

THE CONTRIBUTION OF THE CATHOLIC CHURCH ON THE DEVELOPMENT  
OF SECONDARY EDUCATION IN TURKANA DISTRICT: THE CASE OF  
LODWAR HIGH SCHOOL 1968 – 2008

BY

UNIVERSITY OF NAIROBI  
KIKUYU LIBRARY  
P. O. Box 2901  
NAIROBI

MERIMUNG AYANAE ELIZABETH

THE PROJECT SUBMITTED IN THE PARTIAL FULFILMENT OF THE  
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF  
EDUCATION IN EDUCATIONAL FOUNDATIONS  
UNIVERSITY OF NAIROBI

AUGUST 2011

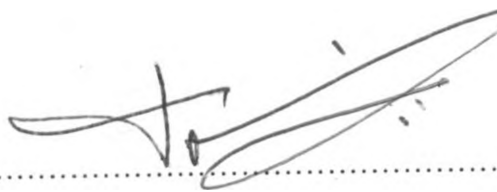
## DECLARATION

This project is my original work and has not been presented for a degree in any university.

Sign.....  
MERIMUNG' AYANAE ELIZABETH

Date..... 24/08/2011

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

Sign.....

NABISWA MARTIN WASIKE  
DEPARTMENT OF EDUCATIONAL FOUNDATIONS  
UNIVERSITY OF NARIOBI

Date..... 24/8/2011

## DEDICATION

My utmost dedication goes to my husband Joseph Nyongesa Ngome for his support. My children, Laurenciah Akal, Sophie Limayia, Brian Merimug, Gloria Losike and Gabriel Ekalees for their patience and understanding when I was taking my course hundred miles from home.

## ACKNOWLEDGMENT

First and foremost, I would like to thank God for taking me this far. My special thanks go to my supervisor Mr. Martin Wasike Nabiswa for his instant corrections and guidance in this work. His scholarly criticism has contributed a lot in shaping my ideas in the course of researching this topic.

My special gratitude goes to Madam Lydia Wachira and Mr. D. Mukathe for their guidance when I was choosing the topic. I am deeply indebted to members of my family, my late parents Ex-chief Merimug Mekede and Long'olan Eris Apayo for their kind words 'go forward and never look back'. Special thanks go to my beloved brother William Louyongorot Pierai for his encouragement and the care he gave to my two young children Gloria Losike and Gabriel Ekalees when I was in college. His moral support and material sacrifices has enabled me attain this level of education. To my daughters Lawrenciah Akal and Sophie Limayia, thank you for typing and proof reading this work. My God take you to your desired heights of academic excellence.

Special thanks to Dr Julius Edalia, the co-coordinator school of education for his response to my calls whenever I needed some information about the topic I was researching on, he had always been ready to give details of what I needed and also his constant encouragement to complete this project within time is credible. I cannot forget my course mates, Sammy Arap Bii, Agnes Njoki Mugo and Erick Maangi Nyag'ang'a for assisting me throughout the course. My thanks go to the staff of the University of Nairobi Library, the Kenya National Archives, Sr. Ann Nanjala Library, Bishop Mahon Library who availed to me the necessary documents I required during the research.

I am also grateful to Rev. Desmond Millar the Parish Priest Kalobeyei for availing all documented evidence he had for Lodwar High School. Without him, I could have not completed this work. Special thanks to my clan" Ngiesetou, My sub-clan, Ngipucho lua Ikodat" for their moral support. God bless you all.

I should however hasten to add that I am fully responsible for all ideas expressed in this project and for any errors of omission or commission, I alone is to blame.

Merimung' Ayanae

## ABSTRACT

This study discusses the role played by the Catholic Church in the development of secondary education in Turkana District. This has been done by focusing on the establishment and development of LHS whose history from 1968-2008 has been documented

This is a historical study which has utilized both primary and secondary sources of data. For better and clear insight into this topic, the study starts by discussing the efforts of the Catholic Church towards the introduction of Western Education in the said area. It is shown that just like other missionaries that evangelized other parts of the country, the Catholic Church took the education of the Turkana people seriously besides their evangelical work.

Although the school was managed by the Catholic Church, the government was not wholly participating in the development of the school in the early days. Everything was left to the church, which struggled to get teachers by all means from foreign countries to assist in teaching in the school.

The study also shows that Lodwar High School faced a lot of difficulties especially when it started. These problems had to do with the finances, management, discipline and political interferences among others. Despite these shortcomings, the study shows that the school has had a lot of influence to the local community especially in the socio-economic and educational fields.

At the same time, Lodwar High School has also contributed enormously to national development through some of the roles played by members of its alumni in society. Besides, this study has also recommended some other pertinent areas for further research.

## TABLE OF CONTENTS

Declaration .....	ii
Dedication .....	iii
Acknowledgment.....	iv
Abstract.....	v
List of Abbreviation.....	x
Position of Turkana District In Kenya.....	xi
<b>CHAPTER ONE.....</b>	<b>1</b>
1.0 The Background to the Study, Purpose and Problem .....	1
1.1 Background to the Study .....	1
1.2 Statement of the Problem.....	7
1.3 Objectives of the Study.....	8
1.4 Research Questions.....	9
1.5 The Scope of the Study .....	9
1.6 Significance of the Study .....	10
1.7 Definitions of Significant Terms .....	13
1.8 Organization of The Study .....	13
<b>CHAPTER TWO.....</b>	<b>14</b>
2.0 Literature Review.....	14
2.1 Introduction .....	14
2.2 The Development of Western Education in Africa with special reference to Kenya .....	14
2.3 Missionary Contributions to the Development of Education in Kenya.....	16
2.4 African's Contributions to the Development of Education in Kenya .....	17
2.5 The Evangelical and Educational Activities of the Catholic Church in Kenya.....	18
2.6 Conclusion.....	20

<b>CHAPTER THREE</b> .....	21
3.0 Research Methodology .....	21
3.1 Introduction .....	21
3.2 Research Design .....	21
3.3 Sources of Data .....	21
3.4 Procedure for Data Collection.....	23
3.5 Evaluation of Data .....	24
3.6 Data Analysis and Presentation.....	25
<b>CHAPTER FOUR</b> .....	26
4.0 The Turkana People, Their History, Land and Economic Profile.....	26
4.1 Introduction .....	26
4.2 The Turkana People.....	26
4.3 History of the Turkana .....	27
4.4 The Land.....	27
4.5 Economic Profile of the Turkana People .....	29
4.6 Turkana and the Colonial Administration.....	30
4.8 Conclusions.....	33
<b>CHAPTER FIVE</b> .....	34
5.0 Arrival of the Catholic Missionaries in Turkana .....	34
District and their early activities.....	34
5.1 Introduction .....	34
5.2 The Catholic Missionaries and their early activities. ....	34
5.3 Arrival of Sisters.....	36
5.4 Start of Education in Turkana .....	37
5.5 Diocese of Lodwar a Separate Territory. ....	38
5.6 Conclusions.....	40



<b>CHAPTER SIX</b> .....	42
6.0 The Establishment and Development of Lodwar High School 1968-2008 .....	42
6.1 Introduction .....	42
6.2 Lodwar High School 1968-1987 .....	42
6.3 Lodwar High School Under African Headship 1988-1997.....	48
6.4 Lodwar High School 1998-2008 .....	52
6.5 Conclusions.....	53
 <b>CHAPTER SEVEN</b> .....	 54
7.0 The Influence of Lodwar High School on the Local .....	54
Community.....	54
7.1 Introduction .....	54
7.2 Lodwar High School and Educational Development in Turkana District .....	54
7.3 The Influence of Lodwar High School on the Socio-Economic Life of the Turkana Community .....	57
7.4 Responsibilities held in the Society by the Old Boys of Lodwar High School.....	57
7.5 Conclusions.....	60
 <b>CHAPTER EIGHT</b> .....	 61
8.0 Summary, Conclusions And Recommendation .....	61
8.1 Summary And Conclusion .....	61
8.2 Recommendation .....	62
8.3 Recommendations For Further Studies .....	64
Bibliography.....	66
Appendices .....	73

## LIST OF ABBREVIATION

A.I.M	:	African Inland Mission
B.O.G	:	Board of Governors
B.O.M	:	Board of Management
C.C.M	:	Consolata Catholic Missions
C.D.A	:	Corps Director of America
C.M.S	:	Church Missionary Society
C.R.E	:	Christian Religious Education
D.T	:	Danish Missions
F.A.M	:	Friends African Mission
H.G.F	:	Holy Ghost Fathers
K.A.G	:	Kenya Assemblies of God
K.J.S.E	:	Kenya Junior Secondary Education
K.N.A	:	Kenya National Archives
L.H.S	:	Lodwar High School
M.H.M	:	Mill Hill Missionaries
N.C.C.K	:	National Council of Churches of Kenya
NORD	:	Norwegian Aid
P.A.G	:	Pentecostal Assemblies of God
P.C.E.A	:	Presbyterian Church of East Africa
S.D.A	:	Seventh Day Adventist
T.F.I	:	Teachers from Ireland
T.R.P	:	Turkana Rehabilitation Project
U.M	:	United Methodist
V.S.O	:	Voluntary Services Overseas

Figure 1: Position of Turkan District in Kenya



Source: Kenya atlas page 10

## CHAPTER ONE

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

#### 1.1 Background to the Study

Africa's earliest contact with western education is attributed to the Portuguese who first came as explorers and settled along the East and West African Coast. After settling, they could not live without schools for their children. They build schools whose permanence depended on the personal interest of the Europeans officials and the merchants concerned (Sifuna, et al 2006). Besides, trading activities sprung out and the European settlers discovered that the African Continent had a lot of raw materials that could be used for industrial purposes back at home.

These necessitated them to locate themselves some parts of the continent which resulted into the scramble for Africa hence the Berlin conference of 1884, where African continent was divided among various European territorial boundaries. The establishment of these territorial boundaries became difficult for colonialists to administer because their administration could not cope with all aspects of colonization. (Sifuna and Otiende, 2006; Sifuna et al, 2006) states that "If that had to be, it could have made the entire process of colonization expensive." Education was therefore introduced which earned the first Africans who took up this education jobs as local administrators and clerks in the colonial administration to assist the colonialist in the running of their colonies (Sifuna et al, 2006).

However, abolition of slave trade was the major factor which contributed to the development of modern education in Africa. The Christians missionaries opposed to the idea of human slave trade agitated about this brutal commerce. This led to evangelical revival of the 18<sup>th</sup> Century started by John Wesley. The revival created a powerful evangelical movement within the protestant churches in Europe and America as well as the Catholic Church. David Livingstone whose epic career had aroused the

British Public opinion to the great social evil of African society, condemned the idea of slavery and argued that "the primary task of missionaries was to spread Christianity and supplant it by legitimate commerce" (Sheffield, 1973).

The evangelical revival of the 18<sup>th</sup> century inspired the missionaries to go out in other parts of the world to spread Christianity. Abolition of slave trade which was an issue at the time, motivated Christian missionaries to move out to spread Christianity because slavery and slave trade was seen as satanic as it was against the doctrine of equality and brotherhood of mankind (Sheffield, 1973). As the missionaries came to Africa, their main intention was to teach Africans the word of God and also to civilize them. Civilization did not come by its own, it was therefore done mainly through the introduction of Western education which was aimed to make Africans literate so as to enable them read the Bible.

The Church Missionary Society (C.M.S.) from Britain took the initiative of the revival immediately and spearheaded this battle on the African continent when they sent their missionaries to Sierra Leone colony in 1804 to evangelize and rehabilitate the freed slaves. In East Africa, the society's activities were spearheaded by Dr. Ludwig Krapf, a Lutheran trained Missionary who arrived on the Kenyan Coast in January 1844 (Muhoho, 1970). He was later joined by Johannes Rebmann in 1846. The two moved away from Mombasa which was dominated by Muslims and established a C.M.S. station at Rabai Mpia among the Miji Kenda.

It was at Rabai Mpia where Krapf and Rebmann began the task of setting up a school, for rehabilitating the former slave children and provision of industrial education with a purpose of enabling them to be self reliant. (Anderson, 1970; Lugumba and Ssekamwa, 1973). The missionary activities were mostly concentrated along the Coastal region. However the Coastal tribes were not receptive to the severe pietism of the C.M.S. (Sheffield, 1973). Their penetration to the interior was greatly hampered by lack of

proper system of communication and insecurity posed by some of the communities which were perceived hostile.

It was not until the establishment of the colonial rule in 1895 and the building of the Kenya-Uganda Railway (1895 – 1901) that missionary education spread into the interior. Between 1895 and 1910 many mission stations were established upcountry. The Church of Scotland Mission (C.S.M.) moved from Mombasa to Kibwezi and then to Kikuyu where it founded a station in 1898. From there it spread to Tumutumu 1908, later extended its influence to Nyeri and Chogoria in Meru. The C.M.S founded stations at Kabete 1902, Weithaga 1903, Kahuhia 1906, Mahiga 1908 and Embu 1910. The United Methodists (U.M) moved inland mainly to Meru in the same year.

The African Inland Mission (A.I.M.) established itself at Kijabe 1901, Githumu 1903 and Kinyona in 1906. The Catholic Holy Ghost Fathers (H.G.F.) stationed themselves at Kabaa, Kilungu, Nairobi and Kiambu by 1910. The Consolata Catholic Mission (C.C.M.) reached Nyeri and Meru regions by 1902.

The opening of the railway to Kisumu accelerated missionary movement to western Kenya. The Catholic Mill Hill Mission (M.H.M.) and the C.M.S. soon entered this part of Kenya from Uganda. The C.M.S. set its strongholds at Maseno, just to the North-West of Kisumu. The Mill Hill Missions (M.H.M.), on its side settled at Yala in Central Nyanza, Kakamega in the North Nyanza between 1906 and 1910. The Seventh Day Adventist (S.D.A.) occupied Gendia, Kamagambo and Nyanchwa in South Nyanza between 1906 and 1912 (Otiende and Wamahiu, 1992; Bogonko, 1992). The Friends African Mission (F.A.M.) stationed itself at Kaimosi and the Church of God at Mwihia in North Nyanza in 1923. By 1910 the three main centers of Kenya population, the Coastal, central and Western regions had been occupied by missionaries of various Christian leaning (Anderson, 1970; Furley and Watson, 1978; Bogonko, Otiende and Sifuna, 1986). With the establishment of mission stations, came mission schools to teach the borders. Bush

schools or village schools were also established as feeder schools to the central ones as missionaries went about dividing the country into spheres of influence (Anderson, 1970; Furely and Watson, 1978; Bogonko, 1992).

Since missionaries regarded Africans as Pagans, uncivilized, backward and uncultured, their education was therefore meant to remove these bad elements and make Africans Christians civilized. Western education came to be predominantly religious in which the lives of the upright and holy men in the Bible were magnified. Besides, reading writing and arithmetic (3Rs) were also taught, but not to such level as to make the recipients literary giants. The aim was to enable the Africans to read the bible to propagate the gospel and to win more Africans for Christianity (Bogonko, Otiende and Sifuna, 1986).

Another important element of missionary education which was next to religious education was industrial or technical education. This education was meant to discipline Africans, remove laziness from them and make them workers (Bogonko, Otiende and Sifuna, 1986).

The Roman Catholic Church the focus of this study reached East Africa through the effort of Holy Ghost Fathers (H.G.F.) which was founded in Paris France in 1703, for the purpose of training Priest under the jurisdiction of the French colonies (Baur, 1990). The first group of these missionaries entered East Africa on the Christmas Eve in 1860 when Father Fava and his Community of H.G.F. established the first Christian Mission in Zanzibar which was then the capital of East Africa. Father Java's establishment was quite impressive because he was able to put up a primary school, a trade school and hospital. The Christian community was less impressive as he was able to celebrate the first Christmas night with four lonely Goans and redeemed slaves of which most of them were rejects from the slave market, the old, and the feeble and young children. These were the first people to turn the nucleus of East African Christianity and the

source of the first catechists. In 1863 Antoine Horner and Etienne Baur who together with the sisters left behind by Father Fava when he went back to St. Dennis in Island of Reunion carried on the work into the twentieth century.

In 1868, they transferred the whole centre to Bagamoyo on the mainland where they received enough land to build up a Christian village that became the model station of all East Africa. Only the head of the mission was left in Zanzibar. In 1883 the prefecture was elevated to an Apostolic Vicariate and Father Raoul de Courmont became its first Bishop. In the course of time, all Mission territories of Tanzania and Somalia, which was part of Zanguebar, (the ancient name of East African Coast reaching from Cape Guardafui to Cape Del Gardo) were detached from Zanzibar and made independent territories.

In 1932 Bishop Heffernan decided to establish a second residence in Nairobi. A definitive solution came with the erection of the Kenyan hierarchy in 1953 when Nairobi was made an Archdiocese (Baur, 1990). H.G.F. who entered Kenya through Mombasa to Nairobi, never ventured to other parts of the country, they concentrated in Nairobi, Ukambani and Central Province (Kikuyu land with Meru and Embu). It was until 1953 that the Catholic Church reached the Rift Valley under the stewardship of the Mill Hill Fathers. Before the coming of M.H.F to Kenya, the territory of Eastern Uganda and Western Kenya including the Rift Valley was governed from Uganda (Kampala) by the British colonialists. Naturally this region fell under the jurisdiction of Apostolic Vicariate of Upper Nile and was entrusted to the society of St. Joseph of Mill Hill for foreign missions or Father Joseph of Mill Hill for foreign Missions. The society which was founded in 1866 by the Bishop of West minister Cardinal Vaughan was the only Catholic Mission Society at the time (Baur, 1990). The French White Fathers (F.W.F.) in Uganda had called for their assistance in order to counter the prevailing idea among the Buganda that identified Catholic with French and Protestant with English.



Bishop Hanton on his first journey to Uganda in 1895 to whom the Apostolic Vicariate of the upper Nile had been entrusted, passed through Western Kenya on their way to Uganda and saw it as a better place to establish a mission centre. In 1902, he sent some of his priests to survey the area and got a place between Busia and Naivasha. In 1903 the working mission stations were established in Busia. M.H.F. who had worked for a long time in Uganda was moved to Kisumu and established the Apostolic Vicariate of Kisumu. Until 1953, M.H.F. referred to the Rift Valley as their Eastern frontier. Given the restricted number of personnel, it was clear that they could never do justice to this huge region. In 1933 they had spoken of the need to have it detached and formed into a mission station of its own. However differing views of the authority concerned and unforeseen events delayed the realization of the wise insight for another twenty years. Later the idea was accepted, and M.H.F. was given a go ahead to start their Missionary work of caring for Goans in places such as Naivasha and Nakuru (Baur, 1990). It was while working in Naivasha which was the British headquarters for the Rift Valley that the M.H.F got a house which was meant to be a place of rest for the missionaries and a frontier post along the boarder of H.G.F. In 1906 this house was converted into a mission station which was attached to Kisumu (Baur, 1999).

In 1914 a chapel was build in Nakuru and Father Turnbull was sent there as a resident priest in 1928. His Parish extended from Kericho to Kijabe, Eldama Ravine to Nyahururu (Thomson's fall). Eldoret town which was a creation of the South African and German settlers was initially under Nakuru since it was an important place in the Rift Valley because of the farms set up by the settler. It attracted more laborers who later became Christians. It became difficult for the priest from Nyanza to reach them. In 1925, a church was erected in Eldoret town and a resident priest was sent. The good climate also attracted the first sister in the Vicariate and in the same year the Loreto sisters from Nairobi arrived and opened a convent school for the girls of settlers in 1925 (Baur, 1990).

It was from Eldoret through Mons. Joseph B. Houlihan a kiltegan missionary and a Catholic Prefecture of Eldoret that the Catholic Church reached Turkana District through the stewardship of his congregation who arrived in the Rift Valley in 1951 from Nigeria (Baur,1999). The kiltegan missionaries, Fathers Joe Murray and Ray Murtagh had been invited by Bishop Houlihan to open a Kitale prefecture. Before, Turkana District was a closed area of Northern Kenya which belonged to Uganda up to 1926. Even the access road from Kitale to Turkana passed through Uganda until 1971 when the great fish road began from Kitale to Lodwar. (Baur, 1990; Good, 2007).

The missionaries were first sent to Turkana District in 1962 with a purpose of building a catholic hospital and assist in relief services in the area. The request was done through Sister Cabrini (Bridget T. Crowley), a Holy Rosary Sister -Doctor at Ortum who was to write to G.G. Hill the District Commissioner of Turkana District about the Bishops request to set up a hospital to cater for the malnourished children from the famine camp in Lorugum. At first the District Commissioner was not happy about the catholic request because the African Inland Mission (A.I.M.) had already occupied the southern part of the District from 1956. Therefore, they wanted the Catholic Church to start their activities at the northern part of the District particularly Kakuma area because the area was not covered by any missionary activities. However, they persisted until the District Commissioner gave them a permit to start their mission work where they had earlier requested, Lorugum. The start of their mission work at Lorugum saw the church grow to its present heights in Turkana (Baur, 1999), hence the development of Lodwar high school as the first secondary school in Turkana District.

## **1.2 Statement of the Problem**

The issue of the church and education in Kenya has always been worthy critical investigation. The role of the Catholic Church to the development of secondary education in Turkana District needs such serious investigation. As we are aware that education plays an important role in many people's lives, it is a well known fact that

without good education, then life can be a big struggle for many. This explains why things are difficult for many in the arid and Semi-arid areas, where high rate of illiteracy has impeded development. Most of the families live below the poverty level and they are affected by lack of education and other basic needs. On the other hand, majority of the Turkana people are generally pastoralists. This means they do not stay in one place for along time to necessitate them to take their children to school. This has contributed greatly to the large number of illiterate people in Turkana. It is against this background that the Catholic Church in Turkana District took education as one of its major priority and important tool of fighting poverty and restoring dignity among these pastoralists (Good, 2007).

This was the task that the first missionaries took on arrival in the Diocese back in 1962 because they knew the Turkana community could be removed from a tight grip of poverty through empowerment and this can be done through the provision of good education.

Being the first study to be carried out on the development of education in Turkana District, the study examines the historical foundation of secondary education in Turkana District the case of Lodwar High school, pioneered by the Catholic Church and its impact on the lives of the Turkana people.

### **1.3 Objectives of the Study**

The study will be guided by the following objectives:

- a) Examine the origin of the Turkana people, their land and their economic profile.
- b) Examine the role of the Catholic Church to education in Turkana District with special reference to Lodwar High School.
- c) Trace the historical development of Lodwar high school from 1968 to 2008.
- d) Examine the role played by the Catholic Church in the establishment and management of the school.

- e) Analyze the impact of the school on the educational aspirations of the Turkana community.

#### **1.4 Research Questions**

To realize the aforementioned objectives, the study will be guided by the following questions.

- i) What was the role of the Catholic Church in the development and establishment of Lodwar High School?
- ii) How did Lodwar High School developed from 1968 to 2008?
- iii) What was the role played by the Catholic Church in the establishment and management of Lodwar High School?
- iv) What was the impact of Lodwar High school on the educational aspiration of the Turkana community?

#### **1.5 The Scope of the Study**

This study concentrates on the development of secondary education in Turkana District. However, not all Catholic schools are studied. The focus is only put on the contribution of the Catholic Church to the development of secondary education in Turkana District, particularly those which led to the establishment of Lodwar High School. However, the findings of this study may not touch any other educational activities of other missionaries in Turkana District and other parts of the country.

The study limits itself to a period of 40 years from 1968 to 2008. The year 1968 is taken as ideal to begin this study due to the fact that this was the time Pope Paul VI through the Propaganda Fide, issued a papal bull, which detached the territory covered by the Civil District of Turkana from the Diocese of Eldoret and set it up as a separate ecclesiastical unit with the title of Prefecture Apostolic. (Good, 2007).

This was also the time Rt. Rev. Monsignor John Christopher Mahon of St. Patrick Missionary Society generally known as Kiltegan missionaries, where the idea of starting a secondary school in Turkana District arrived in Lorugum as Prefect Apostolic of Lodwar. On the other hand 2008 is deemed appropriate to terminate the study as this would enable the researcher have good time and space to give a detailed account of Lodwar High School and its contribution to the Turkana Community and the nation. It is also essential to note that Lodwar High School was started in 1969 with a small number of students 40 in number of which only 2 of them were Turkanas. The small number of Turkana boys joining the school was a clear indication on how these nomads had little interest in education and a fact that, schools were not available and if they were, then they were few. The period is also important because it has enabled the researcher to investigate the performance of the school in two separate periods. When the school was headed by church men and when it was handed to Africans Head-teachers.

It is hoped that this period under investigation has enabled the researcher to give proper assessment of the trend and its possible causes and effects on the life of the school.

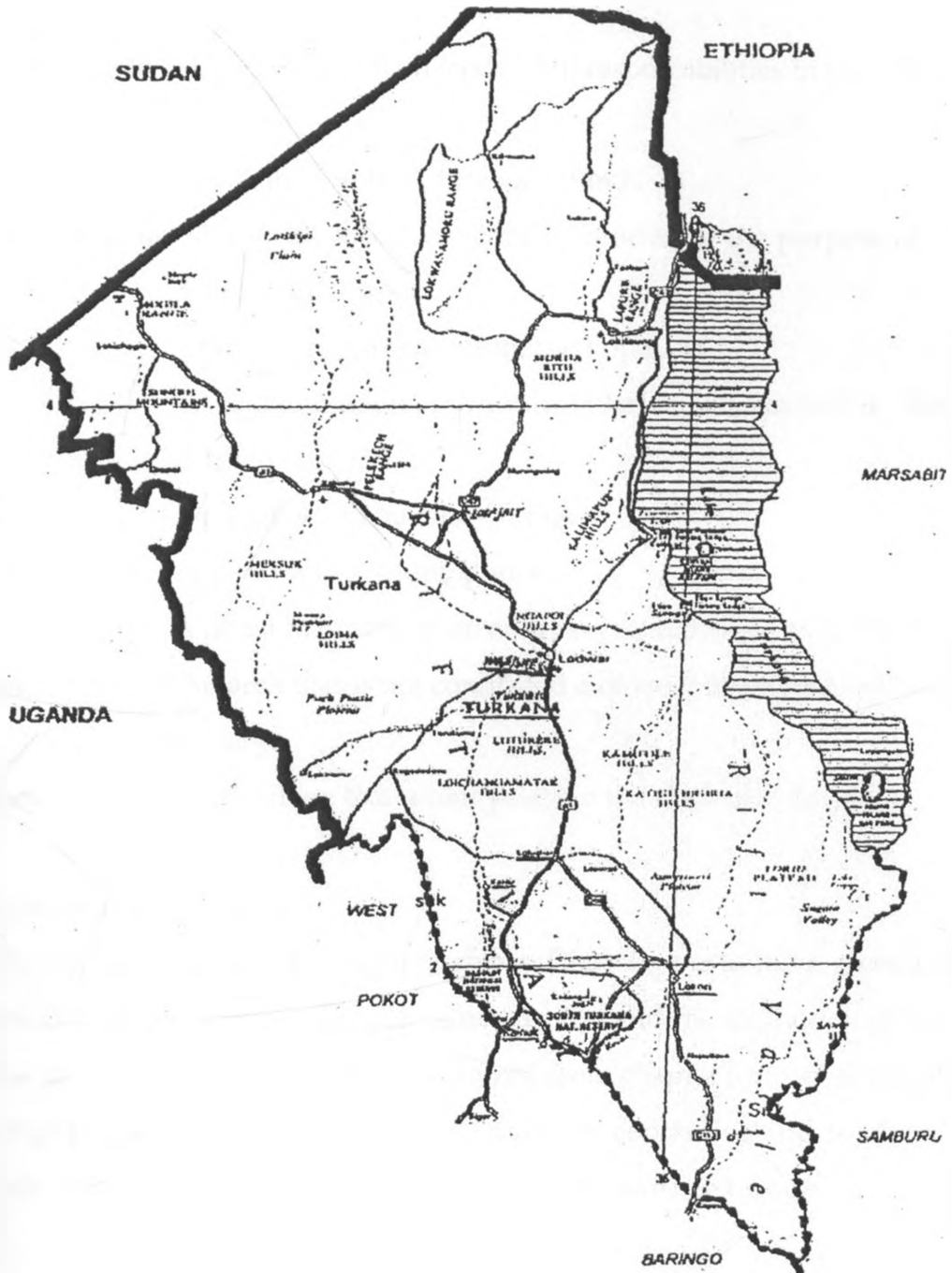
### **1.6 Significance of the Study**

The study of educational activities of the Catholic Church is crucial because this church was one of the most influential groups that not only evangelized but also carried out many educational activities in Turkana District beside being the first to establish a denominational Secondary school in the said region.

The study besides giving the special recognition to the Catholic Church, which has contributed a lot to the development of education in this country, it has also come up with the findings which will add new knowledge to the development of history of education in Kenya.

A study of Lodwar High School is very important since it was one of the educational projects established and sponsored by the Catholic Church in Turkana. Consequently, the school happens to be the first church established Secondary School in the District. Besides recognizing the activity of the Catholic Church in Turkana District and its development to education in the country, it is hoped that the study will come up with the findings that will help educational planners and policy makers on importance of putting into consideration the needs of the people when establishing educational institutions in the country.

Figure 2: Area of Study: A Map of Turkana District



Source: Mission to the Turkana

## 1.7 Definitions of Significant Terms

- Apostolic Vicariate** - -One charged with leadership responsibilities in the Catholic Church.
- Ecclesiastes** - -To belong to the Christian church.
- Prefecture Apostolic**- One of the divisions of the territories for the purpose of Church governance.
- Papal bull** - - Getting permission from the Pope.
- Kiltegan** - - A congregation of priest from Ireland also called St. Patrick Fathers.
- Gorta** - - An Irish word meaning hunger
- Misereor** - - A Latin word meaning mercy
- Prefect** - -A priest in charge of an area no yet confirmed as diocese.
- Prefecture** - - An area that is not confirmed a diocese of which a prefect is in charge.
- Monsignor** - -A title given to a senior priest in the Catholic Church.

## 1.8 Organization of the Study

This study has been organized in eight chapters. Chapter one to three gives a definition of the problem under investigation, literature review and the methodology used in the study. The data for this study has been analyzed from chapter four up to chapter seven. Chapter eight has given the summary of the findings, conclusion and recommendations of the study. Finally, suggestions for further research have been made.



## CHAPTER TWO

### 2.0 LITERATURE REVIEW

#### 2.1 Introduction

This chapter discusses some literature which is related to this study. Several researchers have addressed the whole process of the missionary initiative in the introduction of Western education in Kenya and each of them addresses this aspect in a collective manner. It has not been possible to examine all of them in this chapter only a few of these work that are relevant to the present study have been reviewed with the purpose to inform and make the study clear. This review has been done under the following sub-headings.

- The Development of Western education in Africa with special reference to 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 Catholic Church in Kenya.

#### 2.2 The Development of Western Education in Africa with Special Reference to Kenya

The major reason for the coming of missionaries to African was to spread Christianity. However, Education was treated as an alternative because their aim was to get converts and to give their followers little education that will enable them to read and interpret the Bible. In their effort to introduce Africans to the new faith, Christian missionaries took schools as the most essential avenue of introducing Africans to the new faith. Therefore, most of the studies carried out have handled the topic within the context of missionary activity.

While analyzing the impact caused by the missionary activity in Nigeria, (Ayandele, 1966) asserts that "Missionaries purposely used schools to evangelize Africans and remove them from their heathen traditions. He went a head and said that missionary education was mostly religious which revolved around character molding and the spiritual development of Africans with a purpose of making them mature and responsible person as per Europeans standards. Missionaries disliked secular education being offered to African because they termed it as a crime against people who were only supposed to use their knowledge for serving the society (Ayandele, 1966).

Ajayi (1965) in his research on the emergence of African elite in Nigeria during the second half of the 19<sup>th</sup> Century confirms that Christian missionary used the church and school to bring about social changes among Africans. This is evidenced through the introduction of boarding schools which were established on mission stations to isolate the African converts from the rest of the community so that they can be detached from the primitive African traditions. This came to be true when a number of Africans who were in close contact with the missionaries moved and settled within the vicinity of mission stations. This enabled them to begin a new community characterized by Christianity and Western civilization.

Another author who appreciated the role of missionaries in educating Africans is Sifuna. He traces the origin of western education in Africa, a process which started in the 15<sup>th</sup> century when Europeans started making their voyages to the continent for trade and other activities. Sifuna's book shows that serious educational activities did not start until the 19<sup>th</sup> century when a number of Europeans and American missionary groups targeted the ex-slaves for rehabilitation where education was seen as a very effective tool that could make them adjust quickly to their newly found freedom. Sifuna however confirms that these educational activities which started along the coastal regions were later extended in to the interior part of the continent where the school still proved to be a very important asset for winning converts. According to him,

the foundations of education in Kenya were laid by mission central schools or bush schools. There was no education department because the government attention was given to the pacification of various ethnic groups in the country with a view to establish law and order.

Other studies which have also addressed the historical development of education in Kenya include works of Furley and Watson (1978), Sheffield (1973), Otiende, Wamahiu and Karagu (1992) and Bogonko (1992). All these studies acknowledge the role played by Christian missionaries in the education of African. They show clearly how missionary efforts were not just confined to primary and elementary levels of education, but also ventured into the provision of secondary and other forms of higher learning for the Africans. It was also through such effort that schools like Alliance High School, the first African secondary school in the country was established to cater for African education.

### **2.3 Missionary Contributions to the Development of Education in Kenya**

Researchers who have studied various missionary activities besides religious activities have touched on activities of these missions in the Country. This study can be demonstrated by the works of McIntosh (1969) and Strayer (1978) on the evangelizing activities of the C.S.M and C.M.S respectively. The two studies agreed that education for the Africans is attributed to missionary activities. This is because it was necessary for African converts to be educated so that they could read the Bible.

Amayo (1973) in his study documented the educational activities of the S.D.A, in their evangelical activities among the people of the Western region of Kenya. He states that, the missionaries took education as an effective tool for evangelization whose curriculum was mainly based on the Reading, Writing and Arithmetic (3Rs). According to Amayo's study, S.D.A. missionaries established a boarding school at Kamagambo which became educational centre in Western region. The need to spread Adventists

faith to other parts of the country started in 1923 when its pioneer converts used to evangelize the Agikuyu, Akamba, Coastal people, the Nandi and the Abaluhya. Amayo asserts that the S.D.A. schools became the main feeder of G.A.S, Kisii when it became a senior secondary school in 1948. The products of this (S.D.A) school took up senior positions in government after the country attained its independence in 1963. By this time, Kamagambo had developed into full primary and a secondary school for both boys and girls beside a Teacher Training College.

M.H.M. is another missionary group that worked hard to ensure that the people of Western Kenya receive Western education. This mission initially started in Uganda where its work started in 1895. In 1903, it extended its work into Kenya and Kisumu became their first station. The reason for their coming to Uganda was due to rivalry of the time which pitted the Catholic against Protestants. From Kisumu, the M.H.M. spread to other parts including North Kavirondo where a good number of the Abaluyia were initiated into Christian faith (Baur, 1999).

Kipkorir (1969) in documenting a historical study of Alliance High School mentioned some of the events that took place in the running of the school from 1926 to 1969. He asserts that Alliance influenced Kenya's destiny through some roles which its students have played. Smith, another author attributes this to the Christian spirit that was instilled towards the enhancement of African education especially at secondary level.

#### **2.4 African's Contributions to the Development of Education in Kenya**

Africans as beneficiaries of Western education brought by the missionaries on their part contributed greatly to the development of this education in Kenya. A number of studies on educational institutions have shown that Christian missionaries were not the only players in this field of African education. Mukudi (1989), Kamere (1992) and Ombati (1994) have argued that Africans actively participated in this venture by providing land,

food, money, construction materials, students and teachers. They have given historical account of Kakamega, Kitui and Kisii schools as cases where Africans participated in educational developments in the country. These secular schools were established and supported by the government and African themselves through their respective Local Native Councils (L.N.C.s).

Anderson (1972) compares the role of Missionaries to that of the government in provision of Western education in Kenya. He affirms that the colonial government did not abandon the missionaries in total. He states that, the government supported the missionaries by establishing the department of education in 1911 which enabled the government to have a direct influence over the education policy and provided financial assistance to the missionaries as an intrusion into the Mission domain. This statement was intensified when the government opened a technical school at Machakos in 1913 and another one at the coast in 1924. In the same year, the Native Industrial Training Depot was opened at Kabete in 1925 and the Jeans school in 1925.

The missionaries provided technical education for Africans; they were accused of not offering academic education. The memorandum of mass education in African society in 1935 had recommended the provision of academic education as opposed to artisan type of education especially in rural areas. This need for academic type of education culminated in the closure of the Jeans school Kabete in 1939 for what Africans needed was higher education which would open opportunities for jobs (Groves, 1958).

## **2.5 The Evangelical and Educational Activities of the Catholic Church in Kenya**

Although various scholars have studied and documented missionaries' activities in various parts of Kenya, no attention has been given on the activities of the Catholic Church in Turkana District. This section tries to show how the present study will contribute to the development of knowledge on the activities of these missionaries

particularly those aimed at promoting secondary education in Turkana District (Baur, 1999).

A study by Osogo (1970) on Kabaa, Mangu High School is one of the earlier researches to be carried out on the activities of the Catholic Church (H.G.F.) in central province. The purpose of H.G.F. setting up this school was mainly to evangelize and Christianize the Africans. According to Osogo, this would be achieved by creating learned people who would be emulated by the rest of the people in various communities.

On the History of the Roman Catholic Church in Western Kenya 1895-1952, Ogutu (1981) documented the Origin of the Catholic Church and the way the Church evangelized the region through schools. According to Ogutu, the Catholic Church by use of catechists who were able to read and write, influenced people in the Western region to accept the Christian faith, and through their eloquence in foreign language (English) they were able to see sense in education.

Oliver (1952) on the issue of missionaries in East Africa identifies education as one of the major activities that the missionaries involved themselves in. He states that, "life was regulated in the Catholic schools by the mission bell just the way it was done in England". This shows how serious the missionary educational activities for Africans were. He said that, literacy education developed out of school for the catechists, industrial education sprang from the mission building and the mission churches. All these activities seemed to be self supporting that trained lay missionaries to undertake these secular tasks being introduced by the church.

The pride of missions was their schools. Indeed most people identified the schools with the Mission. This was so far not the case from the beginning. For instance before World War I, there was hardly a school which the missionaries would have been proud of, for most boys playing in freedom or strolling through the fields and forest was more

attractive than sitting on a school bench. For parents, the school only became important when they saw it as a means of getting a paying job. On the other hand, the missionaries found school as means to teach religion. This was the major reasons why evangelical activities went hand in hand with schooling (Baur, 1999).

## **2.6 Conclusion**

In this Chapter, literature related to the study has been reviewed. As a result of this review, it has been noted that many studies have been done to prove the contribution of various Missionaries in the establishment of Western education in other parts of Kenya. However going by the available literature, it is evidenced that no studies have been carried out to show how Missionaries contributed in the development of Western education in Turkana District. This study sets out to fill this gap by giving historical account of Lodwar High School the first Secondary school to be established by the Catholic Church in Turkana.

## CHAPTER THREE

### 3.0 RESEARCH METHODOLOGY

#### 3.1 Introduction

In this chapter, procedures and strategies that were used in the study are described. The study has documented the role of the Catholic Church in the development of secondary education in Turkana District, with Special reference to the establishment and development of Lodwar High school. Data has been collected from past records to get a clear picture of events closely related to the problem under investigation so as to make it known to the present and future generations.

#### 3.2 Research Design

The study used a historical research design in data collection. This method was vital because it involved the discovery and analysis of records of previous events, interpretation of trends in the attitude or events of the past and generalization from these events to help guide present or future behavior (Mugenda & Mugenda, 1999).

Historical research design involves studying, understanding the past events. It helps the researcher in locating, integrating and evaluating evidence from physical relic, written records or documents with the purpose of establishing the facts or generalized facts regarding past or present events (Mugenda and Mugenda, 1999). For this reason, this method has been the most reliable for documenting the educational history of the Catholic Church in relation to the establishment and development of Lodwar High School.

#### 3.3 Sources of Data

The study utilized primary and secondary sources of data. Primary sources entailed first hand information collected from those who had some direct physical contact with



the events under investigation e.g. eye witness, reports and original documents. A secondary source comprises second hand information e.g. description of an events by person other than eye witnesses Traves, 1978; Norg and Gall, 1983; Mugenda and Mugenda, 1999.

Primary sources that have been used for this study were historical documents that were obtained in the archives. They included the Kenya National Archive, Private educational reports and minutes, official school records, among others. The Diocese of Lodwar libraries i.e. Bishop Mahon library, Sr. Ann Nanjala library and Comboni Missionaries Library (Nakwamekwi) were also other sources of primary information. Also the school library at Lodwar high school has an archive that assisted the researcher to get reports and minutes pertains the school development.

Oral interviews also formed a good source of primary information. This supplemented the gap in the archival materials. Oral interview targeted the Bishop of the diocese of Lodwar, Priests, local leaders, early converts and significant leaders like retired catechists, chiefs, assistant chiefs, teachers who were eye witnesses when some of the events took place. The researcher was able to focus on various documents and relics available in various archives and libraries specified above. The Catholic Church has important documents which include;

- i) Relics - These are objects whose physical or visual properties provide information concerning the history of the Catholic Church.
- ii) Handwritten materials - The history of the Catholic Church in Turkana can be obtained from various handwritten materials. These include letters, minutes of various church committees, church meetings, diaries and notices.
- iii) Missionary reports - these are unpublished materials touching on Catholic Church in Turkana some of these are the reports appearing in the early missionary magazines.

The information obtained was checked for validity by both external and internal criticism. The authenticity of the evidence was also checked by looking for dates, rubber stamps, and signatures in the handwritten and published documents.

### **3.4 Procedure for Data Collection**

The researcher collected the data by visiting local archives to look for primary sources of data. First, the researcher applied for membership at the Kenya national archives Nairobi, and registered as member at Bishop Mahon library, Sr. Ann Nanjala Library and Comboni Missionary Library, Nakwamekwi for accessibility to these Libraries. The researcher also requested for permission from the relevant authority to collect data from Lodwar high school library. The data collected from the libraries was studied. For the data from those who were interviewed, the researcher wrote to them letters explaining the purpose of interview and the study.

Interview sessions enabled the researcher to interact personally with her informants thereby allowing flexibility in the questions asked, clarifying some of the issues under discussion as well as opportunity for further probing on the same. The information collected from the interviewees was intended to confirm if what had been collected was in line with the documented information. Secondary sources of data were collected at university libraries (Jomo Kenyatta and Kikuyu Libraries) and also from the World Wide Web. Other sources of information were McMillan Library and Diocese of Lodwar libraries. The sources also served to acquaint the researcher with some of the studies that were carried out in this field (Koul, 1985). Other sources like news papers were used after the researcher had finished exploring other sources. This helped the researcher to fill up some of the information gaps that was not adequately addressed by the primary sources (Sifuna, 1995).

The selection of the above tool was guided by the nature of information collected, the time available as well as the objectives of the study. Interviews were ideal in the sense

that it allowed the interviewer to gain control of the kind of questions and also obtain historical information required (Oso & Onen, 2008).

### **3.5 Evaluation of Data**

The data after being collected was evaluated before being accepted as historical evidence of the case under investigation. It compiles the historical process of external and internal criticism. The external criticism for this study aimed at establishing the authenticity of the sources of data while internal criticism aimed at establishing the validity of the content. (Borg and Gall, 1983; Mugenda and Mugenda, 2003). The external criticism for this study ensured that, documents used for the study are original. This will take into account scrutiny of the author's characteristics and their qualifications to establish their abilities as reporters of events under investigation. Also in consideration were the conditions and factors which influenced the production of these documents and the type of materials used in their production such as papers and ink among others. Other things that were put into consideration were signatures, handwriting and styles of writing. The main emphasis of external criticism was to establish the historical truth of the document and not necessarily to detect fraud.

The internal criticism on the other hand enabled the researcher to confirm the validity of the information contained in the document. This was done by examining the competence of their authors as reporters or the event under investigation. Any possible biases and motives on their part to distort facts and their honesty as reporters of facts, their acquaintance with facts being reported and finally, whether reports were generally in agreement with other available information on the same topic by different people who also witnessed similar events( Koul, 1984; Kombo,2000 and Mutai, 2000). However, information collected for the study was verified to validate its accuracy.

### **3.6 Data Analysis and Presentation**

The information and materials collected in 3.4 above was analyzed qualitatively. In this analysis, the researcher was in a position to describe the historical facts in a systematic way so as to come up with useful conclusions and recommendations based on the researched questions and the objectives of the study. The researcher was in a position to document detailed information about contribution of the Catholic Church to the development of education in Turkana District and also to establish trends, patters, and relationships from information gathered.

The outcome of the analysis was then presented descriptively as research findings of the study. Information obtained by the researcher was grouped in the categories clearly identified with the events that were being investigated. Based on the findings, conclusions and recommendation for further study was suggested.

## CHAPTER FOUR

### 4.0 THE TURKANA PEOPLE, THEIR HISTORY, LAND AND ECONOMIC PROFILE

#### 4.1 Introduction

This chapter tries to examine the origin of the Turkana people, their land and their lifestyle before and after the coming of the colonialist and the missionaries. This record is not however a history of the Turkana people, or the commentary on their way of life, it is a brief background of the origin of the Turkana people, their land and how they use to interact with other communities in those early days.

To describe the mission and education, without some references to the Turkana people and to the desert in which they live, would be extremely difficult, if not impossible. An attempt has been made constantly to concentrate on the contribution of the Catholic Church in the development of education in Turkana and to leave the history of the Turkana people to the professional historians bearing in mind that the mission and education is also part of the history of the Turkana people.

#### 4.2 The Turkana People

The Turkana inhabit the only tropical plains of northwestern Kenya. They belong to the Nilotic speakers which comprise the Luo, Kalenjin, Maasai, Samburu and Iteso in Kenya. Karamojong, Dodoso, Jie, Nyangatom and Kumam in Uganda. Toposa, Donyiro and Dinka in South Sudan. These people speak mutually intelligible dialects of the same language (Ochieng, 1985).

Like other communities, nilotic speakers have myths which point to the Nile Valley in Southern Sudan as their place of origin. As they moved southwards, the group disintegrated. Some entered Uganda from northwest those were Jie, karamojong, Dodoso, Nyangatom, others entered Kenya from north, the Kalenjins but were turned

south near Lake Turkana when they conflict with migrant Samburu. The other groups of Dinka and Toposa were left in Southern Sudan (Were and Wilson, 1972).

#### **4.3 History of the Turkana**

According to the Turkana traditions, these pastoralists are the forerunners of the present day Jie of Eastern Uganda (Were and Wilson, 1972; Ochieng, 1985). Jie are also pastoralists who move with their livestock in search of pasture and water in areas that are favorable to them and their animals during dry seasons. Some of the Jie at one season decided to move eastwards of Uganda and entered Kenya with their animals in the Valley of Tarach River and using the caves of the area as shelter in short, uncertain rainy season. As it rained, these people decided to settle in the present Turkanaland as they found the place bare with no other occupants. The efforts of their relatives on the other side of eastern Uganda to persuade them to go back at their original place as it rained bore no fruits at all. They were forgotten completely by their relatives in Eastern Uganda (Jie) (Good, 2007).

As they settled around Tarach River and using the caves (Aturkan) as their shelter, they decided to call themselves Turkana (Ngiturkana) the men of the caves and their land (Turkan) and their language Ngaturkan (which are completely similar to Jie language). All these names are attributed to the caves they used to live in (Barret 1988; Good 2007).

#### **4.4 The Land**

Turkana land is 77,000 square kilometers, harsh desert area in the Rift Valley province of Kenya. It is bounded on the north side by Sudan and on the west by Uganda. Its eastern wall is formed by L. Turkana (formally known as Lake Rudolf) and on the Southern side, it is separated from the rest of Kenya by Cherangani Hills and the high mountains of West Pokot. (Were and Wilson 1985; Good, 2007).

Turkana land is hot and dry for most part of the year with an average rainfall of about 300-400mm falling to less than 150 mm in the arid central part (New people no. 119 March, April 2009). Rainfall is erratic and unreliable and famine is a constant threat. In most cases when famine struck, the Turkana young men were swift to take the advantage of famine and drought that always affects them to wedge raids against their neighbors to replace the lost animals through either drought or diseases. To the Turkana people, raids are not theft but an act of repossession because their neighbors also do the same when there is severe drought on their side. Turkana value cattle so much that they consider them as a gift from God. Their love for cattle is the cause of hostility among them and their neighbors whom they use to graze together at times of drought (Gulliver, 1951; Good, 2007).

Sometimes their incursion to their neighbors land was not more than the peaceful penetration of pastoralists looking for pasture, and water for their animals. However an aggressive adventurous spirit was the domination factor (Ochieng, 1985; Good, 2007).

Right through the colonial era, the Turkana is assumed to be aggressors whenever cattle raiding occurred. Their prowess in fighting made them to be feared and hated by the surrounding tribes and even the colonialists who were opposed to their idea of raiding.

Turkana regarded British opposition to their raiding activities as interference with a vital aspect of their traditional system. Unlike the people who had raided the Turkana in the past, these Europeans had no herds of their own which the Turkana sought to increase their raiding of those people who had come Under British Administration (Lamphear, 1976).

With such reputation to support them, they were soon advancing southward, and pushing other tribes before them, particularly the Pokots and Samburu who as a result

became their natural enemies. By the year 1900, the Turkana people have become permanent owners of the desert which today bears their name Turkana (Good, 2007).

#### 4.5 Economic Profile of the Turkana People

The Turkana people are pastoralists whose economy is based on livestock such as goats, sheep, cattle, donkeys and camels. Livestock are the primary source of food. Camel, cattle and small stock are all milked and this provides 80% of the Turkana diet. All animals are also bled and the blood is consumed alone or mixed with milk for a meal. Small animals such as goats and sheep are also used for meat. A wealthy homestead may slaughter a goat once or twice a month for food. Both large and small animals are slaughtered for meat feasts which are an integral part of many social occasions. (Shingledecker, 1982).

Traditionally the Turkana traded with surrounding tribes like the Karamojong, Jie, Dodotho and other pastoral - agricultural people in Uganda, Ethiopia but also with the agricultural Pokot in Kenya itself. (Eregae Aparo, 11.2.2011). This still happens even today. Live animals mainly sheep and goats, hides and skins are traded for cereals, tobacco, guns, spears, guns and beads mainly in the dry season when milk production from the herds is low and especially when grain is needed. Household and personal articles are also largely made from animal by-products for instance skin for clothing, mats (ngijom), roofing, sandals, thonging, bead mounts, containers, bags (Ngitokolei) etc. Horns for containers, hair and tails for decorations and charms, bones for whippers, rattlers, stomach contents for rituals and dung for fuel in the fire (Gulliver, 1951). The Turkana do practice some simple cultivation consisting of planting a fast growing sorghum in low spots immediately after the rains. But any wider scale agriculture is impossible because of the climatic and terrain conditions.

Recently in the southern part of the district the traditional trade with neighboring tribes is changing as the Turkana have started working on the irrigation schemes for example



Turkana south has two irrigation schemes one in Katilu started by the catholic church in 1962 for resettling people who were in the camps at Lorugumu and Kalokol and another one at Morulem initiated by Turkana Rehabilitation Project (T.R.P) in 1981 for the people whose animals were swept by drought in 1981. Livestock, traditional medicines, honey, milk etc are exchanged for grain or cash with which grain and other small items are bought from the shops.

Still, the Turkana are much less involved in the cash economy than other pastoralists in Kenya. Far away from the larger towns barter trade is still the most common way of buying and selling. Besides the livestock sectors, the most important market oriented activities are the irrigation schemes and the fish industry. They were both started mainly in response to the famine of 1960, in trying to broaden the production base of the district. Nowadays, fishing is the largest commercial enterprise in the district. However, most fishermen also live on a subsistence level, raising their income by re-investing into the livestock sector (Shingledecker, 1982).

#### **4.6 Turkana and the Colonial Administration.**

The European powers of the 19<sup>th</sup> century saw themselves as the agents of civilization in pacifying the people of the underdeveloped world. First came their great explorers Henry Stanley and David Livingstone. They were immediately followed by the adventurers and the men of commerce. Finally came the stage of colonial expansion (Davis, 1978).

In Turkana land, the first Europeans came in 1888 when Count Teleki explored the area. Other Europeans followed with the British trying to establish control of the area. The first 25 years of the 20<sup>th</sup> century saw more or less continual warfare between the Turkana and the British (Davis, 1978, Good 2007).

The British army broke the Turkana resistance in 1918 and in 1926; the British civil administration took over all of Turkana district (Gulliver, 1951).

The principle task of the administration between 1926 and 1963 was to maintain British control of the Area and patrol the borders with Ethiopia, Sudan and Uganda. The colonial administration never took education as a priority for the Turkana people. This was instigated by the fact that the Turkana were not receptive to any kind of idea that comes from the colonialists as they saw it as away of robbing them of their land and livestock. (Gulliver, 1975; Davis, 1978).

This is evidenced by what DC. Ryland said:

Turkana had no need of education except in animal husbandry and the rudiments of agriculture as long they remain cut off from civilization by their habitat and mode of life [K.N.A: DC\TURK\7\1, 1936].

The colonialists however managed to set up a school at Lodwar in 1936 that was meant for adults particularly the police who were illiterate and one at Kaputir founded by a local chief called Abong Looya of Ngisonyoka clan (K.N.A:DC\TURK\7\1, 1936). The later was abolished due to lack of teachers and the few pupils who were willing to continue with their education were taken to Government African School in Kapenguria after school inspection carried out by Chaundy a school inspector for Kapenguria and Lodwar (K.N.A: DC\KPNRIA\1\5\2, 1935; K.N.A: DC\TURK\7\1, 1936).

Despite the fact that the colonial administration arrived in Turkana District earlier, the missionaries never followed them immediately. It took sometimes for the missionaries to penetrate Turkana country. One missionary who managed to go to Lodwar was Mitchell of C.M.S Kapenguria. He arrived at Lodwar on 23<sup>rd</sup> March 1939, but left the district temporary on the out break of First World War between the Italians and the British whose impact was felt in their colonies particularly Ethiopia and Kenya. He came back at the end of the year and built a house near river Turkwell about a half a mile near Nadapal famine camp. Mitchell never had converts. When he left Lodwar the

only one disciple he had converted went back to his manyatta immediately Mitchell left. The Mission home was then turned to a dispensary (K.N.A: DC\TURKN\7\2, 1937). The missionary activities vanished due to harsh climate and the difficult terrain which was impassable in those early days of the colonial administration in the District (K.N.A: DC\TURKN\7\1, 1936).

Twenty years later according to Shingledecker 1982, another group of missionaries was sent to Turkana by AIM in 1956 to the southern part of the district Lokori presently Turkana East District with the purpose of providing medical assistance to the Turkana of the area and preached the gospel. The missionary work was headed by Dr. Kick Anderson from England. He was later joined by a Kenyan Pastor Kisulu from Machakos who was moved to Kalokol in 1962 where he assisted in distributing food to famine camps within the Lake region in cooperation with N.C.C.K. which was already in the lake region distributing relief food (K.N.A:DC\TURKN\13\4, 1956).

However A.I.M was able to establish one primary school in Lokori in 1963 to cater for school going age children in Turkana South constituency. During that time, the Turkana people had little interest in education; they didn't bother taking their children to school. Chiefs within the area mobilized village elders from each village to get children by force and take them to school. This empowerment from the missionaries bore some fruits when a few children and even boys beyond school age went to school. Most of the older boys never went back to school after their first holiday, claiming that school life was not as good as village life because they were restricted at a particular environment where sitting in an enclosed room was the order of the day (Shingledecker, 1982).

Something interesting about A.I.M was that although the school picked up later and enrolled the biggest number at the time, 150 pupils in 1969, the church was not able to establish a secondary school until 1989 when AIC Kangitit was established. They

concentrated very much on medical activities something that made education 'o grow slowly in that part of the district.

#### **4.8 Conclusions**

This chapter tries to give a brief history of the Turkana people before and after the colonial administration. It is clear that the colonialist had no sense of exposing the Turkana people to education although early attempts had shown that the missionaries had tried early enough to introduce education to these people of the desert, the colonialist administration didn't' bother to assist the missionaries to realize this dream. They never even mind to set up government schools that were set in other parts of the country. For instance, such school was set up in Kapenguria and pupils from Kaputir were even sent to that school.

On the other hand the Turkana people were so closed such that education was of little importance to them. This can be seen in the way they withdrew their children from schools when they went for holidays. To the Turkana, livestock keeping was very important since wealth can be obtained within a very short period through these means.

## CHAPTER FIVE

### 5.0 ARRIVAL OF THE CATHOLIC MISSIONARIES IN TURKANA DISTRICT AND THEIR EARLY ACTIVITIES

#### 5.1 Introduction

This chapter examines the earlier activities of the Catholic Church in Turkana District that started during the distribution of relief food in some parts of the district in 1962. Besides, the chapter will give information of the Catholic Missionaries before their arrival to Turkana District.

The Catholic Church according to their records had no plan of initiating schools in Turkana District. Their aim was *to* assist in distributing relief food and also setting up health facilities to cater for the sick and the malnourished children within the famine camps (Good, 2007). In the process of relief distribution, the issue of schools emerged which was driven by a large number of school going age children roaming in the camps in Kekorong'ole Irrigation Scheme which was also a church project for resettling famine struck families.

#### 5.2 The Catholic Missionaries and their Early Activities.

The Catholic Church was not left behind on relief distribution among the Turkana people when famine hit the country in 1961. The fact that Turkana was a closed area put it out of bound to any kind of serious missionary activity. Protestants AIM got a permit to assist the Turkana people in the southern part of the district as did the Catholic Missionaries operating in Tartar and Ortum in the neighboring West Pokot District directly South of Turkana made their first arrival on 8<sup>th</sup> Dec 1961 (Shingledecker, 1962; K.N.A: DC\TURK\6\8, 1962).

The Catholic Church sent two missionaries; Fr. Joe Murray and Fr. Ray Murtagh from the diocese of Eldoret to help in relief distribution at Nadapal near Lodwar. Their work was moved Nadapal to Lorugum in 1962 (citing congestion and lack of clean water at Nadapal camp), where they began medical work and relief distribution. Bishop Houlihan had been offering relief services through National Food Relief committee which had been set up in Nairobi to deal with the national food shortage. In October 1961 Houlihan received a letter from the office of the Chief Secretary to the government thanking him for his kind offer and also requesting him to release two Priests to go and work in Turkana. This request was made by the District Commissioner- Turkana through the Provincial Commissioner who was stationed at Isiolo at the time via the Chief Secretary. (K.N.A: PC\ISO\4\2, 1961; Shengledecker, 1982; Good, 2007). It was this request that made Bishop Houlihan to release the two priests on 8<sup>th</sup> Dec 1961 to go and serve the Turkana people through relief services. The two priests arrived in Lodwar on 8<sup>th</sup> Dec 1961 after a long journey through Kara- Pokot, Uganda and finally Lodwar. The next day they met the D.C, Hill to discuss their mission, later they visited the camp at Nadapal. They took up residence in the camp. Despite the fact that the two priests were allowed to offer relief services in the camp at Nadapal, the D.C, Hill was not for their long stay in the camp. He was for the idea that Catholic Missionaries to go to Kakuma to built a hospital and other developments they may wish to start but not in Lodwar and other places in the District(Good,2007).

The reason for denial of these missionaries to have a hospital in Lodwar and Lorugum was that it had already been occupied by AIM an interdenominational group headed by Dr. Anderson who had a base in Lokori (Good, 2007) while the northern part of Turkana was occupied by an American Quaker group which had already gone to Lokitaung in June 1962. Besides dictating where the two priests should go and build a hospital, D.C Hill specified in the letter he wrote to the Bishop after receiving the priests that their duties was "to assist and supervise the distribution of relief food and general running of a new camp at Nadapal" (Hill's letter to Houlihan, 11.12. 1961, Good,2007)

Early in 1962 Fr. Murtagh was replaced by Fr. Mick Brennan who later worked hand in hand with Fr. Murray in distributing relief food in the camp at Nadapal. The situation at the camp became unbearable because people arriving at the camp were malnourished, sick and the situation was worsened by the fact that the camp had no health facility and was highly congested (Good, 2007).

The New Year 1962 brought little comfort to Fr. Murray and Brennan when they were told to open a new camp at Lorugum, the site on a tributary of Turkwell River which was considerably better than the site at Nadapal camp near Lodwar. The site was spacious and also water was available (Good, 2007; Shingledecker, 1982).

### 5.3 Arrival of Sisters

The Medical Missionary of Mary (M.M.M) namely Andrea Kelly, Bernadette Gilson and Champion Campbell, familiarly known by the initials A, B and C must have added some value to the work of the two priests because their arrival suggested that they should provide medical services at Lorugum camp (Baur, 1990). The sisters actually arrived in the famine camp, Lorugum on the 24<sup>th</sup> March 1962 (Fr. Murray diary, 24.3.1962). They were from Ireland but they had passed and stayed for a short time with their own community at Masaka Uganda on their way to Turkana, they had paid visits to the Holy Rosary Sisters at Turbo, the Loreto Convent at Eldoret and the Ursuline sisters in Kitale (Good, 2007). The sisters must have been briefed about the administration's objections to set up a mission hospital in Lodwar and Lorugum where they were staying with the two priests at the camp.

On May 4<sup>th</sup> 1962, the M.M.M sisters went to see the new D.C Mr. Lambert who was posted to Turkana to talk about their unwillingness to start their mission at Kakuma. Already the new D.C had been briefed of the building of the new house for Sisters in Lorugum by his predecessor Mr. Hill. He was not happy about the issue because to him

it was a complete breach of contract by the Catholic which was not to open any mission in either Lorugum or Lodwar. In addition, they were not even allowed to put up any permanent building in Lorugum. Mr. Lambert the D.C stressed that he did not want to see any building in Lorugum and also no Catholic Mission to be opened in the area. (DC Lambert's letter to Bernadette, 14.5.1962; Good J. 2007).

This situation turned to be difficult for the sisters and Fr. Paddy Cullen, Vicar General of the Diocese of Eldoret and Deputy to Monsignor Houlihan of the Prefecture of Eldoret. Fr. Paddy wrote to the Bishop that they were not allowed to open a mission at Lodwar but instead they have been advised by the authority to open it at Kakuma (Good, 2007; Baur, 1982, 2009).

Later the District Commissioner changed his mind due to the missionaries' persistence and allowed the Catholic Missionaries to continue building a mission station at Lorugum. The P.C continued to oppose the idea. However, the D.C advised Fr. Cullen and his team to accept the idea of opening a hospital in Kakuma but make their base at Lorugum or Lodwar (Cullen's letter to Houlihan, 16.5. 1962).

This advice worked well for Fr.Cullen who found himself putting up a base at Lodwar after promising the D.C that the church was willing to go as per their advice of building a hospital at Kakuma which was not occupied by other missionaries. The battle for Lorugum and Lodwar was won. This made Lorugum to be the center of Catholic activities in Turkana District for the next seven years.

#### **5.4 Start of Education in Turkana**

The two names associated with the development of education in Turkana were Sr. Bernadette Gilsenen and Fr. Eugene Hillman. Sr. Bernadette initially came to work in a relief camp and also to provide medical services while Fr Eugene Hillman was a Holy Ghost priest who worked mainly in Tanzania. He visited Turkana in 1962 with Fr.



Raphael Cefalo (Presently a parish priest at Nakwamekwi in Lodwar Town) from Amudat Mission in Uganda. Fr. Hillman might well be called in present-day jargon, a resource person for he knew everybody and he knew where to get everything.

Visiting Turkana during his holiday of 1962, Fr. Eugene Hillman suggested education as top priority because of the sad situation he witnessed in Turkana during his brief visit in the area. His contact with the Germany bishops and organization MISEREOR a mercy organization in Germany placed him in a better position to assure Fr. Paddy Cullen (still deputizing Bishop Houlihan) that funds would be forthcoming to facilitate education in Turkana (Barrett, 1977; Good, 2007). Cullen sought advice from Bishop Charles Cavallera, the Kenyan Bishops education expert, who summed up his proposal of starting a primary school at Lorugum.

The Catholic Mission with the help of MISEREOR then undertook the education system in Turkana on the understanding that the Kenyan government would come in with Grant-in-aid (100% recurrent) as soon as possible to support the schools. Sr. Bernadette of M.M.M was given the responsibility to organize for the building of the first primary school in Turkana West, Lorugum. She was assisted in the work by Fr. P. Cullen who ensured that work was started in September 1962 and this primary school commenced in January 1963 with Fr. Cullen as its first head teacher. Fr. Cullen was thinking big after the success of Lorugum Primary School he applied for the setting aside of 100 acres of land at Lorugum and for a similar area at Kakuma with a view to future developments (Good, 2007; Cullen's letter to D.C Hill 15.9.1962).

### **5.5 Diocese of Lodwar a Separate Territory.**

The Diocese of Eldoret, in which Lodwar was part of, was an impossible unit to be governed by one Bishop. Stretching from Naivasha in the South to the Sudanese border in the North, a distance of roughly five hundred miles was real an impossible unit. In 1968, the Diocese of Nakuru was detached from its territory in the South, and the new

prefecture Apostolic of Lodwar was set up. The first prefect of the territory was the late Rt. Rev Monsignor John Christopher Mahon of Kiltegan Missionary Society in 1968 (Baur, 2009).

Mons. Mahon had already seen long missionary service in Nigeria where he was working as a priest in Ogoja State, with his appointment as Prefect Apostolic of Lodwar, the territory was at the same time committed to the care of his society an arrangement which was already *de facto* in operation, as Eldoret (of which it had formed part) was also Kiltegan territory. The appointment was in recognition that Turkana was reasonably a well developed mission area capable of standing on its own. (Baur, 1982; Good, 2007). The final development to the status of Diocese would come ten years later.

Soon after his arrival in 1968, Mons Mahon wrote an assessment of his prefecture under Lorugum. He noticed a full primary school in Lorugum (a rare institution in Turkana at the time, schools generally stopped at standard four), a six-bed dispensary and a home craft centre. Lorugum and Turkwell (Kekorong'ole) had the irrigation scheme which was set up by Fr. Leo Traynor. The irrigation scheme had already a primary school in Lorugum. Mons Mahon had surveyed the area and discovered that there was no single secondary school that primary school pupils who will do well in their C.P.E can go after the completion of primary education at Lorugum. He came with an idea that a secondary school was a very important facility in Turkana particularly in Lodwar to secure the church presence in Lodwar which was objected in the previous years by the colonial authority. (Lorugum Diary, 23.3. 1968; Baur, 2009).

Consultation began immediately between the D.C Lambert and the Bishop. (Lodwar Diary, 21.6.1968). The D.C accepted the idea of building a secondary school in Lodwar. A site was chosen on top of volcanic hill about a mile East of Lodwar town. The foundation stone was laid on 14<sup>th</sup> October 1968 in a ceremony presided over by the then Assistant Minister of Education the Hon. Kimakhala (B.O.G Minutes, 22.7.1968; L.H.S

Visitors book 14.10.1968). Mons Mahon and Fr. Leo Traynor attended the occasion. The construction started immediately by the church and continued until December 1968 when the first four classrooms were complete in preparation for the planned opening in January 1969, the beginning of the Kenya school calendar.

During the Christmas celebrations in Kakuma' Rev. Con Ryne name was announced as the headmaster of the school, while Joe Moran was the first Parish priest of Lodwar. Mons Mahon and Con. Ryan preparing to open the new school arrived in Lodwar on 20.1. 1969, preceded by 41 mattresses and pillows donated by GORTA an Irish organization that provides relief services to starving people. The first 33 pupils were brought by Fr. Leo Trynor from Kitale. Seven other hopefuls joined them later including two Turkanas. The boys stayed for a while at Lorugum before they continued their journey to the town of Lodwar to pursue their education. A beginning had been made, though definitely along the lines suggested by English proverb every beginning is weak (Lodwar High School Daily Occurrence Book, 24.1.1969; Good, 2007).

## 5.6 Conclusions

This chapter has given a brief history on the arrival of the catholic Missionaries in Turkana District and their earlier activities. It has given an account on the struggle for the Catholic Church to liberate the Turkana people from illiteracy and the yoke of colonial administration whose major aim was to take the little they had in form of tax and leave them perish in poverty without any aid.

The Catholic Church process of relief distribution took a very unique turn when it translated relief programme to evangelization and finally to the development of secondary education a rare facility in the whole of Turkana at the time.

To realize their mission, the Catholic Church struggled to ensure that they have reached the unreached people, by first providing relief services, evangelizing to them and finally

the church was able to plant education among the Turkana people something that could have taken a long time for these people of the desert to be accessed to it were it not the Catholic Church.

## CHAPTER SIX

### 6.0 THE ESTABLISHMENT AND DEVELOPEMENT OF LODWAR HIGH SCHOOL 1968-2008

#### 6.1 Introduction

The establishment of Lodwar High School came as a result of the survey done by the Mons Mahon the later Bishop of the Diocese of Lodwar immediately he was appointed the prefect of the Diocese of Lodwar in 1968 (Baur,1982; Good, 2007).

After his appointment, he discovered that the Turkana were far behind from other people in the country educationally, something that made him to come up with an idea of starting a secondary school in Turkana District the same year he arrived.

The idea sailed well, although it was not an 'overwhelming one among the natives at that time who perceived education as something of no importance at all. Mahon, through his own drive and a living vision he had for the Turkana people, he was able to live and see his vision flourish by witnessing many young Turkana men and women joining secondary schools and becoming potential people thereafter.

#### 6.2 Lodwar High School 1968-1987

Lodwar High School opened to its pioneer form one student in January 1969. The school had one block which comprised one classroom, office, dormitory and a kitchen. The first head teacher who was charged with responsibilities of the school was Rev. Con. Ryan who had a B.A degree Theology from Cork University in Ireland. Before his appointment to head Lodwar High School, he was a parish priest at Kakuma.

Boarding facilities were available even before the students arrived. Forty mattresses, pillows and beds were provided to the school by GORTA, an Irish Organization that used to provide aid to hunger stricken areas.

The school had a total number of forty students. Out of these two were Turkana, Benjamin Lorogoi who dropped in form two and his friend Thomas Musugu who died of T.B before he completed form four (Rev. Millar, 26.4.2011).

The major problem that the school faced was staffing. The principal had many responsibilities; he was a chaplain, the principal and at the same times a teacher of History and Geography. The problem of staffing was so serious that the Mons Mahon offered himself to teach English and Mathematics. Bishop Mahon had trained in Theology, something that qualified him as a priest. He was posted to Nigeria where he worked as a priest at Ogoja State. During Nigeria's civil war in 1964, Mahon went back to Ireland where he took Development Studies at Cork University in Ireland, then he received a letter from the Pope sending him back to Africa this time Kenya and Turkana in particular because he knew much more about Africans and their needs compared to a new person who might have been given the responsibility yet he doesn't know the place he is going to work on well. Although Mahon had no training in Education, because of the circumstances surrounding the new school, he decided to take the two subjects (Lodwar High School Staff establishment records, 1970; Wood, 20.1.2011; Rev. Millar, 26.7.2011).

In September 1969, a newly ordained priest from Bishop Mahons' congregation St. Patrick Kiltegan Missionaries, Rev. Desmond Millar was sent to Turkana immediately after his ordination in April 1969 in Ireland. He worked briefly in Dublin Ireland as a priest before he was sent to work in Turkana. He arrived in Lodwar in September 1969. Millar's coming to Turkana was influenced by Mons Mahon when they met in Dublin where Mons Mahon was taking his Development Studies at the University of Dublin while Miller was at his final year in Theology. He had already taken his first degree in Spanish and Economics (Millar, 22.5.2011). Rev. Millar arrival added some flavor to the members of staff in Lodwar High School because he was able to take English the

language he was already conversant with and other subject C.R.E relieving Mons Mahon who was already occupied by pastoral work.

In January 1970, Rev. Miller was employed by T.S.C on recommendation by Turkana District Education Officer (D.E.O) Mr. Muchiri and posted to LHS as the new principal at the age of 28. Rev. Con Ryne was relieved of his responsibilities as the Principal and went back to his pastoral work. By that time, LHS was Harambee School under the sponsorship of the Catholic Church.

It was at the same year that a big number of the Turkana boys were enrolled in Form one. Among the forty students admitted, fourteen were Turkana and twenty six were from other communities (School Admission Register, 1970) Names of Turkana Students who were admitted are Malick Ekal, Michael Lokuruka, Dismass Karenga, Josephat Maasai, Patrick Lochodo, Dominic Lodiaka, Japheth Ekidor, Charles Ngode, Leo Alepelem, Eliud kerio and Christopher Ajele among others.

Still staffing establishment in the school was not good. Millar took the initiative immediately to ease the problem. As a trained teacher and a priest, he thought of congregation of volunteers in their countries that were offering voluntary teaching services to Africa states on request. Together with Bishop Mahon they wrote to the heads of those organizations to send them some volunteers who are teachers professionally to offer teaching services in Lodwar High School (Millar's letters to Corps Director America (C.D.A), 1970, to Voluntary Services Overseas (V.S.O), England, March 1970, to Teachers from Ireland (T.F.I), March 1970.

The three volunteer organizations were able to send their teachers on voluntary basis to Lodwar High School. Peace Corps from America and V.S.O from England were also able to send Susan and Lonnil Rogers who were taking English Literature and History,

C.R.E respectively. T.F.I was able to send Loung Fox and Jack Leonard who were also taking Math/Economics and Physics/Chemistry.

Another organization that Rev. Miller approached and accepted to send some teachers to Lodwar High School was Teachers from Denmark T.F.D. who were able to send a Danish teacher called Grater (L.H.S.Visitors Book, May 1970). Xaverian Brothers were also able to send two Brothers to the school. They were Bro. Aloise and Frank Shea to cater for other subjects. The school was complete but the only challenge that was left was for a Kiswahili teacher, a subject that teachers from other countries were not able to teach. Millar was able to get a Kenyan teacher Mark to teach Kiswahili. All teachers for all the subjects were available and teaching went on well in the school.

Another issue that the school had to deal with was the payment and housing for these teachers. The four organizations namely Peace Corps from America, V.S.O from England, T.F.I from Ireland and Danish teachers (D.T.) were able to pay for their teachers. Mr. Mark was paid by the school because he was employed by B.O.M (present B.O.G). Xaverian Brothers were not paid by the school; they were volunteers offering free services to the school. The church was to offer housing that was not available at the school during the time. Mark who was from within was able to stay in the village (Manyatta) within Lodwar town.

In 24.1.1971 Rev. Miller was overburdened by his pastoral responsibility and he left the headship of the school in January 1971 (resigned as head teacher but continued being a teacher in LHS) and another priest took over the school in 1971, Rev. Mc Crahan. Rev. Miller was doing his teaching work, because he was a T.S.C teacher. He was able to teach next to his pastoral work in the school. (School handing over report, 24.1.1971).

Mc Crahan is the first principal to have witnessed Lodwar High School sit for their 1<sup>st</sup> Ordinary level examination in 1974. Those who excelled among the nine who were left



after the rest joined St. Joseph Teachers College after sitting for KJSE examination in form two, were Malick Ekal who got the first division and Michael Lokuruka who got the second division. Malick Ekal and Michael Lokuruka are both professors in Michigan in America and Egerton in Kenya respectively. The other boys who did well were Dismass Karenga, Dominic Lodiaka Prisons Officer, Patrick Lochodo, Charles Ngode, Leo Alepelem, Christopher Ajele, the late Josephat Maasai; Education Officer Turkana and Leo Ekadeli 1974). The first two boys Malick Ekal and Michael Lokuruka were admitted in Strathmore College and they also received scholarship from the college through the school Head teacher David Sparling (Millar, 26.6.2011).

Rev. Millar is full of praise for this class because they were committed to their work despite the accent of the foreign teachers something he attributed to their passing in exams. They also contributed greatly to the construction of the classrooms. They participated in collecting concrete and making of blocks for the new classes during their free (Rev. Millar, 26.6. 2011).

In January 1974, Rev. T. M. Crakan also left the school for his pastoral work and Rev. P. O'Sullivan took over. O'Sullivan happened to be the longest serving head teacher of Lodwar High School who served the school for sixteen years. Rev. Miller, the long serving teacher of the school from 1970 to 1997 described Rev. P. O'Sullivan as the most excellent administrator who was liked by both students and staff (Rev. Millar, 26.6.2011). He was development conscious and so much mindful of the students' academic performance. It was during his tenure that the school received aid from Norwegian Development Aid (NORD) that enabled the school to construct most classes, dormitories, laboratories and administration block.

It was during his time that the school was able to excel academically. Those students who did well at Ordinary level examination from the community were able to get

scholarships to go to A-level in other schools for instance Malick Ekal and Michael Lokuruka went to Strathmore College on scholarship.

8-4-4 System which was introduced under the proposal made by the report of the Presidential working party in the second university in Kenya in 1980's was ushered in by Rev. O'Sullivan (Millar 26.6 2011). Rev. O'Sullivan persuaded the B.O.G for the start of A-Level class in Lodwar High School in 1986 an idea that sailed well among the B.O.G members, and the system took off in 1986. However, he was not able to oversee his first class sitting for A-Level examinations; an examination that was done by two classes and then phased out during the introduction of 8-4-4 System in Kenyan schools. However, Rev. O'Sullivan was recalled back in Jan 1987 for his pastoral work. It was in this year that the school was handed to the first African principal Mr. Mukasa (Handing Over Report 21.1.1987).

Questions might be asked why the school was in the hands of the priests for the first twenty years. The reason was that, the school was meant for the education of the natives. The school was sponsored by the Church and the priests were the ones who were able to seek for aid back in their countries which was used to pay fees for most Turkana boys whose parents were not able to pay for (Rev. Millar, 26.6. 2011). The government interest in the running of the school increased in early 1980s with the establishment of B.O.G, the Catholic Church never abandoned their school. The Bishop himself after witnessing how the schools were being managed by Africans in Nigeria was not for the idea of the school being handed to Africans head teachers. He argued that if the school is handed to Africans, they will not mind the welfare of the Turkana boys whose fees were being paid by the church. The church grants used to take long before being released to the school something he said African head teachers will not tolerate (Diocesan Education Meeting Minutes, 4 .3.1983).

The other reason was that, most African head teachers were not able to stay in school. This was witnessed when some of the teachers who were posted to the school worked out their ways back to other parts of the country citing Lodwar climatic conditions as unbearable to people from other parts of Kenya (Rev. Miller, 26.6.2011)

### **6.3 Lodwar High School under African Headship 1988-1997**

The transfer and the handing over of Lodwar High School to the new Principal L. Mukasa from the hands of the priests was a big welcome by the B.O.G members (B.O.G Min, 14<sup>th</sup> February 1987). Mukasa was transferred to Lodwar High from Cherengani secondary school where he had been a deputy head teacher. The head teacher was assured of the B.O.G and the church support in the running of the school. The Bishop was able to inform the B.O.G meeting that Mr. Mukasa being an African Head teacher is a great inspiration to the students because through him, they will be able to learn that even Africans can rise and head a school the way Mukasa had (B.O.G Min, 19.1.1987). Bishop Mahon was able to hand the school to the government and also allowed the taking over of the school by Africans Head teachers for the reason that, his diocese was expanding and the priests were few. Therefore he wanted the priests to go and do their pastoral work and the government to provide Head teachers for the school.

Mukasa was not happy with the school, something that made him to be out of school most of the time. It was during his tenure that indiscipline cases were reported for the first time in the history of the school. All this are attributed to his constant absence in the school (Millar, 26.6.2011).

Mukasa headed the school for just one year and then he was transferred to Saboti secondary school in 1988. He never even witnessed the performance of his 1987 class. The reason for his transfer was sickness where he was recommended for transfer on health grounds (B.O.G Minutes, 12.1.1988).

After the transfer of Mr. Mukasa, the community then looked for one of their own to head the school. According to the B.O.G Minutes of 6.11.1987, they wanted a native who is used to the climatic conditions of the area and with a better understanding of educational needs of the Turkana children. The B.O.G with the influence of the local MPs Peter Barnabas Ejore, Peter Angelei and Japheth Ekidor landed to Mr. Lotulya who was teaching at Chewoyet secondary school in Dec 1987. On 27.1.1988 Lotuly reported to LHS.

Lotulya was really for his people, he was so sympathetic to the boys situations to an extent that, he used to admit them without fees and even those who were in form four were able to sit for their examination after paying only examination fees. (Samson Emejen; a former student Lodwar High School 1985-1988). According to Emejen, students from other communities were the ones to pay fees. The Turkana are poor according to Lotuly therefore they cannot pay fees yet they were the majority in the school. None of them used to pay full fees which were Ksh.1170 per year (School receipt book: 1988). Due to this situation, school discipline deteriorated, some students used to sneak and spend the nights outside the school (B.O.G minutes, 12.7.1988).

At the end of the year, the school had many debts and the performance dropped terribly. In the beginning of 1988, Mr. Lotulya was transferred to the Ministry of Education as Under Secretary. The B.O.G suggested Fr. Millar to head the school (B.O.G Minutes, 16.1. 1988). Rev. Millar was still in Lodwar High School teaching English in O-Level classes and Economics in A-Level classes. (Rev.Millar 26.6. 2011). Rev. Millar rejected the idea on the ground that the school account has nothing to facilitate the running of the school he therefore rejected the offer.

On February 1988, Mr. Chemarum was posted to head the school. He was from Tartar secondary school. The school was in a pathetic situation. During his stay at Lodwar High School, he distinguished himself as a very responsible, mature, wise and

respectable person; qualities that made the B.O.G. Encourage him to enable the school reclaim its lost glory (B.O.G. Minutes, 14.4.1988). The transition from Mr. Lotulya to Mr. Chemarum had some challenges.

During his first meeting with the members of staff (Staff Meeting Minutes, 28.1.1988), Mr. Chemarum encouraged teachers to work hand in hand for the better performance of the school. He assured them of his support and himself took History the subject that was performed well by the 1988 O-level class. Seeing the head teacher's subject being the best, teachers were challenged by the work of the head teacher, they emulated him. For the three years Mr. Chemarum headed the school, his subject was the overall best in the school performance. He was a hardworking head teacher whose first inspiration to the community was never disapproved (Millar, 26.6.2011; Nyakundi, 18.7.2011).

Mr. Chemarum left the school in January 1991 after handing it to the vibrant H.O.D Humanities Njoro Boys High School, Mr. Wachira and was transferred to Kaptagat boys. Mr. Wachira was the one who restored the lost glory of the school. One of his students (Patrick Erupe, 23.2. 2011) had a good memory of Wachira possibly because he was among the first culprits punished by Wachira the first day he reported to Lodwar High School. Erupe narrated that:

Wachira arrived at Lodwar High School at 9.00am at break time in the morning with a neck tie, something rare in Lodwar town, a hat (godfather) and a coat hanging on his left shoulder. When he stepped at the head teacher's office, the break was over; the bell rang for the first lesson after break. As he looked around he found students still idling outside their classroom. He called six of them, caned them and released them to their classes. Everybody was in dismay including the outgoing headmaster

Mr. Chemarum. After canning the six students, he entered in to the head teachers office for introduction where handing over and taking over was done immediately after which he assembled students and spelt out new rules and regulations for the school

Wachira improved the school discipline and from his time, more students were able to register good grades in their KCSE. Those who did well during his tenure are:

**Table : 3 KCSE TOP CANDIDATES WITH THE HIGHEST GRADES 1991-1997**

NAME	GRADE	YEAR
Kiprop Shadrack Kemei	A-	1993
Abok Roberts Eloto	A-	1995
Lokaale Erastus Ekitela	A-	1995

Source: School KCSE results 1991-1997.

He is still remembered for his strictness and excellence in students' performance something attributed to his personal approach to his own subjects. Mr. Wachira was transferred in January 1997 to Njoro boys' secondary school and Mr. Adome who was his deputy took over the school.

Mr. Adome met a lot of opposition in the school from both teachers and students. Reason being that he was too harsh to both teachers and students something that caused the students to go on strike (Daily Occurrence Book, 4<sup>th</sup> September 1997). Teachers were relaxed in their work something that made the school to perform poorly in the one year he was the principal. Because of the strike a B.O.G meeting was convened to discuss the head teacher (B.O.G Meeting Minutes, 12.10.1997). The B.O.G

resolved that the head teacher be transferred. The DEO Mr. Dickson ole Keis who was the DEO of the larger Turkana District recommended for his demotion. Adome was transferred on demotion on January 1998 and deployed at Turkana girls after which he went to Moi University to take Bachelors of Education degree.

#### 6.4 Lodwar High School 1998-2008

The beginning of 1998 was a year of despair in Lodwar High School (Nyakundi 24.6.2008). Teachers were not ready to go back to school, most of the students were withdrawn from school by parents who saw the school falling apart. Mr. Rono, the future principal of the school was appointed acting principal awaiting anew person to take over.

In January 1998 Nanok Daniel was transferred from AIC Kangitit Secondary School where he was the principal for five years to head Lodwar High School. Some teachers received him positively while others were seeing him as another Adome because; he was a Turkana the fact that portrayed him as somebody who will lead the school to another mess (Nyakundi, 12.3.2011). In his first speech in the morning assembly 18<sup>th</sup> January 1998, Nanok boldly told the students that,

Let bygones be bygones and let us forge a way forward for  
Improving our school and make it a better place for us to be.

[Head Teacher's Speech File, 18.1.1998].

Nanok was able to stick to his words and it was during his tenure that the school improved greatly. Although the Catholic Church doubted him because of his faith he was a protestant compared to his predecessors who were Catholics. He was the first protestant to head a catholic school. The performance of the school improved very

well. It was at his time that most students were able to go to the university in big numbers (refer to Appendix III).

Nanok was moved from Lodwar High School in 2006 through a promotion. He was promoted as D.E.O Butere Mumias where he served for one year before he relinquished his responsibilities for the sake of politics. Nanok was succeeded by his deputy Richard Rono, who had been in the school since 1994 as the new head teacher. He was also protestant. For the short time he was in the school (two years), the school maintained its academic standard. He left the school in 2009 after he was absorbed in Moi University as a lecturer.

## **6.5 Conclusions**

This chapter has carried out the examination of Lodwar High School from its start in 1968 to 2008. More about the school under investigation has been discussed in the said period. From the beginning Lodwar High School was undergoing some changes in the headship of the school. The school has been headed by two categories of principals; church based principals (priests) and government based principals and from the two categories we are able to see the difference between the two categories of head teachers.

More so much has been discussed about the response of the Turkana community to secondary education. From the beginning we have seen how the community viewed education. Generally, we can say that education was nothing to them. This can be seen through the dropout of students and a small number of students who were enrolled in Lodwar High School when the school began. However, the school picked up later and this can be proved by the big number of students who enrolled in this school in early 1980s.



## CHAPTER SEVEN

### 7.0 THE INFLUENCE OF LODWAR HIGH SCHOOL ON THE LOCAL COMMUNITY.

#### 7.1 Introduction

The chapter tries to examine the influence Lodwar High School has had for the Turkana Community. The Catholic Church as the leading missionary group to establish a secondary school in Turkana District, Lodwar High School has occupied prominent position and has always been a point of reference to other emerging schools in the area.

This chapter shows that the school development has played a vital role in the social, economic and religious lives of the people. Apart from that, the chapter gives a brief assessment of Lodwar High School and its contribution to the Kenyan society as a whole. This has been done by documenting the various roles which the school old boys have engaged in both the local as well as the national level.

#### 7.2 Lodwar High School and Educational Development in Turkana District

Establishment of Lodwar High School increased educational opportunities of the people of Turkana. Before its establishment, the entire Turkana District had no secondary schools. The only schools that existed were Lodwar Primary School established by the colonial administration for the literacy training of Kenya African Rifles (K.A.R) and Kaputir established by Chief Abong Looya of Ngisonyoka clan, both in 1936 (K.N.A:DC\TURK\7\2,1936). These schools never went beyond Std Seven. The purpose was just to train the soldiers the 3Rs. Later Lokori Primary School by A.I.M. in 1963 afterwards Lorugum Primary and Turkana Girls Primary Schools in 1963 and 1972 respectively by the Catholic Church (K.N.A:DC\TURK\19\3, 1971).

When Lodwar High School was established, it gave a lot of hope to the locals for their advancement educationally.

The early beneficiaries of the school came from Kitale the district near to Turkana after West Pokot (Good J. 2007; Desmond Miller 26.6.2011). From 1974, a good number of locals were admitted in the school (K.N.A:DC\TURK\11\5,1974). Local politicians also came in forcing the principal of the school at the time O'Sullivan to admit only locals who attained good marks at the primary level to join the school. Peter Barnabas Ejore is remembered by one of the informants Alfred Lokaalei 3.4.2011 telling the B.O.G meeting that, he doesn't want to see the Onyangos and Wafulas in the list of students admitted in Lodwar High School. True to his words, Ejore went to Lodwar High School and tore the list and instructed the head teacher to prepare a new list for the new students and ensure that all the names are from within Turkana District. O'Sullivan never took his words seriously because the local boys were not even enough for half of the class. (Millar, 26.6. 2011).

The head teacher was not cowed by the words of the MP, he went further and admitted students from other districts. This was done by encouraging other communities to register in the school. In 1986 students from various communities were also admitted in Lodwar High School (School Admission Register, 1986).

The national outlook of the school was further strengthened on the establishment of A-Level classes whose admission was done at provincial level (B.O.G. Minutes 16.12.1986). This type of arrangement was desired by many especially in reference to Ominde report which recommended that at least 20% of A-level intakes should be drawn from other regions (G.O.K 1964).

**Table 2: Form 1 Admission 1974-1984 At Lodwar High School**

Year	Turkana District Places %	West Pokot District	Kitale District	Total
1974	16	8	16	40
1975	14	6	20	40
1976	18	6	16	40
1977	20	4	21	45
1978	18	2	25	45
1979	19	1	25	45
1980	11	6	28	45
1981	12	8	25	45
1982	47	5	28	80
1983	35	3	42	80
1984	27	9	44	80

**Source: Head teacher's report to the D.E.OS' Office 1984.**

As a Catholic sponsored school, Lodwar High School never segregated students on admission. It admitted all students from various denominations. This means that the school did not limit opportunities to only the Catholics but attempted to reach out to as many people interested as possible. This was reached at the Diocesan Meeting on 15<sup>th</sup> July 1982 where the principal Rev. O'Sullivan said that:

We are not limiting our admission to the Catholic students but also to students of good hope from other churches. (Diocesan Newsletter, January 1982).

This was an encouragement to other churches who really registered their sons for admission in Lodwar High School.

### **7.3 The Influence of Lodwar High School on the Socio-Economic Life of the Turkana Community**

Lodwar High School influence on the community was not only to academic set up. Its establishment also contributed to the social life of Turkana people. Many students who went through Lodwar High School were found in various sectors, even in the evangelical field. Rev. Ekomwa was in Lodwar high school between 1986-1989, ordained on 8. 12.1998. As a priest he is also a lecturer at CUEA lecturing Theology.

Lodwar High School also participated in plays, concerts and dances which were performed mostly on music festival days. These activities were done mainly to make the community not to look at the school as a different entity where students are not allowed to participate in social events. However, some of these activities had western orientation, students and teachers were able to adopt them to the local aspirations, something that educated the locals on social cultural issues (New people, vol. 9, no.2, 1987).

The school on the other hand boosted the economic life of the community. Apart from providing jobs to the community as cooks, carpenters, watchmen and cleaners, the school also provided a ready market for the business people who use to supply the school with fresh vegetables, fruits and meat (Tendering Committee Minutes, 10.4.1986).

### **7.4 Responsibilities held in the Society by the Old Boys of Lodwar High School.**

Success of any institution can be assessed by examining the caliber of its products. The success which the former students of Lodwar High School attained both in their public and private lives are a clear indication of the kind of contribution that this school has

made to the development of the Kenyan nation in general and to Turkana District in particular.

A major factor that has made most of the former Lodwar High School student to prevail in various activities that they have engaged themselves in stem from the kind of discipline instilled in them at school. It was this discipline that made them to be people of dignity and high morals in the society. It was this discipline which imbued in the student of Lodwar High School the sense of responsibility and concern as opposed to dogma and authority (Bradley, 1987.).

Although students at Lodwar High School were exposed to a lot of freedom due to unfenced school, they had to balance that freedom with their academic pursuits. Many former students of Lodwar High School have been instrumental in various fields, hence transforming the lives of Turkana people socially, economically and politically. Due to the fact that educationally, the Turkana people got education late, this made them not to measure up to the educated people in other communities who were exposed to western education immediately the missionaries arrived in Kenya.

However, some of the former students of Lodwar High School who have been active in various fields at the national level are as below;

### Educationists

Some of Lodwar High School former students have held Educational positions at a district level among them is the late Education officer Josephat Maasai, he was a student at Lodwar High School between 1970 and 1973. He was a teacher before he was promoted to Education Officer (E.O) Turkana District from 1982-2001.

## Politicians

A good number of Lodwar High School students have ventured into political activism. Among them is the late Japheth Ekidor Lotukoi. He was a student at Lodwar High School between 1970 and 1971. He did KJSE in 1971 and joined St. Joseph teachers college Kitale between 1972-1973 for a P2 course. He taught briefly before he joined politics in 1982.

Hon Ekwee Ethuro the current MP for Turkana Central attended the school between 1977 and 1980. Went to Alliance for A-level and later joined University of Nairobi. He worked with OXFAM as a country Director before he became a Member of Parliament for Turkana Central constituency in 1997.

Hon John Munyes, Minister for Labor attended the school between 1981 and 1984. He worked with OXFAM as project coordinator in Turkana District before he joined politics in 1997. He was first appointed to the cabinet in 2005 after the reshuffle. He was given the Ministry of Special programs. After 2007 election, Hon. Munyes was re-appointed to the cabinet in the Ministry of Labor that he is still heading.

## Medical Profession

Among the medical practitioners from Lodwar High School are Dr. Kiprop Shadrack Kemei who attended the school between 1990 and 1993. He joined the University of Nairobi in 1995-2000. Dr. Abok Robert Eloto was in the school between 1992 and 1995. He joined the University of Nairobi in 1997-2003. Worked shortly in Kenyatta Hospital he was later transferred to Lodwar District Hospital. After two years he went back to the University of Nairobi for Master of Medicine.

### Legal Profession

Among the legal professionals is Lokaale Erastus Ekitela who was in Lodwar High School between 1992 and 1995. Went to the UoN between, 1997-2011. He is a practicing lawyer in the law courts of Kenya.

### Academicians

A small number of Lodwar High School old boys have also had some distinguished careers in the field of academics. One of them is Malick Ekal a Professor in Michigan University in America. He attended Lodwar High School between 1970 and 1973. He went to Strathmore College, taught briefly at Egerton University before moving and settling in America. He is now a full Professor at Michigan University. Another renowned academician is Prof. Michael Lokuruka. He is also a professor at Egerton University. He attended the school in 1970 up to 1973, went to Strathmore College with Ekal, worked briefly as a manager at the fisheries board in Kalokol, before he went back to Egerton as a lecturer.

### **7.5 Conclusions**

This chapter has given an overview of the influence which Lodwar High School has had in the local community. It has shown how Lodwar High School has played a very immense role in the transformation of the local community when viewed from social and political perspective.

Apart from this, the chapter has documented some of the positions which the former students of the school occupied in the public sector both at the local and national levels as part of Lodwar High School contribution to the development of the country. From this assessment we can see that Lodwar High School just like young schools of its caliber has done a lot in the training of some of the leading professionals in the country.

## CHAPTER EIGHT

### 8.0 SUMMARY, CONCLUSIONS AND RECOMMENDATION

#### 8.1 Summary and Conclusion

The main purpose of the study was to investigate the contribution of the Catholic Church in the development of western education in Turkana District. This focused specifically on the establishment and development of Lodwar High School between 1968 and 2008. With regard to western education, the factors that have historically influenced, determined and affected the growth of education in Turkana District were also considered.

The study examines the historical foundations of Western education in Turkana District as pioneered and championed by the Catholic Church. In order to point out the areas of contribution to education, the study answers the following questions as stated in the objectives.

- i) The origin of the Turkana people, their land and their economic profile.
- ii) The role of the Catholic Church to education in Turkana District
- iii) Historical development of Lodwar High School from 1968 to 2008
- iv) Role played by the Catholic Church in the establishment and management of the school
- v) The impact of the school on the educational aspiration of the Turkana community

After examining some of the general accepted attributes as shown by the researcher in the study, it has been found that, the Catholic Church missionaries played a vital role in contribution of education in Turkana District.

It is in the context of this background that the researcher discusses conclusions first on the Catholic Church endeavors secondly the colonial administration, thirdly the



participation of other churches and finally the role played by the private sector in support of education in Turkana District

The main thing that comes out clearly in this study is that, the Catholic Church is the pioneer of secondary education in Turkana District. Through their own initiative they established churches, health centers which they expounded from the central stations by use of the priests, sisters and lay missionaries.

The task of the Catholic Church was not only to teach the word of God and provide relief services to the Turkana people but also to provide education to liberate these people from the grip of poverty and also to match them with other communities who had already acquired education immediately the missionaries arrived in the country.

## **8.2 Recommendation**

### **Policy**

The study has revealed that unequal distribution of post primary schools in the country was one of the factors which led to lagging behind educationally by the Turkana people. On the basis of this finding, the researcher recommends that cases of educational disparities as well as people needs be taken into consideration when establishing educational institutions.

It has been noted that, students indiscipline, political interference have been major contributors to the deteriorating academic standards in the school. LHS should therefore guard against these destructive forces in its quest to measure other schools in the country.

### **Region**

It is the responsibility of the government to treat equally its citizen on matters pertaining education.

Although the colonial administration arrived in Turkana District in 1926, education was not featured as some of the things put into consideration by this administration. Even after independence, the government never took note of this area educationally.

It is therefore the responsibility of the government to ensure that educational needs of its people should be taken seriously for equal distribution of this essential facility to all citizens.

### **The government**

Finally the government should appreciate the role of the Catholic Church in the provision of secondary education in Turkana District and provide necessary support. The church should not shy away from its major role of educating the people despite the fact that its role in the management of the schools was reduced following the Ominde report of 1964. Churches should avoid unhealthy competition in the process of providing vital services to the people in various parts of the country.

This study has only examined the contribution of the Catholic Church towards the development of secondary education in Turkana District. However this has only been done based on the history of one school, Lodwar High School.

Although this happened to be the mission's first secondary school, other schools such as St. Francis Xaverian Katilu boys, St. Leo Kakuma, Our Ladies of Mercy, Turkana Girls, St. Kevin's were established by the same church later on. It would be important if some studies can be carried out on these schools for additional knowledge about the Catholic Church. This is important since some of the above schools are for girls and the study has shown that the Catholic Church was among the few missionary groups which emphasized the education of girls right from the beginning.

A part from the Catholic Church, Turkana District was also evangelized by other missionaries groups as shown in chapter one. These missionaries also took the education of Africans as an important aspect of their overall process of evangelization although in varying degrees. It therefore becomes imperative if the contribution of missions such as A.I.M, S.A, and P.C.E.A can be documented as well.

On the other hand the church should not shy away from its major role of educating the people despite the fact that its role in the management of schools was reduced following the Ominde Report of 1964.

Churches should avoid unhealthy competition in the process of providing vital services to the people. Such unhealthy competition has been witnesses in the provision of education and healthy services.

### **8.3 Recommendations for further studies**

The study has examined the contribution of the Catholic Church to the development of secondary education in Turkana District. However, this has only been done based on the History of Lodwar High School. Despite the fact that this happened to be the Catholic Church first secondary school, other schools such as St. Francis Xavier Katilu Boys, St. Leo Kakuma, Our Ladies of Mercy, Turkana Girls, St. Kevin's were established by the same church. It would be important if some studies can be carried out on these schools for additional knowledge about the Catholic Church contribution in their development. Since some of these schools are for girls, it is important for studies to be carried out about these girls' schools to find out how they were initiated and the communities response to this kind of education.

Apart from the Catholic Church, Turkana District was also evangelized by other missionary group as shown in chapter one. These missionaries also took the education

of Africans as an important aspect of their overall process of evangelization although in varying degrees. It therefore becomes important if the contribution of missions such as A.I.M, S.A, PCEA, P.A.G and K.A.G can be documented as well. Finally the government should appreciate the role of the Catholic Church in the provision secondary education in Turkana District and provide necessary support. These missionaries also took the education of Africans as important aspect of their evangelization. It therefore becomes important for their contribution to the development of education in Turkana District to be documented.

Also the study on the contribution of the Catholic Church covered only Turkana District. A similar study could be carried out covering the whole of Rift Valley or the whole country to identify areas of Catholic contribution to education.

More so a study may be carried out on the contribution of the Catholic Church in Turkana District after 2008. Such study will recommend areas of possible cooperation between the Catholic Church and other churches and the state in provision of academic education and training.

## BIBLIOGRAPHY

### PRIMARY SOURCES

#### KENYA NATIONAL ARCHIVES (K.N.A) RECORDS NAIROBI

- K.N.A : DC/TURK/7/1, 1936, Annual Report Turkana District  
K.N.A : DC/TURK/8/2, 1937, Annual Report Turkana District  
K.N.A : DC/TURK/9/3, 1938, Annual Report Turkana District  
K.N.A : DC/TURK/10/4, 1939, Annual Report Turkana District  
K.N.A : DC/TURK/11/5, 1940, Annual Report Turkana District  
K.N.A : DC/TURK/12/6, 1941, Annual Report Turkana District  
K.N.A : DC/TURK/13/7, 1942 Annual Report Turkana District  
K.N.A : DC/TURK/14/8, 1943 Annual Report Turkana District  
K.N.A : DC/TURK/15/9, 1944, Annual Report Turkana District  
K.N.A : DC/TURK/16/10, 1945, Annual Report Turkana District  
K.N.A : DC/TURK/17/11, 1946, Annual Report Turkana District  
K.N.A : DC/TURK/18/12, 1947, Annual Report Turkana District  
K.N.A : DC/TURK/19/13, 1948, Annual Report Turkana District  
K.N.A : DC/TURK/20/14, 1949, Annual Report Turkana District  
K.N.A : DC/TURK/21/15, 1950 Annual Report Turkana District  
K.N.A : DC/TURK/22/16, 1951 Annual Report Turkana District  
K.N.A : DC/TURK/23/17, 1952 Annual Report Turkana District  
K.N.A : DC/TURK/24/18, 1953 Annual Report Turkana District  
K.N.A : DC/TURK/25/19, 1954 Annual Report Turkana District  
K.N.A : DC/TURK/26/20, 1955 Annual Report Turkana District  
K.N.A : DC/TURK/27/21, 1956 Annual Report Turkana District  
K.N.A : DC/KPNRIA/1/5, 1961 Annual Report Kapenguria  
K.N.A : DC/KPNRIA/5/9, 1965 Annual Report Kapenguria  
K.N.A : DC/BAR/3/9, 1963 Annual Report Baragoi District

- K.N.A : PC/ISO/2/25, 1937 Rift Valley Annual Reports  
K.N.A : PC/ISO/6/9, 1941 Rift Valley Annual Reports  
K.N.A : PC/ISO/8/7, 1952 Rift Valley Annual Reports

### **LODWAR HIGH SCHOOL ARCHIVES**

- Lodwar High School Staff Minutes
- Lodwar High School Committee Minutes
- Lodwar High School (B.O.G) Minutes
- Lodwar High School P.T.A Executive Committee Minutes
- Lodwar High School Handing Over Report
- Lodwar High School Head teacher Speech File
- School Daily Occurrence Book
- Visitors' Book
- Log Book

### **SCHOOL MAGAZINES**

- Lodwar High School Vol.14 No.1 1982
- Lodwar High School Vol. 4 No.2 1983

## INFORMATS

1. Bro. Luise Carmel	St. Kevin's Sec School	5/2/2011
2. Eregae Aparo	Lodwar	11/2/2011
3. Ematuka Ekalees	Lodwar	22/2/2011
4. Erupe Patrick	St. Kevin's Sec. School	23/2/2011
5. Chris Nyakundi	Lodwar	12/3/2011
6. Lokaalei Alfred	Lorugum	3/4/2011
7. David Ateyo	Lorugum	3/4/2011
8. Esther Nachiyo	Lorugum	3/4/2011
9. John Ekai	Lodwar	4/6/2011
10. Charles Losike	Lodwar	4/6/2011
11. Vincent Lomering'ole	Lodwar	4/6/2011
12. Esther Nangolol	Kakuma	10/6/2011
13. Benson Epem	Kakuma	10/6/2011
14. Esther Nang'or	Kakuma	11/6/2011
15. Samson Emejen	Lodwar	12/6/2011
16. Tony Wood	Lodwar	15/6/2011
17. Fr. Raphael Cefalo	Lodwar	20/6/2011
18. Fr. Desmond Millar	Kalobeyei Parish	26/6/2011
19. Chris Nyakundi	Lodwar	18/7/2011
20. Fr. Desmond Millar	Kalobeyei Parish	28/7/2011

## SECONDARY SOURCES

- Abath, S. (1904 - 1939). *The African Education Policy of Kenyan Government*. Nairobi: Oxford University Press.
- Anderson, J. (1970). *The struggle for the school*. Nairobi: Longman (K) Ltd.
- Baur, J. (1990). *The Catholic Church in Kenya, a Centenary History*. Nairobi: St. Paul's Publication - Africa.
- \_\_\_\_\_. (2009) *2000 Years of Christianity in Africa: An African Church History*. 2<sup>nd</sup> Ed. St. Paul's Publication-Africa.
- Bennars, G.A. & Otiende, J.E. (1994). *Theory and Practice of Education*. Nairobi: EA?L.
- Berry, R. (1994). *The Research Project, How to write it*. 4<sup>th</sup> Ed. London: Rout ledge.
- Bogonko, S.N. (1992). *A history of Modern Education in Kenya (1895 - 1991)*. Nairobi: Evans Brothers.
- Borg, W.R. & Gall, M.D. (1982) *Educational Research, an Introduction*, 4<sup>th</sup> Ed. New York: Longman.
- Bradley, A. (1987) *One Man's Education: an Autobiographical Scrapbook*. York William Sessions.
- Burns, D. G. (1965). *African Education*. London: Oxford University Press.
- Cohen, L. & Manion. L. (1994). *Research Methods in Education*. 4<sup>th</sup> Ed. London: Rout ledge.
- Ellis, B.L. (1989). *How to Write Themes and Term Papers*. 3<sup>rd</sup> Ed. New York: Barons.
- Eshiwani, G.S. (1993). *Education in Kenya since independence*. Nairobi: E.A.E.P.
- Good, J.M. (2007). *Mission to the Turkana*. Kenya: Mukuyu, Don Bosco Printing Press.



- Jolly, R. (1969). *Education in African (Revised Edition)*, Nairobi: East African Publishing House.
- Kavulya, J.M. (2007). *How to Write Research and term papers. Guidelines for selecting topics, conducting Research Writing and referencing sources*. Nairobi: The Jomo Kenyatta Foundation.
- Kendall, E. (1978). *The End of Era, African and the Missionaries*. London: SPCK.
- Kombo, D. K. & Tromp, A.L.D. (2006). *Proposal and thesis writing, an introduction*. Kenya: Dan Bosco Printing Press.
- Koul, L. (1984). *Methodology of Educational Research*. New Delhi: Vani Educational Books.
- Mann, T. (1987). *A guide to Library research method*, Oxford: Oxford University.
- Martin, (1964). *Kenya Education Commission Report/Nairobi English Press*
- Mugenda and Mugenda, (2003). *Revised, Research Methods Quantitative and Qualitative approach*, Nairobi: Laba Graphic Services.
- Mutai, K.B. (2000) *How to write Quality proposal. A complete and simplified Recipe 1<sup>st</sup> Ed.* Scotland: Thelley Publications.
- Oliver, (1952). *The Missionary Factor in East Africa*. London: Longman
- Oso, W.Y. and Onen, D. (2008). *A General Guide to writing Resrach Proposal and Report 2<sup>nd</sup> Ed.* Kampala: Makerere University printer.
- Otiende, J.E. Wamahiu, S.P.& Karagu, A.M. (1992). *Education and Development in Kenya, A historical perspective*. Nairobi: Oxford University Press.
- Peter, C.B. (1996). *A guide to Academic Writing*. Kenya: Eldoret, Zapf Chancery.

- Raju, B.M. (1973). *Education in Kenya Problems and Perspectives in Educational Planning and Administration*. Nairobi: Heinemann.
- Scanton, D.G. (1966) *Church State and Education in Africa*. New York: Teachers College Printing Press. Columbia University.
- Sheffield, J.R. (1973). *Education in Kenya: A historical study*, New York: Teachers College Press.
- Sifuna, D.N. & Otiende, E.J. (2006), *An introductory history of Education (Revised Ed)*, Nairobi University of Nairobi Press.
- Sifuna, D.N. (1990). *Development of Education in Africa, the Kenyan Experience*, Nairobi: Initiatives.
- Sifuna, D.N. Fatuma M.C. & Ganda, I.O. (2006) *Themes in the study of the Foundations' of Education*. Kenya: The Jomo Kenyatta Foundations.
- Silver, H. (1993) *Education as History*, New York: Moutern & Co. Ltd.
- Thompson, A.R. (1981). *Education and Development in African*, London: Macmillan.
- Turabin, K.L. (1977), *Student's Guide to writing College papers 3<sup>rd</sup> Edition* Chicago: University of Chicago Press.

## DESERTATIONS AND THESES

- Amayo, G.N. (1973) "*A history of the Adventist Christian Education in Kenya. Illustrated in the light of its impact on the Africans. Social Economic, Religious and Political Development, 1906 - 1963.*" (Unpublished PhD. Dissertation), Howard University.
- Kipkorir, B.E. (1969) "*The Alliance High School and the origins of the Kenya Elite 1926-1962*" (Unpublished PhD. thesis), University of Cambridge.
- Mutua, W.R. (1963-1964) *Development of Education in Kenya. Some Administrative Aspects.*" (Unpublished Dissertation), Day Star University.
- Ogutu, G.E.M. "*Origin and growth of the Roman Catholic Church in western Kenya. The Case of Government African School Kisii, 1934 - 1964*". (Unpublished M.Ed Theses), Kenyatta University.
- Osogo, J.N.B. (1970). "*The History of Kabaa - Mangu High School and the Contribution of the Holy Ghost Fathers upon Education in Kenya*". (Unpublished M.A Thesis), University of East Africa.
- Rutten, M. (1985). *Conflicts and Competition for Space among the Turkana ex- Nomadic Pastoralists of Northern Kenya:* (Unpublished M.A Thesis), Catholic University of Nijmegen, the Netherlands
- Shingledeker et al, (1982) *Unreached People of Kenya Project:* (Unpublished Turkana Report): Day Star University.

APPENDIX I:

LODWAR HIGH SCHOOL ORDINARY LEVEL RESULTS 1972 - 1987

YEAR	DIV I	DIV II	DIV III	DIV IV	FAIL	TOTAL
1972	2	10	10	9	1	32
1973	3	10	15	3	-	31
1974	4	10	7	14	2	37
1975	2	8	16	12	-	38
1976	2	9	12	10	2	36
1977	-	11	5	16	5	37
1978	4	12	8	10	2	36
1979	5	13	10	8	4	40
1980	2	7	16	12	3	40
1981	4	8	13	12	2	39
1982	9	14	14	1	1	39
1983	11	18	10	1	-	40
1984	10	13	14	1	-	40
1985	12	17	10	1	-	40
1986	14	16	18	2	-	40
1987	12	15	7	2	4	40

APPENDIX II:

LODWAR HIGH SCHOOL ADVANCED LEVEL RESULTS 1988-1989

1988	30, sat the examination
	13, gained full higher school certificate
	3, scored university entrance
1989	27, sat the examination
	14, obtained full higher school certificate
	5, scored university entrance

**APPENDIX III:**

**LODWAR HIGH SCHOOL KCSE RESULTS 1989 – 2008**

YEAR	GRADE												
	A	A-	B+	B	B-	C+	C	C-	D+	D	D-	E	TOTAL
1989	-	-	2	5	3	7	8	10	8	7	8	2	60
1990	-	-	4	8	14	6	6	8	8	5	10	1	72
1991	-	1	2	7	8	12	14	12	6	8	7	1	78
1992	-	2	16	7	6	14	12	16	2	2	1	-	76
1993		2	12	11	8	12	16	12	2	1	1		75
1994	1	2	5	8	7	18	12	10	8	8	2	-	81
1995	-	3	6	8	9	16	15	9	6	6	2	-	82
1996	2	4	4	7	9	15	16	10	5	7	1	1	81
1997	-	2	6	5	8	16	17	9	7	5	2	1	80
1998	-	-	-	-	1	13	28	33	2	2		-	79
1999	-	1	6	10	10	14	7	13	14	4	2	1	81
2000	1	4	8	10	14	12	12	10	8	1	11	1	82
2001	2	3	6	10	15	16	8	14	3	5	2	-	84
2002	2	1	9	16	14	12	12	10	7	5	1	1	84
2003	1	3	8	12	16	14	10	9	9	1	2	-	82
2004	2	2	10	10	14	10	12	10	9	2	1	-	83
2005	3	4	8	9	12	16	18	7	4	2	-	-	82
2006	2	4	28	24	18	22	12	8	6	7	-	-	128
2007	1	2	28	32	14	18	14	16	16	2	-	-	130
2008	2	2	25	28	16	16	18	17	8	2	-	-	134

## APPENDIX IV:

### INTERVIEW SCHEDULES

#### INTERVIEW SCHEDULE FOR LODWAR HIGH SCHOOL

- Name
  - Age
  - Tribe
  - Denomination
  - Current occupation
1. Between which years were you a student at the Lodwar High School?
  2. What made you opt to study at this school and not any other school?
  3. What qualifications made you merit admission to this school?
  4. How did members of your family receive the news of your admission to this school?
  5. What distinct features existed in this school during your stay there (Probe for any possible influence by the Catholic Church especially on the co-curriculum activities)
  6. How do you compare the standards of this school both in academics and non academics over the years up to 1985? In case of any differences, what in your opinion could have caused these differences?
  7. Apart from being a student, did you have other responsibilities in the school? If yes, which ones?
  8. Up to what level did you study at Lodwar High School and what qualifications did you leave with?
  9. Were there any differences between Lodwar High School and other schools in other parts of the country?
  10. In what ways can you say that Lodwar High School prepared you for the kind of life you are leading now plus other activities that you have engaged yourself in since?

**APPENDIX V:  
INTERVIEW SCHEDULE FOR EX-TEACHERS**

- Name
  - Tribe
  - Age
  - Denomination
  - Current occupation
1. Between Which years did you teach at Lodwar High School?
  2. What were your academic qualifications then?
  3. Have you been a teacher before your appointment to teach at Lodwar High School? 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 other schools in these activities?
  6. How do you compare the standards of this school both in academics and non-academics over the years up to 1985? 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 any support from the church and the influence on the running of the school especially in co– curriculum activities)
  8. In your opinion, how did this school influence the development of secondary education in Turkana District and the country as a whole?
  9. What kind of influence has this school had on the local community over the years?



## APPENDIX VI:

### INTERVIEW SCHEDULE FOR FORMER CHURCH ELDERS/FOR EDUCATION OFFICIALS/FORMER SCHOOL OFFICIALS

- Age
  - Tribe
  - Denomination
  - Current Occupation
1. In what ways did Catholic Church contribute to the development of secondary education in Turkana District?
  2. What led to the establishment of Lodwar High School in 1969?
  3. Apart from the Catholic Church what role did the local Church, other Christians and none Christians play in the establishment of Lodwar High School?
  4. What kind of relationship existed between the Catholic Church and the school between 1987 - 2008?
  5. In what ways has the local church contributed to the development of Lodwar High School?
  6. In your opinion how did the Catholic tradition affect the development of secondary education in Turkana District?
  7. How do you compare the standards of this school both in academics and non-academics over the years up to 2008? 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 socio-economic and political development of the local community?

## APPENDIX VII:

### INTERVIEW SCHEDULE FOR LOCAL COMMUNITY MEMBERS/FORMER LOCAL LEADERS/OTHER KNOWLEDGEABLE PERSONS

- Name
  - Age
  - Denomination
  - Current occupation
1. How did Lodwar High School come to be established in your midst?
  2. How did members of your community receive the news of the establishment of this school in their midst?
  3. What kind of support did the community give to the development of this school up to 1987?
  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 son's admission to Lodwar High School?
  6. Why did you decide to take your son to Lodwar High School and not to any other school?
  7. In what ways can you say this school prepared your son for the kind of life he is leading now?
  8. In your opinion, how did the establishment of Lodwar High School contribute to the general development of secondary education in the country?

THIS IS TO CERTIFY THAT:

Prof./Dr./Mr./Mrs./Miss..... ELIZABETH  
AYANAE MERIMUNG'

of (Address) ..... UNIVERSITY OF NAIROBI  
P.O. BOX 92, KIKUYU

has been permitted to conduct research in .....

.....Location,

TURKANA CENTRAL .....District,

RIFT VALLEY .....Province,

on the topic... The contribution of the  
Catholic Church in the development

of education in Turkana County:.....

The case of Lowdar High School.....

1968-2008.....

for a period ending 31ST JULY .....20.. 11

Research Permit No..... NCST/RRI/12/1/SS-011/77

Date of issue..... 09/02/2011

Fee received..... SHS 1,000



*Elizabeth Ayanae Merimung'*  
.....  
Applicant's  
Signature

*[Signature]*  
.....  
Secretary  
National Council for  
Science and Technology



# NATIONAL COUNCIL FOR SCIENCE AND TECHNOLOGY

Telegrams: "SCIENCETECH", Nairobi  
Telephone: 254-020-241349, 2213102  
254-020-310571, 2213123  
Fax: 254-020-2213215, 318245, 318249  
When replying please quote

P.O. Box 30623-00100  
NAIROBI-KENYA  
Website: www.ncst.go.ke

Our Ref:

NCST/RRI/12/1/SS-011/77/4

Date:  
8<sup>th</sup> February 2011


Elizabeth Ayanae Merimung  
University of Nairobi  
P. O. Box 92  
KIKUYU

## RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*The contribution of the Catholic Church in the development of education in Turkana County: The case of Lodwar High School 1968 - 2008*" I am pleased to inform you that you have been authorized to undertake research in Turkana Central District for a period ending **31<sup>st</sup> July 2011**.

You are advised to report to the **District Commissioner and the District Education Officer, Turkana Central District and the Bishop of the Diocese of Lodwar** before embarking on the research project.

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

  
**P. N. NYAKUNDI**  
**FOR: SECRETARY/CEO**

Copy to:

The District Commissioner  
Turkana Central District

The District Education Officer  
Turkana Central District