looking after the School's main chapel.

The young farmers club was started in the early 70s with the principle aim of encouraging practical agriculture among members of the School community.

With the introduction of project work in agriculture, the clubs importance has been more or less eclipsed and it only serves as an official front for the schools agricultural work, both in the garden and in the academic sphere. This brief discussion on the school's involvement in clubs and societies will suffice the importance the School has had on them as part of the important component of co-curricular activities.

## **6.6 Conclusion**

In this chapter the development of the school from 1985 up to 2006 has been discussed. Problems to the School during this period sports through the years and the School's involvement in clubs and societies have been discussed.

## CHAPTER SEVEN

### **7.0 THE INFLUENCE OF CARDINAL OTUNGA HIGH SCHOOL MOSOCHO ON THE COMMUNITY.**

#### **7.1 Introduction**

In this chapter we examine the influence of Cardinal Otunga High School Mosocho on the Social – Economic life of the local community. Attempts will be made to locate the positions held in society by the old Boys of Cardinal Otunga High will be put to those in academia, Business Executives, administrators, parliamentarians, medical legal professionals among others as an attempt to show the school's impact nationally and internationally.

#### **7.2 Cardinal Otunga High School Mosocho and Educational Development in Gusii.**

Cardinal Otunga High School Mosocho, started at a time when there were few secondary schools in Gusii. As we have already discussed in previous chapters, Cardinal Otunga was the first secondary school to be established by the Catholics in Gusii. Later, the Seventh Day Adventists build Nyanchwa, the Pentecostal Itibo Boys and Sameta; the Lutherans Itiero boys not forgetting the existing Government African School. Kisii. This means that Cardinal Otunga High was founded when educational opportunities in Gusii were limited.

According to Thomas Abuga Ongera, a teacher and former student of the school, Cardinal Otunga High School contributed significantly, to the development of education in Gusii. Ongera says that as a primary school pupil he didn't have an ambition of joining Cardinal Otunga High School until he encountered a group of Cardinal Otunga students who had formed constituency based associations. This associations covered offer tuitions and advice to village primary school pupils. He was thus

influenced by these boys and 1984; he was able to score 435 marks out of the possible 600 marks and was admitted to the School. Ongera a holder of Masters' degree in administration says that he cannot forget how the news of his admission was received by the family and the whole clan.

According to Ongera and Victor Arogo, another old boy and teacher, the school has influenced development of secondary education. The teachers of the school always played a crucial role in the development of education especially in the local District. Most teachers from the School have been resource people in various educational activities in the District. Many are chairmen and members of District subject panels others are resource person in SMASSE (Strengthening Mathematics and Sciences in Secondary Schools), others head sciences congress and other are sports council members. Teachers from the School who have been promoted to neighboring schools as Principals have equally added values. This include the Principal, Nyansiongo boys Mr. Arama Mbere who was Deputy in Cardinal in the 1990s, Mr. Omae former Deputy who is Principal St. Pauls Gekano, Mr. Okora who was Deputy in the 90s, Mr. Omae former Deputy who is Principal St. Pauls Gekano, Mr. Okora who was Deputy in early 2000 and acting Principal who is now Principal St. Augustine Otamba Secondary School. Mr. Johnson Nyakina, a former Principal who is now Chief Principal, Asumbi Teachers College. Mr. Kokelo a former Principal, who is now a Senior Principal Migori Teachers College. Mr. Robert Njogu a former Principal who is now Principal Kagumo High School. Many teachers who were teaching in the School are heading several other schools and their contribution to education is overwhelming.

### **7.3 The influence of Cardinal Otunga High School – Mosocho on the Socio – Economic Life of the Local Community**

“There are no vacancies in forms one, two, three and four” reads a notice in the Principal’s office. This shows that many of the local people believe that their Children’s educational needs can be found. As already discussed, for many years Cardinal has been the school of choice for many bright learners in Gusii and even beyond. A list of its former Students reads like a who – is – who in Kenya – Doctors, Lawyers, Teachers, Journalists, Academicians and other Professionals have passed through its gates. This indeed, shows that the School has contributed significantly, on the socio – economic life of the Gusii people. Most of the former students interviewed say that in the various activities they engage themselves in stems from the kind of discipline that the School instituted its Students throughout the years. With nostalgia they remember, “Use common sense” as the School’s rule.

Given the former Students’ privileged socio-economic levels in the community, thanks to Cardinal Otunga, a group of former Students launched the Cardinal Otunga Old Boys Association (COOBA). The association brings together former students of Cardinal Otunga High School Mosocho. The association was registered under the society’s rules, 1968 Rule no. 4 on 11<sup>TH</sup> August 1998 (Certificate No. 1 8854). Its chairman is Professor Clement Nyandiere formerly Dean Strathmore University and current Director of Parliamentary Communication- The association whose vision is “ an evolving heritage” was founded by Albert Odongo , Barrack Muluka, Ben Beyo, Charles Mboga, Cyrille Nabutola, Dennis Moturi, Hezekiel Oduk, John Onuuong’a, Ken Mbaya, Eric Odhiambo, Kenneth Kambona, Mathew Oseko, Philip Nyakundi and Wafula Nabutola. In the steering committee. Apart from Prof. Nyandiere, Dr. Raymond Oigara is the Vice – Chairman, Tonny Omwansa (Secretary), Eng. Henry Odedeh (Treasurer) and Members are Maogoto, Gichana among many others.



The objectives include; developing leadership skills among teachers and students, reviving academic competitiveness and sporting spirit, Participation in extra – Curricular activities that include involving parents in the activities of the school through seminars, improving the motivation levels of teachers and students and collaborating with interested institutions for purposes of scholarship, exchange programmes , donations and participation in Championships.

#### **7.4 Positions Held in society by the old Boys of cardinal Otunga High School Mosocho**

One way of assessing the influence of Schools such as Cardinal Otunga High School Mosocho is by examining the calibre of its products. The successes which some of the former students attained both in their public and private lives clearly show the kind of contribution that this school has made to the development of the Kenyan nation in general.

A major factor which has made most of the former Cardinalians tick in the various activities that they have engaged themselves in stems from the kind of discipline that the school instilled in its students right from the time of its inception in 1961 through the 1970s, 1980s and 1990s. The former students interviewed reveal that the school did not have a fenced compound. They still remember with nostalgia the School's rule of "use common sense". This imbued in the students' a sense of liberty and responsibility as opposed to dogma and authority. There were no rigid rules as was the case in other schools. The students at Cardinal were exposed to a lot of freedom which they learnt to use properly. This attitude has enabled Cardinal students attain high levels of self – reliance and confidence in all that they did in the school and thereafter.

Many former students of Cardinal Otunga High School – Mosochi have been instrumental in the social, economic and political transformation of the people's lives in Gusii, Kenya and even internationally. It is quite common to find many former students of Cardinal Otunga High Mosochi, holding key positions in the society as teachers, legal medical and administration officers in Gusii. Besides most of the former students of Cardinal Otunga High School – Mosochi have held and still hold positions in the society as teachers, legal, medical and administrative officers in Gusii. Besides most of the former students of Cardinal Otunga High School – Mosochi have held and still hold positions in the National Assembly while others have been quite active in a variety of fields at the national and international level holding important positions in public administration, business executives, academia, politics, health, law and education among others. Among the notable names of former students are Kenya Airways Managing director, Titus Naikuni, Kenya Commercial Bank Chief Executive Martin Oduor Otieno, former MPs Julius Sunkuli, Joseph Kiangoi, Peter Maundu and the late Kipkalya Kones. MPs Charles Onyancha, Eng. Nicolas Gumbo and Minister Dalmas Otieno. Former Permanent Secretary Zachary Ogongo, Bishop Joseph Okemwa Mairura, former Kenya's High Commissioner to Botswana Charles Mbaka Among many others that we endeavor to trace.

In Business, former Cardinal Otunga students have significantly, contributed to Kenya's economy. In business executives, we start with Titus Naikuni who was in Cardinal Otunga High School up to 1973. Naikuni began his professional career in 1979, when he joined magadi Soda Company as a trainee engineer. He later rose to the position of managing director in 1975, and managing Director of the magadi Railway company (a subsidiary of the Magadi Soda company), in 1996. Between August 1999 and March 2001, Naikuni was a member of a team of World Bank – sponsored Kenyan thought leaders, known as the "Dream Team", who were engaged by then president Moi to turn around the

Kenyan economy. In his capacity, Naikuni served as permanent secretary to the ministry of information Transport and communications and was a member of the Board of Kenya Airways as well. He returned to the Magadi Soda Company in April 2011, where he continued to serve as Managing Director, a position he held until his present appointment with Kenya Airways in February 2003 as Group managing Director and Chief Executive.

Naikuni has extensive boardroom experience, including member of the board for Brunner Mond (South Africa), Chairman of the Kenya Power and Lightning Company and Chairman of the Kenya Power and Lightning Company and Chairman of Housing Finance Company Ltd. He received the manager of the year Award in Kenya in 2002. Currently, he is aboard member of Maersk Kenya Ltd, Access Kenya Ltd, CFC Bank Kenya limited, deputy chairman of the Magadi Soda Company Ltd and a member of Uniliver's Africa Advisory Council. He is the chair Kenya police reforms – a task force appointed by His excellence president Mwai Kibaki.

Naikuni holds a Bachelor of Science Honors Degree in Mechanical Engineering from the University of Nairobi. He is also a graduate of the Harvard Business School's management development program and as awarded a doctor of science in Engineering by the Jomo Kenyatta University of Agriculture and Technology, an honorary award in recognition of his many contributions over the years.

Another person who is in the corporate world and was in Cardinal Otunga High School for his A-levels 1974 and 1975 is Martin Oduor Otieno. Just like Naikuni, Otieno was a member of a team of World Bank – Sponsored Kenyan Thought Leaders, "Dream Team" later Otieno who was working

with the Barclays Banks in London, was appointed to the Board of Kenya Commercial Bank (KCB) in 2005. Otieno holds an honorary Doctor of Business leadership Degree from KCA University, an MBA and BCom degrees in accounting and is an alumnus of Harvard Business School's advanced management program. He is a fellow of the Institute of Certified Public Accountants of Kenya, (ICPAK), A Fellow Kenya Institute of Bankers (KIB) and a Certified Public Secretary (CPS) for his distinguished service to the nation.

In public administration Cardinal Otunga High School – Mosochi has equally produced important personalities. Zachary Ogongo joined form one in 1965 completing his O-levels in 1968. Ogongo a former distinguished Provincial Commissioner for Nairobi and Central Provinces served with dedication and integrity. He later became a Permanent Secretary in the Ministries' of Local Government and Health upon his retirement he vied for Kitutu Masaba Parliamentary seat which he lost. Equally, a big name in public administration is Mr. Charles Mbaka who was in Cardinal in the late 1960s. Mbaka was a Senior Director in the Ministry of Foreign Affairs before retire, he was formerly Kenya's High Commissioner to Botswana. Equally, he had served as the vice – Parliament Secretary of the Republic of Kenya.

In academia Cardinal Otunga High school has produced distinguished Professors and PhD holders in various faculties at home and abroad. Professor Morris Mbenda of the University of Nairobi was a student at Cardinal in the late 1960s. Another important alumnus of cardinal is Professor Joseph Bosire who was admitted at the school in 1975 and completed his A-levels in 1980. Upon completing his Bachelor of Education degree he was posted to teach at Cardinal from 1985 to 1990. Currently,

Professor Bosire is dean of students and Associate Professor of Education at Egerton University, Laikipia University College.

Professor Rommanus Odhiambo Otieno was in Cardinal between 1979 up to 1984 when he completed his A-level. Currently, he is the Deputy Vice-Chancellor {Academic Affairs} Jomo Kenyatta University of Agriculture and Technology. Professor, Tumbo is still in touch to the School as a neighbor of the School and a local Parliamentary aspirant over the years. Professor Charles Mayaka Mong'oni was a student in Cardinal in the 1970s. Mongoni is an Associate Professor of Marketing at the United States International University. He vied for a Parliamentary seat for Nyaribari Masaba, which he lost to Professor. Sam Ongeri.

Another big name in academia, who was in Cardinal both as a Student and later a Teacher is Dr. Andrew Rasugu Riechi. Dr Rasugu is a senior accomplished researcher and policy analyst. A PhD holder in Economics of Education from Jawaharlal Nehru University, New Delhi, India currently Senior Lecturer in the Department of Educational Management Policy and Curriculum Studies at Kenyatta University. He is an Associate Fellow, Institute of Policy Analysis and Research. Dr. Jack Nyamuya Maogoto left Cardinal after his 'O' Levels in 1991. A PhD holder from the University of Melbourne, Australia. Dr. Maogoto is a Senior Lecturer and distinguished Researcher in International Law University of New castle, Australia.

Professor Charles Manyara Gichana is a former Student and Teacher at Cardinal Otunga High School Mosoch A former Geography and Games teacher at Cardinal holds a PhD in Geographical information systems )(Gis) from Michigan State University. Currently he is an Associate Professor in

the Department of Geography at Radford University, Virginia, U.S. Professor Peter Wanyande, a PhD holder in political science from the University of Florida is currently, associate professor of Political Science and dean faculty of Arts. Currently he is on Sabbatical leave due to his appointed to the Charles Nyachae led Committee on the Implementation of the Constitution.

Others in academia are Dr. Kiprono Rutto who was in Cardinal in 1984. A holder of a PhD from Argentina and Canada lives in Alberta Canada. Dr. Jimmy Sang a PhD holder from Greece did his 'O'-levels in 1988 and currently teaches at Moi University. Dr. Richard Marucha Omwenga, who left Cardinal in 1986, holds a PhD from Southern New Hampshire University U.S.A. Previously he taught at Kenyatta University. Joseph Nyachae who left Cardinal in 1993 is a PhD holder in Technology Education from West Virginia University, He teaches at the University of Charleston, USA. Maxwell Joel Mageto did his 'O' – Levels in 1989. He holds a PhD in physics from Angstrom Sweden. Before, he taught at Baraton University of Eastern Africa and Masinde Muliro University of science and technology. Ambrose Kiplimo Kemboi, Left cardinal in 1986, and he is currently, teaching at the School of Business Moi University.

Bichage Gesage, who left Cardinal in 1989 a holder of a PhD Degree from Kenyatta University, teaches at the Department of Hospitality in Tourism in the same university. Henry Joshua Gichaba who left Cardinal in 1986 is playwright and Psychologist University of Northern Carolina. Douglas Okerio Onyancha who did his 'O' – Levels in 1995, held a PhD in chemistry of Nelson Mandela Metropolitan University South Africa. Tony Omwansa, who did his 'O' level in 1995 holds an M.S.C in computer science from Kansas U.S.A. He teaches at the faculty of information technology at the

Strathmore University. Currently, he is finishing his PhD in technology policies and innovation management from the University of Witwatersrand Johannesburg – South Africa.

Finally, in academic we cannot finish without mentioning, professor, Clement Nyandiere. He left Cardinal in 1991 after his 'O' – Level Nyandiere has been lecturing management and information systems and ICT at Strathmore since 1998. Currently, Nyandiere is the Director of Communication, Parliamentary Service Commission. A relatively senior position. As the current Chair Cardinal Otunga Old Boys Association, Nyandiere has contributed significantly to the school's development in the recent years.

Cardinal Otunga has equally produced big names in Engineering. Former chief Engineer Roads and former Principal Kibab. Eng. Barnas Ariga is an alumnus of cardinal. Others are Blaise Oduor who left cardinal in 1978 after his A-levels. A holder of M.S.C in software Engineering from Cloud University, Eng. Oduor works as a business intelligence and database analyst in one of the largest banks in the United States of America, based in Minnesota. Eng. Leo Kerama Left. Cardinal in 1986 after his 'A' – Levels. He holds an M.S.C in Engineering from the University of Nairobi. Clement Kodheck Odhiambo did his 'O' – Level in 1986 and went to Maseno School for his 'A' – Levels. He is a communication Engineer based in Sydney Australia. Fred Tala who left cardinal in 1993 after his 'O' Levels is a network Administrator in the united states of America.

In medicine, cardinal Otunga High School has had its alumnus among the big names. They include Dr. Nicholas Ogeto Tinega, a consultant surgeon, Kisii Level five Hospital. Dr. Barclay Onyambu, Consultant obstrecian / Gaenocologist. Francis Ndemo, of the Department of Pharmacy University of

Nairobi. Dr. B.C Akenga of A.M. Tailor Kisii. John Anthony Mageto a holder of M.S.C in analytical chemistry from New Delhi is Director of Interlude Consultants Ltd which offer Consultancy on Occupational Health, Environment, Industrial and Road Safety. Besides, Dr. Oeba, Dr. Mogoi Dr. Bichang'a and Many others Doctors were students of Cardinal Otunga High School – Mosocho.

In law Cardinal Otunga High School Mosocho has produced big names. Nairobi Chief Magistrate Boaz Olao was a student at Cardinal. Others are Mr. Ken Nyaudi, a Commissioner with the Independent Electoral Commission. (IIEC); He is also a senior partner in Nyaundi Tuiyot Co. Advocates. Mr. Ibrahim Onyinkwa – Senior State Counsel in Eldoret, John Masese – based in Nairobi, advocate Alfred Momanyi Nyairo and most remarkably, Simeon Mauncho – Senior partner in Mauncho and Mutula Kilonzo Company Advocates.

In education Cardinal Otunga has produced several teachers notable among them is Cleophas Ondieki, former Principal Cardinal Otunga High School and currently Registrar at the Kenya Polytechnic University – College. He left Cardinal in late 1960s. Fred Leo Sunda, who left Cardinal in 1979, is the Senior Principal, Sameta Boys High School in Kisii. David Mokamba former Principal and KNUT Secretary Kisii Branch and currently, Commissioner Teacher's Service Commission left Cardinal in 1976. Francis Onkoba, former District Education Officer Gucha was at Cardinal. Other teachers are Henry Getugi, formerly Kisii School, Currently Nyabururu, and Musa Omurwa – Itibo boys; Nicholas Nyarige Sengera S.D.A Sec School, Erastus Omboki, Kegati Sec School, John Omurwa – Kegati, and Maangi Nyankanga – Kiabusura Secondary School among several others. Mr. Benson Mososi Moturi who left cardinal after 'O' – Level in 1972, is a former Senior Education Officer.



In journalism, Cardinal Otunga has equally produced big names. Barrack Muluka left Cardinal after his 'A' levels in 1978. Muluka is a publishing editor and Media and Communication Consultant. Currently, he works with MVULE Africa Publishers. He is a regular weekly writer for the East African Standard. Cyrille Nabutola who has worked with the Nation Broadcasting Division among other notable media houses was in Cardinal. Equally, Nation Sports Editor Elias Makori Schooled in Cardinal. Mr. Peter Oriare A director of Communication and Research Consultant was a student at the School.

Former Cardinal Otunga High School – Mosochi Students have participated in policy formulation and law making as ministers, assistant Ministers and Members of Parliament. Hon. Dalmacio Otieno, EGH, M.P., Minister for Public Service and M.P for Rong'o is an old boy of Cardinal Otunga High School – Mosochi. A holder of B.S.C in Applied Economics from University of East Africa, Makerere (1971), is also a fellow of the Chartered Institute of Insurance, London and a Chartered Insurance Practitioner. He first went to Parliament in 1988, serving in various ministries such as Industry (1988-91), Manpower Planning and Employment (1991), Transport and Communication (1991-1996).

Hon. Julius Ole Sunkuli left Cardinal in 1984. He was Member of Parliament for Kilgore's Constituency until 2002. He was a powerful minister up to 2002 in the office of the President, as the minister of State for Internal Security. Currently, he represents Kenya as an ambassador to the Peoples Republic of China.

Hon Joseph Kiangoi Ombasa a former Member of Parliament for North Mugirango/Borabu 1997 – 2002, was a student at Cardinal. A distinguished Lawyer also served as an assistant Minister until losing the seat to Mr. Okeri Masanya of Ford People, he equally lost as an ODM candidate to KANUS Ombui Moriasi who is serving his first term in Parliament.

Hon.Eng.Nicholas Gumbo was a student at the School between 1979 to 1984 when he completed his "A."-levels. Distinguished Engineer, Hon.Eng.Gumbo is the Orange Democratic Movement M.P for Rarieda Constituency. The current M.P for Bonchari was a student at Cardinal Otunga High School-Mosocho.The ODM M.P is serving his first term in parliament. Formerly he was chief executive Cooper Kenya. He holds a Masters of Arts degree in Economics from the University of Nairobi.

Cardinal Otunga High School – Mosocho being the first school to be built by the Catholic Diocese of Kisii has also contributed to the members of the Clergy of the Catholic Church. Rev. Fr. Benjamin Ndemo, a priest in the Catholic Church is a former student. Most Importantly the third and current Bishop Catholic Diocese of Kisii. The most Rev. Joseph Okemwa Mairura schooled at Cardinal in the 1974. Mairura was ordained priest on 27<sup>th</sup> October 1987. He was appointed Bishop of Kisii on 19<sup>th</sup> Dec 1994 after the death of Bishop Tiberius Mugendi.

Finally, for a big School like Cardinal Otunga High School – Mosocho, it is not easy to trace and document all the positions which its former students have either held or are still holding at the moment. It is therefore our belief that the above documentation will suffice as a fair representation of the kind of influence which this school has had to the Kenyan nation through its former students.

## **7.5 Conclusion**

In this chapter we have examined the influence of Cardinal Otunga High School – Mosochi on the local community. The School's influence on the development of Education in Gusii and its influence on the social – Economic life of the local community have been discussed. Finally a detailed outline of the positions held in society by the old boys of cardinal Otunga High School Mosochi has been documented.

## CHAPTER 8

### **8.0 SUMMARY, CONCLUSIONS AND RECCOMENDATIONS.**

#### **8.1 Introduction**

This chapter is based on the organized, presented and analyzed data in the preceding chapters. The summary and conclusions are drawn from the discussed findings and in line with the objectives of the study.

#### **8.2 Summary**

Generally, the study intended to find out the role of the Catholic Church in the development of Secondary education in Gusii. This was done by focusing on the establishment, growth and development of Cardinal Otunga High School Mosocho from 1961-2006. Equally, efforts were made to show the impact of the school on the educational aspirations of the local community. Specifically, it was aimed to examine the role of the Catholic Church in the development of Secondary education in Gusii community, with special forms on Cardinal Otunga High School Mosocho.

#### **8.3 Conclusions**

The study revealed that the Catholic Church has played a very significant in the development of secondary education in Gusii. The results of the study also shows that catholic education in Gusii was quite slow, the first secondary school by the Catholics in Gusii, st. James Nyabururu was established in 1961 by the Catholic Diocese of Kisii upon its formation. Later, it was transformed to Mosocho and it was named after Maurice Cardinal Otunga in 1972. The results of the study show that the Catholics especially the Mill Hill Mission and the CCM Brothers contributed significantly in the establishment, growth and development of Cardinal Otunga High School Mosocho.

The findings also revealed that the establishment of Cardinal Otunga High School Mosochi has influenced the aspirations of the local community. This has been seen through tracing the historical development of the school up to 2006. The school grew very fast such that as early as 1964 the school was already gaining fame. It got reputation of being the best school in Nyanza as well as across the country.

The findings further revealed the impact this school has had on the educational aspirations of the Gusii community as well as on the general development of secondary education in Gusii. This was seen from the calibre of the schools graduates. List of its former students needs like who-is-who in Kenya - Doctors, academicians, lawyers, Journalists, teachers, politicians and other professionals have passed through the school's gates. This is a reference that the school has contributed significantly, on the socio-economic life of the Gusii people.

#### **8.4 Recommendations**

From the findings and conclusions, some recommendations have been advanced. The government of Kenya through the ministry of education should scrap the quota system of admission which is as a result of classification of Schools. Cardinal Otunga is a provincial school as a result it has obvious disadvantages over a great many other schools such as Maseno and Alliance which are national Schools. National Schools have a nationwide intake. This implies that the quality intake is better than those of Provincial Schools like Cardinal. Therefore, Cardinal Otunga selects most of its learners from the local District and a few from surrounding Districts in the Province. Despite this, the community expects the school to continue competing with its traditional competitors who are now classified as National Schools.

The Catholic Church should continue their support to the school; especially in the provision of religious services and educational support. The church should avoid influencing regular transfers of the School's Principals. The first headmaster of the school Bro. Innoncens De Kok (1964-1984) was a father figure to the students. The Principal and other heads of the School in their own small way should let their conduct inspire the students so as they see them as their father and mentor rather than their boss. The Principal's door to be open and accessible when students will tell him all their problems, worries and concerns without fear of victimization.

The teachers should always endeavor to go an extra mile to shape the lives of the learners. The sports-master to have a system in place that ensures that all students take part in sports, and are therefore, physically and mentally fit to take the challenges of academics. He should make the students know the significance of sports so that they fully embrace it.

Finally, the students to be the proud students of Cardinal Otunga who are always neat, organized, focused, willing to help. The students should be proud students who freely share knowledge with others, knows the good reading methods, and works smart. They should be compassionate students who understand that the school is run by human beings who are bound to make small mistakes here and there and when they do, dialogue should be the answer, not violence and destruction.

### **8.5 Suggestions for further Research**

Further research is recommended in order to develop the area on the role of the church in education development. Suggested topics to be explored are:

The role of the seventh Day Adventists in the development of Secondary education in Gusii

The contribution and influence of the Pentecostal Assemblies of God to the development of Secondary education in Gusii.

The role of the Fraters Van Tilburg (Tilburg Brothers) in the growth and development of Cardinal Otunga High School Mosocho.

Finally, the role of the Catholic Diocese of Kisii to the development of Secondary education in Gusii should be explored.

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- Rev. Fr. Ayako – Suneka – 20.02.2011
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- Joshua Nyaberi – 29.10.2010
- Mr Marianus Rosana-Iyabe-13.01.2011
- Mr Elijah Gesicho-Sameta-14.01.2011
- Mr Cleophas Ondieki-Nairobi-17.12.2010
- Mr Protus Nyansera-Suneka-27.11.2010

## INTERVIEW SCHEDULES

### Appendix I

#### Interview schedule for Ex-students of Cardinal Otunga High School- Mosoch

Name :

Age :

Occupation :

1. Between which years were you a student at Cardinal Otunga?
2. Why did you choose Cardinal Otunga High School? What qualification did you have that got you an admission?
3. How did the family receive the news of your admission?
4. How do you compare the standards of this school both in academic and co-curricular activities up to 2006? If there are differences, what in your opinion could have caused these differences?
5. Up to what level did you study in Cardinal Otunga?
6. Were there any differences between Cardinal Otunga and other school in Gusii and other parts of the country?
7. Do you think that Cardinal Otunga prepared you for the kind of life you are leading? If yes, in what way?

## Appendix II

### Interview schedule for Ex-teachers

Name :

Age :

Current occupation :

1. Between which years did you teach at Cardinal Otunga?
2. What were your qualifications then?
3. Were you a teacher before? If yes, where and for how long?
4. How did the school compare the standards of the School up to 2006? In case of differences, what is your opinion could have caused these differences?
5. What kind of relationship existed between the school and the Catholic Diocese of Kisii?
6. Do you think, this school influenced the development of Secondary education in Gusii?

## Appendix III

### Interview schedule for church leaders/former school officials

Name :

Age :

Occupation :

1. In what ways did the Catholic Church contribute to the developments of Secondary education in Gusii?
2. What led to the establishment of Cardinal Otunga in 1961?
3. Why this school was transferred from Nyabururu to Mosochi in 1962?
4. Which group of missionaries was responsible for the daily running of the school?
5. What kind of relationship existed in the Catholic Church between 1962-2006?
6. In what ways did the Catholic Church assist the school before 1987 and thereafter?
7. How do you compare the standards of this school both in academics and co-curriculum activities up to 2006? In case of any differences, in your opinion, what could be the cause?
8. In your opinion, what kind of impact has this School had on the socio-economic and political developments of the local community?

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## Appendix IV

### Interview schedule for local community members /local leaders

Name

Age

Occupation

1. What role did the local people play in the establishment of Cardinal Otunga?
2. How did the members of the community receive the news of the establishment of this School?
3. What kind of support did the community give to the developments of this school up to 2006?
4. How has this School benefited the local community?
5. Have you educated any of your sons in this School if yes, how did you receive the news of your sons admission to Cardinal Otunga?
6. Why did you choose to take your son to Cardinal Otunga and not to any other School? In your opinion, how did the establishment of Cardinal Otunga High School contribute to the general development of Secondary education in Gusii?