

**THE ROLE OF THE CATHOLIC CHURCH IN THE
DEVELOPMENT OF SECONDARY EDUCATION IN
GUSII: THE CASE OF ST. CHARLES LWANGA ICHUNI
GIRLS HIGH SCHOOL, 1968-2000**

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REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
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DECLARATION

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

Signed.....

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This project has been submitted to the University with my approval as a University supervisor.

Signed.....

Date.....

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DEDICATION

I dedicate this research project to my husband Patroba Onyango Okindo, my father Samuel Magoma, my Mother Esther Kemunto, my Brother Chief Evans Magoma and all my children.

ACKNOWLEDGEMENTS

I would like to express my special appreciation to my supervisor, Ms. Lydia Wachira for her valuable advice and guidance during the meetings we had. I also thank other lecturers in the department of educational foundations for their support.

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My sincere gratitude to the Principal, St Charles Lwanga Ichuni Girls High School, Joyce Orioki for allowing me to carry out research on the school. To all my informants who willingly gave me useful information on this topic, I thank you.

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ABSTRACT

This study discusses the role played by the Catholic Church in the development of secondary education in Gusii. This has been done by focusing on the establishment, growth and development of St. Charles Lwanga Ichuni Girls High School whose history from 1968 to 2000 has been documented. The study is historical in nature and has utilized both primary and secondary sources of data.

The study traces the origin of the Catholic Church to Gusii. The study shows that the Catholics through the Mill Hill mission used education as a tool for entrenching themselves to their hosts.

The study shows that the school has had a lot of influence to the local community, especially on the socio-economic front. The school has contributed to the development of secondary education in Gusii through the roles played by its former learners. Finally, the study has given various recommendations on some other areas for further reading and research.

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LIST OF ABBREVIATIONS

C.M.S	-	Church Missionary Society
D.E.B	-	District Education Board
L.N.C	-	Local Native Council
H.G.F	-	Holy Ghost Fathers
S.D.A	-	Seventh Day Adventist
M.H.M	-	Mill Hill Mill
M.H.F	-	Mill Hill Father
D.O.K	-	Diocese of Kisii
ST	-	Saint

CHAPTER ONE

INTRODUCTION

1.0 BACKGROUND TO THE PROBLEM

Western education was established in Africa during the 19th century. This was as result of the 18th century European Evangelical revival. Through this revival there was change in missionary activity which led to the introduction of western education in Africa. Missionary societies were therefore formed and took upon themselves the responsibility of spreading the gospel to the “heathen” Africans. They were also concerned with the issue of slave trade which they wanted to eradicate (Anderson, 1970; Furley & Watson, 1978).

The church Missionary Society (CMS) pioneered in this endeavor in Africa. In 1804 they sent their missionaries to Sierra Leone to evangelize and rehabilitate the freed slaves. In Eastern Africa their activities were pioneered by Dr. Ludwing Krapf a German who unsuccessfully tried to evangelize the Galla (Oromo) in Ethiopia. He was later joined by Johannes Rebman in 1846, These missionaries established their first station at Rabai in 1846 to rehabilitate the children of former slaves. The school taught reading, writing, and arithmetic. It also prepared them for baptism (Bogonko, 1992; Anderson 1970).

In Kenya the initial missionary activities were concentrated along the Kenyan coast. This was due to poor communication and the perceived hostility of some communities such as the Maasai. The Kenya -Uganda Railway which had started at Mombasa in 1895 and was

completed in 1901 reduced some of these problems. Henceforth, the missionaries began serious competition for “spheres of influence in the Kenyan interior (Otiende & Wamahu, 1992). For instance, the CMS, African inland mission (AIM), Holy Ghost Fathers (HGF) and Church of Scotland Mission (CSM) settled in Central, Rift-Valley and parts of Eastern Kenya. The Seventh - day Adventist (SDA) Friends African Industrial Mission (FA[M]), Mill Hill Fathers, Pentecostal Assemblies of God (PAG), settled in Nyanza and western parts of Kenya. Through the mission stations, they established evangelization and early educational work spread rapidly to their hosts.

Education of the Gusii people was pioneered by the missionaries who evangelized the area. They include: SDA, the Evangelical Lutheran church in Kenya, the Pentecostal Assemblies of God (PAG) and the Catholic Church through the Mill Hill Fathers. The Salvation Army (SA), Anglican Church and the Friends although, not very well established cannot also be ignored. It is important to note that the Catholics, SDA, PAG and the Lutherans had a great influence in this part of Kenya.

The Roman Catholic missionaries, the subject of this study had not been represented in East Africa since the days of the Portuguese between 1498 and 1700. The Roman Catholic Mission to Gusii was because of four factors First, the Church as was instituted by Jesus Christ is by nature apostolic, Secondly 19th 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. . ‘Thirdly, 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 the English speaking Mill Hill Fathers to Uganda. Finally until 1902, the present day Western Nyanza and parts of the Rift Valley were 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, Gusii naturally fell under the jurisdiction of the Mill Mission. In other parts of the country the Catholic Mission was represented by the Holy Ghost Fathers (HGF) who had their headquarters in Zanzibar. The Consolata Fathers from Turin in Italy opened stations at Kiambu (1902), Limuru (1903) and Mangu 1906 (Ogutu, 198!, Otiende and Wamahiu, 1992, Bogonko, 1992).

In 1908, Northcote the then assistant district commissioner in South Kavirondo invited Father Brandsma to tour Gusii land After traveling across (3usii from Luo hind, be decided that Getembe (present day Kisii town) could be a good place where a catechist could be put as an instructor (Maangi, 2011 Bugman, 1990), In 1909, Brandsma settled at Nyabururu and appointed Michael Butiko aruganda, as a Catechist. He sent sons of chiefs to Mukumu where the priests had started a school for sons of chiefs. On 13th December, 1911 Nyabururu mission the first Catholic mission was officially opened by Father Bandsma, Father Jack de Wall and Father Stam (Bugman, 1990).

In June, 1913, Father Wall and Father Scheffer visited Asumbi, about 40 kilometers from Kisii, They constructed temporary buildings and a Catechism went into full operation, a second mission in Southern Kavirondo was born. The two priests were in charge of the two missions of Nyabururu and Asumbi. The activities of these, missionaries were

interrupted in 1914 because of the First World War. The war was fought among European countries but, by geographical logic, British Kenya was at war with Germany Tanganyika. Therefore, the missions were interrupted by this war up to 1917. In 19 IS, a Kisii messenger was sent to Father Stam who had since moved to Muniias requesting him to come back. Three months later Nyabururu mission was opened by Father Wall. At this time, there were 26 Kisii Christians, 112 readers and 12 Catechists. In 1920 Father Herbert thyle joined Father Wall (Burgman, 1990).

In 1935 the mission of Isebania for the Kuria was opened by father Brandsma. Father Fredrick Hall, who later replaced Bishop Stam as Bishop of Kisumu in 1948 was its first superior. Up to 1948 the whole of South Nyanza had three missions and two schools. that is; St Mary's Nyabururu, Isebania and Asumbi. In Bishop Fredrick Hall's tenure as Bishop of Kisumu (1948 1963) the number of missions increased. The Kisii got two new stations that is Nyamagwa in 1954 under the leadership of Father Tiberius Mugendi and Tabaka in 1959 under the leadership of Father C. Wittle (Burgman, 1990).

In 1960, the Diocese of Kisumu founded in 1903 by Bishop Hanlon was split. A new diocese of Kisii was created under the stewardship of Bishop Maurice Joseph Otunga. The new Diocese facilitated the establishment of a number of learning institutions. The first secondary school; St. James Nyabururu was started in 1961 and transferred to Mosochi in 1962. It was named after the Bishop (Bishop Otunga Mosochi, 1960). The Bishop bought land in Nyansiongo and started St. Kizito Nyansiongo for boys and St Angela Sengeru Girls After the opening of Nyansiongo Mission, a new mission was

opened at Keroka (Ichuni Parish) and was put under the stewardship of Father Oucho. He started a school at Ichuni by the name Uganda Martyrs where some Sisters taught voluntarily. Father Oucho was motivated by the problems of the time. There was a lot of thuggery, ignorance, poverty and early marriages. Therefore, a school for girls was important in ending these problems. St. Charles Lwanga Ichuni was therefore born. This study on the role of the Catholic Church in the development of secondary education in Gusii investigated the churches role in education of the Gusii people particularly the churchs activities towards the development of secondary education through St. Charles Lwanga Ichuni Girls High School. This institution has become one of the leading Girls schools since its inception.

1.1 STATEMENT OF THE PROBLEM

The role of the church in education of this county has never been in doubt, In fact, the Catholic Church has always been involved in the education and formation of leaders. The issue of the church and education in Kenya has therefore, been very crucial and worth serious investigation The role of the Catholic Church in the development of secondary education in Gusii specifically to St. Charles Lwanga [chuni Girls High School serious calls for such a task.

Studies have already been carried out on the role of the Catholic Church in development of education. However, most of these studies tend to focus more on Boys secondary schools as opposed to its Girls secondary school work, Consequently, this aspect of the Catholic missionary activity, important as it is has continued to just receive a cursory

treatment. Besides, no known study has addressed the historical development of St. Charles Lwanga Ichuni secondary school, one of the first Girls' schools in Gusii. Accordingly this institution has remained obscure and yet its establishment came out at the time when secondary opportunities in Kenya especially for the girl child were quite scarce

St. Charles Lwanga ichuni Secondary School did a lot in alleviating this problem thereby providing opportunities to many girls who would have otherwise missed this important level of education. This study sets out to investigate; the role played by the Catholic missionaries towards the development of secondary education in Gusii, This was done by focusing on the development of St. Charles Lwanga Ichuni as well as its impact on the local community and indeed the whole country.

1.2 OBJECTIVES OF THE STUDY

This study sought out to:

- (i) Examine the role of the Catholic Church in the development of secondary education in Gusii with special reference to St. Charles Lwanga Ichuni.
- (ii) Trace the historical development of St. Charles Lwanga Ichuni Girls High School from 1968 to 2000.
- (iii) Establish the impact of St. Charles Lwanga Ichuni Girls High School on the educational aspirations of the Gusii community as well as the general development of secondary education in Gusii.

1.3 RESEARCH QUESTIONS

In order to realize the above stated objectives, this study tried to answer the following questions.

- (i) What role did the Catholic Church play in the establishment, growth and development of St Charles Iwanga Ichuni Girls High School?
- (ii) How did the establishment of St. Charles Lwanga Ichuni Girls High School influence the educational aspirations of the local communities?
- (iii) How did the establishment of St. Charles Lwanga Ichuni Girls High School contribute to the development of secondary education in Gush?

1.4 THE SCOPE AND LIMITATIONS OF THE STUDY

This study concerned itself with the role of the Catholic Church in the development of secondary education in Gusii. It is important to note that not all Catholic established secondary schools were studied. The focus was on the historical development of St. Charles Lwanga Ichuni Girls secondary school.

The study on the Catholic Church in the developmental of secondary education in Gush concerned itself with Catholic Church's Secondary education activities, especially those that led to the establishment, growth and development of St. Charles Lwanga Ichuni girls' school. Consequently the findings of the study may not apply to educational activities of other churches in Gusii and the country.

The study limits itself to a period of 32 years, that is, from 1968 to 2000. The year 1968 was taken as ideal to begin this study because this is when St Charles Lwanga Ichuni was fully established by Father Oucho and approved by the government. The year 2000 was appropriate to terminate the study as it enabled the researcher to give a detailed account of the Catholic Church's life span in its first century in the country and its contribution to education development in Gusii. It is important to note that the Catholic Church through its institution at St. Charles Lwanga Ichi.ini has contributed significantly to the development of secondary education in Gusii. It was hoped that the period under discussion would enable the researcher to have a proper assessment of the role of this church in the development of secondary education in Gusii.

1.5 SIGNIFICANCE OF THE STUDY

The study of the educational activities of the Catholic Church is important because the said church was one of the most influential groups that not only evangelized but also carried out many educational activities in Gusii. Maangi, (2011) says that Catholics through the Mill Hill Fathers initially concentrated their efforts among the people of Luo and Kisii and they took education as an effective tool for evangelisation.

It is hoped that the study has yielded data and information that will be useful in determining the role of the Catholic Church in the development of secondary education. The study apart from recognizing the Catholic Church's educational activities in (Gusii, a church that has contributed greatly to the development of education in this county, it

hoped that it will come up with findings that would otherwise add new knowledge to the study of history of education.

The particular study of St. Charles Lwanga Ichuni was deemed quite necessary because this is one of the most important educational projects of the Catholic Church in Gusii. The school has continued to provide secondary education to girls in the region since 1968. It was therefore, important to document the influence this institution has had on the local people.

This was done by focusing on the establishment, growth and development of St. Charles Lwanga Ichuni Girls secondary school from 1968 to 2000. The role of the Catholic Church towards the development of education in general was investigated and efforts were made to show the impact of this church on the educational aspirations of the people of Gusii and indeed Kenya.

1.6 BASIC ASSUMPTIONS OF THE STUDY

In carrying out this study, the researcher had the following assumptions:

- (i) The management and the community around Ichuni Girls High School would cooperate for a successful undertaking of the study.
- (ii) The responses from respondents would not be biased to satisfy personal interest&
- (iii) There would be availability of relevant documents and reference materials to assist during the study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 INTRODUCTION

In this chapter, literature related to this study has been discussed. Many studies have already been carried out on the missionary education in Africa and indeed Kenya and it is not possible to examine all of them. A few of these works have been reviewed so as to inform and clarify the study. This has been done under the following themes.

- The development of western education in Africa
- Missionary contributions to the development of education in Kenya
- African contributions to the development of education in Kenya
- The educational activities of the. Catholic Church in Kenya.

2.1 THE DEVELOPMENT OF WESTERN EDUCATION IN AFRICA

Christian missionaries pioneered western education in Africa. The history of western education in Africa is therefore., basically interwoven with the history of Christian missionaries activities. The Christian missionaries took schools as the most effective tool in spreading Christianity. Therefore, most of the studies tend to approach the development of western education in Africa from the context of missionary activity (Anderson, 1970; Bogonko, 1992).

In his analysis of the emergence of African elite in Nigeria during the second half of the 19th century, Ajayi (1965) shows that the Christian missionaries used the church and the school to bring social change in Africa. New forms of literacy were introduced by the school as a means of civilizing the Africans. Boarding schools were established on mission stations to isolate the African converts from the rest. This led to a new community modeled on Christian and western civilization that settled within the vicinity of mission stations.

In addressing the historical development of education in Kenya, (Sheffield, 1973), acknowledges the role played by the missions and the missionaries on the education of Africans. These missions provided elementary, primary and secondary levels of education for Africans. As a result of the missionaries combined efforts, Alliance High School became the pioneer secondary school in Kenya, when it was established at Kikuyu in 1926.

In tandem with Sheffield's work, other studies which have also addressed the historical development of education in Kenya include works of Furley and Watsom (1978) Anderson (1970) and Bogonko (1977). Just like Sheffield they also acknowledge the role played by Christian missionaries in the education of Africans.

2.2 MISSIONARY CONTRIBUTION TO THE DEVELOPMENT OF EDUCATION IN KENYA

Studies that have documented the religious activities of some missionary groups have also touched on the educational work of those missions, therefore documenting the educational activities of those missionary groups. This can be demonstrated by Strayer (1978) on the evangelical activities of the C.M.S. The study concurs that education for the Africans played a very crucial role in laying the foundation for missionary work.

Painter (1966), carried out a very comprehensive investigation on the Friends African Mission's activities in western Kenya from 1902 to 1964. He shows that these missionaries attached a lot of importance to the education of Africans. The educational work went hand in hand with the mission's evangelistic work which was aimed at making Africans self-supporting.

Just like Painter, Wasike (1999), has discussed the efforts of the Friends' African mission towards introduction of western education in western Kenya. These missionaries took the education of Africans, as one of the most powerful tools for the process of evangelization. The study is limited to the Friends School Kamusinga, a school that has a lot of influence on the local community especially in socio-economic development and education.

A study carried out by Amayo (1973), has documented the educational activities of the Seventh - day Adventists, one of the missionary groups that shaped their evangelical activities in western region of the country. The SDA mostly concentrated their initial efforts among the people of Southern Kavirondo; among the Luo and the Gusii, They took education as an effective tool for evangelization. SDA's curriculum was mainly based on reading, writing and arithmetic (3Rs), Bible and practical training. Amayo says that the S.D.A missionaries established a boarding school at Karnaganibo in the 1920s that later became its educational centre in the country.

Kipkorir (1969) examines the historical development of Alliance High School and its contribution to the emergence of African elite in Kenya. He argues that this first African secondary school established by, the Alliance of Protestant Missions was meant to prepare a better educated African Christian leadership to solve both Europeans and Africans problems. The study notes that the school's alumni ended up taking various positions in the country, mostly at higher levels of government employment.

Smith (1973), just like Kipkorir has documented the history of Alliance High School; he has done it in a chronological manner. He has therefore, been able to highlight some of the major events in the running of the school from 1926 up to 1969. The study shows how Alliance High School influenced Kenya's destiny through some roles that the old boys have played. He attributes this to the Christian spirit dedicated towards the enhancement of African education especially at secondary level.

2.3 AFRICAN CONTRIBUTIONS TO THE DEVELOPMENT OF EDUCATION IN KENYA

Studies done on mission & educational activities have shown that Africans contributed in their education. The view depicted by the Europeans that Africans were passive beneficiaries of western education cannot be taken seriously. A study conducted by Keino (1980) examines the role of the Harambee movement, a force which led to the establishment of many secondary schools in Kenya after independence. Keino uses the case of Sisiyoti Girls to study this phenomenon.

Ombati (1994) has strongly argued on the efforts of Africans towards the development of their education. Africans provided land, food, construction materials, money, learners, workers, teachers among others contribution. Ombati gives the historical account of Kisii School as a case for African participation in educational development in the country. Government African school, Kisii was established and supported by the government and African themselves through their respective Local Native Councils.

Studies by Mukodi (1989), Kamere (1992) and Maangi (2011) have also strongly argued for the case of African efforts towards the development of their education. Mukodi gives a historical account of Kakamega, Kamere that of Kitui and Maangi that of Cardinal Otunga High School Mosoch. All these scholars emphasize African participation in their education.

Sheffield (1973) recognizes the importance of African initiatives in education. He discusses the Independent Schools in Kiambu District where efforts were made to build educational institutions. A teacher training college was established at Githunguri due to the efforts of the Africans. The pioneers of these Independent Schools saw education as important in the process of Africanization. They therefore, had less emphasis on British history and literature and stressed on the importance of land. Sheffield also argues that the creation of District education Boards (DEB) promoted African participation in their education. Literature reviewed shows that Africans were active participants and key players in their education.

2.4 THE EDUCATIONAL ACTIVITIES OF THE CATHOLICS IN KENYA

Studies have been conducted on the Catholic missionary activities in Kenya as well as in Gush, the area of this study. This section 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. The most recent study carried out by (Maangi, 2011) on the role played by the Catholic Church in the development of secondary education in Gusii. shows that just like other missionaries who evangelized in this area, the Catholics also took education as an important instrument for African evangelization. The mission laid an emphasis on catechism and memorization of the scriptures Maangi shows that Catholic education in Gusii was quite slow such that the first secondary school, St. James Nyabururu was only established in 1962.

Later, it was transferred to Mosocho and it was named after Bishop Otunga.. The study limits itself by focusing on the establishment, growth and development of Cardinal Otunga High school - Mosocho whose history he traces from 1961 to 2006. The study shows that the school has had a lot of influence to the local community especially in socio-economic and education development. He shows the school's contribution to national development through the roles played by members of its former students.

In documenting the history of Kabaa-Mangu High School and the contribution of the Holy-Ghost Fathers upon education in Kenya, Osogo (1970) found out that the school's establishment and development were greatly influenced by the Holy-Ghost Fathers' realization that schools have an important role in civilizing and Christianizing of Africa as Father Francis Lieberman the founder of the RGF in modern times envisaged.

Studies by Muhoho (1970) on the church's role in the development of educational policy in the pluralistic society in Kenya, argue that for a long time, the Christian missions had borne the burden of African education. The missions contributed generously in personnel and finances. Muhoho says that by the time of independence, the Catholic and Protestant missions managed eighty five percent of the primary schools and two thirds of the secondary schools in Kenya.

Ogotu (1981) documented the origins growth and development of the Roman Catholic Church in Western Kenya from 1895 to 1952. He traces the origin and growth of the Roman Catholic Church to western Kenya. Ogotu shows how this mission evangelized

through the school. The missionaries had a policy of using the catechists who were taught how to read and write. He shows that by 1939, the Catholics had eight central schools in western Kenya. He singles out St. Mary's School Yala that was providing secondary education. The school played a significant role in the transformation process of western Kenya. Its impact and significance remain noticeable in the strides the Catholic Church has had in the field of education and church expansion. (Ogutu, 1981)

Closely related to Ogutu's study, Burgman (1990) carried out a comprehensive study investigation of the Mill-hill missions activities in western Kenyan between 1895 and 1950. He shows that these missionaries attached a lot of importance to the education of Africans, Burgman puts a lot of effort on the missions and on the efforts of these missionaries in the establishment of mission schools in Kavirondo and western Kenya. The establishment of these missions went hand in hand with the establishment of mission schools. He singles out the role of St. Mary's School Yala which started in 1939 to offer secondary education to be quite significant.

2.5 SUMMARY OF LITERATURE

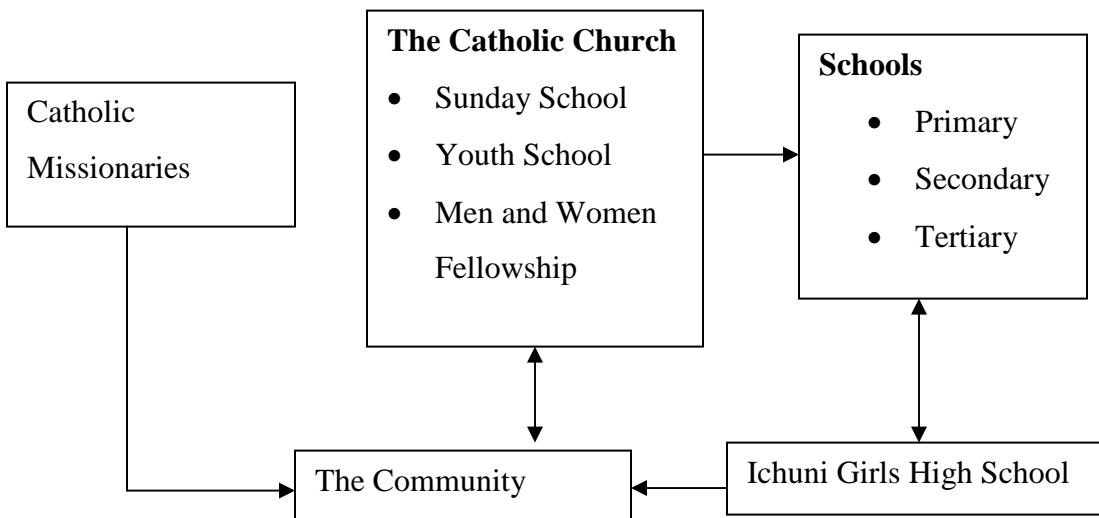
The researcher has reviewed some of the literature which is related to this study. It has been established that many studies have been carried out to show the efforts made by various missionaries in the establishment of western education in general and particularly in primary and secondary education. Other studies have also shown that Africans themselves were very instrumental in enhancing their own education. There is also documentation on the general educational and evangelical activities of the Catholic

Church and also their efforts in the provision of education to the Africans even at secondary schools levels.

Whereas all the above studies have been able to shed light on the task that was to be undertaken by the present study it should be noted that due to the different objectives which these studies were out to address, none has been able to address the Catholic Churches role in girl education in Gusii. Going by the available literature therefore a strong case was established on the need for a study like the present one which will carry out an investigation on the role of the Catholic Church in the development of secondary education in Gush. The study was therefore set to fill this gap by giving a historical account of St. Charles Lwanga Ichuni Girls High School from 1968 to 2000.

2.6 CONCEPTUAL FRAME WORK

FIGURE 2.1: CONCEPTUAL FRAME WORK



This conceptual framework portrays a relationship in which the catholic missionaries came to Kenya, established churches from which they created schools; both primary, secondary and tertiary of which Jehuni Girls is one of them. The educated and literate persons from these schools joined the community where they ensured the growth and development of the community, the churches and the schools.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 INTRODUCTION

This study has documented the role played by the Catholic Church in the development of Western Education in Gusii. In particular, it concentrated on the establishment and development of St. Charles Lwanga Ichuni Girls' Secondary school. To accomplish this, past records were used to reconstruct events closely connected to the problem. This will make the information available for future generations.

3.1 RESEARCH DESIGN

This study being historical in nature used the historical design. The historical method is an account of reconstruction undertaken in spirit of critical inquiry designed to achieve representation of previous age (Cohen and Manion, 1994). The use of this method to the education problem that has been investigated helped the researcher come up with a systematic and coherent account of the events that have been investigated. The study narrowed itself to studying St. Charles Lwanga Ichuni Girls secondary school in this way, the researcher was able to bring out deeper insights and more understanding of the role the church has played in the development of secondary education in Gusii especially secondary education for the girl child. Due to this reason, the historical method is quite appropriate.

3.2 SOURCES OF DATA

This study utilized both primary and secondary sources of data. Primary sources refer to those sources which have had some physical contact with the events being reconstructed. Secondary sources are those in which the person giving a description of a given event was not present when the event took place but has only received the descriptions from another person (Borg and Gall 1983).

The primary sources for this study were the official government and private educational reports and minutes, correspondences and others. They were located in the schools archives, Catholic Diocese of Kisii and Ichuni Parish. The school assisted the researcher with minutes and reports. In addition,, to these records, oral testimonies were solicited as a source of primary evidence for this study. The testimonies were sought from various people including; former principals, B.O.G members, former teachers, former students and indeed those who participated in one way or the other on this education project. The informants were identified by the use of purposive sampling method. This therefore, means that the researcher consciously decided those to include in the sample. It was assumed that those chosen would be representative of the entire population. The sampling method saved time and it identified typical and useful cases only (Oso & Onen, 2008).

The secondary sources for this study were published materials. They included; textbooks, magazines, newspapers, journals and articles. Unpublished academic theses and dissertations have also greatly benefited this study.

Secondary sources unlike primary sources could be inaccurate and they may sometimes distort information. Due to this reason secondary source supplemented primary sources or was used where the later was not available (Koul, 1984).

3.3 PROCEDURE AND INSTRUMENTS FOR DATA COLLECTION

The researcher started by visiting local archives to look for primary sources of data. These included: St. Charles Lwanga Ichuni Catholic Diocese of Kisii and Ichuni Parish. The records found in those places were studied and notes taken.

The researcher also carried out interview sessions with key informants to supplement information extracted from the records. The interviews were used to fill up information gaps created by the inadequacy of the records. The interview schedules were constructed in line with the objectives of the study. In this way, the researcher was able to interact with her informants. This way flexibility in the framing questions of questions was easy, equally, clarification of issues under discussion were sanctioned as well as allowing an opportunity for further probing.

Secondary sources were located at the University of Nairobi library. Some of the studies had been used to acquaint the researcher with some of the studies in the area of study. Equally, they helped the researcher in the initial stages for clarification and the identification of the problem (Koul, 1984). The secondary sources filled the gaps that were not adequately addressed by the primary sources.

3.4 EVALUATION OF DATA

Before accepting the collected data as historical evidence; it was evaluated. This appraisal employed the use of historical process of external and internal criticisms. External criticism aimed at evaluating the nature of the sources to establish their originality while internal criticism stressed on the information contained in the documents with the major aim of establishing their accuracy and worthiness (Borg & GaiI, 1983).

The external criticism for this study ensured that the documents being used are original and not forgeries. The scrutiny of the author's characteristics was checked. Internal criticism on the other hand aimed at ascertaining the truthfulness of the information contained in the documents. This was done by examining the competence of the said authors as reporters of the said events (Koul, 1984).The collected information was counter-checked against various sources and informants to establish authenticity and accuracy.

3.5 DATA ANALYSIS AND PRESENTATION

After data verification and validation, it was accepted as historical evidence for the study. The evidence was then analyzed qualitatively. This was done by developing a coding system where topics covered by the data collected were identified. After this, the evidence was then interpreted based on the objectives of the problem under investigation (Cohen & Minion, 1994). The outcome of this analysis was then presented descriptively as research findings for this study.

CHAPTER FOUR
ORIGIN OF THE CATHOLIC MISSION TO GUSH AND ITS EARLY
EDUCATIONAL ACTIVITIES

4.0 INTRODUCTION

In this chapter, the researcher has examined the origin of the Catholic missionaries in Gusii. Factors that led to their coming, the growth and development will be discussed. Efforts were made at examining the process of church planting and the establishment of missions among the locals. Additionally, the response of the locals and the effect of the World War I were examined.

4.1 THE ORIGIN OF THE CATHOLIC CHURCH TO GUSII

Four factors prompted the Roman Catholic mission to come to Gusii (Ogutu 1981: 47). First, the church is a continuation of a movement initiated by Jesus Christ. This therefore; means that the church as was instituted by Jesus Christ is by its nature apostolic that the establishment of other missions is a continuation of what Jesus did by appointing twelve disciples who had to go after the 'lost sheep of the people of Israel'. As a result of this thinking, the Catholic Church in 1622 created the Congregation for Evangelization (de propaganda fide). The main aim of this congregation was to further the interior programme of the Catholic Church in European countries that had embraced Protestantism. The congregation spread the catholic faith in America Asia and Africa. It can therefore be argued that the coming of the Catholic missionaries to Gush through the

Mill Hill Fathers was a continuation of the work of the congregation for evangelization (Ogutu, 1981:52).

Secondly, the nineteenth century Catholic missions and the founding of St-Joseph's society for foreign mission- the Mill Hill Mission is another factor that led the Catholic Church to Gusii. The society was founded after the restoration of the Roman Catholic hierarchy in England in September, 1850. The restoration created an atmosphere conducive to the founding of Catholic institutions and missionary societies in England. This led to the founding of St. Joseph's society for foreign mission by Herbert Vaughan. It can therefore, be argued that the story of the Roman Catholic Church to Gusil, is the story of St. Joseph's society for foreign missions founded by Herbert Cardinal Vaughan in 1866. The missionaries are however, commonly referred to as Mill Hill Fathers (Ogutu, 198 I:58) Herbert Vaughan wanted to start foreign missions after he became a priest. In 1863, he started looking for funds and in 1866 he got a place at Mill Hill, some nine miles from London. Vaughan's missionaries are thus referred to as Mill Hill fathers. He started with one priest and one student. In 1871, the missionary priest set out for American had been assigned the Baltimore mission by the Holy See (Ogutu, 1981).

In 1875, four missionaries started Madras's mission and ml 879 and 1880 some went to Afghanistan, Sarawak and Borneo, Father Henry Hanlon who in 1894, was consecrated Bishop of Tens (Afghanistan) and appointed Vicar apostolic of the upper Nile was among those who had gone to Afghanistan. St. Josephs college had difficulties in getting candidates for Priesthood (Ogutu, 198:6 1) Vaughan visited Dutch seminaries in 1871

looking for candidates willing to join priesthood. The Dutch bishops got volunteers for him and upon his second return in 1876; there was a steady flow of students. This is the reason as to why many Dutch Mill Hill Fathers came to East Africa and more specifically in Gusii in the second half of the twentieth century. Later Vaughan established another college in Brixen in Austria. It is therefore, important to note that founding of St. Joseph's missionaries was an important factor in the coming of the Catholic missionaries to Gusii.

The creation of the Vicariate of the upper Nile and the invitation of Mill Hill Fathers is another factor that led Catholic missionaries to Gush. Before, the creation of the Vicariate of the upper Nile and the subsequent invitation of the Mill Hill Fathers there were Catholic missionaries in Africa. Charles cardinal Lavigerie wanted to establish in Central Africa a kingdom of Catholics, ruled by a Catholic monarch who governed on Christian principles defended by the Catholic army (Ogutu, 1981:63). Through these white Fathers the Catholic Church reached Uganda in 1877. However, by this time Muslims were already at the Kabaka's court (Burnet, 1974:20-228). More importantly, European penetration was at the period, during the reign of Kabaka Mutesa 1 (1856-1884). Protestant missionaries sent their missionaries to Uganda during this period. The Church missionaries' society (CMS) sent Rev. C.T. Wilson and Mr. Smith in 1877 and were joined by Mr. Alexander Mackay in 1878. The French speaking Catholics white fathers, Fr Simon Lourdes and brother Aman's came to Uganda in 1879. Kabaka Mutesa I preferred the activities of the Christians missionaries as opposed to the Muslim.

Christianity therefore, took root in Uganda up to Mutesa's death in 1884; he was succeeded by his son Mwanga.

Kabaka Mwanga II did not like Christianity or foreign religions for that matter. According to Faubel (1965), the first two years of Kahaka Mwanga II, 1885-86, saw serious martyrdoms of Christian converters including Bishop Hannington. On October 30, 1885, Mwanga wanted to get rid of both Christians and the Muslims but he failed. Captain Lugard came to Uganda in 1890 and signed a treaty with Kabaka. The French speaking Catholics saw the signing of this treaty as a victory to the English speaking Protestants. The Baganda people also believed that Catholics were French because of the French speaking white Fathers. This led to the creation of the Vicariate to the Upper Nile; which was to have English speaking priests for Catholicism to survive in Uganda. Therefore, in 1894, Father Hanlon was consecrated Bishop of Teos (Afghanistan) and made Vicar apostolic of the Vicariate of the Upper Nile (Gale, 1959:87). Upon arrival in Uganda they founded their first mission station in Uganda at and western Kenya. During this time Gusii was part of Uganda and therefore, it fell within the Vicariate of the upper Nile.

4.2 THE MILL HILL FATHERS IN GUSII AND THEIR EARLY EDUCATIONAL ACTIVITIES

The researcher has discussed about the apostolic mission of the Catholic Church and the origins of the Mill Hill mission and how they came to East Africa. Particular interest was laid on the factors that led to the coming of the Mill Hill priests to Uganda. As we have

noted, earlier Uganda included the present areas of Kenya, including Gusii the subject of this study. In this section, we shall look at the arrival of the Roman Catholic Church in Gusii, planting of the church in Gusii and their educational activities during their earliest times.

According to Losndale (1977), Western Kenya region was part of the Uganda protectorate. The British administration at this time was based in Mumias. The western region of Kenya which includes Gusii and some parts of Rift Valley remained part of Uganda from 1894 to 1902. During this time the region had not attracted Christian missionaries, this is despite the fact that Christian missionaries had travelled through the area to Uganda from Mombasa (Ogutu, 1981),

In 1899, the administrative headquarters were moved from Mumias to Ugowe. At the beginning of December 1901, the rail terminus and port Victoria were ready. This development led to the movement of the British administrative headquarters to Kisumu. From 1901 to around 1910 there were missionaries representing the Friends Africa Industrial Mission (FAIM) arrival in early 1902 (Gilpin, 1976:11-14). They settled in Kaimosi, north of Kisumu where they built their first mission station. By 1902, the Mill Hill Fathers who had arrived in Uganda in 1895 were looking for a place in western Kenya. Meanwhile at this time, western Kenya had been transferred from Uganda protectorate to British East Africa (Kenya). In 1903, they opened up Elureko near Mumias (Burgman, 1990; Ogutu 1981: 86). In 1906 a mission station was opened at Ojolla, a few kilometers west of Kisumu with Father G. Brandsma being in-charge of this

mission. He immediately built the mission which opened up a school for boys. In 1908, the District Commissioner of South Nyanza (based in Kisii), Mr Crampton, invited Father Brandsma to tour Kisiiland. Father Brandsma toured the area and decided that Getembe (Kisii Town) was a good place for a mission. In 1909, Father Brandsrna selected a site at Nyabururu, near Kisii town and appointed Michael Butiko- Amuganda as a catechist (Burgman, 1990: 59). Houses were built in Nyabururu and Father Brandsma sent the catechists to the chiefs so that they could get catechumens. He sent twelve boys to Mukumu, where the priests had started a school for the sons of cbie& Eight of the twelve boys ran away from Mukumu.. The Kisli mission was opened officially by Father Brindsma and his assistant Father Jack de Wall on 13th December, 1911. (Gilpin, 1976:11-14)

Father Brandsma went back to Kisumu and left his assistant Father Jack de Wall in charge of the Kisii Mission at Nyabururu.. They began the process of expansion and evangelization among the locals, in 1912, Wall was joined by Father Stain. in the whole of South Kavirondo (South Nyanza), Nyabururu was the only mission. By 1912; South Kavirondo consisted of the Gusii, Luo, Kuria and Abasuba, In 1913, there were plans to have a mission for the Luo of South Kavirondo. Father Buoma of Ojolla and Bishop Biermas travelled through Kabondo and Karachuonyo and in consultation with Father Wall of Nyabururu decided to have a Luo mission at Asumbi. They also agreed that Father Scheffer was to be the superior of the mission. Therefore, in 1913 Asumbi mission which was not veiy far from Nyabururu was opened. However, Nyàbururu was for the Bantu- Gusii and Asumbi for the Luo (Burgman, 1990). The two mission stations

continued to co-operate. It is important to note that the Luos had accepted Christianity as opposed to the Gusii. Apart from the Catholic Mission at Asumbi, the Seventh - day Adventists had also established missions in Luo-Nyanza. They include (iendia, Kanyadoto, Kamagambo and Wire Hill.

The Gusii people did not accept Christianity because for them, there was no difference between the colonialists and the missionaries. When the British colonialists were in the process of bringing the Gusii people into effective colonial rule, they used a lot of force. In 1905, Gusii warriors fought a deadly fight with the British soldiers with the assistance of Luo warriors who had accepted British rule (Burgaman. 1990:58). This led to many deaths of Kisii people, especially those of Moguscro sub-clan of Bogetutu. The coming of the missionaries only a few years after the battle, meant that the Giisii people could not embrace them, since they had not forgotten the brutality of these white men. Therefore, for the Gusii people, missionaries and colonialists were one and the same.

Apart from the brutality of colonialists when bringing the Gusii people into colonialism, two other issues contributed to the delay for the locals to embrace the missionaries. First, the Mill Hill Fathers entered Gusii a short while before the colonial government embarked on conscripting young men to clear the forest where Kisii town stands today. A big number of young men were given machetes to clear the forest, giving reasons for the First World War being called (Ewgi ya Nvwaioero). The war started while clearing the forest was going on (Nyaundi, 2012).

The issue of the World War I was also another that affected early mission work which had not taken root. During the war, the mission station at Nyabururu and even the neighboring Seventh-day Adventist mission were closed. At this time in 1914, only seven Gusii people had embraced Catholicism, but after baptism, they abandoned the faith. In 1915, Father Stam came to Nyabunini. Things did not improve: all the Kisii catechumens ran away (Ogotu.. 1981:63). Father Stam was later joined by father Ross; at this time there were only three readers, one of them was arrested by the police; the remaining two decided to leave. Father Stam had to borrow four readers from Asumbi who were able to read and also completed the church building in Kisii town, the current Kisii cathedral.

Father Stain and his predecessor, Wall and even the other pioneer Fathers in Kisii did not realize the reason for the Gusii people's unwillingness to embrace the Church. They thought that Gusii people were childish people who could not perceive that contact with the Europeans missionaries could bring Christianity and western civilization for their own good. In essence as discussed earlier the Gusii people had not recovered from the event of 1905 and 1908, when the British killed them in big numbers (Burgman, 1990). After 1908, various homes lost a son, a brother, a cousin or an uncle, hundreds of households were burnt and their cattle taken. The presence of the Whiteman therefore, remained a constant reminder of their humiliation. Besides, the British upon taking over the leadership of the Gusii appointed their own favorites as chiefs. This didn't augur well with the whole ethnic organization of the Gusii people. Therefore in the initial years, the Gusii did not embrace the activities of Father Stam. They did not respect these Priests either.

After the World War 1, the Gusii started warming up to the priests. Father Jack de Wall came back to Nyabururu in 1919. At this time there were 26 Christians, 112 readers (those who were preparing for baptism) and 12 catechists.

The same year the priests and the learners cultivated twenty acres of land. In 1920, Father Wall was joined by Father Herbert Doyle. By 1920, the Gusii people had embraced the Catholic Church. This is evident in Father Wall's writing in September 1920, 'everywhere I was received well, all chiefs and headmen being friendly' (Burgman 1990:103). At Asumbi, there was success. in 1924.. Father Scheffer got a young assistant in the name of Father Leo Bartels.

In 1923, Father Doyle was appointed the superior of Nyabururu mission. He soon started his interactions with the people across Gusii. Father Doyle was quite lenient in the matter of Gush traditions besides, to the people he was quite co-operative. He encouraged circumcision for both boys and girls. Due to this, people liked the mission station at Nyabururu and professed the Catholic faith (Burgman, 1990). In 1934, Doyle was joined by Father Hoizi. Up to this time the Gush had only one mission. They expanded to Kuria in 1935 when the Mission of Isebania was opened under the leadership of Father Fredrick Hall. The Mill Hill Priests opened other mission stations outside Nyabururu in 1940s. In 1948, Rangeny mission station was opened by Father Mo]. Gekano mission had already been opened. At this period the Bishop of Kisumu was Bishop Stam who had worked as a pioneer priest in Nyabururu. in 1948 he was replaced by Bishop Fredrick Hall who had also worked in Kisii and Isebania (Burgman 1990). In 1954, Nyarnagwa mission was

opened and was put under Father Tiberius Mugendi. In 1959, Tabaka mission was opened under Father C.Wittie. Therefore, the Catholic Church in Gusii took time to spread out of Nyabururu.

In 1960, the Catholic Diocese of Kisumu was divided which saw the establishment of the Catholic Diocese of Kisii. Bishop Maurice Otunga was consecrated Bishop of the new Diocese of Kisii. Real expansion of the Catholic Church in Gusii began as a result of the opening of the new Diocese. Bishop Otunga opened learning institutions during his time until 1969 when he was consecrated the archbishop of Nairobi. He was succeeded by Bishop Mugendi, who had been a priest at Nyamagwa. In 1973, archbishop Otunga was appointed Cardinal of Kisii Diocese.

4.3 THE CATHOLIC CHURCH'S EARLY EDUCATIONAL ACTIVITIES IN GUSII

Having discussed the coming of Catholic missionaries and their attempts in planting the Catholic Church in Gusii, it is important to look at their early educational activities. The Catholic missionaries had a policy of using African catechists in their evangelical endeavors. This therefore, means that the Africans catechists needed an education for them to read the scriptures. The Catholic missionaries taught their converts how to read, write and count (Ogutu, 1981).

Just like other missionaries, the Catholics also took education as an effective tool for evangelization. Education of the Africans in Gusii was pioneered by the missionaries who evangelized the area. They include seventh-day Adventists, Evangelical Lutheran Church in Kenya (ELCK), Pentecostal assemblies of God (PAG) and the Roman Catholic's Mill Hill Mission (MUM) the subjects of the study. These missions had permanent stations from 1911. The Mill Hill Fathers approach to education was different from the other missions. It could be summarized in the words of Bishop Biermans who said thus:

I believe in education for native 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].

This shows that the Catholic were not keen on giving an education to Africans beyond reading, writing and counting. This shows why St. Mary's Nyabururu remained the only elementary school that was run by the Catholic Church for a long period of time. It is important to note, that the Catholic Church didn't have a secondary school in Gusii until 1961 when St. James Nyabururu secondary school was established. Besides, in the whole of the Catholic Diocese of Kisumu, the Mill Hill Fathers had eight mission stations by 1924 and none went beyond elementary A (Maangi, 2011, Ogutu 1981).

The first mission school, St Mary's Nyabururu was established immediately, the mission was established, and initially two boys were enrolled in 1912. It was difficult to get girls to school at this time. The boys who were first admitted were sons of the chiefs. They were from the Gusii and Luo communities. The educational activities and indeed mission activities' were interrupted by the outbreak of the First World War between 1914 to 1918.

In 1918, after the war the number of pupils in Nyabururu increased to 112. The Gusii people had now embraced the church and indeed, their education. Father Doyle of Nyabururu did not take education for the Africans seriously. For him, schooling meant a big central boarding school in the mission for a small number of selected children (Burgman, 1990). In the neighboring mission of Asumbi, Father Leo Bartels began to give the pupils more schooling. The learners attended elementary school classes to learn how to read and write, and in the evening they got additional tuition from Father Bartels.

In 1942, Bishop Siam of the Catholic Diocese of Kisumu proposed to have day schools in all the missions, it also thought of making Rang'ala, Nyabururu and Mumias schools into Junior Secondary Schools and Yala into a senior secondary school. It was not until 1959 when Nyabururu was allowed to become Junior Secondary School. Meanwhile, Rangenyo, Tabaka, Nyamagwa and Gekano had become mission stations and they also had mission schools that were offering education.

CHAPTER FIVE

ESTABLISHMENT, GROWTH AND DEVELOPMENT OF ST. CHARLES

LWANGA ICHUNI GIRLS HIGH SCHOOL 1968-2000

5.0 INTRODUCTION

In this chapter, the researcher shall discuss the establishment, growth and development of St. Charles Lwanga Ichuni Girls High School from its early years. The history of the Uganda Martyrs will be discussed as an essential background albeit briefly, as an essential background to understanding the group that established St. Charles Lwanga Girls at Ichimi. The establishment of the school and the re-location of the school to the present site will be discussed. The school's performance both in curricular and co-curricular activities over the years will be discussed.

5.1 ST.CHARLES LWANGA ICHUNI GIRLS SECONDARY SCHOOL AND COMPANION MARTYRS OF UGANDA

Christian missionaries arrived in Uganda in 1877 (Maangi 2011). The Vicariate of the Upper Nile was founded in 1894 at Kampala as the headquarters. The Vicariate was administered by the Mill Hill fathers. During this time Gush and indeed the whole of Western Kenya were part of the Uganda protectorate. This means that Gushii naturally fell under the jurisdiction of the Mill Hill mission (Ogutu 1981; Maangi; 2011). Later, Gush became part of Kenya and ceased to be part of Uganda but still the Mill Hill mission headquartered in Kampala continued to co-operate with those in Kisumu Diocese. This brief description serves to explain why a group of African priests from Uganda known as

the Companion Martyrs of Uganda had a heavy presence in Gusii especially Masaba and Borabu where this study is located. When the Catholic Diocese was split in 1960, all the African priests were sent to the newly created Diocese of Kisii under the stewardship of Bishop Otunga (Maangi; 2011; 6). This partly explains the presence of the Companion Martyrs of Uganda in Borabu and Masaba areas.

As discussed in the previous chapter, the first Roman Catholic missions to East Africa and indeed Uganda were established by the White Fathers' Mission in 1879. It is important to note that these missionaries and the Christian converts in Buganda were tolerated by the Kabaka Mutesa I but not his successor Kabaka Mwanga (Waligo, 1976). Therefore, Mwanga launched a campaign against Christians and killed the Anglican missionary Bishop James Lamiington and his colleagues in October 1885. Saint Joseph Mukasa, an important member of the royal household reproached the Kabaka for the killings, and on November 15th that year, Mwanga beheaded Joseph Mukasa. Then the Christian pages under Mukasa shortly followed the king's wrath. Mwanga, having learned that they had received religious instruction from the page St. Denis Ssebuggawo, ordered that all the youths be affected. St. Charles Lwanga who succeeded Mukasa, then secretly baptized those boys who had been catechumens. The following day they were herded away to the village of Namugongo. Three of them were murdered enroute (St Pontian Ngondwe a soldier, and the royal servants Athanasius Bazzekuketta and Gonza Gonza).

According to Father, Lourdel, superior of the Roman Catholic mission to Uganda all the survivors were imprisoned for a week (www.encyclopedia Britannica). St. Mbagatuzinde was killed by his own father; the pages were burned alive on June 3, 1886. These were Saints Ambrose Kibuka, Anatole kiriggwajjo, Achilles kiwanuka,, Mugagga, Mukasa Kiriwawanvu, Adoiphus Mukasa Ludigo Gyvira and Kizito. The soldiers and officials; Saints Bruno Serunkuma, James Buzabaliawo and Luke Banabakintu were also martyred with them. Sadly, Mwanga continued his persecution, destroying protestants and Roman Catholic missionaries alike. Other victims that were later killed included saints Charles Lwanga, Matthias Mulumba, assistant judge to Provincial Chief (Lesser Chief); Andrew Kaggwa, Chief of Kigowa and Noe Mawaggali; a Roman Catholic leader. The page St. Jean Merle Nuzeyi was beheaded on January 27, 1887 (encyclopedia Britannica).

Rather than deter the growth of Christianity, the martyrdom of these early believers seems to have sparked its growth instead. The blood of the martyrs proved to be the seed of faith, This explains the formation of the Companion Martyrs of Uganda that saw Father Oucho and others establish schools and missions in Gusii. Besides, the first African Mill Hill fathers came from Western Kenya especially the communities bordering Uganda.

The companions' martyrs of Uganda established schools and missions in Borabu and Masaba areas which have names such as Genza Gonza, St. Josephs Mukasa Matibo, and St. Charles Lwanga Ichuni among others. Ichuni Parish is named after St. Charles Lwanga.

5.2 ST. CHARLES LWANGA ICHUNI SECONDARY SCHOOL

The establishment of St. Charles Lwanga Ichuni Girl's High School can be traced back to 1962 when the Rev. Father Oucho started a school from primary to intermediate (standard eight) for girls. As discussed earlier, the Catholic Diocese of Kisumu was split in 1960. The new Catholic Diocese of Kisii was under the stewardship of Rt. Rev. Bishop Joseph Maurice Otunga. The bishop wanted to extend the activities of the Catholic Diocese of Kisii beyond St. Mary's Nyabururu intermediate school (Maangi, 2011).

Bishop Otunga therefore, had to spearhead the establishment of schools for the locals. He therefore, supported the Tilburg brothers who established St. James Mosoch Secondary High School (now Cardinal Otunga High School - Mosoch) that was transferred from Nyabururu. The bishop immediately established Sengera secondary school for girls. Then the fathers from Uganda, through Father Oucho established St. Kizito Nyansiongo and St. Charles Lwanga Ichuni the subject of this study.

According to the Rev. Father Thomas Matoke, the parish priest; St. Charles Lwanga Ichuni, Father Oucho started St. Charles Lwanga Ichuni Girls because of the need to educate the girls around the area. At this time in 1962, when Father Oucho started the

school, the Gusii People did not take girl child education seriously. It was therefore difficult to get enough girls for the school as they were supposed to get informal training at home that could make them good women in the future. A girl child was seen as a source of wealth for the family, According to the Gusii culture, the girls had to be married off for their brothers to get bride price. For this reason, the school was changed by Father Oucho to a boarding school in 1965. Father Oucho served as the head of the school up to 1970.

By 1970, primary school enrolment had greatly increased and there was therefore demand for more secondary schools for girls. Establishment of St. Charles Lwanga Ichuni was therefore a response to this demand, The primary boarding for girls remained as St Charles Lwanga Ichuni was started initially as a day secondary school. It was later changed to a girls' boarding school under the leadership of William O. Osoro as the headteacher. The school was taken over by the government The Catholic Church however, continued to support the school during this initial period of growth.

During this initial period, the school had two spacious blocks of classrooms, one dormitory and dining hall. They were at the present site where the school is still located. However, offices were still located at the mission side where there was also the church and one dormitory. The school continued to use the administration block at the mission from 1970 to 2009, when an ultramodern administration block was built at the site where the school is located, According to Joyce Orioki Ogutu a former school girl and current Principal of the Ichuni Girls High School, the school did not have adequate structures for

a long period of time. She notes with enthusiasm that despite this apparent lack of physical structures, the school has always performed well among the girls schools in the larger Gusii.

In 1982, Osoro O. William who had the head of the school was succeeded by Mrs. Margret Mandina who served up to the time when O' level was introduced in 1985. The girls continued to perform well in their 'O' level examinations. Mrs. Eunice Migisi took over from Mrs. Margret Mandina as the head of the school in 1986. During Mrs. Migisi's time in 1988, the school became a high school. The new status of high school was quite short-lived because the girls only sat for their A- Level examinations in 1988 and 1989 before the system was changed to 'O' level as the highest level of secondary school training.

In the first years of the 8-4-4 system of education, the school retained a good performance in Gusii region. Mrs. Eunice Migisi was succeeded by Mrs. Month N. Jane in 1992 who served up to 2006. It is during this time that the school's academic performance dropped dramatically. This is because the school was falling. There was a low entry mark to the school, indiscipline on the part of the students, teachers and the support staff. The teachers were not 'working'. The school structures were in very bad shape, as noted earlier the administrative block was not in the site of the school but in the missions compound. The school environment was not girl friendly; generally the reputation of the school was quite low. Mrs. Joyce Ogutu had to make a choice, because

of the church and for the love of the school that nurtured her as a student from 1980 when she did her 'O' level she had to take over the leadership of the school.

5.3 SPORTS, CLUB AND SOCIETIES OVER THE YEARS

According to Mr. John Kirui the head of the games department in the school, games, sports, clubs and societies have been taken seriously since the school's inception. In athletics, the school is usually best in athletics and cross-county championships.

The school also participates in leg ball, basket ball and volley ball. In these games the school has always competed up to the district levels. The school has not competed well up to the national level. In the past girls have not been very keen on participating in sporting activities; this is because of lack of strictness on the games calendar. Besides, the school administration has been prioritizing academic activities at the expense of co-curricular. The co-curricular department has always lacked equipments and facilities to enable them produce a serious team. All this have contributed in one way or the other in the school's poor performance in co-curricular activities (games).

hi music and drama the school has always had a presence at the national championships. The reason for this performance according to the principal of the school is that the teachers and the students concerned worked a team.

Various clubs and societies have also existed in the school. The 4k- club has been one of the most active clubs in the school. The members plant beans, maize, cabbage and kales that supplement the school's diet. Apart from 4k-club there is journalism club, science club, debating club and the Young Christian students (YCS). The main aim of the debating club was to promote the standard of language among its members and to mould them into good public speakers. Therefore, the club promotes togetherness within the club and the school as well as outside the school. The young Christian students (YCS) are also one of the best societies in the school.

It is a society that attempts to uphold Christian living in the school community. The society's members join out of their own accord and have been of great service to the school. The school has continued to have spiritual nourishment since its inception; there is morning mass in the school everyday, the members of the YCS usually participate in the celebration of mass through singing and dancing, equally, they look after the schools chapel by ensuring that it is clean. This brief discussion on the school's involvement in sports, clubs and societies shows the importance this school has attached in this important component of the curriculum.

5.4 CONCLUSION

In this chapter the researcher discussed the coming of the Companion Martyrs of Uganda and the subsequent establishment of St. Charles Lwanga Ichuni through Rev. Father Oucho. The problems the school has undergone through the years as well as its involvement in sports, clubs and societies have been discussed.

CHAPTER SIX
THE INFLUENCE OF ST.CHARLES LWANGA ICHUNI GIRLS HIGH
SCHOOL ON THE LOCAL COMMUNITY

6.0 INTRODUCTION

In this chapter the researcher examined the influence of St. Charles Lwanga Ichuni Girls High school on the social economic life of the host community. Attempts will be made albeit briefly, to locate the positions held in society by the former students of the school especially in the education sector where they dominate.

6.1 ST. CHARLES LWANGA ICHUNI GIRLS' HIGH SCHOOL AND EDUCATION DEVELOPMENT IN GUSII

St. Charles Lwanga Ichuni girls' high school, started at a time when there were no secondary schools for girls in Gusii. As already, discussed St. Charles Lwanga Ichuni, together with St. Angela Sengera Girls were the first schools to be established by the Catholic Diocese of Kisii for the girl child. The Seventh-day Adventist had Nyanchwa for both boys and girls, the Lutherans had Itierio for both boys and girls and the Pentecostal assemblies of God (PAG) had Sameta and Itibo for boys. The existing Government African School, Kisii was for the boys. This means that the Catholic Church pioneered in the establishment of schools for girls in Gusii.

According to Joseph Moreka, the chairman of the Catholic Parish of St. Charles Lwanga Ichuni and Mr & Catherine Onsomu, the Parish treasurer and an old girl, St. Charles Lwanga Ichuni Girls' High School has contributed significantly to the development of education in Gusii. Moreka, says that the school has benefited the locals and the school has also benefited from the locals, The locals support and own the school. The workers of the school especially the subordinates come from the local community He says that the school has assisted the locals including the Principals of the school who comes from around.. Besides, the school has inspired local girls to pursue education. Besides, father Oucho made sure that the girls studied even if they were poor. Moreka, has educated his three girls in the school, two are medical practitioners and another insurance expert. A granddaughter who was educated in the school is a student at the Jomo-Kenyatta University Science and technology. The school according to Moreka and

Onsomu has attracted most girls to study there because it is a single sex school, it follows catholic traditions and it is a good school near their homes. Besides, the school administration maintains discipline.

St. Charles Lwanga Ichuni has influenced the development of secondary education in Gusii. The teachers of the school have always played a crucial role in the development of education especially in the local district. Most of its teachers have been resource people in various educational activities in the district. Many are members and team leaders of district subjects' panels; others are resource persons in -SMASSE (strengthening Mathematics and Sciences in secondary schools), others head Science congress and

others are members of the local sports councils and organizations that are aimed at promoting secondary education. Many teachers who were initially teaching in the school are heading other several secondary schools and their contribution to education is overwhelming.

6.2 THE INFLUENCE OF ST. CHARLES LWANGA ICHUNI ON THE SOCIAL ECONOMIC LIFE OF THE LOCAL COMMUNITY AND ITS FORMER STUDENTS

St. Charles Lwanga Ichuni girls' high school has catered for the educational needs of many of the local people's children. As discussed earlier, for many years St Charles Lwanga Ichuni has been the school of choice for many bright learners in (3usii, A list of former students shows that the school has contributed in the leadership of girl schools in Gusii. This shows that the school has contributed greatly on the socio-economic life of the Gusii people. Most of the former students interviewed revealed with nostalgia. that in the various activities they engage themselves in systems from the kind of discipline they instituted in them throughout the years.

Another way of assessing the influence of St. Charles Lwanga Ichuni is by examining the roles played by its former students The success which some of the former students have attained both in their public and private lives is an indicator on the kind of contribution this school has made to the development of Gusii and beyond. A major factor that has made the former students succeed in what they do comes from the kind of discipline the

school instilled in its learners from its inception up to now. Mrs. Orioki Joyce Ogutu joined St. Charles Lwanga Ichuni in 1980 and left in 1983 after sitting for her O' level.

She says that she joined the school because of her family's inability to meet the cost of education elsewhere. The school gave her a good education. As a student leader the school prepared her well on leadership, a training that has enabled her to succeed as a principal of the school, The school made her adaptable and handy. It was a school for the poor. The school prepared her to fit in various environments. As a low cost school that considered needy cases, she is able now to handle the needy girls today. She had a mother but no father, and she is now able to accommodate needy cases, besides, school fees continue to remain low to give others a chance. Though the skills she learnt at St Charles Lwanga she has been able to improve the school from three streams in 2006 to five streams presently. Initially, between 1968 to 1972 it was a single stream school. It attained double streamed status in 1972 up to 1980's.

Apart from Mrs. Joyce Orioki,, Elmelda Ochenge the current Principal Nyabururu National School was educated at St. Charles Lwanga Ichuni Girls' High School from 1982 to 1985 when she sat for her 'O' level, She joined the school because she attained high performance in primary school leaving examinations. Besides,, there were high standards of discipline in the school and it was near her home. While at the school Elmelda was highly motivated by the local leaders such as the late Andrew Omanga who used to come to the school during the national days celebrations such as Madaraka day. The school insitilled in her a sense of responsibility and hard work, it made her to acquire

the virtues of obedience, spiritual change that prepared her to be firm in the execution of her duties today.

Jackline Mikuro, the Principal Marani Secondary School was a student at Ichuni from 1984 to 1987 when she sat for her 'O' level Examinations. She was influenced by her friends to join the school because of its good performance. At this time the school was always best in drama and music festivals. The teachers of the school were her role models and this influenced her to be a teacher too. The school embraced love and hard work, the discipline she learnt from the school she has maintained up to now. She was a leader of debating club as well as a laboratory prefect. These leadership roles proffered her to her administrative role she is playing today. Currently she is studying for her master's degree in religion from African Nazarene University. Other old girls in academics include Conceptor Ombachi, Principal Kiareni Girls, Mrs. Mecha of the Ministry of Culture Kisii County, Mrs. Peris Isaboke county assembly secretaiy, Kisii County, Rachel Otundo land valuer among many others.

6.3 CONCLUSION

In this chapter the researcher examined the influence of St. Charles Lwanga Ichuni girls High school 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. An attempt has been made to outline positions held by some former students of the school.

CHAPTER SEVEN

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

7.0 INTRODUCTION

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

7.1 SUMMARY

The study intended to find out the role of the Catholic Church in the development of secondary education in Gusii, especially the girl child's education. This has been done by focusing on the establishment, growth and development of St. Charles Lwang'a Ichuni Girls High School from 1968 to 2000. Efforts have also been made to show the impact of the school on the educational aspirations of the local community, as well as the roles played by some of its former students.

7.2 CONCLUSION

The study revealed that the Catholic Church had played a significant role in the development of secondary education in Gusii. The results of the study show that the catholic diocese of Kisii in 1960 pioneered in the establishment of single sex secondary schools in Gusii. The results of the study show that the Catholics through the priests from Uganda contributed significantly in the establishment, growth and development of St. Charles Lwanga Ichuni Girls High School

The findings also reveal that the establishment of St. Charles Lwanga Ichuni Girls High School has influenced the aspirations of the local community especially the immediate surroundings of the school. This has been seen through the tracing of the historical development of the school up to 2000.

The findings also reveal 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 is evident from the roles played by its former students, who are playing a significant role in the education sector. It was noted that almost, all Catholic girls' secondary schools in Gusii are headed by former students of St. Charles Lwanga Ichuni Girls High school. This shows that the school has contributed greatly on the socio-economic development of the Gush people.

7.3 RECOMMENDATIONS

From the findings of the study some recommendations have been made, The Catholic Church should continue supporting their schools especially in the provision of religious services moral and educational support. Regular transfer of the school's head teacher should be minimized. Initially, the school did not perform well because the former heads of the school continued to stay because of favourism by the church despite their performance. Therefore, the church should support performing heads of their schools. The head of the school should inspire learners to perform both in curricular and co-curricular activities.

In the later years the schools performed well in the co-curricular activities because of the head teacher support. The head teacher should be open and accessible to parents, teachers and the students so that they are able to present their workers and concerns.

The Games department should have a system in place that ensures the students take co-curricular activities seriously. This will make the learners fit to take on the curricular activities. The students know the importance of sporting activities and how they relate to their academic lives.

7.4 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 played by the seventh- day Adventists in the development of education in Gusii.

- The role played by the Lutherans in the development of Western education in Gusii.
- The role played by the Pentecostal assemblies of God (PAG) in the development of Western education in Gusii.
- The role of the Church in the development of Western education in Gusii.

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APPENDICES

APPENDIX I

LETTER OF INTRODUCTION TO THE INFORMANTS

My name is Jennifer Bitutu Magoma. I am a Master's student at the department of educational foundations, School of education, University of Nairobi. I am writing a project. The topic for my study is "THE ROLE OF THE CATHOLIC CHURCH IN THE DEVELOPMENT OF SECONDARY EDUCATION IN GUSII: THE CASE OF ST. CHARLES LWANGA ICHUNT GIRLS HIGH SCHOOL, 1968-2000".

I request that I discuss with you issues related to the above stated topic. I look forward to your support in generating information necessary to compile this report, The finding of my study will be useful to policy makers, implementers, education stakeholders and will otherwise add knowledge to the theory and practice of history of education as an academic discipline in Kenya.

The information you will give be treated with confidentiality and will not be used for any other purpose, other than my masters 'Research Studies'.

It is request that you discuss freely and openly and ask questions at the end of the discussion. Indeed there is no wrong and right answer as you are free to express your opinion.

APPENDIX II
INTERVIEW SCHEDULES

**INTERVIEW SCHEDULE FOR EX-STUDENTS OF SL CHARLES LWANGA
ICHUNI GIRLS HIGH SCHOOL**

Name _____ age _____

denomination current occupation _____

1. Between which years were you a student at Ichuni Girls High School?
2. What made you opt to study at this institution not any other?
3. What qualifications' made you merit admission to this institution?
4. How did members of your family receive the news of your admission to this school?
5. What distinctive features existed in this school during your stay there (probe for the possible of influence of the Catholic Church).
6. How did you compare the standard of this school both in academic and non-academics over the years up to 2000? Incase of any differences, what in your opinion could have caused the differences?
7. Were there any differences between St Charles Lwanga Ichuni Girls and:
 - a) Other school in Gusii:
 - b) Other schools in other parts of the country?
8. In what ways can you say that Ichuni prepared you for the kind of life you are leading now plus other activities that you have engaged yourself since?

APPENDIX III

INTERVIEW SCHEDULE FOR FORMER PRINCIPAL AND EX-TEACHERS OF ST. CHARLES LWANGA ICHUNI GIRLS HIGH SCHOOL

Name _____ age _____ Ethnic group _____
Denomination _____

1. Between which years did you teach at Ichuni Girls High School?
2. What were your academic qualifications then?
3. Had you been a teacher before your appointment to teach at Ichuni? If yes, where and for how long?
4. How did you receive the news of your appointment to this school?
5. What academic and non-academic activities did the students engage in and how did the school compete with others in these activities?
6. How do you compare the standards of this school both in academics over the years up to 2000? In case of any differences, what in your opinion could have caused these differences?
7. What kind of relationship existed between the school and the Catholic Church?
(Probe for the Church's support and influence on the management of the school especially in curricular and non-curricular activities)
8. In your opinion, how did this school influence the development of secondary education in Gusii?
9. What kind of influence has this had on the local community over the years?
10. In your opinion, what contribution has the Catholic Church had on the development of secondary education in Gusii?

APPENDIX IV

INTERVIEW SCHEDULE FOR FORMER PRIEST/EDUCATION OFFICIALS OF SL CHARLES LWANGA ICHUNI GIRLS HIGH SCHOOL

Name_____ age_____ Ethnic group _____

Denomination current church occupation_____

1. In what way did the Catholic Church contribute to education development of,
 - a) Education in Gusii (generally).
 - b) Secondary education
2. What led to the establishment of St. Charles Lwanga Ichuni High School?
3. What kind of relationship existed between the Catholic Church and the school?
4. What has been the role of the local Christians and local people to the school's development?
5. In what ways did the Catholic Church missionaries' assist the institutions up to 2000?
6. In your opinion, how did the catholic tradition affect the development of education in Gush?
7. How did you compare the standard of this school both in academics and non-academics over the years up to 2000? In case of any differences, what in your opinion could be the cause?
8. In your opinion, what kind of impact has this school had on the social-economic and political development of the local community?
9. How different are catholic institution from others in Gusii?

APPENDIX V

INTERVIEW SCHEDULE FOR TUE LOCAL COMMUNITY MEMBER FORME LOCAL LEADER/OTHER KNOWLEDGE PERSONS

Name_____ age_____ Ethnicit group _____

Denomination current church occupation_____

1. How did Ichuni come to be established and other local people play in the establishment of the school?
2. What role did non-catholic Christians and other local people play in the establishment of the school?
3. How did members of your community receive the news of the establishment of this school in their midst?
4. What kind of support did the community give to the development of this school up to 2000?
5. How has school benefited the local community? (Probe for any inspiration on the education of the community and other benefits).
6. Have you educated any of your children in this school? If yes, how did you receive the news of your child's admission to Ichuni?
7. Why did you decide to take your child to this school and any other?
8. In what ways can you say this school prepared your child for the kind of life he is leading now?
9. In your opinion how did the establishments of Ichuni Girls High School contribute to the general development of secondary education in Gusii?

APPENDIX VI

RESEARCH AUTHORIZATION



NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION

Telephone: +254-20-2241344, 20 267 3550,
0713 788 787, 0735 404 243
Fax: 254 20 221 7315

9th Floor Utalii House
Uhuru Highway
P.O. Box 30673-00100
NAIROBI KENYA

Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke

Date:

When replying, please quote

24th October, 2013

Our Ref: **NACOSTI/RCD/14/013/1736**

Jennifer Bitutu Magoma
University of Nairobi
P.O. Box 92-0902
Kilburyu.

RE: RESEARCH AUTHORIZATION

Following your application dated 14th October, 2013 for authority to carry out research on *"The role of the Catholic Church in the development of secondary education in Gusii: The case of St. Charles Lwanga Ichuni Girls High School, 1968-2009,"* I am pleased to inform you that you have been authorized to undertake research in Kisii County for a period ending 31st December, 2014.

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

On completion of the research, you are expected to submit two hard copies and one soft copy in pdf of the research report/thesis to our office.


DR. M. K. RUGUTT, PhD, BSC.
DEPUTY COMMISSION SECRETARY
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Copy to:

The County Commissioner
The County Director of Education
Kisii County.

APPENDIX VII

RESEARCH CLEARANCE PERMIT

PAGE 2

THIS IS TO CERTIFY THAT:
Prof./Dr./Mr./Mrs./Miss/Institution:
Jennifer Buntu Mogoma
of (Address) University of Nairobi
P.O. Box 92-0902, Kikuyu.
has been permitted to conduct research in

	Location
Kiell	District
	County

**On the topic: The role of the Catholic Church
in the development of secondary education
in Gusii: The case of St. Charles Lwanga
Ichumi Girls High School, 1958-2000.**

for a period ending: 31st December, 2014.

c

PAGE 3

Research Permit No. NACOSTI/RCD/14/013/1736
Date of issue 24th October, 2013
Fee received KSH. 1000




Jennifer Mogoma
Applicant's Signature

[Signature]
For: Secretary
**National Commission for Science
Technology & Innovation**


CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.

[Signature]



REPUBLIC OF KENYA



**National Commission for Science
Technology and Innovation**

**RESEARCH CLEARANCE
PERMIT**

Serial No. A 1736

EXPIRES: see basic page