

Journal of

Historical Studies

(JHS)

**THE ROLE OF MILL HILL MISSIONARIES TO THE
DEVELOPMENT OF SECONDARY EDUCATION IN KISUMU
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THE ROLE OF MILL HILL MISSIONARIES TO THE DEVELOPMENT OF SECONDARY EDUCATION IN KISUMU COUNTY: NYABONDO BOYS SECONDARY SCHOOL, 1935 TO 1985.

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Abstract

Purpose: *This paper describes the contribution of Mill Hill Missionaries (M.H.M) to the development of Secondary Education in Kisumu County, Kenya. The paper also deals with the nature of early education in the area, the relationship that existed among Mill Hill Mission schools and lastly, the educational developments at Nyabondo Boys Secondary School.*

Methodology: *Being a historical study, the historical method of inquiry into the past was adopted. Primary sources of data consulted included oral testimonies of actual participants or witnesses of events in Kisumu County. Other primary sources used were archival documents either personal or institutional such as correspondences, photographs, mission publications, minutes of meetings and colonial government annual reports. The main secondary sources utilized were published and unpublished articles and books. The oral interviews were recorded, transcribed, and analyzed using qualitative method.*

Results: *The study findings demonstrated that the spread of Western education and Christianity in Kisumu County led to social transformation of the Luo from traditional to modern practices. The findings further revealed that African catechists played a great role in the development of Western education and Christianity in Kisumu County. It can be concluded that, M.H.M played a vital role on the growth and development of secondary education in Kisumu County through the establishment of Nyabondo Boys Secondary School. The historical growth and development of the school from 1935 to 1985 can be greatly attributed to the activities of the M.H.M as well as the roles that Africans played in supporting the missionaries establish the school in the region. The establishment of the school in return was instrumental to a positive transformation of Nyabondo community and beyond to the Kenyan nation.*

Key Words: *Mill Hill Missionaries, Western Education, Development.*

1. Introduction

The political and economic changes which took place in Europe and North America in the second half of the 18th C and the whole of the 19th C (namely; growth of secularism, democratic processes and industrial revolution) had a huge impact on Africa. These changes triggered Christianity activities on the continent as Protestant and Catholic Missions began moving into Africa in their

evangelization Mission. According to David Livingstone, the main reason for coming of the missionaries was to spread Christianity and advocate on legitimate commerce in order to help abolish slave trade (Sheffield, 1973). The Church Missionary Society (C.M.S) from London, England, spearheaded this breakthrough and led the other missionaries in their expeditions in Africa as from 1799. By January 1844, the first missionary Dr. Ludwig Krapf arrived at the East African Coast and was later joined by Johannes Rebmann in 1846 (Muhoho,1970). They moved from Mombasa to Rabai Mpia and settled among the Mijikenda as they avoided the clash with Muslims who were predominant at Mombasa. It is at Rabai that they set up a rehabilitative school to help the freed slaves to better their lives and be self-reliant (Anderson,1970; Lugumba & Ssemakwa,1973).

Much has been written on how the missionaries contributed to the development of education in the country. For instance, studies such as and not limited to Bogonko (1977) and Barasa (2013) have documented the role of Church Missionary Society to the development of education to the Abagusii and the people of Siaya respectively, Namatsi (2010) on the Friends African Mission to the development of education to the residents of Vihiga, Pentecostal Assembly of God's involvement to the people of Nyangori by Shanguhya (1996) and the impact of Mill Hill Missionaries to the people of Bungoma and Bomet by Muricho (2012) and Kiprotich (2018) respectively. While the role played by the Mill Hill Missionaries (M.H.M) to the development of education and their impact on people's lives in different counties is widely documented, none had been written on Kisumu County. This study contributed in filling this existing gap by giving insights on the role that M.H.M played in the development of secondary education in Kisumu County with special reference to Nyabondo Boys Secondary School, 1935-1985.

2. Theoretical Framework

This study was guided by the Policy Historiography Theory by Trevor Gale (2001), where the study was documented in a historical and systematic manner. It is historical because, it dealt with and used materials of the past; while it is systematic due to the fact that it did so in order to discern 'the stages' of the course of history and the regularities of social life as observed by Gale (2001). The study relied more on documented evidence and data about the missionaries' activities and how they influenced education, where selected records of documented missionary work that was historical and that which was useful to this study was selected and its content analyzed through internal and external criticism so that crucial information that is beneficial to this study was picked and used. This assisted in documenting on the role of Mill Hill Missionaries to the development of secondary education in Kisumu County with reference to Nyabondo Boys Secondary School between 1935-1985.

3. Methodology

Both primary and secondary sources of information informed this study. Specifically, scholarly journal articles and books on missionary activities were used as sources of secondary data.

Archival materials augmented secondary sources of information for the study. Primary data was collected using semi-structured oral interviews on the activities of M.H.M in Kisumu County. An interview guide was used to keep the interviews focused and made the participants provide adequate information on missionary activities. Fieldwork activities were carried out in Nyakach Constituency in Kisumu County. Purposive sampling technique was employed. The researcher purposively selected one of the village elders to describe the historical development of the school and its contribution to the economic, political and social impact to the community. Snowballing was also utilized to identify other participants. Snowballing involved making use of a network of people from the population to obtain the necessary information. A well-known member of the church at Nyabondo Center and a Research Assistant assisted the researcher in identifying the participants. The participants included early Christian converts, retired teachers, former students, evangelist church leaders, retired government administrators, and village elders. Oral interviews were recorded and transcribed. Once data was obtained, it was subjected to data evaluation through the process of external and internal criticism for verification and authenticity. External criticism helped to distinguish between misrepresentation and genuineness of the document, relic or monument or any other source of data, while internal criticism was done to determine the validity and accuracy of actual data or the content of the data (Traverse, 1973). Data was then analyzed qualitatively, first, by subjecting the historical evidences into codes or themes and historical periods (Borg and Gall, 1983). Each information obtained was physically separated and placed into themes and sub-themes created that addressed a particular research objective of the study. These themes and sub-themes were further subjected to interpretation in order to outline particular information and generalizations as guided by the objectives of the study from which historical facts were established (Sifuna, 1995). The outcome of the study was grouped into three topics with respective sub-topics and then presented descriptively as research findings of the study. This helped in drawing of conclusion and recommendations for further study

4. Findings on the role of Mill Hill Missionaries on the development of Secondary Education

4.1 Establishment of Nyabondo Mission Station

The evangelization by the Mill Hill Missionaries started in Uganda where they came to work with the White Fathers (WF) who had arrived earlier. The M.H.M and the WF, were not the only missionary groups at the time, the Church Missionary Society (C.M.S) and the Anglicans were also present. (Gale, 1959). The school was seen as the most effective method for evangelization purposes. The missionaries also noted the aspect of inadequate catechists. The M.H.M and the WF therefore established their first school which was mainly meant to train catechists. The school was located at Rubaga in Uganda, where the WF had established their Mission Station (Gale, 1959).

The M.H.M moved to Kenya after 1900 and this was only after the completion of the Kenya Uganda railway with which they settled at Kibuye in Kisumu; where they established their first Mission Station in 1903 (Burgman, 1990). The M.H.M started spreading and settled in different

parts of Kenya but only limited themselves to Western and Nyanza regions. They settled at Mumias, Kakamega, Yala and Asumbi by 1915 (Burgman, 1990). The nearest of these stations to Nyabondo was Kibuye in Kisumu and at Asumbi, therefore, people got attracted and used to move from Nyabondo all the way to Kisumu or Asumbi on foot to seek divine intervention.

Out of these reasons, a new station was to be established by M.H.M at Nyakach region with Fr. Leo to spearhead this process in 1935 (KNA DC/CN/1/5/3:27). However, there was already a Mission Station established by the African Inland Mission at Nyakach area. Therefore, establishment of M.H.M was seen as competition. Fr. Leo did not know the exact place to position M.H.M station at Nyakach region with several options floated such as Abwao, Kogola, Ndori and Nyabondo by the residents. After a lot of consultation, the Station was set up at Nyabondo. According to one participant, “Fr. Leo used the magic of the drumhead cabbage where he gave the seeds of the drumhead cabbage to the residents of Abwao, Kogola, Ndori and Nyabondo to plant. The one that grew the biggest of them all was God’s choice and that was where the church was built.”

“He therefore went back to Asumbi Mission and when he knew the time for the vegetable was ready, he came back to Nyakach. He found that the drumhead cabbage at Nyabondo was bigger than the rest and so he built the first church at Nyabondo in 1935,” the respondent added. The other factor that favored Nyabondo as a Mission Station was the availability of raw materials, the climate and the soil for making bricks in the area. The fact that it was easier for the church to acquire bricks for construction of the Mission Station made the area suitable. Nyabondo is approximately 57 kilometers to the South West of Kisumu town and 61 kilometers South East to Asumbi town. One would argue that it lays in between the two early M.H.M centers of Kisumu and Asumbi.

4.2 Initial Evangelical and Educational Activities of M.H.M at Nyabondo from 1935

Nyabondo Mission Station was established by Fr. Leo Bartels in 1935. According to a respondent, Fr. Leo was accommodated by Leo Odhiambo who offered him a place to stay. Fr. Leo was later given land by Joseph Oliech, the grandfather to Patrick Oliech from which he established the Mission Station. Fr. Leo offered the first mass to the people of Nyabondo under a Fig Tree where Nyabondo Boys Secondary School is now located. The tree is considered sacred because even before the coming of the missionaries in the area, people used to pray sometimes under the Fig Tree and at times gave offerings to the gods too. People at Nyabondo did not have a designated place to conduct their worshipping before the coming of the missionaries. When they woke up in the morning, they used to come together and give thanks to the god (Nyasaye or Were) for waking them and allowing the sun to rise as well as in the evening for making the sun set successfully.

Fr. Leo had just started evangelical work at Nyabondo in 1935 when his time for holiday was due. Consequently, he proceeded for holiday in his native home in Netherlands and Fr. Lee was appointed to hold his position for the time Fr. Leo was away. Fr. Lee was from Ireland and while on acting capacity made some tremendous decisions concerning the Mission Station. For instance,

when Fr. Leo came back, he found the station had already been named St. Patrick Nyabondo Mission. Fr. Leo was unhappy about the situation and rescinded the decision and named the Station St. Joseph Nyabondo Mission. Fr. Lee was unhappy about the decision by Fr. Leo and this disagreement led to Fr. Lee's removal from the Station.

Fr. Leo was mandated by the M.H.M to administrate on everything concerning the station at Nyabondo. In education, he began the educational works through the establishment of Nyabondo Primary School. This was done from the land that he was given by Leo Odhiambo. The school was built to support evangelization. The missionaries saw the establishment of the school as the most effective method to assist in the evangelization process (Gale, 1959). The curriculum in the school included basic education which would assist one to read and write and was referred to as the 3Rs (Reading, Writing and Arithmetic). The 3Rs was to assist the converts mainly to read the Bible and in converting other people because to Fr. Leo, converting many people was key to his tenure. At Nyabondo Primary School, the education was from Standard I to Standard IV.

The first converts and the first to complete their studies at the school were influential to the society in a number of ways. Firstly, they acted as role models to the rest of the members of the community in matters concerning faith. The people would look up to them in matters concerning faith. They were also to act as godparents to the new converts and to assist them in leading life according to the good news because they had already 'matured' in faith. The early converts having already tasted the good news from the missionaries, became the first to take their children to school because they believed in good news and hard work.

Due to the fact that there was scarcity of catechists and teachers, Fr. Leo used the same policy that was used at the Rubaga Station in Uganda, where the Station would select at least three of its graduates to be well educated on matters religion so that they could be catechists (Gale, 1959). Fr. Leo being the head of the Deanery, did the same at Nyabondo Primary School. He would select the best performing learners after Standard IV of the first converts and take them to Teacher Training Centers and on their return, they would act as teachers thus were also taught about matters education. Therefore, once the youths were ready, they were deployed to Mission School in order to act as both catechists and teachers.

Apart from education assisting in religious and spiritual growth of converts, Fr. Leo also taught the learners on how to create employment from the acquired education. He taught them how to do carpentry work, building and molding. From these, he was able to develop the skills of people and this assisted in creating employment and also used the skills in the building and the construction of the Nyabondo Parish Church. This is also evident in the Nyakach Safari Reports, where the District Officer, Turnbull, in his visit to Nyakach from 24th-27th of July 1936, reported that the MHM built an excellent house at their station and the station is laid out with an excellent eye to practical use and general attractiveness (KNA DC/KSM/1/4/2).

Fr. Bartels tried to improve this situation in 1949. The District Officer, while visiting Nyakach on 23rd June, saw Fr. Bartels with regards to a letter from Commissioner to Social Welfare who desired information on the village crafts for travel bureaus. He saw examples of sculptures by Africans and Fr. Bartels suggested to help if there could be a show at Ahero Center for showcasing “Arts and Craft.” He also suggested practical training at Community Centers for making sisal mats to cover practical training instead of only theoretical work (KNA DC/KSM/1/4/2). Fr. Bartels did these in an effort to assist in creation of employment.

The fact that the school did well as a new Mission School, meant it was able to attract very many people from all over the nation. Just like the stations at Asumbi and Kisumu attracted residents from Nyabondo, Nyabondo was able to attract residents from South Nyanza, Western Kenya and some parts of Rift Valley in as much as some of these regions had other Mission Stations in their vicinity.

When Nyabondo Mission Station was established in 1935, M.H.M were mourning the death of Monsignor Brandsma at Yala, the founder of St. Marys’ Yala High School (KNA DC/CN/1/5/3:27). Following his death, there were some leadership wrangles, where the Brothers from Canada wanted to take over the school from M.H.M (Okello, 2015). The Brothers on an acting capacity had transformed the school from a primary school to become a Junior Secondary School yet their efforts were not recognized as M.H.M wanted just to replace them with another M.H.M Father. With this, they brought Fr. Leo Bartels to be the principal of the school and replace Brother James (Okello, 2015).

Fr. Bartels tenure at Yala was marked by resistance and a lot of teachers and students leaving the institution because he re-introduced the strong Christian teaching of religious education from which the learners preferred the literacy education that was earlier offered by the Brothers. The learners and teachers also did not like the kind of rules that were introduced by the Fathers such as: corporal punishment, constant inspection and disallowing of pocket money (Okello, 2015).

Fr. Leo Bartels also decided to slash the salary of African lay teachers and they being old boys of the institution that worked as teachers, decided to leave the institution. They included Ambrose Ofafa and Argwings Kodhek. The fact that Fr. Leo did not want to listen to the views of the students made the students strike. The strike at Yala was a turning point to the leadership at the institution as Fr. Leo Bartels was replaced by Fr. Traynor who was able to revert to the way the Brothers from Canada were running the institution (Okello, 2015).

Fr. Leo Bartels returned to Nyabondo Station and out of practical reasons started Nyabondo Intermediate School years later and subsequently Nyabondo Boys Secondary School.

4.3 Education After Nyabondo Primary School establishment

Fr. Leo Bartels returned to Nyabondo after his ejection from St. Marys’ Yala in 1942. He brought with him a new vision that was to develop the education of Nyabondo Station. The fact that

Nyabondo Primary School was already in place, there was need to improve the education after establishment of Nyabondo Primary School. This was also informed by the fact that Fr. Leo had gone to Yala and found a secondary school.

4.3.1 Nyabondo Intermediate School

Fr. Leo on his return from Yala did not just start to implement his objectives of extending post-primary education. This is hugely because the World War II was still on and the government had devoted a lot of its resources to the war, leaving less towards education. The missions on their part also received less support from their mother nation missions because majority of their nations participated in the wars and were not ready to fund the African evangelization but rather managed their own war affairs (Khanani, 2015). However, after completion of the war in 1945, the formation of United Nations together with that of UNESCO, championed for education of children through making education a right for every child. The European colonies changed their policies on education in Africa and more funds were allocated for secondary school education (Khanani, 2015).

At Nyabondo, this was first done through the establishment of Nyabondo Intermediate School to act as a bridge for learners who completed primary education so that they are able to join secondary education. The idea to introduce an intermediate school was also in line with the MHM policy in which the level of most schools at their stations were primary and intermediate levels, with the curriculum in the primary level comprising of religious instructions, industrial/agricultural training and the teaching of the 3Rs. Whatever was taught at the intermediate level however, was not captured (Gale, 1959). This prompted Fr. Leo to establish Nyabondo Intermediate School in 1948; where after a learner completed education at the primary level of Standard IV would join the school for Standard V then VI and Form I and II.

People's attitude towards intermediate schools at this time was also negative and this was among the reasons for the slow development of intermediate schools, although, overall, the buildings and structures were not that bad. The fact that they grew quite slowly, meant that they were quite few and far apart and that explains why most of them became boarding schools. The District Commissioner (D.C), Wainwright in his Annual District Report of 1952 reports, "The local community does not look at the school as its own and doesn't give the same amount of help as to the primary schools" (KNA DC/CN/1/1/7:19).

However, after a few years, the school was able to develop well and on 26th November, 1956, Nyabondo Intermediate School was registered as one of the intermediate school with Fr, Leo Bartels being the overall head since he was the head of the Deanery and headed all matters within the Mission Station including education (KNA DC/KSM/1/10/38:257).

4.3.2 Nyabondo Secondary School

Following the establishment of Nyabondo Intermediate School, Fr. Leo saw the need to introduce a full secondary school. This was not limited to a number of factors such as distance, since people had to travel a long distance to St. Mary's Yala for their secondary education because it was the only Catholic Boys secondary school. It was a requirement for the graduates of the intermediate schools to join secondary schools in respect to their denomination.

Residents of Nyabondo had negative attitude towards the intermediate school during its initial inception and Fr. Leo feared for the same (KNA DC/CN/1/1/7:19). There was also the issue of slow disbursement of funds on the part of the government, although at this time, this was not anticipated since there was no World War (Ibid).

The M.H.M Fathers ensured their contribution in the establishment of the secondary school through the leadership of the institution. This is by appointing Fr. Molenaar as the first principal of the school at its inception in 1963. The fact that Fr. Leo was the head of the Deanery okayed this move to have Fr. Molenaar as the head so that he could only assist from the outside as the Padre. When Fr. Molenaar left the institution, he was replaced by Fr. Reusen who was also part of the M.H.M Fathers and in as much as he took less time at the institution, he left a hallmark that is still remembered to date. With the strictness of the M.H.M Fathers, the institution was able to be transformed into a disciplined school as well as admired by many and that explains the reason as to why it was able to attract teachers and students from all over the nation.

Yet again concerning leadership, the M.H.M Fathers were involved in governance matters of the institution. This was through their appointment as chairpersons of the Board of Governance (B.O.G). Fr. Leo Bartels who was obviously head of the Deanery during the inception of the secondary school, served as the first chairman of the B.O.G from 1964 to 1970 after which he was replaced by Fr. John Mak'Opiyo. Fr. John was credited as being the first African in as much as he only lasted for two years as the chair. He was then replaced by Mr. Ondiek Athanase who served as the chair from 1972-1979. He was also an African and was replaced by Fr. Dowds who took charge at the helm from 1979-1981. Fr. Dowds was the second M.H.M Father to chair the B.O.G in as many years and he is also credited as being the last white father in that line. Fr. John was then re-appointed from 1981-1984 before he was finally replaced by Fr. Nobert who held the position from 1984-1992. He was in charge at the helm when the last missionary left the institution in 1985. Therefore, the school Board has only been chaired by two M.H.M Fathers since its inception (School Records, 8/2/2021).

4.4 Role played by Africans to the M.H.M Activities

The African reaction to the coming of the M.H.M at Nyabondo was both positive and negative. Positive in the sense that they welcomed the missionaries well and even provided them a place to stay and settle while negative in the sense that there are some who were reluctant in allowing the missionaries in the area for fear that they could have displaced them from their native land. Those

who welcomed the missionaries were mostly Catholics who used to pray at Kisumu and Asumbi and were already fond of the missionaries while those who were unwelcoming were the African Inland Mission converts who saw the M.H.M as invaders to their territory and the atheists who did not believe in God and the M.H. M's gospel. Leo Odhiambo accommodated Fr. Leo from the time he arrived from Asumbi to the time the Mission Station was established.

The residents in as much as they provided accommodation, later on provided land for the building of the station and later on provided more land for expansion. Joseph Oliech owned one of the largest pieces of land at Nyabondo where Fr. Leo wanted the station to be established and was able to donate his land to facilitate the process. Fr. Leo knew ways of changing the attitude of those that had a negative attitude towards his arrival. He provided to the residents an act of togetherness where people could converge and pray together the Catholic manner and so this was able to attract those who had a different opinion. He also came with sweet items to entice people such as sugar, blankets and clothes where he could give it to the elders who would in turn change their attitude and allow Fr. Leo settle comfortably.

Fr. Leo was also comfortable with how people lived and did not ask them to change their culture immediately, and this is what made the people love the M.H.M Fathers more. Their old habits of drinking alcohol and smoking cigarette were not condemned but at least only being moderated. They at least tried to regulate because they warned the people of drinking and smoking too much and how harmful it would be to them and this made people love them because they did not deny the residents of the habits. Even in matters concerning marriage, the M.H.M advised people to marry in a good way, in which case, the Christian way which included registering their marriage and not just conducting marriages anyhow.

The residents were much more thrilled when they learnt that the missionaries were not only bringing evangelization but rather proving education to them. So when Nyabondo Boys Secondary School was established, they provided all the support necessary to ensure the inception. Dominic Osire for example, who was a very good friend to Fr. Leo, assisted in collecting money from Ahero, Kericho up to even Mombasa in order to help fund the establishment of the secondary school. This was the case in as much as the government provided grants in aid to assist in the establishment and development process.

At the start, some residents provided construction materials such as bricks, stones and timber to aid in the construction process. Others were able to provide free labor to assist in making sure that the construction was complete in as much as their source of labor was compensated for. Once the schools were complete, whether the intermediate or secondary schools, the residents also assisted in being the first ones to attend the schools they helped the M.H.M build and after the completion of their education from the institution, they offered teaching services from the skills and knowledge they had acquired.

The residents also took their children to the schools within Nyabondo Station rather than taking them far away to receive education. The missionaries not only built schools at their Station but also the Church, the Covenant and the Hospital. This required a vast piece of land to allow for these constructions. The residents were ready to assist in providing more land for expansion. The D.C. provided a Safari Report of Nyando Division at Nyakach, concerning a meeting held at the local lands Board of Central Nyanza on 22nd November 1951. The meeting had an application by the Nyabondo Roman Catholic Mission for setting apart 2.77 acres of plot for the establishment of a Hospital and a Covenant at Nyabondo (KNA DC/KSM/1/4/2). The land was granted and the hospital and the covenant are actually in place with the hospital starting as a maternity center (KNA DC/CN/1/1/9:18).

4.5 Challenges faced by the Mill Hill Missionaries

Whereas the growth and development of Nyabondo Boys Secondary School was largely successful, M.H.M faced their share of challenges. First, the missionaries faced the challenge of acceptance. Some residents resisted the settlement of M.H.M. This included atheists who were not sure about the kind of evangelism that M.H.M were trying to propagate to them. Another group that resisted were African Inland Mission who had already settled at the Nyabondo area and felt that M.H.M invaded their region and would take away some of their converts.

These sentiments were replicated in a report by D.C. Capt. Davenport while providing his Annual Report for Central Kavirondo for 1935. He reported that the A.I.M was already suffering. Its sphere of influence had been invaded by the P.A.G at Nyangori and M.H.M were also on the verge of doing the same at Nyakach. “The reason for this encroachment was the fact that the A.I.M had very old superintendents at the helm of their Stations who were not able to pull the strings” (KNA DC/CN/1/5/3:27). The Mission Station at Nyangori was able to increase its influence after building Goibei School thereby attracting some of the A.I.M adherents (Ibid).

The A.I.M, however tolerant they were, did not go down without a fight. They tried to impose the two-mile radius rule they had earlier on inflicted to Church Mission Society (C.M.S) in 1932. The D.C. reported through the D.C. Safaris of December 1932 that the A.I.M reported of C.M.S encroachment on their territory and the District Officer at the time had advised for the disputes to be referred to the European missionaries and in the event of failure to agree, they should be refused permission to build. That made the C.M.S give in and move to another region (KNA DC/KSM/1/4/2).

The A.I.M however failed against M.H.M because M.H.M presented a number of clauses to support their stay at the area. This was at the District Education Board’s (D.E.B) Meeting of 1945 where the Nyakach Catholic Mission complained to the D.E.B chair of Kisumu of the two-mile rule that had earlier been raised by the A.I.M at the D. E. B’s previous meeting (KNA DC/KSM/1/0/37). That the rule would offer a monopoly of education to one school within an area of four-mile diameter to the possible exclusion of a minority strong enough to maintain its own

school within that area, unless the “special treatment” (geographical position and density of population) clause were applied after much unnecessary trouble. Another clause was that any denomination might artificially checkmate any other denomination by placing its schools so that no school of another persuasion could be inserted anywhere without again having recourse to the “special treatment clause” (KNA DC/KSM/1/0/37:189).

The M.H.M also faced problems associated to land. At first things were all smooth and there were no problems concerning land. However, following their quest for more land for purposes of expansion to have a hospital, there arose some issues. The MHM Fathers had applied for 2.77 acres of land in a meeting held at the local land board on 22nd November 1951, which was granted (KNA DC/KSM/1/4/2). However, on 9th January 1954, the District Officer P. Browning, on his Safari Diary, reports to the D.C. of a land scuffle where the land owners needed compensation for the extension of 2.77 acres to the Mission plot for the hospital and maternity center (KNA DC/KSM/1/4/2).

The M.H.M fathers arrived at Nyabondo in 1935 and this was immediately just before the 2nd World War. While they were establishing their Station the government at that time also faced the problem of preparation and participation of the War, where it would shift its focus to their affairs to their mother nation in Britain rather than the Kenyan education. The missionaries used to apply for grants-in-aid to the government to support them in their efforts to establish their Stations. The disbursement would either be gradual or delayed mostly while establishing the intermediate school. Fr. Leo was however relentless and made sure that he applied for different capital grants to assist in building of different classrooms, latrines, staff houses and offices (KNA ED/2/13131). These several appeals led the capital grants being granted which in turn led to the building of Form I classroom since the school initially had only up to Standard VI as observed by the Director of Education of Nyanza in 1947 (KNA ED/2/13131).

5. Conclusion

This paper has outlined the role M.H.M played in Kisumu County and particularly Nyabondo. The study has revealed that the M.H.M played a vital role to the growth and development of secondary education in Kisumu County. This is through the establishment of Nyabondo Mission Station by Fr. Leo after his arrival from Asumbi where he had established a Station too. At Nyabondo, he was able to establish Nyabondo Primary School to offer primary education, then Nyabondo Intermediate School to offer Kenya African Preliminary Examination for one to merit admission into secondary education. M.H.M then established Nyabondo Boys Secondary School and from this, several secondary schools have come up in relation to Nyabondo Boys Secondary School and this is the crucial role that M.H.M played on the growth and development of secondary education in Kisumu County. Fr. Leo also established Nyabondo Parish Church and Nyabondo Mission Hospital. Upon his demise in 1983, he left a great legacy in Nyabondo which will be remembered for ages.

6. Recommendations

The study recommends for inclusivity in making decisions regarding educational development and societal transformation. This should be done through creating general awareness to the public and the inclusion of the religious bodies, the state and other educational stakeholders on matters education as a means to arriving at undisputed and informed decisions. Missionaries' activities have laid a foundation to the historical growth of the schools. Their activities were however reduced following the Ominde Report of 1964. This study recommends that the missionaries' activities should not be underscored and that the church should continue educating members of the community on the importance of education despite the fact that its role in the management of schools has been curtailed. This will however be effectively achieved through minimal competition from the churches as is nowadays observed in their service provision. Lastly, this study recommends that schools should not shun from practices that were instilled by the missionaries. In as much as the world is embracing globalization, these missionary's practices should still be included to the school traditions since the value they carry as still relevant to the institution. Discipline has been noted as key to the success of the school and the study recommends for the schools to instill strict measures for the indiscipline cases in the quest to compete at high levels.

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