

Introduction of Western Education in Baringo County and the Tugen Reaction Up To 1939

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Abstract: The study, examined the introduction of western education in Baringo County and the Tugen reaction up to 1939. Education is very crucial to any society, mainly for the preservation of the lives of its members and the maintenance of the society structures. The Tugen education before the colonial period was informal, but with the Colonisation of Kenya by the British the system of education was changed to enable the colonialists to achieve their aim of Colonisation. The Tugen had evolved an indigenous education system, which was suited to their varied environment. They introduced and developed western education, which involved reading and writing. In the process, they subjected the Tugen education system to several changes and demands because they were dictated by the need to promote the overall colonial enterprise in Kenya. As a background, the study attempted to trace the education history of the Tugen in pre-colonial period. On the other hand, majority of the tugen who valued their indigenous system of education took initiatives and reacted negatively, for example establishing their own schools. In the study, the researcher used the underdevelopment theory of Walter Rodney who attempted to explain how the incorporation of peripheral economies has been influenced by metropolitan economies leading to their backwardness. The data was obtained from primary sources such as oral interviews, open ended questionnaires and archival materials. The researcher used secondary data from books and articles from the main libraries in the country. Two sampling techniques were used, that is, purposive and snowball methods. Analysis was done using qualitative and corroborative methods.

Keywords: Western education, Baringo County, Tugen reaction.

INTRODUCTION

Studies on Education have revealed that, almost all countries of the world embrace Western Education because it has great impact on the social, economic, and political developments. These Countries formulated policies to ensure that the public get access to Education. It will be important at this point to define the term education [1]. Education refers to continuous acquiring of accumulated knowledge, skills, values which are required for playing productive roles in the society. Education is the true bedrock of the society's culture, civilization and it is a powerful tool for perpetuating social, economic, and political development. Plato, Greek Philosopher defined Education as the process of "Turning the eye of the soul from darkness to light. By this, he meant that the process of learning is where a person moves from dark cave of ignorance into the limelight of knowledge. The above definition underscores the importance of education as being pivotal to the overall development of humanity.

In order to form a sound Educational basis for this Study, it will be necessary to highlight issues concerning Education in general in Kenya. In the early part of the 19th Century the Arabs and Europeans came

to Kenya to establish formal education among other things. In the latter half of the 19th Century, a number of missionaries, both Protestants and Catholics, arrived in Kenya and engaged in Evangelization and Education. The activities of Christian missionaries were centered at the coast where they constructed prayer houses, which were used as schools. A Missionary called John Rebmann established a Church Missionary Society station in Rabai in 1846 where they offered Christian teaching as well as formal education to the Africans. It was from there that they used the converts from the station to venture into the interior of Kenya [2].

During the colonial period the colonial government in Kenya formulated policies in the education sector, specifically, which they hoped would transform the Tugen community. They realized that standards of education in Baringowere low compared to other parts of Kenya like former central and Nyanza Provinces. They found out that, some Tugen people considered it uneconomical to invest in education and therefore were rigid to accept any change and therefore there was need to make policies, which will make the Tugen to accept western education.

The major problem of the majority of the Tugen is inadequate information on western education because most of the information had not been written down. There is scanty research done on it except those mentioned by Kendagor, Kipkulei, Tuitoek and Kwonyike in their work. Majority of the Tugen live in rural areas and any study that does not provide adequate information about them is considered incomplete. Moreover, the studies have not addressed fully the Tugen indigenous education, to ascertain how they would react to new changes and policies which were not in line to their systems [3]. The study therefore assessed the impact of western education on the Tugen. Based on the findings, the researcher would make recommendations, which would critically address the issues from the research problem.

LITERATURE REVIEW

Missionary Education in Kenya

The work of Githongo is of great relevance to this study. He linked the history of formal education in Kenya and Africa in general with the history of Christian Missionary activities. He asserted that Christian Missionaries established Mission Churches wherever they settled and founded Schools alongside these Churches [4]. They used Churches and Schools as the most effective avenues to bring about social change on African societies [29]. The Roman Catholic Church in Kenya thus stated.

Evangelism cannot be dispensed exclusively in the parish. It must also take place in the school. The Mission of the church is to evangelize through Education. The Education of the Christian person is a lifelong process.

The work however fails to give the mechanisms which will be used to change African societies who had formal and informal education before the arrival of the missionaries. He also dealt with the Roman Catholic Church and left other denominations like Protestant Churches that played a major role in Education in Baringo County. The study therefore attempted to examine the role of other denominations in the provision of formal education [5].

Studies by Sifuna and Otiende in Kenya indicate that activities by Missionaries did not only end at provision of Primary and Elementary level but went further to provide Secondary and other forms of Higher Education for Africans [6]. Africans were taught Reading, Writing, Arithmetic and Vocational Skills. In his discourse on *Educational developments in Kenya*, Sifuna identifies Christian Missionaries as people who played a leading role in introducing Africans to Western formal Education and because active partners in establishing schools for Africans as well as shaping the colonial policies in the country till independence was achieved. The study fails to explain the relevance of the skills they were introducing to the Africans [7]. It does

not also explain whether the policies they were changing were relevant to the Africans. This study will therefore focus on the changes in Education sector over time, which affected the social organization of the Tugen of Baringo County.

Ayandeleand Bogonko noted that Missionaries used Schools purposely to evangelize to Africans, who drew them away from their culture and traditions [8]. They argued that Missionary Education was mainly religious and revolved around character training and spiritual development of Africans. It aimed at making them mature and responsible persons in line with European values and civilization. Missionaries believed that Education was only to be used for serving God and society hence there was no room for secular education which was seen as a treat against humanity. They attempted to give the reasons for the introduction of Missionary Education and the curriculum offered. They asserted that Missionaries needed interpreters of the Bible into the tribal mother tongues during their sermons and penetration into the African interior. The catechists and lay preachers were therefore indispensable [9]. This was to be possible by introduction of Reading, Writing and consequently Christian Education in the Mission Stations. The work of the trio is not exhaustive and the conclusion that Education was to serve specific groups to questionable and needs to be subjected to a vigorous scrutiny in the study.

Thompson, in his work *Education and Development*, stated that, the Missionaries had good intentions because they wanted complete Education for the body, mind and soul. Therefore Elementary Schools were begun by Missionaries. The Study has failed to explain how the Study will benefit the body, mind and soul and the present Study will address [10]. The Elementary Schooling Curriculum consisted of Reading, Writing, Arithmetic, Singing and Catechism. The Curriculum was strongly religious because the main objective of Education was training converts and catechists. This was supplemented by industrial training for traders and handicrafts like carpentry, blacksmiths and building. This work however failed to address the reaction of the Africans to the introduction of this elementary education which the current study addresses.

Barber³⁴ noted that the Missionaries interacted daily with the Africans and this made the Africans have a positive attitude towards them. They saw the Missionaries as being sincere and with astonishingly high moral standards. This assisted in the infiltration of western influence, civilization and culture among the indigenous communities in Kenya. The Christian Missionaries were also human, extremely patient and possessed deep understanding in the more important aspects of human life. He further asserted that from the inception of formal Education in this country, the religious bodies have been in the forefront in providing

Education and most of the Schools were founded and established by religious organizations [11]. The Study has given one perspective of the Missionaries as a welcoming lot and it was a personal opinion. The Study will give the general attitude of the Africans towards the Missionaries.

Colonial Education

After Kenya was declared a British colony in 1895, there was an influx of European settlers into the country. These settlers practice modern agriculture in the white highlands alienated for them. Their arrival and subsequent settlement in Kenya which was a new place and completely different from their home country meant that the new settlers had to think about and plan for the education of their children. During this period colonization was evolving and there was no organization of government to the extent that there was neither a structure policy nor even a development plan of any kind which would guide the government in its participation in the field of Education Development [12].

Anderson in his work *The Struggle for the School*, argued that formal Education, even in Europe, only became a mass social institution during the nineteenth century and as such it was introduced into Africa well before its functions were fully appreciated in western society. He went further to lament that the Europeans, Missionaries and settlers tended to concentrate on the schools capacity to socialize, assuming that this would enable them, by manipulating the content and level of teaching, to influence the development of Africans peoples skills and values [13]. This information will assist the researcher to find out the relevance of the skills and values given to the Africans and how it contributed to the current low education levels in Baringo County.

Eshiwani [14] gave an elaborate background of Colonial Education in Kenya. His work however covers from independence and he gave the figures of development of Education from 1963. The current study will fill the gap by studying the development of Education during the colonial period and consciously extracted the relevant figures to suit the study. Kettle [15] dealt with the impact of colonial rule on the Tugen of North Baringo. He concentrated mainly on one section of the Tugen leaving behind the Somor of central Baringo which the current study will focus on. The study also covers up to 1940 which means that he did not fully cover the colonial period and the current study would fill the gap.

Mutua [16] traced the development of colonial educational development for the Africans. By so doing she showed the aims and motives of colonial education which were contrary to the aspirations of the Africans. Of immediate relevance to the study is the discussion of the policies in the education sector in the colonial

period. She argued that the imposition of colonial rule and the entrenchment of colonial education affected the development of Kenyan education sector .she concentrated on the most basic and salient features of colonial education administration. The work however did not go deep into areas of administration at specific levels of education such as the curriculum, school management and the type of schools. The author noted that the work should be used as a beginning to deeper complex educational system that was bequeathed by the British colonial administration. For the purposes of this study, the work is useful starting point in the study of colonial education in Baringo County [17].

Rodney's [18] work is of great relevance to this study. He did an analysis of underdevelopment during the colonial period and attempted to give certain solutions in a correct historical evaluation. He did a lot of research on colonial education in developing countries and made conclusions that African development is possible only on the basis of a radical break with the international capitalist system which has been the Principal agency of underdevelopment of Africa over the last five centuries. He recommended that it was necessary to have fundamental transformation in the ordering of the political, cultural and economic forces that have dominated the world. The findings of the current study will assist in reversing the colonial injustices on education in Baringo County.

African reaction to Colonial Education

In the initial stages African reaction to the Europeans was one of curiosity which turned to hostility as soon as they realized that Europeans meant to stay. They remained passive and polite recipients of the proceeds of the great changes being effected in their society [19]. Kimengi and Lumallas stated that there are records of small schools in the interior because people failed to appreciate the advantages of education and many of them in their hostility to Christianity which refused to allow their children to continue providing labour to the family and also to preserve customs and traditions of the clan. They further noted that the African children stayed the whole day in Mission Stations. In the boarding schools the children spent the whole day sitting in a room or under trees being taught. The Africans did not appreciate the system of education which the Africans were subjected to and felt that their indigenous education was better off than the colonial education. The current study, dealt with the social impact of western education and how it transformed the community, in order to understand why colonial education was beneficial to the Tugen and not a waste of time as majority of the Tugen had imagined.

Eshiwani [20] argued that the kind of schooling introduced by the colonial administration had difficulties which remain unsolved up to today [21]. The chief of this was the need to create an Educational System suited to his own needs. The Missionaries and

the Colonial Administration did not make any real attempt to link African Education to African problems and the African cultural heritage. The Missionaries were only interested in making converts and regarded African culture as an obstacle to Christianity. The Colonial Administration wanted Kenya to become self-sufficient as quickly as possible and tended to act as if it agreed with the settlers that this could best be achieved if the Africans were educated to form a largely labouring and clerical class. The colonial government wanted an educated labour force to help develop the colony's economy and to provide chiefs and headsmen capable of participation in indirect rule [22]. The study will therefore trace the colonial injustices in Education which have remained unsolved and attempt to solve them to meet the Tugen needs.

Sifuna and Otiende gave an elaborate system which the Africans used to provide education to the natives. During the inter-war period the Africans realized that the government expenditure in Education discriminated in favour of European and Indian schools, although the bulk of the revenue came from taxes paid by Africans. The Duo dealt with Local Native Councils of Nandi, Keiyo and Maasai. The study skipped Baringo County which also played a major role in providing funds for Education which created a gap which the current study would fill [23].

METHODOLOGY

This study was conducted through a Historical Research Method. Historical Research Method is the gathering of data from situations that have already occurred and performing statistical analysis on the obtained data. Since Historical Research relies on data from the past, there is no way to manipulate it. Historical Research can lead to present day research that attempt to explore what has occurred in the past. Historical Research helps us to understand what has occurred in the past so that we can change the present and the future. It consisted of locating, integrating, and evaluating evidence from written records or documents in order to establish facts regarding past events.

Historical Research Method involves getting information from two sources that is Primary sources and secondary source. Primary source are firsthand account of information from interview and open ended questionnaire. Secondary data are records of accounts prepared by someone other than the person or persons who participated in or observed an event. They include going through Books, Journals, Thesis Reports, Dissertations, and policy reports. Historical Research Methods are very important in giving a researcher a grasp on a subject and provide extensive bibliographic information for delving further into a research topic. This enables the researcher to get as much as possible details within the limited time. The topic of the study is on the social impact of western education on the Tugen community, which is a History

Topic and can be handled well under the Research Methodology [24].

The study targeted members in the society who are believed to be having in depth understanding on issues of Education. They include old men and women who went to school in Baringo County, former or retired District Education Officers, Provincial Directors of Education, Assistant Education officers, Head Teachers, Retired Teachers, and Church leaders. The researcher later targeted youth who are children of the key who experienced and benefitted from western education.

The study was based on a sample selected from the study area that is the larger Baringo County occupied by the Tugen community. The sample target depended on the number which the researcher will get using the sampling technique. In the study, 53 people were interviewed aged between 40 years and 80 years. The researcher found out that a few key informants who were over 90 years had lost memory and could not give relevant information.

These two sampling techniques were used. One is the Purposive sampling was ideal as a sampling technique, because the people who acquired Education early are not evenly distributed in the county. This people were chosen because they have similar characteristics hence the information they gave was more homogeneous than when any other member was incorporated in the society. The second technique was the Snowball Technique [25]. It is a technique where existing study subjects recruit future subjects from among their acquaintances. The sample group appears to grow like a snowball. As the sample builds up, enough data is gathered to be useful for research. This sampling technique is often used in hidden populations which are difficult for researchers to access. For example in Baringo County, those who attended school are not evenly distributed in the country. Sample members were not selected from a sampling frame. This method enabled the researcher to get experts who were most knowledgeable. Individuals in the field of education lead the researcher only to the well-known experts.

The research was based on the collection of Primary and Secondary Data [26]. Primary Data was collected through direct communication with the respondents through oral interviews. Secondary Data was used to depict pertinent issues as they existed before the study. Secondary Data was used as a basis to confirm or contrast findings of the study. The major sources of this Data were Archival Sources. Others were books, journals, various reports and any other articles which were relevant to the study.

Before collecting the data the researcher identified the key informants from retired officers and

church leaders and informed them in advance about the study. The researcher also informed them of the interview schedule. These key informants provided key information and data about growth and development of education in Baringo County.

In carrying out this study, the researcher used two methods that are primary and secondary methods. An interview schedule was designed for the key informants such as Retired Education Officers, Church Leaders, and Parents in the County. These people provided the most knowledgeable information possible on the Topic of Study. They were chosen because they were believed to be having in-depth understanding on issues of Education in Baringo County. Interview schedules consisted of open-ended questions which enabled the informant to give as much information as they could and face to face interview between the researcher and informants. The Interview enabled the researcher to collect information that could not be directly observed or are difficult to put down in writing.

Interviews were conducted in respondents' homes, Offices, Churches and Schools. Kalenjin, Kiswahili, and English languages were used. During the interview, tape recording and note taking were used. Most of the informants were willing to give information and even gave additional material especially books, pamphlets, and photographs which they took when they were in school. It was convenient because most of them have businesses with offices in town where the interviews were conducted. They were also eloquent in speech and conveyed the information in a systematic manner.

Secondary source were very useful in the study. It provided corroborative data which were counter-checked with the oral information. This information was obtained from various sources such as Personal and Institutional Libraries. They include Jomo Kenyatta Memorial Library of the University of Nairobi, Margaret Thatcher Library of Moi University, Daniel arapMoi Library of Kabarak University and Kenya National Libraries in Eldoret, Kabarnet and Nakuru. It involved reading Books, Journals, Dissertations, Thesis Reports, Policy Documents, Technical Reports and other relevant document. This method provided factual and authoritative information on what other studies have done on Education. Archival Source, which is the major base of reference, was utilized. This was done at Kabarnet documentation centre in Baringo County, Kabarnet Museum, and Kenya National Archives in Nairobi. The information was in form of Annual Reports, Handing over Reports, Provincial Reports, Newspaper Clippings and other relevant information particularly during the colonial period.

Two methods were used to analyze data that is, Qualitative analysis or thematic analysis was used on

collected data. The data was edited and a more formalized analysis process was used where the data was organized based on topical issues raised on the interview schedules. The researcher also used corroborative analysis method. This is where the researcher compared information from different sources that is; Kenya National Archives, Oral Interview and Secondary or Document Analysis. This method combined the results of several studies that address a set of related research questions. It is normally done by identification of a common measure of effect size, for which an average might be the output of corroboration – The general aim of corroboration is to more powerfully estimate the true effect size as opposed to a smaller effect size derived in a single study under a given single set of assumptions and conditions. The advantage is that it combines several studies and will therefore be less influenced by local findings than single studies will be. It makes it possible to show if a publication bias exists.

FINDINGS

Western Education and the Tugen Reaction upto 1939

Kenya entered a very important period in History from 1895, when the British declared a protectorate over most of the parts of present day Kenya. The Eastern province was transferred to Kenya in 1902 and this area includes the area occupied by the Tugen community. This act marked the beginning of European imperialism in the region. B. A Ogot stated that in the Ten years between 1895 and 1905, Kenya was transformed from a footpath 600 miles long into a colonial administration.¹ The colonial administration imposed a lot of policies which affected the Tugen community in varied ways. This chapter analyzed the establishment of British rule in the Tugen community and their struggle to 1939. It laid more emphasis on colonial education, the changes and policies they established and how this system affected the Tugen social organizations.

Arrival of the Colonial Administration

From the available records [27] there is no particular date as to when the Tugen community came into contact with the outside world. Nonetheless, Joseph Thomson is believed to be the first white man to cross Baringo district between 1882 – 1883, on his way to Uganda [28]. In 1891a new route was opened by the British which ran from Mombasa and by passed the Baringo – Tugen area through Eldama Ravine at the extreme Southern end of Tugen hills. It went through to Kampala in Uganda in the 1890's and it became necessary to administer the region through a company hence they established the IBEAC [29].

This was a chartered Company which was established and mandated to open up trade links between the Coast and Buganda. In 1893, the British Government took over the administration of the Uganda

protectorate and in 1895; Sir Fredrick Jackson was placed in charge of the Eastern section of the Eastern province with its Headquarters in Eldama Ravine. In 1894, the company set up a Fort at Eldama Ravine in southern Baringo, to be a supply centre for food as well as to provide and protect its trading Caravans [30].

Before the construction of the Mombasa – Kisumu railway in 1901, a road was the principle highway in East Africa [31]. This road ran through the southern edge of the Kikuyu region before crossing the Rift Valley through Naivasha and Nakuru. It then passed through the Southern parts of Baringo. With the declaration of a British protectorate over Uganda and East Africa in 1895, the administration of Eldama Ravine and the other forts along the road passed from the IBEAC to the British government. This act can be said to have formally initiated the colonial conquest of Baringo District. The British government chose Eldama Ravine because it was secure and easily defensible. However, the new settlers later faced conflicts from the Tugen community who were not ready to venture into farming leading to food problems. In fact, the British had to secure the services of the Maasai who had already settled in the region.

Other than protection of the road, early British interest in Baringo was informed of events in the far North of Lake Baringo, where Abyssinian imperialism was expanding downwards into the region from Lake Turkana. In 1899, Fredrick Johnson authorized the establishment of a new government post at Lake Baringo to serve as intelligence base. It was first situated at a place called loiminangi near the southern shore of the lake and close to the Chamus community who were the local inhabitants. This government post was later moved to Arabel and then to Mukutani in 1908, on the Eastern side of the lake at the base of Laikipia escarpment. This station was headed by the first District Commissioner (DC) called Mr. H. E Bakar [32].

After three years at Makutani, there was climatic change and the place proved to be hot and dry and it became difficult to operate from there. The colonial administration, however, succeeded in containing the coming invaders. It became necessary to look for an alternative site with conducive climate, that is, plenty of water and moderate temperatures. They wanted a site which was situated at the middle of the vast district. According to Mr. Cherutoi, the site was identified in 1910 and the headquarters was moved from Makutani to present day Kabarnet⁹ with a new DC called Mr. Pearson.

When the Kabarnet site became the favorite point for the Europeans, plans to develop the area such as putting up permanent buildings commenced. The new site attracted many people including Indian traders who came to assist the communities in their shopping

needs. The Muslims who were the White man's workers such as cooks, watchmen also settled in Kabarnet and even established a Mosque by 1912. The site was also close to Kapropita where the Christian missionaries had established a station [33].

The colonial administration had a tier need for clerks and messengers to help in the new order. They saw the need to put up Colonial Government offices and a school to equip the local inhabitants with basic skills as clerks and messengers. They used prisoners of World War II of Italian origins who established brick buildings including boys Boarding Intermediate schools at Kabarnet Township, which was referred to as Government African School (GAS 1) [34]. During the first decade of the early administration, official did not regard Education with great concern. The education in Kenya at the time remained the prerogative of the mission society and the Government offered no feasible alternative. In fact, minimal administration control and the Tugen resistance to the imposition of British authority marked it as they saw it as alien culture.

The building of the Uganda railway line had profound effect on the development of Kenya and Baringo in particular for the emergence of education. The Colonial Government wanted to start schools for the Tugen but the Tugen were not anxious to be educated [35]. They were running away into bush when they saw the Whiteman because they were suspicious about them. It was not until 1923, that the DC reported that the Tugen were now anxious for education but they would not accept it from Missionaries.

The arrival of the Protestants Missionaries

The missionaries from different societies started arriving in Kenya as early as 1846 [36] when the first group led by Ludwig Kraft established a station in Raba. However, it was not until the end of the century when the building of the Uganda Railway helped the missions to extend their fields of activities to other parts of Kenya. The period between 1900 – 1910 witnessed a 'scramble' among the many missionary bodies for supreme influence in different areas in Kenya. Africans began to value Western education linked to the missionaries because they realized that it could offer them an avenue to escape from poverty and an avenue to social advancement.

It is not clear when the Tugen came in contact with the missionaries or the outside world although their coming had been prophesied by many seers [37]. It was the Bishop of Eastern Equatorial Africa James Hannington¹⁶ who in 1885 and in the quest to open up the Northern route to Church Missionary Society (CMS) in the interior who came into contact with the Tugen community. These contact led to the signing of a treaty in 1890 between the Njemps chief Losora Lanon and F.J Jackson who was acting on behalf of the Imperial British East African company (IBEAC) [38].

The IBEAC had been granted a charter to administer the British Sphere and had opened a fort in Eldama Ravine.

Following the signing of the treaty with Chief Losora Lanon a station was built at Makutani, following the recommendation of Jackson to the company. It was to act as a centre of food distribution for the caravan's en route to Uganda. This marked the beginning of European presence to the County [39]. It is fair, therefore to say that the beginning of missionary enterprise in the district came together with colonialism, the white settlement and the consolidation of British interest in Kenya.

The African inland Mission (AIM) which had established a mission station at Kijabe on the boundaries of central and Rift Valley province moved to Eldama Ravine and established a mission station in 1908 [40]. This missionary team was led by an Australian missionary called Rev. A. E. Barnett. Before establishing the mission station in Eldama Ravine he had settled at Kiplombe area in 1907 but he faced a lot of hostility from the local Tugen community who did not want to succumb to alien custom which was not compatible with their beliefs. In fact, in 1907, Barnett's house in Kiplombe was burnt down forcing him to shift his base to Eldama Ravine in 1909 and constructed a mission station. This pattern was applied elsewhere in the district where mission stations were located near the new administrative centres.

The Tugen earlier relation was that of curiosity [41] and in fact tolerated the missionaries with the hope that they would be used in dealing with the colonial power. The setting of mission stations was not a wholly planned process, but the geographical location and strategic position of certain places were convenient. Eldama Ravine was convenient because it was close to Maji Mazuri where the Uganda railway passed and it therefore eased transport to and from Kijabe. It was close to the Eldama Ravine Fort where the colonial government had established hence offered security to the missionaries. The climatic conditions were also favorable for the growing of a variety of food crops which were needed by the missionaries. It was also a highland with cool conditions favorable for their health and they could not be affected by diseases such as Malaria.

Rev. A. E. Barnett used Eldama Ravine as a base to open other mission branches in the district. The missionaries preferred the highland areas than the lowland areas. That is why they were concentrated in Kabarnet, Sacho and Kabartonjo regions [42].

Arrival of the Roman Catholic Missionaries

The Roman Catholics were initially not eager to settle in county. This was majorly because they were few in number and could not change the attitude of the Tugen who were deeply rooted in their traditions. In

addition, the Protestant missionaries had established themselves in the area. However, early attempts were made in 1934 when they requested for permission to build an out school in the Chap Chap area where they had established a station. In 1939 the site was approved by the LNC.

Their progress was however hampered by the first world war of 1939 and Bishop Stam of Mill Hill did not want to commit himself to putting up a school because he was busy preaching the gospel. The LNC however voted funds in 1945 for the MIC to enable them obtain a plot at Kituro for educational purposes. The plot was considered to be in a strategic position on the main road to Marigat. Further, Van Dec Weydem got a friendly reception from the Tugen of Chap Chap, Kapropita and Ewalel. They even assisted him with local material for the construction of buildings [43].

In 1944 the Mill Hill missionary priest named father Jan Kemper attended the LNC meeting where he requested for funds to start a school. From that meeting, father Kemper started the Kituro mission station and the primary school. This marked the beginning of the Catholic Church in the Tugen district of Baringo. The MIC put up an out school which provided elementary education. They were being assisted by a teacher from Nandi. In the same year they opened another school in Cheploch but were closed in 1949 due to lack of a teacher [44]. The progress was again hampered by absence of a priest in the district and the father in charge called father Cullen rarely visited the district.

CONCLUSION

The missionaries were forced to change their strategy of winning converts. They introduced medical care, distributed relief food to the Tugen who were starving and putting up boarding schools. They hoped that the Tugen standard of living will be raised and benefit materially and hence accept western culture. The missionaries provided much of western education and they got support from the colonial government. They were given security from the hostile Tugen especially in Eldama Ravine. The missionaries had to put up schools near administrative centres and not anywhere else [45]. The missionaries were few to spread the Christian message to the vast district. They had to rely on Tugen teacher evangelists especially to the lowlands where climatic conditions were not favourable. They built bush schools in the regions to be used as an avenue to spread the message. The colonial education interfered with the Tugen institutions like marriage. The Tugen system was elaborate that the Tugen girls be circumcised and taught about the Tugen culture before getting married in an elaborate ceremony. From the research it was established that the missionaries used to organize for marriages for the Tugen boys and girls so that they could continue with the teachings in a Christian family the Tugen who

became teachers or nurses married their colleagues or their students whom they believed they work together because they understand the European culture [46].

The study has shown that the Tugen urge for western education was high as opposed to the earlier period. The Tugen were ready to build their schools. The number of schools grew progressively from 38 in 1955 to 77 in 1963. The number of pupils also increased from 3372 to 8106 in 1962. The Tugen were concerned about quality of education which was given to their children. Their schools were inspected regularly and advise given on the best education system and management of funds. A District Education Officer was posted to the district to advise the District Education Department and Missionary Education Department.

RECOMMENDATIONS

Based on the summary, conclusion and the findings of the study, the following recommendations were made;

- Education providers should consider the culture of a community before introducing and imposing an alien culture. There are some practices of the Tugen such as leadership under Miot council of elders which cannot be replaced. The Tugen should always insist that their children be given proper Christian names right from childhood to adulthood. They should be concerned about who teaches their children to ensure that a qualified and a right person is in charge. The Tugen should retain their Children Tugen names and make them believe in it. It is a deterrent against wrong doing. There is need to incorporate the best practices of the Tugen society with those of the colonial education system. Education providers should give equal opportunities to projects aimed at benefiting the community
- When one wishes to undertake a project like education to the masses it should not be done without personal interest. Proper planning involving the local community in any project is vital for success. The missionaries could have involved African traditional education and culture to transform the Tugen within the social set up.

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