

**THE CONTRIBUTION AND INFLUENCE OF THE SEVENTH-DAY ADVENTIST
CHURCH IN THE DEVELOPMENT OF POST-SECONDARY EDUCATION IN SOUTH
NYANZA, 1971-2000**

by

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Submitted in accordance with the requirements for the degree of

DOCTOR OF EDUCATION

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HISTORY OF EDUCATION

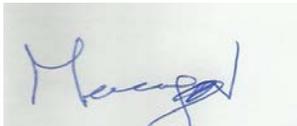
at the

UNIVERSITY OF SOUTH AFRICA

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DECLARATION

I Eric Nyankanga Maangi, declare that, **THE CONTRIBUTION AND INFLUENCE OF THE SEVENTH-DAY ADVENTIST CHURCH IN THE DEVELOPMENT OF POST-SECONDARY EDUCATION IN SOUTH NYANZA, 1971-2000**: is my work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references and that this work has not been submitted to any university for the purpose of obtaining a degree.



Signed..... Date: 14/11/2014

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DEDICATION

This work is dedicated to the educators who have touched my life and those of many others: my parents, Elder Roman Maangi Nyankanga and Mama Birita Roman; the late Henry Nyabuto Nyankanga; my sisters and my brother and Uncle Prof Richard Ombui Nyankanga who influenced me in a very big way; and my own dear family, lady Hanneth Moraa and sons, Lionel Nyabuto and Trevor Maisiba. Their patience and understanding contributed immensely to the successful completion of this thesis.

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SUMMARY

This study discusses the contribution and influence of the Seventh-Day Adventist (SDA) Church to the development of post-secondary education in South Nyanza, Kenya. This has been done by focusing on the establishment and development of Kamagambo and Nyanchwa Adventist colleges whose history from 1971 to 2000 has been documented. This is a historical study which has utilized both the primary and secondary source of data.

For better and clear insights into this topic, the study starts by discussing the coming of Christian missionaries to Africa. The missionaries who came to Africa introduced western education. The origin of the SDA church to Africa has also been documented. The SDA church was formed as a result of the Christian evangelical revivals in Europe. This called for the Christians to base their faith on the Bible. As people read various prophecies in the bible, they thought that what they read was to be fulfilled in their lifetime. From 1830s to 1840s preachers and lay people from widely different denominations United States of America around William Miller (1782-1849). This led to the establishment of the SDA Church in 1844.

The study focuses on the coming of the SDA Missionaries to South-Nyanza. The efforts of the SDA Missionaries to introduce Western education in the said area, an endeavor which started at Gendia in 1906 has been discussed. From Gendia they established Wire mission and Kenyadoto mission in 1909. In 1912 Kamagambo and Nyanchwa, the subject of this study became mission and educational centres. The SDA mission, as was the case with other missionaries who evangelized South Nyanza, took the education of Africans as one of the most important goals for the process of African evangelization. The Adventist message penetrated the people of South Nyanza through their educational work. The conversion of the first converts can be ascribed to the desire for the education which accompanied the new religion.

Kamagambo Adventist College became the first college in South Nyanza. Equally, Nyanchwa became the first college in the Gusii part of South Nyanza. The two colleges exercised a great influence on the local community especially in the socio-economic and educational fields. At the same time the colleges have also contributed enormously to the community's development

through the roles played by its alumni in society. Besides this, the study has also recommended some other pertinent areas for further study and research.

KEY TERMS

Post-secondary education, South Nyanza, Kenya, Development, Seventh-Day Adventist Church, Adventist Mission, Mission Station, Missionaries, School, Educational Centre, Adventism, Adventist Education.

LIST OF ABBREVIATIONS

SDA	Seventh-Day Adventist
CMS	Church Missionary Society
FAM	Friends African Mission
AIM	African Inland Mission
AYO	Adventist Youth Association
DEB	District Education Board
KAPE	Kenya African Preliminary Examination
KJSE	Kenya Junior Secondary Examination
TSC	Teachers' Service Commission
LEGCO	Legislative Council
KANU	Kenya African National Union
KPU	Kenya Peoples' Union
CSM	Church of Scotland Mission

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CHAPTER ONE

THE BACKGROUND OF THE STUDY, PURPOSE AND PROBLEM

1.1 BACKGROUND TO THE STUDY

The establishment of Western education in Africa during the 19th century flowed from the evangelical revival which occurred in Europe during the 18th century. The revival marked the commencement of modern missionary activity, which resulted in the introduction of Western education in Africa. Missionary societies were formed and assumed the responsibility of spreading the Gospel to the 'heathen' Africans. Equally, they were concerned with the issue of slave trade which they wanted to eradicate (Anderson, 1970:9; Furley & Watson, 1978:31; Scanton, 1996:44; Wasike, 1999:1). The Church Missionary Society (CMS) pioneered this endeavor; in 1804 they sent missionaries to the Sierra Leone colony to evangelize and rehabilitate the freed slaves. In Eastern Africa, the society's activities were pioneered by Dr Krapf Ludwing, a German, who gladly accepted appointment to the staff of the Abyssinian mission (modern-day Ethiopia). He unsuccessfully tried to evangelize the Galla (Oromo) tribesmen in the Kingdom of Shoa in Ethiopia (Maangi, 2011:1; Wasike, 1999:1).

Thereafter, Krapf was permitted by his superiors in London to try to reach these people from the Kenyan coast of Mombasa (Muhoho, 1970:2; Sifuna & Otiende, 1994:156). He was later joined by Johannes Rebman in 1846. The two missionaries "began the task of exploration, translation, education, church planting and an assault on the slave trade in East Africa" (Kendall, 1978:61). These missionaries established their first station at Rabai in 1846 to rehabilitate the children of former slaves. The school taught the 3Rs and prepared converts for baptism (Bogonko, 1992:18, Anderson, 1970:10-11; Sheffield, 1973; Raju, 1973:12 1973: 8-9, Furley & Watson, 1978: 69 - 70).

At these initial stages missionary activities were concentrated along the Kenyan coast. This was as a result of poor communication and the perceived hostility of some communities, such as the Maasai. The Kenya - Uganda Railway, whose construction had started at Mombasa in 1895 and had been completed in 1901, minimized some of these problems. Henceforth, the missionaries

began serious competition for "spheres of influence" in the Kenyan interior (Otiende, Wamahi 1992:41, 60; Maangi, 2011:2). For instance, the CMS, African Inland Mission (AIM), Holy Ghost Fathers (HGF) and Church of Scotland Mission (CSM) settled in the Central Rift Valley and parts of Eastern Kenya. The SDA, Friends African Industrial Mission (FAIM), Mill-Hill Fathers and Pentecostal Assemblies of God (PAG) settled in Nyanza and the western parts of Kenya. Through the mission stations they established their evangelization endeavor and early educational work which spread quite rapidly.

The SDA, the subject of this study, is a Protestant denomination that forms part of a larger group of Protestants called Adventists. Their origin is the United States (US) and they were founded in the period of 1840 through 1844. The name of the denomination was officially adopted in 1860. The SDA missionaries came to South Nyanza in 1906. (cf. Figure 1.1).



Figure 1.1: Map of Kenya indicating South Nyanza

The Gendia mission, the first SDA mission station, was founded on 27 November, 1906 by A.A. Carscallen, Leonard Lane and F. Thomas who had come from the US. One year later J.D. Baker

and Helen Bruce Thomson arrived in 1907. In 1908 B.L. Morse and J.H.S. Sparks joined the team. Horace H. Brooks arrived in 1908. Wire mission, an offshoot of Gendia, was established in 1909 by J.D. Baker, Kanyadoto mission by R. Sparks in 1913 and Kamagambo and Nyanchwa by A.A.G. Carscallen in 1913 (Getui, 1985:31-36; Nyaundi, 2012:12).

In 1940, the two-year ministerial school was started with Pastor D.M. Swaine as the first Director. This school was established at Kamagambo (cf. Figure 1.2). K.G Webster who came to South Nyanza in 1947 promoted the mission activities. Webster continued with missionary activities at Nyanchwa up to 1955. In 1957, elementary classes of the boys' school were moved to another site at Kamagambo (cf. Figure 1.2). Meanwhile, as the elementary classes were moved, Kamagambo Secondary School was established (Nyaundi, 2012). Thomas took over from Webster in 1957. Thomas had an opportunity to learn *Ekegusii* so well that he still spoke the language fluently when he visited in the mid- 1980s.



Figure 1.2: Map of South Nyanza Indicating Kamambo and Nyanchwa

The teachers training college that was fully established by the British colonial government in Kenya in 1928 became a post-secondary institution in 1971. The standard of teacher training was raised to Primary Teacher 3(P3) which was offered after eight years of schooling. In 1980, Nyanchwa Teachers' College was equally fully established by the government as a post-secondary training institution.

This study on the contribution and influence of the SDA in the development of post-secondary education in South Nyanza investigates the SDA's role in education in this area. South Nyanza became an administrative division of Kenya in 1960, three years before Kenya's independence. Today South Nyanza includes the whole of Kisii, Nyamira, Homabay and Migori Counties of Kenya. This study involves Kisii County, Nyamira County and some parts of Homabay and Migori Counties that border Kisii County. Particularly, the SDA's activities aimed at the development of post-secondary education through its pioneer institutions at Kamagambo and Nyanchwa have been studied. The above mentioned colleges became leading institutions in the region through the years.

1.2 THE PROBLEM STATEMENT

The Christian roots of education in Kenya have never been in doubt. The SDA Church has always been involved in the education and formation of leaders. The relationship of the church and education in Kenya is crucial and warrants serious investigation. In particular, the contribution and influence of the SDA in the development of post-secondary education in South Nyanza is called for.

Various studies on the SDA movement have been carried out. Almost all of them have tended to focus on the church's work in primary and secondary education as opposed to its post-secondary work. Consequently, this aspect of this church's missionary activity, important as it is, continues to receive just a cursory treatment. Moreover, studies have not addressed the historical development of the Kamagambo and Nyanchwa Colleges and yet they were pioneer post-secondary institutions in South Nyanza. Accordingly, these institutions have remained obscure and yet their establishment came at a time when post-secondary education opportunities in

Kenya were quite scarce. Kamagambo and Nyanchwa contributed to alleviating this problem, thereby providing chances to many people who would have otherwise missed this important level of education.

This study set out to investigate the role played by the SDA in the development of post-secondary education in South Nyanza by focusing on the establishment, growth and development of the Kamagambo and Nyanchwa Colleges from 1971 to 2000. The contribution and influence of the SDA towards the development of education in general was investigated. An effort has been made to show the impact of this church on the educational aspirations and social-economic development of the people of Kenya in general and South Nyanza in particular.

1.3 THE RESEARCH QUESTION

The main research question is formulated as follows: What was the contribution and influence of the SDA Church in the development of post-secondary education in South Nyanza, Kenya? The main research question can be further sub-divided into the following research questions:

- What role did the SDA play in the establishment, growth and development of Kamagambo College and Nyanchwa College?
- How did the establishment of Kamagambo College and Nyanchwa College influence the educational aspirations of the local communities?
- How did the establishment of these institutions contribute to the development of post-secondary education in South Nyanza?

1.4 AIM OF THE STUDY

The main aim of this research was to describe and explain the contribution and influence of the SDA Church in the development of post-secondary education in South Nyanza. This entailed understanding and investigating the role of the two afore-mentioned colleges in the establishment, growth and development of post-secondary education in the said region.

The objectives of the study were to:

- Examine the role of the SDA in the development of post-secondary education in South Nyanza with special reference to Kamagambo and Nyanchwa Colleges;
- Trace the historical development of the institutions from 1971 to 2000;
- Establish the impact of these institutions on the educational aspirations of the local communities as well as on the general development of post-secondary education in South Nyanza.

1.5 SIGNIFICANCE OF THE STUDY

Stakeholders in education do not have up to date information on the contribution and influence of various Christian missions to the development of education. It is hoped that this study has yielded data and information that is useful in determining the role of Christian missions in the development of education. Particularly, the study is useful in determining the contribution and influence of the SDA Church in the development of education. This will help in decision-making and therefore the institutionalization of a framework for management and development of education. The study of the educational activities of the SDA is important since the church was one of the most influential groups that spearheaded educational activities in South Nyanza. Amayo (1973) says that the SDA mostly concentrated its initial efforts among the people of Luo and Kisii and it saw education as an effective tool for evangelisation.

The study on Nyanchwa and Kamagambo Colleges was necessary because these were the most important educational projects of the SDA. The colleges continued to provide post-secondary education in the region until the second half of the 20th century. It was therefore, important to document the role of these institutions on the local communities. It is also hoped that the findings and recommendations of this study will contribute to the management of the said institutions. This will give the managers expert knowledge supported by research findings on the contribution and influence of the SDA instead of subjective, ad hoc data. It is hoped that this will improve the said institutions and help re-invent them into centres of academic excellence.

Apart from recognizing SDA's educational activities in this region, it is also hoped that the study will yield new knowledge regarding the development of history of education in Kenya.

1.6 THE SCOPE AND LIMITATIONS OF THE STUDY

This study concerns itself with the contribution of the SDA in the development of post-secondary education in South Nyanza. However, not all SDA-established post-secondary institutions have been studied. The focus, therefore, was on the historical development of Kamagambo and Nyanchwa Colleges as cases for this investigation. Consequently, the findings of this study may not apply to the educational activities of other churches in South Nyanza and in the country.

The study is limited to a period of 29 years: 1971 to 2000. In 1971 Kamagambo Teachers Training College, the first Adventist college in Kenya, was fully established and approved by the government to offer post-secondary training. The year 2000 was deemed appropriate to terminate the study as it enabled the researcher to give a detailed account of the SDA Church's life span in its first century in the country and its contribution to education development in South Nyanza. The SDA Church through its institutions at Kamagambo and Nyanchwa has contributed significantly to the development of post-secondary education in South Nyanza. It is argued that the period under discussion enabled the researcher to make a proper assessment of the contribution and influence of this church to the development of post-secondary education in South Nyanza.

1.7 EXPLANATION OF KEY CONCEPTS

The meaning of concepts differs according to the context in which they are used. Certain concepts critical to the study have been defined as follows:

1.7.1 Education

Depending on orientation the term ‘education’ has been defined differently by different scholars. The term ‘education’ is derived from a Latin word *educare* which means to lead or nourish (Van Rensburg & Landman, 1979:307). Education is the whole process by which one generation transmits its culture to succeeding generations (Ocitti, 1994:14). Education and society are interdependent because society sets the goals that education will follow. Therefore, education cannot be judged in a vacuum but in the light of the goals of that particular society (Ocitti, 1994:1; Silver, 1983:5).

Further, education is closely related to the community in which the education process takes place. Most importantly, education is crucial in any type of society for the preservation of the lives of its members and the maintenance of the social structure (Rodney, 2001:238). The concept of ‘education’ in this study refers to that which is given to the learners to promote social change, so that they are able to cope with the societal challenges of daily living.

1.7.2 Seventh-Day Adventism

Seventh-Day Adventism is a Protestant denomination, which forms part of a larger group of Protestants called Adventists. They rely on the Bible and they do not recognize any other source of faith. They believe that the second coming of Christ is approaching and they keep the seventh day of the week (Saturday) as the Sabbath day (Bishop Otunga Historical Society, 1985:63).

Their origin is in the US (Swanepoel, 1972:5-10). They were founded in the period 1840 through 1844. The name of the denomination was officially adopted in 1860. Many of their beliefs are common to other Christian denominations. SDA missionaries arrived in South Nyanza in 1906 (Maangi, 2011:3).

1.7.3 Post-Secondary

The term post-secondary means after secondary education. In the education system of Kenya this refers to education after 'O' level examination undertaken in Form IV.

1.7.4 Development

For the purpose of this study 'development' means the process of graduating, becoming bigger, better, stronger or more advanced (Dictionary of Contemporary English, 2005:428). Development in education in this regard means how the SDA has contributed to building their post-secondary institutions to become bigger, better and more advanced over a period of time (in this case 1971 to 2000).

1.7.5 South Nyanza

South Nyanza became an administrative division in Kenya in 1960. Today South Nyanza includes Kisii, Nyamira, Homabay and Migori Counties of Kenya. Kisii County, Nyamira County and some parts of Homabay and Migori Counties that border Kisii County have been studied in this research.

1.8 ORGANISATION OF THE STUDY

This study is organized in eight chapters.

Chapter one gives an introduction and overview of the problem under investigation.

Chapter two is an overview of literature under four headings:

- The development of Western education in Africa with special reference to Kenya.
- Missionary contributions to the development of education in Kenya.
- African contribution to the development of education in Kenya.
- The evangelical and educational activity of the SDA's in Kenya.

Chapter three deals with the research design and data collection methodology used in the study.

Chapter four gives background information on the SDA: its origins, growth and development of in Gusii, its early educational activities, the period of World War I, the establishment of missions, schools and establishment of boarding for their followers.

Chapter five focuses on the history of Kamagambo and Nyanchwa Colleges respectively, 1971 to 2000.

Chapter six is based on oral interviews and testimonies; it discusses the influence of Kamagambo and Nyanchwa Colleges and the SDA Church on the people of South Nyanza.

Chapter seven discusses the influence of the SDA through its institutions at Kamagambo and Nyanchwa on the socio-economic lives of the local communities.

Finally, chapter eight gives the summary, conclusions, recommendations and limitations of the study. Suggestions for further research have been made.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

In this chapter, the literature related to this study has been analyzed and discussed. Many studies have been carried out on the church and education in Africa in general and Kenya in particular. It is important to note that it has not been possible to examine all of them. Accordingly, the works most relevant to the topic of study have been reviewed to inform study. This has been done under the following themes:

- 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 SDA Church in Kenya.

2.2 STUDIES ON THE DEVELOPMENT OF WESTERN EDUCATION IN AFRICA WITH SPECIAL REFERENCE TO KENYA

The history of Western education in African countries is basically interwoven with the history of Christian missionary activities; Christian missionaries pioneered Western education. Most missionary groups took education as an effective tool to introduce Africans to Christianity. Most studies, therefore, addressed this topic within the context of missionary activities and vice versa.

In his study of the emergence of African elite in Nigeria during second half of the nineteenth century, Ajayi (1965) documents how Christian missionaries used the church and the school to bring about social change in Africa to civilize Africans. They were introduced to new forms of literacy through the school. Boarding schools were, therefore, established in mission stations to isolate the African converts from the others so that they could emerge quickly from 'heathen' traditions. Converts moved closer and settled within the vicinity of mission stations. This led to creation of a new community modeled on Christianity and Western civilization. Similarly, the

SDA Church introduced education to the people of South Nyanza and used education as a means of evangelising them.

Ayandele (1966) in documenting the impact of missionary activity in modern Nigeria also agrees that missionaries evangelised the Africans and tried to win them from their traditions through the school. Ayandele dealt with the Catholic educational impact in Eastern Nigeria from 1886 to 1950. He states that missionary education was mainly religious and revolved around character training and the spiritual development of Africans with the aim of making them mature and responsible people according to the European standards. Ayandele (1966) illustrates that in deviating from its evangelical origins and purposes, colonial and missionary education came to be embraced by the Africans as a means of enlightenment. The impact of the missions on the wider society came to be felt when mission-educated Africans became notable nationalists who enlightened their people on their social, economic and political rights during the colonial period. These people took over the leadership of their respective societies from the traditional elites and played leading roles in nationalist movements in the decolonization period.

Unlike Ajayi and Ayandele who discussed missionary activities in Africa of which education was part, Welty (2012) examines the work of two missionary societies in two fields and explores how these missions differed from the visions formulated in London. Welty (2012: 22-60) shows that the Church Missionary Society and the Wesleyan Methodist Missionary Society had almost similar objectives. They both hoped to convert 'the heathen' and improve the lives of the locals through education (Welty, 2012:70). However, the two mission societies also had differences. The mission societies altered the course of their work in various settings. The researcher relies heavily on missionaries' letters and correspondences from the field to document his work.

In addressing the issue of Africans in the British missionary imagination, Hughes (2010: 23) acknowledges that British Protestant Missionaries not only travelled to Africa to evangelize non-Christians, they also spread their version of Africa through their promotional materials. Hughes shows that, in the twentieth century, Africa became the primary focus and destination of missionaries since they viewed it as a place in serious need of civilizing with considerate

potential to improve. Responding to the shifting political and cultural conditions of the time, these missionaries came up with strategies that emphasized the African demand for education.

In addressing the historical development of education in Kenya, Sheffield (1973: 5-35) acknowledges the important role played by the missions in the education of the Africans. Due to the efforts of the missions, Alliance High School established at Kikuyu in 1926 became a pioneer secondary school in Kenya. Just like Sheffield's study, other studies have also addressed the historical development of education in Kenya. They include the works of Furley and Watson (1978), Anderson (1970) and Bogonko (1977). These scholars also acknowledged the important role played by Christian missionaries in the education of Africans. These scholars indicate that the SDA missionaries moved into Nyanza and settled at Kamagambo, Gendia and Nyanchwa in South Nyanza from 1906 to 1912.

Whereas the afore-mentioned studies discuss missionary activities in Africa of which education was a part, other works, such as Sifuna (1990), are confined to the documentation of the history of education on the continent where missionaries played a very leading role. Sifuna traces the origins of Western education in Africa, a process which started in the 15th century when Europeans started voyaging to the continent for trade and other activities. Sifuna (1990) shows that dedicated educational activities did not start until the 19th century when a number of European and American missionary groups targeted the African ex-slaves for rehabilitation. Education was seen as a very effective tool that could help them adjust quickly to their newly found freedom. Sifuna (1990:3-13) further notes that these education activities, which started along the coastal regions, were later extended into the interior where the school proved very effective for winning converts. In discussing educational development in Kenya, Sifuna (1990:33-37) identifies Christian missionaries as those who not only played a leading role in introducing Africans to Western forms of education but also became active partners in establishing schools for Africans as well as shaping the colonial policies in the country up to the time of independence.

Kichen (2008) analyses the efforts of the black Southern Baptist missionaries in Liberia from 1846 to 1880. Kitchen (2008:1-4) disputes the existing literature prior to his study on Southern

Baptist missions in Liberia as misleading, especially on matters of their purpose, progress with the indigenous people and their effect on the country's spiritual conditions. In his analysis of three Southern Baptist missionaries, John Day, John H Cheeseman and Boston J Drayton, he shows that the purpose of their mission was clear and its effects were tangible in education, indigenous work and corporate spiritual awakening (Kitchen, 2008:8). Although the primary concern of these missionaries was evangelization, the mission also impacted the country politically, economically and socially. Apart from establishing churches, they also established schools. Thus, these three missionaries emphasised evangelism, education and work among the Liberians.

2.3 STUDIES ON MISSIONARY CONTRIBUTION TO THE DEVELOPMENT OF EDUCATION IN KENYA

Studies on the religious activities of some missionary groups include their educational activities and thus document their educational endeavours. This is demonstrated in the work of Painter (1966) who carried out a very comprehensive investigation into the African mission activities in western Kenya from 1902 to 1964. Painter shows that these missionaries attached much importance to the education of Africans. The process of education went hand in hand with the mission's evangelistic work, which was aimed at making Africans self-evangelizing and self-supporting. Painter concentrated on the efforts of missionary groups which aimed at providing primary and elementary education rather than post-primary education.

Maangi's study (2011) on the role played by the Catholics in the development of secondary education in Gusii shows that just like other missionaries who evangelized this area, the Catholics also took education as an instrument for African evangelization. The mission emphasised catechism and memorization of the Scriptures. Maangi shows that Catholic education in Gusii developed slowly; the first secondary school, St. James Nyabururu, was only established in 1964. Later, it was transferred to Mosochi and was named after Bishop Otunga, the then Bishop of the Catholic diocese of Kisumu. The study limits itself by focusing on the establishment, growth and development of Cardinal Otunga High School, Mosochi which history is traced from 1961 to 2006. The study shows that the school exercised great influence on

the local community especially in socio-economic and educational development. It also contributed to national development through the roles played by former students.

In documenting the contribution of the Methodist missionaries to education in Meru, Mugo (2011) traces the history of Kaaga Girls' High School from 1961 to 2010. The study begins by tracing the history of the Methodist missionaries to Meru. The Methodists came from the coastal region of Kenya and established a church at Kaaga in Meru in 1912. Of particular interest are the efforts of the first women Methodist missionaries in the education of Meru girls. They moved from door to door in search of potential female students and established a girls' boarding school at Kaaga in 1932. The school provided educational opportunities for girls when such opportunities were few.

In his investigation of the educational policies of the African inland mission and the development of education in the Akamba community, Nzioka (2010) examines the work of the African Inland Mission (AIM), a faith based evangelical mission, in the development of education in the Ukambani region inhabited by the Akamba people of Kenya from 1895 to 1970. This group pioneered Western education among the people of Ukambani despite various challenges. This process started at Nzau Mission founded by Peter Cameron Scott in 1896. The mission group used education as a strategy for evangelism. Initially, the efforts of the missionaries were opposed to this education in favor of traditional education.

In this study on the role played by the Friends' African Mission in the development of secondary education in Western Kenya, Wasike (1999) discusses the effort of the Friends' African mission to introduce Western education in Western Kenya. The Friends began their work in Kaimosi in 1906 and regarded education as one of the most powerful tools in the process of evangelization. They emphasized mass education where religion and industrial work featured prominently. The study is limited to the Friends' School in Kamusinga, which exerted a great influence on the community especially in the socio-economic and educational fields.

Roland (1969) investigated the mission endeavor in East Africa and identified education as a major activity. Roland found that in Catholic schools, life was regulated almost as severely by

the mission bell as it was in England by the factory hooter, thus indicating the rigour of this mission's educational activities for the Africans. Literacy education developed out of the school for catechists and industrial education sprang from the mission buildings, mission church, mission press and the mission estate. Roland maintains this was characteristic of Catholic missionaries, who aimed at making the mission self-supporting. They recruited and trained regular orders of lay brothers to undertake these secular tasks. Thus, the Catholic mission was at the forefront in the provision of literacy and industrial education in Africa. Related to Roland's study is Burgman's (1990) very comprehensive investigation of the Mill-Hill mission's activities in Western Kenya from 1895 to 1989. Likewise, these missionaries attached great importance to the education of Africans. Burgman concentrates on the life of the missions and on the effort of these missionaries in the establishment of missions in Nyabururu, Asumbi, Aluor, Ojola Kisumu and many parts of South Nyanza, and indeed the whole of Western Kenya. Most significant is Burgman's account of St. Mary's School in Yala which was started in 1939 to offer secondary education.

Similar to Burgman's study is Ogutu (1981) who documented the origins and growth of the Roman Catholic Church in Western Kenya between 1895 to 1952. Apart from tracing the origin and growth of the Roman Catholic Church in Western Kenya, Ogutu shows how this mission evangelized through the school. He shows that the educational efforts of the Mill-Hill Mission were such that by 1926, there were 381 catechumens cum schools and 12 883 children in those schools. By 1939, the Catholics had eight central schools in Western Kenya (this includes South Nyanza). Most importantly, St. Mary's School, Yala provided secondary education. This school played a significant role in the transformation process of Western Kenya. Its impact and significance remain noteworthy and exemplify the strides taken by the Catholic Church in education and church expansion.

Osogo (1970) documented the history of the mission school at Kabaa-Mangu school and the contribution of the Holy Ghost Fathers upon education in Kenya. The vision of this mission revolved around the school's role in "civilizing and Christianizing of Africa", as envisaged by Father Frances Liberman, the founder of the Holy Ghost Fathers. He believed that education as well as leadership, example and labour would gradually reach the masses. The study also

assessed the efforts of these missionaries in the general development of the country. In all their activities, these missionaries developed industrious individuals who have served Kenya in different capacities.

Muhoho (1970) investigated the church's role in the development of educational policy in the pluralistic society in Kenya. He argues that, for a long time, the Christian missions bore the burden of African education. Missions contributed generously through teaching personnel and finances. He found that by independence, the Catholic and Protestant missions managed 85% of the primary schools and two thirds of the secondary schools in Kenya.

Mati (2006) demonstrated the contribution of the Methodist Church to education in Central Meru. His historical survey of education in Kenya reveals that the development of Western education in Kenya can be attributed to the Christian missionaries. Similar studies by Eshiwani (1993), Smuck (1987), Otiende and Wamahiu (1992) and Bogonko (1992) discuss how formal education was introduced to Kenya by missionaries in the 19th century when the first mission school was established in 1846 at Rabai near Mombasa. Their studies authoritatively surveyed the development of Western education in Kenya. They explored the missionary occupation of East Africa and their subsequent building of churches and schools. They show how far the missionaries were responsible for the growth of education and other European interests in East Africa. The churches founded in East Africa affected the subsequent histories of the modern East African states.

Kipkorir (1969) and Smith (1973) documented the history of the Alliance High School. Kipkorir examines the historical development of the Alliance High School and its contribution to the emergence of the African elites. He argues that the school that was started in 1926 by the Alliance of Protestant missions was to prepare educated Africans to serve both Africans and the Europeans. He points out the role played by its former students or 'old boys': out of the 19 ministers in Kenyan Cabinet at independence, ten were 'old boys' of Alliance. Others occupied important positions such as Permanent Secretaries, Attorney-General, Chief Justice, Commissioner of Police and Prisons and Managers of State Corporations, among other senior positions. Unlike Kipkorir, Smith documented the school's history in a chronological manner.

He highlights the major events in the running of the school from 1926 to 1969. The study shows how this school influenced Kenya's destiny through the roles its alumni have played in society. According to Smith, this can be attributed to the Christian attitude to the enhancement of African education.

Strayer (1973) examines the genesis of mission schools in Kenya by laying an emphasis on the Buxton and Freetown schools sponsored by the Church Missionary Society along the Kenyan coast of Mombasa. The study points out that Church Missionary Society regarded education as a means of not only converting Africans but also as an effective tool for assisting them establish a self-supporting African church. Important to the present study, is Strayer's argument that Africans were not passive recipients of European education but participated actively in directing its course. The present study will also show, albeit briefly, the place of the Africans in directing the SDA's educational policy in the said region.

Shanguhya (1996) investigates the role played by the Pentecostal Assemblies of God (P.A.G) missionaries in influencing the lives of the people of Western Kenya through an examination of the mission's educational activities at Nyang'ori. The study shows that Nyang'ori developed over time to achieve a high level of educational provision on the same site.

Karani (1974) and Odwako (1975) show the role of the Church Missionary Society in the development of African education in Western Kenya and Nyanza. They argue that the foundations of the country's education system can be attributed to the activities of the Church Missionary Society and other groups that evangelized this part of the country. After establishing themselves at Maseno and Butere in 1906 and 1912 respectively, these missionaries took education as one of the most important tools in their evangelical activities. The Church Missionary Society pioneered secondary education in this area when they started a junior secondary school at Maseno in 1938.

2.4 STUDIES ON AFRICAN CONTRIBUTIONS TO THE DEVELOPMENT OF EDUCATION IN KENYA

Studies dealing with educational institutions have shown that Christian missionaries were not the only players in the field of education for the Africans. The Euro-centric view that depicted Africans as passive beneficiaries of Western education is misleading. Ombati (1994) has strongly argued the efforts of Africans in the development of their education. Africans provided land, food, construction materials, money, energy, learners, workers and teachers, among other contributions. Ombati gives an historical account of the government African school, Kisii School, as an illustration of African participation in educational development in the country. Kisii School was established and supported by the government and Africans through their respective local native councils (LNCs). Similarly, Mukudi (1989), Kamere (1992) and Maangi (2011) have also strongly argued for the case of African effort in the development of their education. Mukudi gives an historical account of Kakamega High School; Kamere describes the contribution of Kitui High School; Maangi documents Cardinal Otunga High School, Mosocho. These scholars present these cases for African participation in education development in the country.

Studies by Indire (1962) and Mwanzi (1971) discuss African self-help activities meant to enhance secondary school opportunities for African children. The studies focus on Chavakali, the first Harambee secondary school in Kenya. Mwanzi argues that the Friends African Mission F.A.M assisted in the establishment of Chavakali after transferring Friends School in Kaimosi to Kamusinga.

Sheffield (1973) recognizes the importance of African initiatives in education. He discusses the independent schools in Kiambu District where efforts were made to build educational institutions. A teacher training college was thus established at Githunguri. The pioneers of these independent schools saw education as important in the process of Africanization.

They laid less emphasis on British history and literature and stressed the importance of land. Sheffield also argues that the creation of District Education Boards (DEBs) promoted African

participation in their education; Africans were nominated by the Local Native Councils (LNCs) as members of DEB's. Therefore, the Africans were active participants and key players in their education.

Keino (1980) examines the role of the Harambee movement. The Harambee movement was a very important force which led to the establishment of many secondary schools in Kenya after independence. Keino uses the case of Sosiot Girls' School to study this phenomenon. He found that participants in each project always have different objectives that are normally defined by their interests. Keino argues that, while the local people wanted to establish the school to give good quality education to their children, other interested groups took this as part of the development programme for the area and others wanted to use it to enhance their political interests. Keino shows how an interplay of these varied interests led to the establishment and subsequent growth of Sosiot Girls' School.

Eshiwani (1993) in analyzing the evolution of formal education in Kenya argues that the Harambee spirit has played a very important role in the development of education in Kenya since independence. He presents statistics from the Teachers Service Commission, the teachers' employer in Kenya up to 31 January, 1985. Out of the 2 059 registered schools in the country, 615 were government maintained; 706 were Harambee but assisted by the government with teachers; and 638 were purely Harambee schools. Of the 7 310 teachers registered under the the Teachers Service Commission by the above date, the study shows that 3 113 were employed in the Harambee schools.

Maganda (2008) examines the agency of African educators in the development of Africa Inland Mission (AIM) schools among the Sukuma of neighboring Tanzania. Maganda relies on archival documents and oral histories of Sukuma educators who were involved in the AIM mission schools. The AIM missionaries arrived in Sukumaland before World War II and took over the Nassa mission that had been established by the Church Missionary Society. The study shows that the AIM educational and evangelical work expanded through the work of the Sukuma graduates of the Nassa mission school and other Sukuma educators in the subsequent years. The study clarifies how the AIM policies, Sukuma culture and the resilience of Sukuma educators shaped

the process of AIM's education programmes. The agency of Africans played a critical role in the development of AIM mission schools. Church planting began with the Sukuma teachers who assumed responsibility for teaching basic literacy and trained many future Sukuma educators. Maganda concludes that the involvement of Sukuma educators in AIM mission schools was important in the spread of Christianity and Western education in Sukumaland.

2.5 STUDIES ON THE EVANGELICAL AND EDUCATIONAL ACTIVITIES OF THE SDA IN SOUTH NYANZA (1906-2000)

A number of studies have already been carried out on SDA activities in South Nyanza and their findings have greatly benefited the present study. This section shows the contribution of these studies to the present study of SDA missionaries in promoting post-secondary education in South Nyanza.

A study carried out by Bogonko (1977) on Christian missionary education and its impact on the Abagusii of Western Kenya (1909 to 1963) has shown how mission education changed the pre-Christian Gusii traditions, commercial, social life and politics in Gusiiland. Gusiiland is located within South Nyanza the subject of this study. Many Gusii, according to Bogonko, are associated with education provided by the SDA, the main church of the area. The current study assesses the impact of SDA church to not only the people of Gusii but the whole of South Nyanza.

Amayo (1973) documented the educational activities of the SDA as a missionary group that carried out evangelical activities in Nyanza and the Western region of Kenya. According to Amayo, SDA mostly concentrated its initial efforts among the people of southern Kavirondo or Southern Nyanza (Luo and Gusii). They took education as an effective tool for evangelization. Its curriculum was mainly based on reading, writing and arithmetic, the Bible and practical training in handwork. The SDA missionaries established a boarding school at Kamagambo in the 1920's that later became its educational centre in the country.

The need to spread the Adventist faith to other parts of the country started in 1933 when its pioneer converts were used to evangelize the Agikuyu, Akamba and the coastal people, the

Nandi and the Luhya. Amayo contends that the SDA schools became the main feeder of the Government African School in Kisii, which became a senior secondary school in 1948. By 1963 Kamagambo had developed into a full primary and secondary school for both boys and girls and a teachers' training college.

2.6 THEORETICAL FRAMEWORK

The theoretical framework for the study is derived from the mission paradigm theory as propagated by the missiologist, David Bosch. J. Bosch in the early 1990's David J. Bosch, in his monograph: *Transforming Mission: Paradigm Shifts in Theology of Mission*. This theory offers an alternative to the reproduction model predominantly propagated by Marxist writers and the balance sheet model that draws conclusions on the basis of a juxtaposition of missionaries' positive and negative contributions (Lewis & Steyn, 2003). The researcher argues that these two theoretical models do not suffice for this study. Analyses based on the above models tend to overlook the context in which the missionaries operated and fail to recognize that the work of missionaries and mission education were profoundly influenced by the historical background, culture, understanding of reality, personalities, social positions, ecclesiastical position, personal context motivation and ideologies (Bosch, 1991; Lewis & Steyn, 2003).

Bosch's paradigm theory of mission places the Christian mission endeavor within the realm of several paradigm shifts. The theory employs the historical-theological subdivisions of the history of Christianity. These paradigms are:

- The apocalyptic paradigm of early Christianity
- The ecclesiastic paradigm of the patristic epoch
- The Roman paradigm of the Middle Ages
- The enlightenment (modern) paradigm
- The developing ecumenical (postmodern) paradigm (Lewis & Steyn, 2003)

Bosch (1991) posits an administrative interpretation of Christian mission according to the same periods. Based on the above sub-divisions, Bosch (1991:183) conceptualizes the broader mission

process as fundamentally changing from one to the next and having an “effect on our understanding of how Christian perceived the church’s mission in the various epochs of the history of Christianity”. Bosch’s conceptualization provides a relevant model for the contextual understanding of mission education and changes in its nature over time especially in the postmodern paradigm.

Defining the concept postmodernism is problematic. Usher and Edwards (1994:7) define postmodernism as "... an umbrella term for a historical period, a condition, a set of practices, a cultural discourse, an attitude and a model of analysis."

In his thesis, Bosch (1991:355-362) maintains that postmodernism:

- advocates a symbiotic relationship between humans, as well as between humans and nature therefore opposing exploitation
- posits that facts cannot be considered objectively. They are influenced by social and cultural factors
- advocates a need for conviction and commitment as well as interdependence and togetherness and this should not deny any meaning in life and historical purpose.

In this study the mission education of the SDA is viewed from the early twentieth century to the beginning of the twenty-first century in South Nyanza, according to the mission paradigm theory as propagated by the missiologist, David Bosch.

2.7 CONCLUSION

In this section, the literature related to this study has been reviewed. It has been established that many studies document efforts made by various missionaries in the introduction and establishment of Western education in Africa. Other studies have also shown that Africans were instrumental in enhancing their own education. Studies dealing with the general evangelical activities of the SDA and their efforts in the provision of education including post-secondary level have been discussed.

Although the above studies have been able to shed light on the task to be undertaken by the current study, it should be noted that due to the particular aim of this study, none have adequately treated the activities of the SDA Church in promoting post-secondary education in Kenya. Thus, a strong case has been established for the need of the present study, which has carried out an investigation on the contribution and influence of the SDA in the development of post-secondary education in South Nyanza. The study has filled this gap by giving an historical account of Kamagambo and Nyanchwa Colleges from 1971 to 2000.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

This study documents the contribution and influence of the SDA in the development of post-secondary education in South Nyanza. Special reference has been made to the establishment, growth and development of Kamagambo and Nyanchwa Colleges. To achieve this, past records were used to reconstruct events.

3.2 RESEARCH DESIGN

The historical method of research has been used in this study. This is an act of reconstruction undertaken in the spirit of critical inquiry designed to achieve a faithful representation of a previous age (Cohen & Manion, 1994:45). The application of this method to the education problem that was investigated helped the researcher to compile a systematic and coherent account of the events that were investigated. Narrowing the study to the Kamagambo and Nyanchwa Colleges brought about deeper insights into the contribution and influence of the SDA in the development of post-secondary education in South Nyanza (Borg & Gall, 1983:80). The historical method was the most appropriate for documenting the educational history of the SDA Church in relation to the establishment, growth and development of Kamagambo and Nyanchwa Colleges between 1971 to 2000.

3.3 SOURCES OF DATA

Oso and Onen (2008:30) define data as anything given or admitted as a fact and on which a research inference will be based. This study utilized both primary and secondary sources of data. Primary sources refer to those sources which have had some physical contact with the events being reconstructed. Secondary sources on the other hand are those in which the person giving description of an event was not present when the event took place but has only received his description from another person who may not have necessarily observed the said events (Borg &

Gall, 1983:897; Oso & Onen, 2008:33). So as to present an accurate description of the past events in question, the researcher used primary sources extensively because of their firsthand accounts; this enhanced the trustworthiness of historical data (Best & Kahn, 1993:93; Cohen & Manion, 1994:50).

Primary sources for this study were historical documents in the local archives, such as official government and private education reports, minutes and official correspondence. The college libraries at Kamagambo and Nyanchwa assisted the researcher to obtain reports and other documents. The research also relied heavily on individual interviews to investigate the experiences of the interviewees and the meaning attributed to their experience with the SDA Church and the colleges at Kamagambo and Nyanchwa (Best & Kahn, 1993:1994; Seidman, 1996:3). The questions asked in the individual interviews were pre-determined. However, the interviewees were probed further, based on the responses they gave. Interviews were effective in obtaining the experience of individual people who made up the organizations studied or carried out the process of education in these organizations (Seidman, 1996:4). Individual interviews with tutors, former students, church leaders and community members were important because their individual and collective experiences constituted schooling in the said institutions.

Oral testimonies were also used as a source of primary evidence for this study. These testimonies were solicited from individuals who either participated in those events or personally witnessed them. Different categories of informants were identified and informed the researcher on specific issues under investigation based on the objectives of the study (see table 3.1-3.5). These were:

- Former principals, tutors and students of Kamagambo and Nyanchwa Colleges who gave information on the influence the Colleges had on their personal lives as well as the Colleges' contribution to the development of post-secondary education in South Nyanza.
- Former and current church leaders who were directly involved in the church's educational activities provided information on the church's contribution to enhancing post-secondary education, particularly at the Kamagambo and Nyanchwa Colleges.

- The current Executive Directors of the South Kenya Conference and Ranen Conference provided information on the contribution and influence of the SDA Church in enhancing post-secondary education, particularly at Nyanchwa and Kamagambo Colleges.
- The SDA education secretaries of the South Kenya Conference and Ranen Conference provided information on the role of the church in developing post-secondary education with special reference to Kamagambo and Nyanchwa Colleges.
- Well placed community members of the Colleges who either witnessed or participated in their establishment and development up to 2000 provided information on the influence of these colleges on their communities and the educational aspirations of their children.

CATEGORIES OF INFORMANTS

1.	Pastor. Joseph N. Kyale-Former Principal Kamagambo
2.	John Abai-Former Principal Nyanchwa
3.	Benson Nyagwencha-Principal Nyanchwa
4.	Morumbwa Evans-Former Student Kamagambo
5.	Charles Nyantika-Former Tutor Kamagambo
6.	Richard Ombese-Tutor Kamagambo
7.	Samson Ragira-Tutor and Registrar Nyanchwa
8.	Lameck Atika-Tutor Nyanchwa and Former Education Secretary South Kenya Conference
9.	Pastor Robert Motari-Former Student Kamagambo and SDA Pastor Prof. Hellen Agak-Former Tutor Kamagambo
10.	Prof. John Agak-Former Tutor Kamagambo

Table 3.1: Former Principals, Tutors and Students of Kamagambo and Nyanchwa

1.	Pastor Peter Chief Mairura
2.	Pastor Sosepeter Aranda
3.	Pastor Thomas Masagege

Table 3.2: Former and current church leaders

1.	Pastor. Peter Parmanyar- Executive Director, South Kenya Conference Pastor Omolo Ayugi- Executive Director, Ranen Conference
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Table 3.3: Executive Directors of South Kenya Conference and Ranen Conference

	Elder Patrick Oyunge Elder Jackson Meremo
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Table 3.4: SDA Education Secretary South Kenya Conference and Ranen Conference

1.	Elder Israel Munyiro	-	Nyaguta
2.	Elder Ibrahim Mose Gesimba	-	Botondo
3.	Elder Albert Onsare	-	Kamagambo
4.	Elder John Ohuru	-	Kamagambo
5.	Prof. Nehemia Maobe Nyaundi	-	Barton University
6.	Teresa Nyangweso	-	Sameta
7.	Prof. Geshom Amayo	-	Prof. Emeritus Baraton
8.	Nathaniel Nyamusi	-	Nyancha
9	Elder Sosepeter Moindi	-	Nyanchwa Chilaini
10	James Onyancha	-	Sironga

Table 3.5: Well placed community members

To identify some of the key informants in the above categories, the researcher used the purposive sampling method. Thus, the researcher consciously decided who to include in the sample; those

chosen were judged to have information that was representative or typical of the entire population (Singleton & Straits, 1993:160). The sampling technique selected only typical and useful cases (Oso & Onen, 2008). To ensure that information solicited from the SDA Christians in the above categories was free from any possible biases, informants of other religious faiths with useful information about the Colleges were also interviewed for triangulation purposes. In most cases, the two tended to confirm each other.

Secondary sources of data are data neither collected directly by the researcher nor specifically for the researcher. The use of secondary sources involves gathering data that already has been collected by someone else and the collection and analysis of published material and information from internal sources (Kombo & Tromp, 2009; Koul 1984:385). The secondary sources for this study were published materials, such as textbooks, magazines and newspapers. Published and unpublished academic articles, dissertations, theses and papers were used. Secondary data may be carried out by collecting information from diverse sources of documents or electronically stored information (Kombo & Tromp, 2009). Therefore, the researcher searched for electronically stored materials on the internet. Secondary sources of data are sometimes inaccurate and may tend to distort facts. Beside the method by which secondary data is collected is often unknown to the researcher (Kombo & Tromp, 2009). Due to this general weakness, the study did not heavily rely on secondary sources. Therefore, secondary sources were used to supplement primary sources or in cases where the latter were not readily available.

3.4 PROCEDURES AND INSTRUMENTS FOR DATA COLLECTION

The researcher visited the local archives to look for the primary sources of data and sought permission from the relevant authorities to collect data from Kamagambo and Nyanchwa College archives. Permission was also sought for the collection of data from the South Kenya conference and Ranen field. The records in those locations were studied and notes taken.

The researcher also sought for permission from key informants by sending them a letter in advance explaining the purpose of the study. They were assured of the voluntary nature of the study and how the answers were to be used (Kombo & Tromp, 2009). Information sought from

the interviews supplemented information extracted from the records. The interviews were also used to fill information gaps created by the inadequate records.

The interview schedules were constructed in line with the objectives of the study. Interviews are person to person verbal communication in which one person or group of persons asks the other questions intended to elicit information or opinions. The interviews enabled the researcher to collect information that could not be observed directly or was difficult to put down in writing, clarified some issues under discussion and provided an opportunity to capture the meanings beyond the words. The interviews also enabled the researcher to interact personally with his informants, thereby allowing flexibility in the framing of questions, clarifying issues under discussion and providing an opportunity for further probing (Oso & Onen, 2008: 85).

Secondary sources were located at the University of South Africa's online library, local university libraries, college libraries, the Kenya national libraries and the World Wide Web. Some of these sources were used during the initial stages of the study to identify and clarify the problem and they acquainted the researcher with studies already carried out in this field (Koul, 1984:385). Secondary sources were used after the researcher had finished exploring the primary ones. This helped the researcher to fill information gaps that were not adequately addressed by the primary sources.

The selection of the above tools was guided by the nature of the collected data, the time that was available as well as the objectives of the study. The overall aim of this study was to examine the contribution and influence of the SDA to the development of post-secondary education in South Nyanza with special reference to Kamagambo and Nyanchwa Colleges. Such information could be best collected through the use of documents and interview techniques (Oso & Onen, 2008:87). Interviews were ideal because they allowed the researcher to gain control of the kind of questioning and also obtain historical information (Oso & Onen, 2008: 88).

The collection of data for this study was not devoid of difficulties. At first, the endeavour to solicit information from Kamagambo and Nyanchwa Colleges, the South Kenya Conference and key individuals was not generally successful. Accessing information from local libraries and

offices was at times very tedious due to poor organisation and storage of the materials. Several people did not reply to the request of the researcher for interview appointments, thus compelling the researcher to make appointments once again in person. This became very costly both in terms of time and money since it involved considerable travelling.

3.5 DATA ANALYSIS AND PRESENTATION

After verification and validation, data were accepted as historical evidence for the study. This evidence was then analyzed qualitatively. The researcher perused the collected data and identified information that was relevant to the research questions and objectives. Thereafter, the researcher developed a coding system based on samples of collected data (Borg & Gall, 1983:815). From this process, historical facts were established and emerging trends together with any generalizations suggested by data were determined. The above evidence was interpreted in the light of the objectives of the problem under investigation.

The outcome of the analysis has been presented descriptively as the research findings of the study. This has been grouped into chapters demarcated by certain periods clearly identified with the events that have been reported. Based on the findings, conclusions and recommendations for further study have been made.

3.6 ISSUES OF VALIDITY AND TRUSTWORTHINESS

The collected data was evaluated before accepting it as historical evidence for the study. This appraisal employed the use of historical processes of external and internal criticisms. External criticism aims at evaluating the nature of the sources to establish their originality. Internal criticism focuses on the information contained in those documents with the aim of establishing their accurateness and worthiness (Oso & Onen, 2008: 107; Kombo & Tromp, 2009:74).

The external criticism for this study aimed at ensuring that the documents that were used were not forgeries. This involved a careful scrutiny of the author's characteristics and qualifications so as to establish his or her ability as reporters of the events in question. Factors and conditions that

influenced the production of those documents were examined (Borg & Gall, 1989; Wiersma, 1991, Oso & Onen, 2008).

On the other hand, internal criticism aims at ascertaining the truthfulness of the information contained in the documents. This was done by examining the competence of the authors as reporters of the said events and any possible biases and motives on their part to distort facts. Their honesty as reporters was measured by agreement with the available information on the same topic provided by other witnesses of the events.

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

3.7 ETHICAL CONSIDERATIONS

The researcher adhered to ethical requirements in his research. The researcher requested for permission from key informants by sending them an advance letter explaining the purpose of the study. Clearance was obtained from the College of Education Research Ethics Committee of the University of South Africa. Equally, permission was obtained from South Kenya and Ranen Conferece; Nyanchwa and Kamagambo Adventist colleges. Informants were given information regarding the voluntary nature of the study and how the answers were to be used (Koul, 1984:387-388). The findings of the study are useful to policy makers and education stakeholders and have added knowledge to the theory and practice of history of education as an academic discipline. The information provided was treated with confidentiality and was not used for any purpose other than the doctoral research. Informants were requested to discuss freely and openly with the researcher and ask questions at the end of the discussion. They were informed that there are no wrong and right answers and so they were free to explain their own opinion. Informats were also informed of the right to withdraw. The findings of the study were presented to the management of South Kenya Conference, Ranen Conference, Nyanchwa and Kamagambo Adventist colleges. Finally, all the informants were informed about the findings of the study.

3.8 CONCLUSION

In this chapter, the research design for the study was discussed. Because the study is historical in nature, the historical method is most appropriate for this study. The sources of data for this study as well the procedures and instruments for data collection have been discussed. Data analysis and presentation; issues of validity and trustworthiness as well ethical considerations for the study have been discussed.

CHAPTER FOUR
THE SDA CHURCH, ITS ORIGINS, GROWTH AND EARLY EDUCATIONAL
ACTIVITIES IN SOUTH NYANZA

4.1. INTRODUCTION

In this chapter, the origins of Christianity in Africa and that of the SDA church in Africa are examined, albeit briefly as an essential background to study of the SDA in South Nyanza and their educational activities. The coming of the SDA missionaries to South Nyanza and their early educational activities have been traced as well as the planting of the church in South Nyanza and the response of indigenous people towards the church. Additionally, the First World War, the missionaries' struggle in Nyanza and the early educational efforts of the SDA missionaries in South Nyanza will be dealt with.

4.2 THE COMING OF CHRISTIANITY TO AFRICA

Christianity in Africa is arguably so old that it can easily be described as an indigenous traditional African religion. Christianity was well organized in Africa before the seventh century especially in Ethiopia, Sudan, and Egypt and all over North Africa. The Ethiopian Orthodox Church is the oldest church on the African continent (Mbithi, 1969: 229; Beetham, 1967:7). The Ethiopian Orthodox Church dates back to the fourth century. From the beginning, it did not exert direct influence on, nor take part in any extension of the Christian faith across the African continent. The expansion of Christianity to Africa can therefore be said to have its origins in Europe and later, North Africa (Beetham, 1967:7).

The Portuguese were the first European missionaries to evangelize among the Africans at a time when the whole of Europe was united and owed allegiance to the Holy Sea in Rome. Under the leadership of Prince Henry the Navigator, the Portuguese navigated along the African coast in the fifteenth century. Priests accompanied navigators in the expeditions (Beetham, 1967:7). These priests served as chaplains in the new settlements and missionaries to the African people. By 1500, they had preached at the courts of the kingdoms of Benin and Congo; as a result, a son

of the King of Congo became a priest after training in Portugal. He later became a Bishop in 1518. Moreover, the Jesuits established a monastery in Sao Pedro de Loanda (Luanda Angola) in the mid-seventeenth century. The Portuguese Jesuits also moved inland from Zambezi into Zimbabwe (Beetham, 1967:8).

By the eighteenth century all the missions established by the Portuguese missionaries had faded completely. Various reasons account to this failure; mainly the difficulty of training African priests in Europe and the absence of any seminary in Africa at that time. The missionaries from Portugal were few and their efficiency and numbers were continually reduced by climate and disease (Beetham, 1967:8).

The origin of the present Christian movements and Western education in Africa can be traced to the eighteenth century evangelical revival (Anderson, 1970:9; Furley&Watson, 1978:31; Wasike, 1999:1). However, the modern planting of the church in Africa may be said to have begun a bit earlier, with the efforts of non-white settlers from the ex-slaves at Free Town in Sierra-Leone from 1791. The first black settlers from England, Jamaica and Nova Scotia were already Christians (Beetham, 1967:10). They were Anglicans, Baptists or Methodists. They built their churches and chapels and continued to worship according to their traditions under their lay preachers. For Anglicans, the Sierra Leone Company provided a chaplain for them (Beetham, 1967:10).

From Sierra-Leone Christianity spread to other African territories. Within fifty years of the founding of Free Town, Christian congregations were to be found in many coastal towns in Nigeria, the Gambia, the Gold Coast (Ghana) and Dahomey. Beetham (1967:10) explains this early spread and origin:

They owed their origin to the twin movement of Africans outwards from Free Town and missionaries coming in from Europe, and later from the West Indies and America. Samuel Ajayi, one of the first six boys to enter the grammar school of the church missionary society (Anglican) of Fourah Bay, Free Town 1827 and later Bishop in Nigeria was an example of the former.

Thomas Birch Freeman - the Methodist who visited Kumasi in 1839, Abeokuta in 1842 and Abomey in 1843 of the latter.

Apart from Sierra-Leone the Americans also founded a home for freed slaves in Liberia in 1822. The freed slaves in Liberia quickly established churches. Free Town had many churches because it had a harbor that made it a natural link with other trading countries in the coast of West Africa (Beetham, 1967:11).

During this period of the nineteenth century as already discussed, the Church Missionary Society and the Wesleyan Methodist Missionary Society pioneered the missionary endeavor (Maangi, 2011:1). However, these Protestant missionaries experienced serious problems that made missionary activities a costly endeavor. Fever was a serious issue and the Basle mission lost eight of nine men from fever in the first twelve years of their operation (Beetham, 1967:11). Between 1804 and 1824 the Church Missionary Society lost 53 people in Sierra-Leone. From 1835 to 1850, the Methodists posted 78 people, both men and their wives, at the Gold Coast (Ghana), Sierra Leone and the Gambia but thirty of these people died within the first year of arrival (Beetham, 1967:11). This demonstrates that the missionary groups were losing their missionaries quite fast and explains why the missionary groups were unable to send many missionaries to Africa in the second half of the nineteenth century.

According to Beetham (1967:13), Christianity in southern Africa was pioneered by the German Moravians and the London Missionary Society; later British Methodists, American Congregationalists, the Paris Evangelical Missionary Society and German Lutherans followed in this endeavor. The arrival of these missionaries was followed by the establishment of mission stations that had central boarding schools across Zululand and the country of the Xhosas. From here the missionaries moved to the people north of the Limpopo: the Matebele, Batonga and the Ngoni (Beetham, 1967:14). When the British flag was raised at Fort Salisbury in 1890, the great brick cathedral of the Presbyterian Church in Blantyre had already been built. Therefore, there was a rapid growth of the church especially in the south-central region. This was as a result of Xhosa and Zulu Christians who accompanied the pioneer missionaries northward as oxen drivers, thus becoming catechists and evangelists in these areas.

In East Africa, the church missionary society was the first society to evangelize the area. At this time, in the mid-nineteenth century, the Christian Missionary Society's already limited personnel were overburdened by the commitments of the time. In 1836 the lay secretary of the London-based society went to the Basle Missionary College, a Lutheran institution in Germany, in quest of workers (Maangi, 2011:1, Muhoho, 1970:2). There he found Dr Johann Ludwig Krapf who gladly accepted appointment to the staff of Abyssinia (modern Ethiopia). He worked among the northern Galla tribesman in Abyssinia until 1843 when the mission had to close down. Krapf proceeded to the Kenyan coast in January 1844 after getting permission from his superiors in London to try his work among the Galla from the South (Muhoho, 1970:2; Maangi, 2011:1). He was later joined by Johannes Rebman in 1846 and the two began the task of church planting, education and an assault on the slave trade in east Africa (Kendall, 1978). The first mission station and school in Kenya was opened by these two CMS missionaries at Rabai near Mombasa. This was about three centuries after the arrival of the Portuguese on the Kenyan coast (Bogonko, 1992; Sheffield, 1973). The school taught the 3R's and prepared the boys for baptism.

By 1877 the CMS missionaries had reached Uganda and the Catholic White Fathers arrived in 1879. By 1889, forty-five young men at the Kabaka's court, both Catholics and Protestants, were martyred because of confessing the new religion. Muslims had arrived earlier at the Kabaka's court; Ahmed bin Ibrahim had entered Buganda in 1844. Therefore, when the CMS sent Rev. C.T. Wilson and Mr Smith to Uganda in 1877 and Alexander Mackay in 1878, the Muslims were already instructing KabakaMutesa I (1856-1884). KabakaMutesa I died in 1844 and was succeeded by his son, KabakaMwanga II. The new king did not like new religion because he believed in the traditional religion (Maangi, 2011:32). This explains why the first two years of his rule were marred by serious martyrdoms of Christian converts, including that of Bishop Hannington on 30 October 1885. Meanwhile, there was rivalry between the French-speaking Catholic White Fathers and the English-speaking Protestants. Captain Lugard arrived in Uganda in 1890 and the 24 December, 1890 a treaty was signed. The signing of the treaty added to the already growing tension between Catholics and Protestants. To French-speaking Catholic priests it implied victory to the English-speaking Protestants (Maangi, 2011:33). The two Christian factions found it difficult to get together and solve their grievances. Captain Lugard supported the Protestants and KabakaMwanga the Catholics. The Baganda people saw Catholicism as

French and Protestants as English. In order for Roman Catholicism to survive in Uganda, English-speaking priests were invited. The English-speaking Mill-Hill Fathers arrived in 1894 and the Vicariate of the upper Nile was created. Its first Vicar Apostolic was Rt. Rev. Henry Hanlon (Maangi, 2011: 33).

In Central Africa, the first missionary group was the Baptist missionary society which entered the Congo in 1870. They were followed by independent missionaries who founded interdenominational societies (Beetham, 1967:14).

As discussed earlier, missionaries from the Protestant missions pioneered and established missions and introduced Christianity in Africa. However, they were badly hit by tropical diseases; therefore, they did not accomplish much in the first three-quarters of the nineteenth century. Interestingly, the Catholics began their missionary activities in Africa in the last quarter of the nineteenth century. The French Holy Ghost fathers had arrived in Senegal in 1843, in Angola and the Congo in 1866 and in Uganda in 1879. At this time they also penetrated West Africa (Beetham, 1967:15). The Catholics had an advantage over their Protestant counterparts because they restarted their activities in Africa when there was some control of tropical diseases. Moreover, the Catholic missionaries to Africa were supported by the congregation for evangelization (*de propaganda fide*) created by Pope Gregory XV (1621-1623). The nineteenth century witnessed the growing strength of the *propaganda fide* under the leadership of powerful cardinals, such as Cappelari and Bazzari. The history of the Catholic church in Africa comprises encounters between Christianity and no-Christian cultures guided by the teachings of the church and directed by the congregation for evangelization (*de propaganda fide*) (Maangi, 2011:29; Ogutu, 1981:48).

4.3 CHRISTIANITY AND EARLY EDUCATIONAL ACTIVITIES IN AFRICA

Western education was introduced to Africa by the Christian missionaries (Maangi, 2011:1). However, traditional education played a vital and active role in African life long before. Traditional education had aimed at fitting children into their society and had taught them a love and respect for their families, clans, tribes, religions and traditions (Muhoho, 1970:2). The

indigenous Africans knew that education was important for the preservation of their lives and the maintenance of social structures. Indigenous African education grew out of the environment. The learning process was directly related to work in the society (Rodney, 2001: 239). Rodney (2001:239) stresses that African indigenous education was relevant to Africans and cannot be compared to Western education. Long before the coming of European missionaries, education in Africa had developed up to the level of producing literate people. Mali had the University of Timbuktu; Egypt had Al-Azhar University and Morocco, the University of Fez (Rodney 2001:240). In the 11th century, the rulers of the kingdom of Mali converted to Islam. Earlier on, in the 7th century the Arab Muslims conquered North Africa and controlled the trans-Saharan trade. In 1324-25, the Emperor of Mali, Mansa Kankan Musa, made a pilgrimage to Mecca. From Mecca, Musa came into contact with Muslim scholars and brought artists and architects to Timbuktu. During this time Timbuktu, Al-Azher and Fez were important centres of Islamic learning and culture. Most importantly, Timbuktu was unequalled regarding the purity of its morals, its compassion and consideration towards foreigners, the presence of men of learning and students and most critically, the solidarity of its institutions. This shows the high level of African education long before colonization.

The coming of colonialists to Africa after the Berlin Conference of 1884 helped the missionaries greatly. Colonialism provided an umbrella of law and order for missionary activity. The colonial governments developed infrastructure, such as the railway lines that opened the interior of Africa. The missionary groups that came to Africa took education as an effective tool for evangelization. Various colonial governments especially in British colonies left education in the hands of the missionaries. The numbers of schools managed by missionaries with the goodwill of the colonial administration increased in various countries (Beetham, 1967:16).

Before 1920, the European type of school did not exist in Africa (Roodney, 2001:241). Before then, missionaries used education for their own purposes. In 1923, commissions were set up to work on the education of Africans. At that time Protestant and Catholics resources were concentrated on schools and they initiated studies for education planning during the 1920s. The mission boards in North Africa in 1921 and East Africa in 1923 were sponsored by the Phelps Stoke fund designed to look into African education (Beetham 1967:17, Roodney, 2001:241). The

Phelps Stokes' commission will be discussed in the next chapter. Henceforth, colonial education became organized. The main objective of Christian missionary activities in Africa was to evangelize and civilize Africans (Maangi, 2011:2). Missionaries set out to use the network of village schools to teach the 3R's and religious instruction for baptism.

The Protestant groups, unlike Catholics, took the lead in the education of Africans. This motivation came from the emphasis by the former on the reading and understanding of the Bible, which led to the establishment of literacy classes and other basics of evangelism, such as singing, scriptures, prayers, reading, arithmetic and religion similar to the education of the working class in Europe, following the industrial revolution. Missionary education was also aimed at uprooting Africans from the depravity rooted in their culture and traditional beliefs. These aspects were to be destroyed and be replaced by something higher. Many missionaries truly believed that Africans were savages whose barbaric tendencies were manifested in their pagan customs, licentious dancing and drumming and communal family structure (Berman, 1975: 173).

To rectify the above mentioned issues, Africans were uprooted from their societies through the establishment of boarding schools (Ajayi, 1965). Missionaries also gave the Africans basic education to make them good Christians. They also exposed Africans to industrial education because, according to them, Africans were lazy and therefore manual work was the best way to fight this malaise.

The missionaries were convinced that since Africans were inferior and semi-barbarians, they could not attain European standards (Rodney, 2001:241). This had an impact on their education policy which led to the conclusion that Africans could not benefit from a purely literary curriculum. African education was to be geared towards manual skills. Vocational education was used as a weapon to combat indolence and depravity. A combination of industrial education with Christian virtues was meant to fight African immorality. These ideas about the Africans emanated from the pseudo-scientific and racist European thinking of the mid-19th century; the basic argument was that Africans had a small cranial capacity compared to that of Europeans. This was further strengthened by Darwin's theory published in 1859 on the origin of species, which led to the conclusion that Africans were inferior (Rodney, 2001:243).

Further, successful vocational programmes at the Hampton and Tuskegee institutions in the US for the rehabilitation of former slaves (Negros) enticed missionaries to focus on manual education for Africans because of their common ancestry. Against this background in 1890 the CMS Board under the influence of Booker T. Washington decided to make industrial education part of their curriculum in Africa. Washington was also invited to the first missionary conference held in Edinburg in June 1910 where he recommended that missionaries to Africa pay special attention to the experiments of Hampton and Tuskegee. These ideas were meant to win support of parishioners back at home for financial support. At the same time, vocational education was a way of raising funds and the self-sustenance of missionaries through the production of food, while training in crafts ensured the availability of carpenters, masons and blacksmiths to cut down on field expenses.

4.4 THE COMING OF THE SEVENTH-DAY ADVENTIST CHURCH TO AFRICA

The Christian church in Africa today manifests itself in many different forms. Christianity in Africa and across the world has been split in numerous traditions, denominations and sects. One of these denominations is the SDA church, the subject of this study. The Christian church in the eighteenth and nineteenth century underwent various changes especially those that allowed humanistic ideas. A series of revivals called for the Christians to base their faith on the Bible. As people read various prophecies, they believed that what they read was to be fulfilled in their lifetime. In the first half of the nineteenth century, precisely in the thirties and forties, preachers and lay people from widely different denominations united in the advent movement in the US around William Miller (1782-1849) (Religious facts, 2014). Miller was a self-educated Baptist lay preacher. He was firmly convinced that the greatest of all prophecies was about to be fulfilled (Hachalinga, 2010:63; Finugane, 2009:18). On the basis of a number of passages in the prophetic books of Revelation and Daniel, the Millerite Movement came to the conclusion that Christ would return to this world in 1844 (Hachalinga, 2010:63; Religious facts, 2014).

William Miller was a farmer who settled in New York after the war of 1912. Initially, he was a Deist but he converted to be a Baptist after doing considerable private Bible study. Miller was convinced that the Bible contained coded information about the second coming of Jesus Christ

and the end of the world. Many Christians, among them Baptist, Methodists, Presbyterian and Christian connection churches gathered around Miller (en.wikipedia.org/wiki/history-of-SDA; Religious facts, 2014). He predicted that 1843 was to be the end of the world. This was based on the book of Daniel 8:14: “And he said unto me 2,300 days then shall the sanctuary be cleansed”. He believed that 2 300 days meant 2 300 years and that the countdown began in 457 B.C. (Religious facts, 2014). Therefore, his prediction was that the coming of Jesus Christ and the end of the world would occur between 21 March 1843 and 21 March 1844. Unfortunately for Miller and his followers, the year 1844 passed without Christ’s glorious return; thus, the Advent movement lost its momentum. This led to what is referred to as the great disappointment. Miller withdrew from the leadership of the group and died five years later in 1849 (Religious facts, 2014; Wikipedia, 2014).

The disappointed followers of Miller reacted differently. Some believed that Jesus would not return; others thought that the problem was the date that was incorrect. Yet others believed the date was right but the expected event was wrong. This clearly shows that at least some moved on. Those who remained in this movement called themselves Adventists; later the movement developed into the Seventh-Day Adventist Church (Hachalinga, 2010:64). The group was small but they continued to study the prophecies and other biblical themes. They deduced that 1844 held significance for Christ’s ministry in heaven in preparation for His second coming. Adventists of both earliest and current times regard the church as a movement with a timely message for the whole world. They also believe that the second coming of Christ will occur soon.

From 1844, the movement remained unorganized. The first supporters include James White and his wife, Ellen G. White and Joseph Bates. They officially organized themselves into a church in 1863 with 3 500 members. On 21 May 1963, the General Conference of the SDA was established in Battle Creek, Michigan (Religious facts, 2014). The early Adventists did not conceive their church in global terms. However, in 1874, they sent their first official representative to Europe. In 1885, the SDA reached Australia, in 1888, Hong Kong and before 1890 the first seeds of the Adventist faith were sown on the islands in the Pacific and South American countries. Before the turn of the century SDA had reached the people of Africa. By

1900 the church had 7 500 members; by 1940 it had more than 500 000 members; by 1970 it had two million and today they are more than five million in 184 countries of the world. Thus, although SDA was founded in North America, it spread to all parts of the world. This is partly attributed to the evangelism of Ellen G. White, who was regarded as a prophet. In 1903, its headquarters moved from Battle Creek to Washington, D.C. and Takoma Park, Maryland (Religious facts, 2014).

The origins of the SDA church to Africa can be traced back to the period between 1862 and 1863. During this time, Mrs Hannah Moore a missionary working in Liberia in the Protestant Episcopal Hospital met Stephen N. Haskell, one of the early Adventist leaders in Furlough in the US. When she went back to Liberia, she started keeping the Sabbath with a fellow missionary of Australian origin. Soon some others followed; as a result Mrs Hannar Moore and Stephen Haskell were dismissed from their employment. Before the turn of the century, the Adventist church entered a number of African countries. By 1870, Egypt had SDA converts; work was established in Ghana by 1894 and the first missionary activities also began among the Matebeles in what is today, Zimbabwe. In Kenya, Uganda, Tanzania and Zambia, the missionaries arrived in the first and second decades of the twentieth century. In Lagos, Nigeria the Adventist workers arrived in 1914. Today only very few African countries are without the presence of the SDAs. The SDAs are scattered all over the continent with a relatively large concentration around Lake Victoria, the area of this study.

The SDA missionaries who came to Africa had an enormous great impact on George Alex Sheridan Madgwick, who was born in 1892 in Antigua West Indies. After earning his medical degree in England in 1916, he decided to come to Africa in 1921. He pioneered the medical work in Kanyandoto mission in South Nyanza, Kenya where he stayed for 15 years. During the time the hospital grew considerably. In 1939 he found the Ile-Ife hospital in Nigeria. In 1942, he was called to Ethiopia to restore the Adventist hospital work. Several other hospitals were established in Africa, the above mentioned are just examples.

The SDA church has had a long interest in education (Religious facts, 2014). Wherever Adventist presence was established, schools were built. The church runs one of the largest

education systems in Africa and indeed in the world: 5 700 pre-schools, primary schools, colleges, universities, seminaries and medical schools in 145 countries (Religious facts, 2014). The church's education goal is intellectual growth and service to humanity; their educational programmes are comprehensive and they encompass mental, physical, social and spiritual health (see Fig 4.1 and 4.2).



Figure 4.1: The first school building at Kamagambo Adventist College (Built 1913, by Pr Carscallen)



Figure 4.2: The first building at Nyanchwa Adventist College (Built by Ira Evanson in 1919)

4.5 THE COMING OF THE SDA MISSIONARIES TO SOUTH NYANZA

Before the introduction of Christianity the Gusii of South Nyanza believed in one supreme God (*Engoro*) who created the world but who did not interfere directly in human affairs (Maangi, 2011:34). They believed that interference was caused by ancestral spirits (*Ebirecha*), witches (*Abarogi*) and impersonal forces. The Gusii believed that displeased ancestral spirits were responsible for diseases, the death of people and livestock as well as the destruction of crops. The Roman Catholic Church through the Mill Hill fathers came to South Nyanza in 1911 and the SDA mission in 1912. Despite the existence of churches in this area some non-Christian beliefs continue to influence the lives of most people. If afflicted by misfortune many visit a diviner (*Abaragori*) who might point to displeased spirits of the dead and prescribe sacrifice. In addition to diviners, various healers exist. Professional sorcerers (*Abanyamesira*) protect against witchcraft and retaliate against witches. The witch smeller (*Omoriori*) seeks out witchcraft articles where they are hidden. Witches can be men or women but they are usually believed to be old women. It is believed that witchcraft is headed down from parent to child (Maangi, 2011:34, Kisii, 2007).

The first SDA missionaries came to South Nyanza and indeed Kenya in 1906. The missionaries were Arthur Asa Granville Carscallen (see Fig. 4.3) and Peter Nyambo who was from Malawi (Nyaundi, 2012:3). The two missionaries met at Duncombe Hall Training College (now Newbold College) in England where they were studying. The two missionaries sailed from Hamburg Germany on 1 October, 1906. After what Carscallen describes as an exceedingly hot trip through the Red Sea, they arrived in Mombasa on November 27, 1906. Carscallen and Nyambo opened the first SDA mission station at Gendia (Kendu Bay). Carscallen did not explain why he chose this place, he only said, “We chose the site for Gendia among the primitive African tribe who spoke a Nilotic language” (Nyaundi, 2012:3).



Figure 4.3: Arthur Asa Carscallen in 1912

The new mission station was under the British Union Conference. Kenya at this time was occupied by the British colonialists and received missionaries from England. Gendia is not far away from Tanganyika, but the SDA churches in Tanganyika (Tanzania) were opened by the Germans who colonized the area. Both missions however were under the European division of the SDA, based in Hamburg, Germany (Nyaundi, 2012:4). Possibly the German missionary in nearby Tanganyika, A.C. Enns, assisted Carscallen in choosing the site of the station. Gendia was near the Tanganyika stations near the border. Moreover, Lake Victoria provided an easy means of communication between the stations. This is demonstrated by what E.B Philips wrote in 1912: "Pastor A.A. Carscallen met us at Kisumu and we sailed to Gendia in the mission schooner" (Nyaundi, 2012:4). This shows that the missionaries in Tanganyika played a role in the choice of Gendia as the first SDA mission station in Kenya. Moreover, mission stations were to be ordinarily ten miles apart. No two stations were supposed to be close to each other because of the possible rivalry. Therefore, the decision to settle at Gendia might have followed a suggested pattern of land allocation to missions by the British colonial government.

During the first year, Pastor A.A Carscallen and Nyambo built the mission from scratch and learnt the local language. They were helped by A.C. Enns, the Germany missionary from across the border in Tanganyika who had had a fair knowledge of Kiswahili language. Pastor A.A. Carscallen formed an impression of the local people and he reported this:

On entering this country, we found the people ignorant, naked and living in very low state of civilization, their minds filled with false ideas and superstition. Their customs and laws forbid leaving their old ways for anything new...the place was entirely devoid of food we could make use of, the Kavirondos (South Nyanza) are a friendly tribe, when we arrived in this part of Africa we found people distressful, and many were even afraid of us, and would run and hide when they saw us coming (Nyaundi, 2012:5).

The mission was given nine acres of land that was presented by the colonial government in an official ceremony. Chiefs and herdsmen attended and the two missionaries pitched tents. The first house was built with poles, while animal skins were used for the roof. The nine acres of land were later extended into a large compound (Bishop Otunga Historical Society, 1985: 60)

To assist Carscallen and Nyambo more missionaries arrived in Gendia. In 1907, J.D.Baker and Hellen Bruce Thomson arrived in Gendia. In 1908, B.L.Morse and J.H Sparks joined the growing number of missionaries. With the growing number of missionaries, Gendia became the parent mission for a number of other missions. J.D. Baker founded Wire mission as an offshoot of Gendia in 1909, making this the second SDA mission in South Nyanza and indeed, Kenya. Earlier, in 1908, Louis Richard Comradi, the leader of SDA missions in Europe and Africa, visited Gendia. Pastor A.A Carscallen reported in 1910 about their work in Gendia:

Less than four years have passed since we found this place lying in heathen darkness, the People never having had a word spoken to them about the gospel. Not one word of their language had been reduced to writing, now several have expressed a desire to become Christians, and many can read and write in their own language. The future seems bright with promise (Nyaundi 2012:5).

In the first years of missionary activity, the success was not great in terms of converts. The church teachings were not readily accepted by local people; they preferred to keep their own traditional beliefs. However, the Gendia people were not hostile towards the missionaries. The situation improved gradually. Young people especially sought contact with the mission, where they were welcomed by the missionaries and were taught how to read and write. The missionaries were keen on the local Dholuo language; therefore, contact with young locals was necessary. Government officials persuaded people to go to the mission for the laws of the church seemed to concur with government law. They found that those who had embraced the church were not troublesome (BOHS, 1985:62).

The chiefs were sometimes quite hostile, urging people not to associate with the mission. They thought the ideas of missionaries were misleading. However, many parents were won over by their children who received an education at the mission. The missionaries taught people the Bible and made God and Jesus Christ known to them. They also gave people clothes free of charge to encourage them to convert. The missionaries assigned their converts to different areas to convert others and encouraged them to stay at the sub-chiefs' camps. The chief of the time, Orinda Sibuur, never attended the Sabbath except when important announcements were made to the people. It took nearly five years before the first converts were ready for baptism, an event that marked an important success. In February, Pastor Carscallen reported this:

We are indeed glad to report the first baptism in this part of the Dark Continent. On May 21, 1911 we had baptismal service at Gendia mission, all our workers were present also Brother B. Ohme our superintendent for German East Africa. Sixteen boys followed their Lord in Baptism and in the afternoon joined a partaking of the Lords Supper (Nyaundi, 2012:6).

Some of the boys who were baptised include: Isaac Okeyo, from Gendia village, John Okello from Kanyaluo, Daudi Abuor from Kobilu and Daniel Onyango from Konyango. These first converts have since died. A reason why conversions were few in the first fifteen years after the establishment of the mission was undoubtedly the influence of the First World War. Many

people especially the young moved from their homes to serve in the British Army (BOHS, 1985:62).

The educational knowledge which the mission provided was literacy based: the so-called 3Rs, reading, writing and arithmetic. This approach imparted skills such as putting letters together to form words and how to add, divide, subtract and multiply numbers. The SDA missionaries at Gendia learnt that mission education was the best strategy to approach the natives (Maangi, 2011:2).

Following the first baptism, the mission continued to spread from the Gendia to their neighboring Gusii, a Bantu ethnic group of South Nyanza. The new mission stations in order of their opening were: Wire Hill (1909), Karungu (1912), Kanyadoto (1912), Nyanchwa (1912), Kamagambo (1913) and Got Rusinga (1913) (Nyaundi, 2012:7). Pastor Carscallen was the first missionary to baptize Adventists in Kenya; he built the first schools where he offered formal education; and he introduced the first measures of dispensing pharmaceutical medicine, applied medicine onto wounds and gave oral medication. He introduced the first measures of commercial farming by introducing the growing of cotton as a cash crop. He embarked on translation of the Holy Bible into the native language with his translation of Matthew's gospel in 1913. He became the first to initiate some form of transport across the lake from Kendu Bay to Kisumu in the mission schooner (Nyaundi, 2012:7).

In Gusii, the Catholics arrived at Nyahururu in 1911 (Maangi, 2011:32). The SDA arrived the following year in 1912. The SDA church in Gusii was established at Nyanchwa by Pastor Carscallen; the first missionary to stay in the mission was I.A. Evanson, a very hard working man. Apart from these missionaries, the person credited with the entry of the SDA to Gusii is Yakobo Olwa of Karachuonyo who was working at Wire Hill mission station. At the time, Wire Hill was supervised by J.D. Baker alongside another local, Mariko Otieno. Records at Nyanchwa indicate that Olwa was accompanied by Ira. R. Evanson who served in Nyanchwa from 1912 to 1914. After building a small camp at Nyanchwa he began converting the locals. He used Kiswahili as the principal language. He had learnt this in Tanzania, where he had stayed for some time. It was not difficult for the Kisii people to understand him because they were a Bantu-

speaking people and their language shared many features with Kiswahili. A report which announced the expansion of the SDA church out of Gendia was worded as follows:

We here just started three out schools, and we are planning to open two or more in short time in connection with the Gendia mission. Brother J.D .Baker is now opening his first at Wire Hill. And we must trust others may be started there soon. We also hope it may be possible to begin work at Kisii people by starting out schools among them. The Wire Hill station is near Kisii border and we shall try to get some boys from that tribe (Kisii) to come to our schools. Brother Baker has been teaching several who know that language and as soon as we have a teacher ready we are going to make use of him among the Kisii tribe (Nyaundi, 2012:9).

The first report about the SDA work in Kisii appeared in the Adventist Yearbook of 1914. It appeared as the fifth station of the British East African mission which fell under the European Division. Grindelberg, Hamburg in German was its headquarters. The Division was headed by Louis Richard Comradi. The list of mission station appeared as follows:

Head Station	Gendia
2nd station	Wire Hill
3rd station	Karungu
4th station	Rusinga
5th station	Kisi (sic)
6th station	Kaniadodo (sic)
7th station	Kamagambo

Table 4.1: List of mission stations in South Nyanza in1914

From the account of the late Pastor Nathaniel Nyanusi, the Adventist church entered Gusii a short while before the colonial government embarked on conscripting young men to clear the forest whereon Kisii town stands today. A large number of young men were given machetes to clear the forest; subsequently, the First World War was known as the war of machetes (*Esegiya*

Nyamioro) in the Gusii language. The Gusii people decried the conscription because the young men who were enlisted were away for a long time. The First World War started while the clearing of the forest was in progress. The Germans crossed the border from Tanganyika and came as far as Kisii town (Burgmam 1990:80; Maangi, 2011:39).

The First World War affected the mission work which was taking root at Nyanchwa. During the war, the mission station at Nyanchwa was closed, just like the Catholic mission in Nyabururu (Burgmam 1990:81). The missionaries moved from Kisii to be safe among the missionaries of the Friends Mission at Kaimosi. After the war, Ira. R. Evanson who had started to raise the mission at Nyanchwa did not return. Evanson was succeeded by Leonard Lane who jump-started the mission work which had stalled for about five years because of the war. The record indicates that Yakobo Olwa and Barnabas Okumu together with Lane started the mission activities soon after the re-launching of the work in 1918. Record at Nyanchwa shows that among the first people who accepted the religion were three men, who had studied at Narok under the CMS missionaries. They were Musa Nyandusi, Samuel Omoke and Johanna Kiyondi. They were called to Nyanchwa for further studies. They joined the following boys who were learning there: Paulo Nyamweya, Mathayo Ratemo, Joel Araka, Joseph Simba, and Michael Nyasing`a, Joseph Omboga and A. Obega. Later, they were joined by Shem Kiyaka, Kiyondi, E. Marube, I. Nyabere, J. Sindiga, J. Osoro, Ayubu Aburi and Stephen Orwenyo (BOHS, 1985:65).

In 1919, the first students graduated as teachers: Paulo Nyamweya, who stayed at Nyanchwa; Musa Nyandusi, who was sent to Omaobe, and Samwel Omoke, who started teaching at Gesembe. In 1920, Lane left Nyanchwa and was succeeded by Eric B. Beavon, the most popular of the missionaries who worked in Nyanchwa and indeed, Gusii. He was popularly known as Bwana Bebeni. In the same year, ten people were allowed to enter the baptism class, which would last for two years. In 1922, they were all baptized: Paulo Nyamweya from Nyaribari Mwamoriango, Musa Nyandusi from Bonyamasicho, Ibrahim Ombega from Botondo, Mariko Nyasing`a, Joseph Simba, Daniel Kiyondi, Joshua Omboga all from Bonyamasicho and Samwel Omoke from Mwamonda, Mathayo Ratemo from Bobasi and Joel Araka from Boguche. They were baptized by Pastor Eric B. Beavon. (BOHS, 1985:64; Nyaundi, 2012:10).

Eric B. Beavon worked among the Gusii people for many years. He saw the work begin and grow by the time he left. This is how Beavon reported the progress.

Seven years ago there were no Christians in Kisii, only fifty five raw savages anxious to learn how to read and write at the mission school and out schools. The first Kisii church was organized in 1923, with nucleolus of ten zealous young men. Today, there are four churches in Kisii with a total membership of 313, eighty six bush schools with 3,286 students enrolled and forty two Sabbath schools with a total average attendance each Sabbath of 3,080.....There were five large baptisms last year. Twenty one Kisiis were baptized in January in a stream which flows through the townships. Thirty eight were baptized near the Maasai border on august 9 and thirty eight of the Nyaribari clan on August 14 (Nyaundi, 2012:11).

Pastor Eric B. Beavon was young man when he arrived. Record indicates that he was married at Gendia mission to former Miss Myrna Campell in 1921. Miss Campell was a daughter of M.M. Campell, the Director of the British Union. Mrs Myna Beavon operated the girls' school at Nyanchwa (*Nyanchwa Rirondo*) and taught at the school until a qualified teacher, Miss Ruth Raitt, arrived in 1923.

In 1921, Pastor A.A Carscallen returned to the US. In the same year his wife, Helen Thomson, died in Oregon. He married Anita Johnson in 1924. Meanwhile, other missionaries arrived at Gendia mission at the time of Carscallen's departure. They include: G.A.S Madgwick, W.T. Bartlett and W.W. Armstrong. In 1924 the Kendu mission hospital was opened by Madgwick (Review & Herald, 2014).

The work in Gusii continued to grow during the time of Eric B. Beavon. The steady growth was due to the first native converts who were sent out as teachers. These teachers spread the SDA faith across Gusii and all the parts of South Nyanza. Mr Beavon occupied himself instructing the teachers on how they should teach the people. According to Elder Israel Monyoro,

Beavon and his wife used to travel all around Gusii on bicycle. Gradually more people came to Nyanchwa to be trained as teachers and pastors. From the beginning the SDA missionaries tried not to interfere too much with the native customs but they thought they had to forbid certain customs, which they regarded as anti-Christian. For instance, they disapproved of the Kisii marriages, where the boy and the girl lived together before the actual marriage. The local sacrifices were also frowned upon, such as offering a goat to the evil spirits after meeting a python.

The post-war history of the SDA missionaries revolves around Eric B. Beavon who served from 1920 to 1930. He initiated the idea of mission villages. According to Elder Israel Monyoro (97 years old), the people who were baptized in 1922 went out as teachers. Joel Araka was sent to Matunwa in Nyaribari, a few kilometers from Nyanchwa. In 1924 he established three mission villages (*chilaini*). Those who lived in these mission villages include Nuhu Nyang'ara and his wife, Yunuke Bitutu; Jeremiah Ombariga and his wife, Miriam Keng'aya; Jairo Getanda and his wife, Piliah Gesare; Zedekiah Getenga and his wife, Getogo; Joshua Nyakeriga and his wife, Salome Nyabokeye; Micah Momanyi and Bathsheba Keraririia, Chanai Mangoyia and Rhoda Nyaanga. Those who were not yet married include: Wilson Moninda, Jason Marube and Israel Monyoro. The three mission villages (*chilaini*) at Matunwa were for Abamwaboto, Ababasi and Abaguche. Those who were married, excluding three who were not married, were baptized with their wives in 1926.

From Matunwa the SDA Church was able to spread to the whole of Gusii and beyond. In 1927, Elder Monyoro argues that there was clanism in the mission villages in Matunwa. The three villages in Matunwa were divided according to clans; the Ababasi and Abamwaboto were boarding at Boguche village. The three villages could intermarry. The Abamwaboto insisted on moving out of Boguche.

In 1928, Abamwaboto left Matunwa for Ababasi and Abaguche and went to Nyaguta mission station. Musa Nyandusi left the mission to become Chief of the people of Nyaribari. Initially, Paulo Nyamweya was to be the chief but he insisted on remaining a pastor. Eric Beavon greatly promoted Adventism in Gusii. He is a much remembered missionary who helped to create

the first Christian impressions among pioneer converts. Adventism spread from Nyanchwa as follows: Gionseri in Bobasi (1919); Bonyunyu in North Mogirango (1921); Matunwa in Nyaribari (1921); Iruma in Bonchari (1921); Sengera in Manga in Kitutu (1922); Nyabioto in Machoge (1922); Nyaguta (1927) and Nyangweta (1927) (Nyaundi, 2012:12).

Many converts were made in quick succession. M.N. Campell, then the Director of the British union reported, “I had the privilege of baptizing 36 natives who had been trained in Mission schools” (Nyaundi, 1997:24). As early as 1923, Beavon described the response as follows:

An encouraging feature about the work for these people is the zeal they manifest in trying to win others to Christ. Their zeal for evangelistic work seems to know no bounds. A mission boy’s ambition even before he has properly learned to read and write is to become a soul winner (Nyaundi, 2012:12).

The factors that led to the constant growth of the SDA Church in Gusii and the whole of South Nyanza can be debated. An important reason was that Adventism presented literacy, which was in high demand. Moreover, the SDA Church was the only Protestant denomination in South Nyanza. The Roman Catholic mission through the Mill Hill missionaries was at nearby Nyabururu mission (Maangi, 2011:34). Beavon mentioned the ‘Protestant’ factor twice in April 1923 and April 1930 in the Adventist Review and Sabbath Herald. In 1930 Beavon confided, “Adventists are the only Protestant missionaries at work in Kisii and the progress of their work has been phenomenal” (Nyaundi, 2012:13). Around 1930, the work had grown into a company of eight churches, 313 members, 80 schools, 3 286 pupils and 149 teachers. The Catholics only had Nyabururu at this time. Beavon reported:

One hundred and eighteen Kisii converts were baptized and received into church fellowship during the month of the August 1929. The baptism were conducted in swift running mountains and thousands of natives attended (Nyaundi, 2012:13).

According to Elder Israel Monyoro (97 years old), the first Sabbath of the month was conducted at Nyanchwa Mission from 9:00 am to 12:00 noon. The other Sabbaths of the month were held in the other missions. They gathered at Nyanchwa only on the first Sabbath of the month.

Every year there are some important highlights in the life of the church, such as camp meetings. According to Elder Israel Monyoro, the first camp meeting in Gusii was held in 1933 at Nyaguta. Nyaguta was suitable for the camp meeting because it had natural trees and rivers. It could have been held at Kerera but the organizer of the camp meeting Nuhu Nyang'ara preferred Nyaguta. Since 1933 the camp meetings have been held in South Nyanza every year in the months of August and September.

During the first camp meeting held at Nyaguta, there were about one thousand or so members of the SDA Church, but the number of attendees was over four times that many. People travelled from far to the meeting site and stayed in tents (*Ebigutu*). The camp started on Monday and ended on Sunday. This whole period was devoted to prayer, religious instruction and the teaching of social life. There were talks about how to remain healthy, the use of latrines, the best foods for good health and how to help others. A group known as Missionary Volunteers (MV) kept the whole exercise interesting. The missionary volunteers have continued in the church ever since and entertain worshippers with songs and other performances. This camp meeting was held in the area of Nyaguta village (the Abamwaboto and Abanyakoni lineages). According to Elder Monyoro, these people, especially the family of Nuhu Nyang'ara, the Mwanyakondo, did much to make this meeting a success. They helped the guests in building their tents and brought additional food to make up any shortfall. It is still remembered which churches sent representatives. They were: Magwagwa in North Mugirango, Nyangweta in South Mogirango, Mokomoni and Nyaturago in Nyaribari, Sengera and Nyakongo in Kitutu and Matongo in Bonchari. During the camp, the day was spent in a very simple way. In the morning people went to the camp for prayer. Breakfast was followed by the general service which began at 9:00 and lunch was from about 13:00 to 14:30. In the afternoon people were divided into groups: children, boys and girls and parents. They were taught various issues concerning their lives. The service ended at 16:00.

Elder Monyoro and Pastor Peter Chief Mairura note a difference between the old camp meeting and the present ones. In the beginning people came from very far so they stayed in the camps. Nowadays, people have camps near their own homes. Christians during the earlier period of mission activity followed the church rules very strictly unlike today. Previously SDA marriages tried to imitate Israelite marriages. Today a committed SDA follower initiates a friendship with a girl who he has chosen himself. Our informants say that the SDA pastors tried to prevent SDA communities from mixing with the Catholics who opposed the SDAs and sometimes became violent. This information must be regarded with some caution. It is very likely that both SDA's and Catholics shared some animosity.

According to Elder Israel Monyoro, Eric. B. Beavon went to the US in 1930. He was succeeded by Gilbert A. Lewis (fondly remembered by our informants as Bwana Lois). The church continued to grow into these succeeding years. In 1934, Lewis reported as follows:

Just little about our loyal Kisii church Members. In the Kisii field, we have 627 members and over 2000 attending our Sabbath schools. We also have eighty churches and thirty one out schools. We also have thirty catechetical centers where we have self-supporting teachers (Nyaundi, 2012:14).

By 1937, the pioneer boys who had come to Nyanchwa became pastors: Paulo Nyamweya, Abel Nyakundi, Abraham Oirere, Joshua Nyakeriga, Daniel Nathaniel Nyanusi and Zephania Machoka. Meanwhile eight pioneers who had been baptized at Nyanchwa in 1922 went against the teachings of the church. They became chiefs and married many wives. They include: Musa Nyandusi, Jonah Omboga, Samwel Omoke, Joseph Simba, Mark Nyasing'a, Mathayo Ratemo, Joel Araka and Chanai Mangoyia.

Meanwhile, the purpose of mission villages as discussed earlier proved to be an effective growth strategy. Mission villages as a way of discipling converts was an old strategy many mission organizations used. The practice was not exclusive to Adventists. The main reason for this strategy was to detach new converts from their communities, which were not supportive of the converts' new faith. In the mission village, the strong in the faith could encourage and strengthen

the weak and new in the faith. Thirdly, the missionary could easily meet all the converts in one village without having to visit each believer separately (BOHS, 1985:67; Nyaundi, 2012:17).

The history of pioneer Adventists in Gusii is popularly remembered alongside their distinct lifestyle. The way they lived was so remarkable that those who lived in the villages still remember it vividly and with nostalgia. Elder Monyoro says that the villages were built in straight lines, giving the villages the Ekegusii name *chilaini* (lines). He says that the church grew because of these mission villages. Villagers were taught prayer, hygiene, washing and cooking. A person had to ask for permission from the teacher to leave the mission villages; women asked permission from the teacher and not their husbands. Food was saved in the teacher's house and not in their houses. Poor discipline was not tolerated in the mission villages.

The first mission village started at Gendia. The late Pastor Isaac Okeyo remembers how his father, Midemba, assisted the missionaries to build the first houses. When Adventism came to Nyanchwa, the mission village system was already live at Gendia. This strategy was seen as productive in attracting and retaining believers. Judging from what we know today, the life style produced committed Christians without parallel. The first mission village in Gusii was built at Nyanchwa. Eric Beavon wrote about the practicability of the mission village in 1923:

In the mission villages, houses were built for the first time differently from the traditional styles. The residents were taught principles of basic hygiene as a means of keeping health. As mentioned earlier, they were taught to cook, different from ways they knew. Women were asked to boil milk and men were taught to avoid what was at the time a popular lifestyle of eating raw meat and drinking milk tapped from cattle (Nyaundi, 2012:21).

Lewis was later succeeded by Thomas who worked at the press in Gendia. Thomas had an opportunity to learn *Ekegusii* (the local dialect) so well that he still spoke the language when he visited in the 1980s. K. G. Webster (Bwana Webster) is remembered for his promotion of the mission villages.

The mission villages were functional up to about the end of 1950's when Webster was in charge of the Adventist church in Gusii. Elder Monyoro argues that the reason for the closure of the villages was demand for land ownership that stimulated the dispersion of the residents. A large number of those who lived in the villages, or were born here, are still alive today in their sixties and seventies.

4.6 EDUCATIONAL AND EVANGELICAL ACTIVITIES IN GUSII

The pioneer Adventist teachers were referred to as teacher-evangelists. This meant that they performed the duties of teaching and evangelizing (Nyaundi, 2012:16). This means that one had to be a committed Christian before becoming a teacher. Many converts were made in mission schools. Later the teacher-evangelists became ordained church ministers (pastors) and they did evangelism full-time.

As stated earlier the system of using teacher-evangelists continued for many years and remained a firm foundation of Adventism up to about the 1950s. One distinguished teacher evangelist was Ibrahim Ongubo, the first person to write the language primer, *Kwarorire Emiseni, Nyanchwa?* (trans. Have you seen the mission station at Nyanchwa?).

SDA missionaries took education as the most effective tool for evangelization (Maangi, 2011:2). The missionaries opened schools throughout South Nyanza. Some of the earliest schools are Kamagambo, Nyanchwa, Matunwa, Nyaguta, Bonyunyu, Gionseri, Riokindo, Kebere, Kebirichi, Sengera, Matongo, Nyangweta, Riondig'a and Metembe. These schools were religious schools. The most important doctrine taught was love of God and love of others. People were encouraged to leave their bad ways.

According to Elder Monyoro and Elder Ibrahim Mose Gesimba from Botondo, the Adventist message penetrated the Abagusii through the educational work. They argued that the first converts were made because they wanted the education which the new religion brought. Their decision to convert to the new religion was often a later development. Pastor A.A. Carscallen's report of February 1912 confirms:

We have just started three out-schools and we are planning to open two more in a short time in connection with the Gendia mission . Brother J.D Baker is now opening his first at Wire Hill. The Wire hill mission station is near Kisii border and we shall try to get some boys from the tribe to come to our schools. Brother Baker has been teaching several who know their language; and just as soon as we have a teacher ready, we are going to make use of him among the Kisii tribe (Nyaundi, 2012:15).

Places of learning always proceeded places of worship. Mission buildings were used during the week as classrooms and places of worship on Saturday. The buildings were grass or reed-thatched with mud walls (*rirondo*) smeared to such smoothness that they shone. The centres that started with some amount of professionalism were Kamagambo and Nyanchwa whose history is traced in the next chapters. Kamagambo was started with full missionary supervision by Pastor A.A. Carscallen, D.E. Delhove and Petro Oyier. In 1913 Grace Clarke expanded it to include a girl's school, popularly known as Kamagambo *rirondo* (Nyaundi, 2012:15).

Schools were a strong attraction to young people. Missionaries used schools to good effect. Schools were the catchment area of converts because the young people who came to learn the missionary education were potential converts. People who lived nearby these centres were often Adventists and were most likely educated.

4.7 ADVENTIST MEMBERSHIP GROWTH THROUGH ADVENTIST YOUTH ORGANIZATIONS

In 1968 an Indian evangelist known as Squeira came to Bosiango and Kebirigo SDA Churches in Nyamira to preach to the youth. This led to the establishment of a youth organisation known as the Adventist Youth Organization (AYO). During the late 1960's through the 1970s it was active throughout South Nyanza.

According to Pastor Aranda (himself a founder member), the organisation moved to Nyachogochogo, Motagara, Tombe, Sengera-Manga, and Nyaguta and across South Nyanza. He remembers the founder members with nostalgia: Pastor Nyamwaro, Elijah Osoro, Peninah Monyoro, Rael Bina, Peter Anasi (the first university student to join) Leah Nyaboke and Charles Nyantika. A leading propagator of AYO was the retired teacher, James Onyancha, popularity known as *Ngiti* (snake). Teacher Onyancha encouraged young people to make a commitment to Adventist teachings and to the love of Jesus Christ (Nyaundi; 2012:20). 'Righteous by faith' was their motto. They preached to congregations across South Nyanza and Maasai. They were joined by Pastor Buruchara, Nyagwansa, John Nyamwanda, Monyoro, Nyabeta Machuki and Elder Patrick Oyunge.

As a result of these activities many AYO members entered pastoral training for the Adventist Church. They included: Pastor Daniel Orina, Pastor Oindi, and Pastor Aranda. The group made a great impact on the whole of South Nyanza. As a result of their activities many churches were built, members became good church elders and converted many people to the faith. They initiated their members into reading books especially religious ones. Moreover, most members married through church weddings and those who are still living remain special pillars of the church.

Some members recalled that church leaders condemned the AYO as a movement that disrupted the church's pastoral work. The church members criticized it for encouraging the youth to ignore academic books and instead read spiritual books. Parents wanted their children to achieve academically. The guidance and leadership of Pastor Harrison Moronya was very critical in this regard. Records show that Adventists who followed the strategy taken by the organisation credited the activities of AYO for providing the 'steam' that drove the organizational 'train'. At the time the whole of Gusii and Maasai was under the leadership of retired Pastor Peter Chief Mairura.

4.8 CONCLUSION

In this chapter the origins of Christianity in Africa have been discussed. Efforts have been made to trace the coming of the SDA to Africa and South Nyanza; their early education activities have been discussed.

CHAPTER FIVE

THE SEVENTH-DAY ADVENTIST CHURCH AND EDUCATION IN SOUTH NYANZA

5.1 INTRODUCTION

In this chapter, the researcher examines the coming of the SDA missionaries to South Nyanza and the role of the church in the introduction and development of Western education in South Nyanza with particular reference to its contribution and influence on the development of post-secondary education. The histories of its pioneer post-secondary institutions at Kamagambo and Nyanchwa have been documented.

5.2 COMING OF WESTERN EDUCATION TO SOUTH NYANZA

The first SDA Church missionaries reached Kenya sixty years after the CMS had established a school in Kenya at Rabai (Amayo, 1973; 66). Dr Krapf Ludwig was appointed to the staff of the Abyssinia Mission (modern day Ethiopia). He was not successful in his attempt to evangelize the Galla (Oromo) tribesmen in the kingdom of Shoa in Ethiopia (Maangi 2011:1; Wasike, 1999:1). After getting permission from his superiors in London, he reached Kenya in 1844. Two years later he was joined by Johann Rebman and together they established the first school in Rabai. When Krapf reached the coast of Kenya in 1844, the SDA movement was being formed after the Millerite Adventists' great disappointment (Amayo, 1973:66; Hachalinga, 2010:12).

SDA education in Kenya started in South Nyanza, the location of this study. It started at Gendia which was opened as the first SDA mission in Kenya in 1906 by Pastor Arthur Asa Granville Carscallen and Malawian Peter Nyambo. According to Hellen Carscallen (1909:24-25), the pioneer missionaries built three blocks at Gendia which included a residential building and a workshop used for preparing construction materials and for training in carpentry and blacksmithing. They also built a school with the assistance of the locals (Amayo, 1973:71).

As much as the pioneer missionaries at Gendia were concerned with the spread of the gospel, they realized that the widespread illiteracy of their subjects could be a hindrance. As far as they

were concerned, education was necessary for their subjects since with education people could learn how to read and write and therefore become loyal SDA Church members. Moreover, a reasonable amount of education was important for those who were to be sent as teacher-evangelists among their local populations (Amayo, 1973; 73; Nyaundi, 1997:49). In addition, health principles were a necessity to alleviate the unnecessary suffering of the Africans at the time.

So as to effectively start the education among the Luo people of Gendia, Pastor Carscallen spent one year and two months learning the Dholuo dialect; this way he was able to communicate with the people. He produced two dictionaries: Kavirondo (Dholuo) to English and English to Kavirondo (Dholuo). These two dictionaries were to be for the training of the locals and the incoming missionaries. He also prepared Dholuo Grammar book, Dholuo primer and the Dholuo Hymn Book (Amayo, 1973:74).

The curriculum of the early SDA schools included participation in reading, writing, arithmetic, Bible knowledge and practical training in handwork (Amayo, 1973: 74; Getui, 1985:44). While the teachers wrote on blackboards, the learners wrote on slates using slate pencils. They did arithmetic which included addition, multiplication, subtraction and division. The young men worked in the garden where they produced food. Emphasis was put on the knowledge of Bible stories and principles of the Scriptures. In addition, those interested in becoming members of the denomination were organized into baptismal classes for a two year training period; here they were introduced to the fundamental principles of the SDA Church.

Meanwhile, at Gendia Mission other missionaries arrived. As mentioned earlier, Mr and Mrs J.D. Baker came in 1907 and opened the second mission to South Nyanza and Kenya at Wire Hill in 1909. Amayo (1973:75) says that the responsibility of promoting education at the main station, Gendia was given to B.L Morse who came to Gendia in March 1909. During the time of Morse, Gendia Mission School attracted so many learners; a good number of learners were turned down due to shortage of accommodation at the school (Carscallen, 1908: 41).

This shows that the Africans really wanted education. Education for the Africans in the British East African protectorate (Kenya) was in the hands of the missionaries. In 1911, the government established a Department of Education as part of the implementations of the Frazer Commission of 1909. The Frazer commission was commissioned in 1908. Some of the colonial officers and European settlers in Kenya were opposed to the mission type of education because it assisted Africans to become literate and might lead to their dissatisfaction. The settlers wanted mission education to produce the type of people who could be employed on their farms and in their houses. The colonial government therefore sought expert opinion on the future planning and development of education in the protectorate. They invited Professor Nelson Frazer from Bombay to advise the commission. The establishment of the Department of Education mentioned above was one of the recommendations. The Department of Education began to set up conditions under which financial grants (*Ekeranti*) could be extended to the Christian missions. Initially, the government provided land where the missionaries built stations and schools. The government also started to build schools for each of the major racial communities in the protectorate. Although the Department of Education started issuing grants, African education did not receive much financial support until the following decade (Orr, 1922:232; Amayo, 1973:78).

In 1911, Pastor Carscallen made trips across South Nyanza District. During these trips he became acquainted with the needs of the locals. He thus promoted adult education. One of the students was the local chief, who resigned his position to study at the mission school. He enrolled because two of his brothers were already enrolled at the mission school. Another brother who was enrolled at CMS School in Maseno was impressed with the Adventist system of education and training and joined Gendia. This shows that interest in joining the mission school increased significantly. A further expansion to the rest of the South Nyanza District followed.

Before the outbreak of the First World War, the SDA Church established more schools in other parts of South Nyanza, both in the Gusii and Luo communities. This was made possible by the Adventist missionaries who worked with their earliest graduates from Gendia Mission School (Amayo, 1973:77; Nyaundi 1997:54).

As already mentioned, Wire Mission Station and School followed Gendia. It was located close to the border of Gusii and the Luo people of South Nyanza. As mentioned earlier, the pioneer African Adventist to Gusii was Yakobo Olwa, a Luo from Kadhimu, West Karachuonyo. Yakobo Olwa and I.R. Evanson, an English missionary, founded the first mission station school among the Gusii in 1912 at Nyanchwa. Kamagambo was established as a third mission among the Luo in 1913. The history of Kamagambo and Nyanchwa being the subjects of this study will be dealt with in other sections of this chapter, chapter five, six and seven.

Karungu Mission and School were also established in 1912. It was started by Ernest B. Philips with the help of African workers who included Jeremiah Oigo and Elkanah Jowi. Kanyadoto was also established in 1912 at Rapadhi, south-west of South Nyanza. Rusinga Mission Station was founded by Albert Watson from Northern Ireland; he was assisted by Daniel Onyango, one of the early students of Gendia Mission School (Amayo, 1973: 85). The establishment of Got Rusinga Mission, which was on an island, was a response to the local chief who desired the establishment of schools on the island. The Adventist British East African Mission bought a sailing boat which was named 'Kavirondo'. The boat performed very well in the Kavirondo (Winam) Gulf and was considered the best at the time (Amayo, 1973:86).

Towards the outbreak of the First World War, the SDA Mission started printing educational materials for the locals. Pastor Carscallen introduced a monthly Journal; the Luo Messenger (*Jaote*) in 1914. The Journal was distributed to the Adventist community and other Luo Protestant missionary groups (Amayo, 1973:89). Earlier in 1913, Pastor Carscallen travelled to Furlough and brought with him a small platen press. Leonard Lane, a British missionary, who had come to Gendia in 1912, was appointed to begin operating the press due to his previous experience in printing. Lane taught three African youths typing and setting the types: E. Singa, E.Nyalando and E.Owano. Pastor Carscallen continued preparing and finally printing the Dholuo Grammar. The Luo Primer (*Jaote Luo*) was printed monthly by the press.

5.3 THE ADVENTIST EDUCATIONAL PROGRAMMES AND THE FIRST WORLD WAR

The First World War broke out in August 1914. At this time, the Adventist evangelical work and educational programmes had gained ground. The church had seven mission stations and schools in South Nyanza District. From the beginning the First World War affected the Adventist work in South Nyanza. Despite the fact that the war was a result of rivalry between European countries, the war was fought on Kenyan soil. It started in August, 1914, when the Germans living in Riana near Kisii town attacked the British who were living in Kisii town. At the same time the Germans in Tanganyika attacked the British in Kenya from the south. Therefore, the Central and Allied powers that were fighting in Europe were represented in East Africa. Since South Nyanza is on the border of Tanzania and Kenya, the Adventists were affected by this fighting (Amayo, 1973: 91; Burgman, 1990:81).

The British who led the Allied powers took Uganda and Kenya as their territories. On the other hand Germany, which was part of the central powers, had Tanganyika, Ruanda and Urundi (present day Tanzania, Rwanda and Burundi). British and German settlers volunteered to fight for their countries. In addition, the Africans were conscripted to work as porters and soldiers on behalf of their colonial powers (Savage & Munro, 1966:313). The first confrontation between the two sides occurred in South Nyanza, the region of the SDA Church.

According to Amayo (1973:92), the Germans from Tanganyika invaded Kenya from the Lake Victoria area. At this time the East African government (Kenya) had not organized a strong defence force. The Germans therefore were successful in capturing Karungu Bay, the former District headquarters of South Nyanza District. By 12 September, 1914 their progress was stopped. According to Burgman (1990:80), most of the SDA and Catholic missionaries working in South Nyanza fled to be with the Friends African Mission missionaries in Kaimosi which was part of Northern Kavirondo. Later the British united allied forces from South Africa, India, Uganda, Zaire, Rhodesia and Zambia invaded the German East Africa from all directions. The invasion was successful and the Germans were expelled from Tanganyika in December, 1917. The German territory in East Africa now belonged to the Allied powers. When the League of

Nations was formed in 1919, Tanganyika was offered to Britain as a mandatory trusteeship territory. The other German possession of Eastern Africa (Ruanda-Urundi) was given to the Belgians.

Missionary education was affected as a result of the war. According to Burgman (1990:81), when the missionaries left the missions for safety in Kaimosi, the mission stations and schools were looted by local Luo and Gusii gangs, who also looted local shopping centers and government offices. The missions that were robbed included Nyabururu and Asumbi, the Mill Hill Missions in South Nyanza and Nyanchwa and Kamagambo, the SDA missions. Gendia Mission Station and School were used as a site for the British soldiers during the war. One of the buildings that soldiers used caught fire and burnt down (Maangi, 2011: 33; Amayo, 1973:95).

As a result of the war most stations were wrecked. In most cases, household goods and furniture were destroyed or taken away by the locals who sensed the confusion and took advantage of it. In the *Review and Herald* (1914:24), Carscallen regretted that the mission records of the first eight years of Adventist work in Kenya were destroyed completely. This confusion also led to the backsliding of SDA students who had not been grounded in the faith; they gave up the principles of Christianity and returned to smoking of bhang, drinking and dancing (Nyaundi, 1996:8-9).

Pastor Carscallen and other SDA missionaries in South Nyanza returned to the mission stations in 1917. The post-war reconstruction of the mission was difficult because few missionaries returned. The graduates of the mission schools started promoting learning in key mission schools from 1918. Mariko Otieno became the head teacher of Kenyadoto and Petro Geda established village schools within his local village of Rachuonyo. Pastor Isaac Okeyo kept the Gendia mission school going. Most importantly, Yakobo Olwa of Kadhimu in West Karachuonyo revived the SDA work at the Nyanchwa Mission Station.

5.4 POST FIRST WORLD WAR SEVENTH-DAY ADVENTIST CHURCH RECONSTRUCTION AND EDUCATION IN SOUTH NYANZA

The Post First World War period marked a turning point of the history of the East Africa Protectorate. In 1920 the territory received new political status. The protectorate officially became a British Colony in July 1920 and changed from the East Africa Protectorate to the Kenya Colony and Protectorate. Moreover, 1920 heralded a decade in which Kenya faced a number of social, religious, political and economic issues. The decisions made on these issues determined the development of Kenya in subsequent years (Amayo, 1973:100).

SDA work became more organized and developed during this period. The Northern Africa, East and West Africa countries were put under the jurisdiction of the European Division of the SDA Church whose headquarters were in London. The Southern African General Conference Division was also organized and its headquarters were based in Cape Town, South Africa.

In 1920 increased rivalry occurred between the Indians and the British settlers in Kenya, known as the Indian question. The rivalry revolved around a power struggle between the two groups. In 1923, a White Paper was issued by the colonial secretary, the Duke of Devonshire, which acknowledged that Kenya was an African territory held by Britain for the Africans. The colonial secretary saw the interests of the Africans as paramount. This assisted to some extent in subduing the rivalry between the Indians and the British in Kenya (Oliver, 1952: 259-262).

In terms of education, the decade was very important because the critical decisions were reached on African education in Kenya and the whole of tropical Africa. A commission on the education of Africans was set under the chairmanship of Archbishop Thomas Jesse Jones. The commission was sponsored by the American Phelps Stokes Fund. The Phelps Stokes' Commission visited Africa twice; the commission had ten members with only one African delegate, the famous Dr James Emman Kwegyir Aggrey, a Ghanaian and formerly a professor at the Black Livingstone College, Salisbury, North Carolina in the US. The first visit by the commission was to West Equatorial and South Africa from July, 1920 to September 1921. The findings of the commission

on these African regions were passed to the missionary societies operating in the above mentioned colonies and the colonial governments.

East Africa was visited by the commission between January and August, 1924. The conditions of African education were assessed and recommendations made to improve the education of the Africans. African education during this period was left entirely on the hands of the Christian missionaries, a fact that was noted by the commission. The commission felt a need of government participation in education. Most importantly, the inadequate performance of the Christian missions needed to be checked (Jones, 1925:101-102).

In Kenya, the commission found out that the Christian missionaries had made at least one in a thousand literate. This indicates the large number of Africans in Kenya who were illiterate. The commission realized that the objectives of the missionaries concerning African education were inadequate and a change of attitude was therefore necessary. For the betterment of African education in Kenya, the commission outlined objectives necessary to promoting the education of the Africans. Firstly, the commission recommended character building as necessary in all educational activities. Religion was, therefore, considered the necessary foundation of that kind of education. Secondly, the importance of health education was recognized for the physical wellbeing of the Africans. Thirdly, the commission recommended education that would teach the Africans agriculture and industrial skills. The fourth recommendation dealt with the improvement of African family life through the teaching of home economics. Finally, the Africans were to be introduced to healthy recreational activities within the context of the African cultural practices (Jones, 1925:11).

To achieve the above mentioned objectives, the commission asked for the cooperation of all those concerned with African life. It was recommended that the government should assume more responsibility in co-ordinating the educational work in the territory. The dominant role of the Christian missions in African education should continue but the government should take responsibility in co-ordinating the programmes and providing grants-in-aid. Co-ordination meant that the government was to determine the nature of curricula of African education. Additionally, the government should develop a system of inspection and supervision of all the centres of

learning (Jones, 1925: 50-51). Another important recommendation of the commission was a training school for preparing itinerant teachers for village schools in Kenya. This was to follow the pattern of work done by the Jeans Fund in the US. Therefore, the first government teacher training college was named Jeans School Kabete after Miss Anna. T. Jeans, a Quaker, who sponsored similar education programmes among Afro-Americans in the southern states of America. The Jeans School Kabete was to qualify African teachers to address education in their villages and the rural areas of Kenya (Jones, 1925:55).

The commission was also concerned with the advancement of studies for the African population. They recommended the establishment of a secondary school. As a result of this recommendation the first secondary school in Kenya was opened in 1926. The Alliance High School was sponsored by an alliance of Protestant missionary societies and churches. They included: Church Missionary Society (CMS), Church of Scotland Mission (CSM) and the African Industrial Mission (AIM). The school is located in Kikuyu, Central Kenya. The SDA Church was not part of the effort to establish the Alliance High School but their students were allowed to attend the institution (Amayo, 1973:111).

As a response to the Phelps Stokes Commission's recommendations, the government of Kenya drafted a bill that was passed on 1924: the Kenya Educational Ordinance of 1924. It stipulated the principles under which the government would co-ordinate educational work in the colony. The ordinance created a Central Board of Education, whose work was to advise the government on all matters education. The board was to not have powers over the Department of Education established in 1911. The ordinance also allowed the creation of District Committees to review educational issues within their district. The ordinance also tackled the supervision of schools: private schools and mission institutions which received grants-in-aid were to be subjected to state inspections. The ordinance empowered the Department of Education to inspect any school or educational centre within the country (Jones, 1925: 50-54).

The school going age was fixed at six years and primary schooling ended at fourteen. The vernacular languages were to be used as a medium of instruction for the first two years of primary education. English was to be introduced as subject in the third year of primary school

and used as a medium of instruction from class six onwards. Finally, the administration of schools was left in the hands of the Governor (Jones, 1925:50-54).

The Phelps Stokes Commission laid a foundation for the path that education was to follow in the years to come. The commission increased the role of the colonial government's involvement in education work and the independence of the Christian missions in the education of Africans was checked. The Christian missionaries henceforth sought the government grants-in-aid to run schools which led to greater government supervision and control.

In 1926, an international conference on the Christian mission in Africa was held at Le Zoute, Belgium. More than the 220 members drawn from 14 countries from Africa, America and Europe attended. The convener of the conference was J.H. Oldham, the secretary of the International Missionary Council. Other notable delegates include: Dr Donald Frazer and Dr Anson Phelps Stokes, a sponsor to the commission on the African education. Kenya was represented by Miss E.E. Haviland of the American Friends; Archdeacon W.E.Owen (CMS); R.G.M. Calderwood of the Church of Scotland Mission; and the Honorable E.B. Denham, Colonial Secretary, Kenya (Amayo, 1973:116). The African representatives were Dr J.E. Aggrey of Achimota College, Ghana; Tengo Jabavu, an African from South Africa; and Z.R. Mahabane, a representative of the Africa National Congress of South Africa. The SDA was also represented in the conference. The representatives were: Pastor Cecil Meyers, the Seventy-Day Adventist Secretary of the General Conference, Washington D.C.; Pastor William. H. Anderson, an American missionary from the Southern Africa; and Pastor W.E. Read, Foreign Secretary of the Northern European Division. The Northern European Division included Northern Africa and East Africa (Smith, 1926: 180-188). The members of the conference were concerned with the challenges that Christian missionaries were facing in terms of education. Therefore, they called for unity among Christian societies working in Africa. They noted that while they were involved in education of the Africans, their main duty was to evangelize among the Africans.

The SDA Church's education activities, as stated earlier, gained momentum in the 1920s. During this period, the British Union Conference sent out six outstanding missionaries to South Nyanza with their wives. The reopening of five mission stations was acknowledged by the Phelps Stokes

Commission. The commission did not visit South Nyanza, but it acknowledged in its report the Adventist educational activities in this region. The commission's report said:

Seventh-Day Adventist. This society began work in the colony in 1906 and now has 5 stations in the region of Nyanza province near the border of Tanganyika Territory. Though it was not possible to visit the stations, the mission is well known for its practical character. It is the main educational influence in that section of Kenya (Jones, 1925:132).

The missionaries from Great Britain were Worsely W. Armstrong and William. T. Bartlett who were posted to Gendia Mission Station. T.G. Balton was sent to Wire Mission; Spencer George Maxwell was sent to Kamagambo Mission and Eric A. Beavon to Nyanchwa (Amayo, 1973:120).

5.5 KAMAGAMBO ADVENTIST COLLEGE: THE CENTRE OF ADVENTIST EDUCATION

Kamagambo Mission Station as stated earlier was founded by Pastor A.A. Carscallen in 1913. The station was founded on the boundary of the Gusii and the Luo communities of South Nyanza. An agreement was reached by the local chiefs and elders; the government gave the mission a piece of land (see Figs 5.1-5.4). It was expected that the mission's educational programmes would end the hostilities between the Gusii and Luo on this border point. The station is located about fourteen miles from Kisii Town where Nyanchwa College is located. After the First World War, major reconstruction of the mission was done in the 1920s (Amayo, 1973:87,147).



Figure 5.1: Church building, Kamagambo Adventist College.



Figure 5.2: College block



Figure 5.3: Dining hall



Figure 5.4: Kamagambo Gate

In 1920, Spencer George Maxwell, a graduate of Stanbrough College, England was posted to Kamagambo Mission Station. He immediately started the reconstruction work. He was assisted by Barnabas Okumu who assisted him to settle down. Mathayo Oyugi was the head teacher of the institution and Petro Oyier was the labour manager. Petro Oyier had assisted Carscallen a great deal in establishing the school. Oyier was one of the early graduates of Gendia Mission Station. Earlier, in 1913, D.E. Delhove, a German Adventist Missionary, who was working in Tanganyika assisted Carscallen and the two African youths in establishing the station. A residential block was built with its walls made of stone. The building was meant to accommodate

the head of the station. Pastor A.A. Carscallen was greatly impressed with the strategic location of the new mission at Kamagambo and transferred his office from Gendia to Kamagambo. The new station was located in a rich land with high rainfall and within the border of the two major ethnic groups of South Nyanza District. Carscallen left Morse at Gendia and came to Kamagambo. From the beginning Carscallen wanted to make Kamagambo a model Adventist institution in Kenya (Amayo 1973:88). The institution began to operate systematically as a training centre. The school taught reading, writing and arithmetic and Bible knowledge. Learners were supposed to attend church services every Sabbath day.

Roy. E. Warland, a graduate from Stanbrough College, England was posted to Kamagambo in 1921. Warland was the chief spokesman for Kamagambo Training School, and for Adventist Education work in Kenya from 1921 to 1936. Additionally, he was the administrator and principal of the institution. In 1922, Grace Agnes Clarke (1898-1955) began a boarding school for girls at Kamagambo. Miss Grace Clarke was an English missionary and life member of the British and Foreign Bible Society. The girls were a bit shy in joining the school and she used gifts to encourage them to join. The girls' school taught elements of home economics: home requirements, food and clothing. Aspects of literacy were also taught: Bible, reading, writing and arithmetic. The early teachers at Kamagambo and other village schools worked with very little pay because of the financial problems the Adventist mission was experiencing (Amayo, 1973:148).

As mentioned earlier, the colonial government gave grants-in-aid to schools as a recommendation of the Phelps Stokes Commission. However, the government did not have much money for the expansion of education among the Africans. Roy Warland led Kamagambo in a manner that made the institution very attractive to the Kenyan government and the Department of Education. Warland made several applications to the Department of Education for the grants-in-aid. The Adventist leaders appeared before the Director of Education in Nairobi with copies of typewritten vernacular textbooks. As a result, the Director of Education gave them the grants-in-aid in 1925. The total amount given was 2859 shillings, which was used to secure the equipment for the school. After getting the equipment from the government grant, an expanded school building of stone walls was built by the mission at a cost of 300 pounds; the African youths

provided free labour. The work at Kamagambo was so impressive that when the Inspector of Schools, Nyanza Province, G. Ernest Webb visited Kamagambo in 1927, he made a favorable report as follows:

I am able to give a very favorable report of the work in progress in this school. Mr. Warland is a keen and capable schoolmaster and has the advantage of being able to devote all his time to educational work. The curriculum followed is that drawn up for use in Seventh- Day Adventist missions. Their Hygiene and Geography syllabus for standard IV is based on the requirement of the vernacular examination, but the Arithmetic of this standard is rather above the average. (Amayo, 1973: 149).

The year 1928 is important to the history of Kamagambo. The Teachers Training College was fully established and approved by the government. The Adventist Yearbook of 1928 to 1932, referred to the college as the Kenya Training School. Despite this reference, the college remained a mission station. Between 1928 and 1932, the college had a number of teachers who had undertaken two years' training and were working in the village schools. The teachers passed the government Teachers' Certificate Examinations, which qualified them to teach in the established schools. 1928, 18 student teachers passed the government examinations. The Inspector of Schools, Nyanza Province gave an impressive report of the college and its teachers.

I was impressed with the efficiency of the teachers the careful preparation of daily notes, and the interesting way in which lessons were given by the aid of pictures and other apparatus and I am satisfied that very useful educational work is being done at the school (Amayo 1973:151)

In 1933, the boys' boarding school was established and the school embarked on vocational training which was noted by the government officials. The Inspector of Schools Nyanza Province said:

In all classes some handicraft training is given. The students not only learn basket- making and rope- making, but attend carpentry class. Satisfactory workshop, 50 percent of the cost of which was found by the government, has been specially fitted up for the purpose, and I was shown some very credible specimens of woodwork (Amayo, 1973:152).

The Adventist Printing Press located at Gendia Mission Station published the educational materials for Kamagambo Adventist institutions. The publications included the geography book, arithmetic book and a volume of physiology and hygiene published through the initiative of Miss Grace Agnes Clarke. The Director of Education in the annual report of 1928 remarked that Adventist church with its center at Kamagambo was producing quality educational publications. He said:

The Seventh-Day Adventist at Kamagambo are producing their own textbooks. Most other missions, mainly on account of lack of funds are still resorting to the plan of using untrained part- time teachers, to the detriment of themselves as teachers and their pupils learners (Amayo, 1973: 154).

In 1934 the Legislative Council (LEGCO) reached a decision about the establishment of Local District Education Boards (DEBs) responsible for planning and controlling education in the districts. The primary school syllabus was revised. The government provided for a sixth year terminal course for those considered for advanced studies beyond primary school. All groups concerned with primary education were to adopt the syllabus. From the 1930s the Africans in various areas demanded more education. The government and the missions had to increase their efforts to meet the increased African demand for education. The Kenyan government set aside grants-in-aid to qualified private schools managed by missions. In 1940, 40 000 African pupils in primary schools were in mission schools and received grants-in-aid. When the Second World War broke, out the missions were responsible for over two-thirds of primary and all secondary education in Kenya (Amayo, 1973:167).

Given the above information, the period 1934 to 1942, was a challenging period given the needs of the African population. In this period the Adventist Church expanded its gospel and educational programmes beyond South Nyanza to Central Kenya, the Coast and Western Kenya. There were also more successes on South Nyanza.

Ernest Roy Warland's administration of Kamagambo ended in 1936. Warland's keen interest and, most importantly, his hard work led to the establishment of Kamagambo as a leading centre for the educational work of the Adventists in Kenya. His hard work and great achievements are captured by G. Ernest Webb, Inspector of Schools, Nyanza Province who wrote in the letter of recommendation:

I have great pleasure in stating that I have known Mr. Warland of the Seventh - Day Adventist Mission intimately over a period of ten years. Although I believe he came to Africa 15 years ago particularly for Evangelical work, he showed such an attitude for secular as well as religious education, that his efforts were soon rewarded by recognition by Government grant boards the development of education at his mission school (Amayo, 1973,:193).

Ernest Roy Warland was succeeded by Sidney Beardsell, an English missionary, who served as the head of Kamagambo Adventist College up to 1947. He was a graduate of Stanbrough, College and Manchester University, England. Miss Camilla Jorgensen and later, Mrs. Camilla Larsen, a Norwegian, was the headmistress of the girls' school from 1938 to 1945. She taught housewifery, first aid, needlework, home nursing and baby care. The teacher training sector of the institution was headed by Catherine Jean Schuil from 1931 to 1950. Sidney W. Beardsell was the overall Chief Executive. His work involved formulating the syllabuses of Adventist schools; he oversaw that the government syllabus was followed and ensured that the Adventist philosophy of education was achieved. He was the secretary for the Department of Education of the SDA Church in Kenya. At the primary level agriculture, arithmetic, English, Swahili, history, geography and nature study were studied. Emphasis was on reading, writing and religious instruction. Kamagambo also taught biblical doctrine, the Acts of the Apostles and the Book of Daniel and Revelation because they carried the prophetic message (Amayo, 1973:195).

Kamagambo produced primary school and teacher trainees; qualified preachers and evangelists were also needed. In 1940, a two year Ministerial School was established under the leadership of Pastor Demot M. Swaine. Swaine was an English missionary and graduate of Newbold College and the University of London. He worked at Kamagambo as Chief Instructor in the Ministerial School up to 1961 (Amayo, 1973:199). Earlier in 1932, Kamagambo conducted a four months' evangelistic training programme through the vernacular. The graduates helped in the expansion of the Adventist Movement during this period. In 1941, sixteen students were admitted to the Ministerial School. Three students were from Uganda, one from the coastal region of Kenya, three from Gusii community of South Nyanza and eight from the Luo of South Nyanza. Most students were adults. These sixteen pastors contributed significantly to the history of the SDA movement in East Africa and produced staunch Adventist believers, preachers, church administrators and teachers of religion. Kamagambo was very critical to the expansion of Adventist Movement during this period.

In 1947, Sidney W. Beardsell was succeeded by Virgil E. Robinson who served up to 1953. Throughout this period Kamagambo continued its role as the chief Adventist educational institution in the country. Apart from Virgil E. Robinson, the other teachers of Kamagambo during this period include: Rex Pearson, South African who taught English; Miss Catherine Jean Schuil, who headed teacher training section; Meshach Dawa who taught carpentry and woodwork; Denish Obuya, the agriculture teacher. Other African teachers included: Paul Inda from Kanyadoto Mission area, headmaster of the primary section; Sila Apola from Uyoma; Nergasa Haga, an Ethiopian refugee; Barnabas Okumu; and William Ogembo from Kaskingiri. Grace Robinson, an American missionary, joined the teaching staff in 1945 (Amayo, 1973: 236).

The standard of teacher education had been raised in 1945 before Virgil Robinson became principal of Kamagambo in 1947. Initially teacher training was for elementary teachers who had completed six years of primary education. The duration was one year. From 1945, the Lower Primary Teachers (LPT) training programme was started for those who had passed the Kenya African Preliminary Examination (KAPE) that was taken after eight years of schooling. The first batch of LPT graduates include: Musa Omolo from Kamagambo; Elijah Omolo Agar who later became Member of Parliament for Karachuonyo Constituency; Harrison Aseno from Kanyadoto;

Musa Akuno from Kasipul; Johana Ochieng' Kimoro from Gusii; James Ndefure from the Coast, an Education Officer and Richard Okeyo from Kanyanda, also an Education Officer. Others were John Osana, Kenan Kajula and Shadrack Omulo of Kochia who later became the President of the Kenya Lake Mission Field of the SDA Church (Amayo, 1973:238).

Virgil Robinson served at Malamulo Mission Training School, Malawi. Robinson and his family reached Kamagambo in April, 1947. He changed the conditions at the school. The boys had led a strike because they were required to cook and fetch firewood and water from a distance even at night. To address this issue, Robinson hired fulltime cooks and water boys. He built the central dining room with the kitchen attached and acquired a new truck to transport supplies. He built a school block with lit classrooms and a workshop for woodwork. He plastered the students' dormitories and the houses for African staff. He constructed a 100 000 litre water tank for water storage. Thus, showers were provided for both boys and girls. The library of 50 books was increased to 3 000 volumes (Amayo, 1973: 246). During Robinson's administration a true Christian spirit reigned in the institution. Relationships between male and female students were regulated and there were separate dormitories and dining halls for boys and girls. Boys and girls sat separately during the church services. The curriculum remained the same as during the time of Beardsell.

In 1950, Miss Catherine Jean Schuil left Kamagambo. At her departure as the Head of the Teachers' Training Section, the section offered both Elementary Teachers (T4) and Lower Primary Teachers (T3) training courses. Most importantly Miss Schuil made a contribution to music education.

Kamagambo failed to develop into a full secondary school. The first senior secondary school for the SDA was founded in Uganda in 1948; the Bugema Adventist College and school was established as an East African Union training institution. It admitted learners from across East Africa for secondary education and two years' ministerial training. Students from Gusii and Luo Nyanza who could not go to Uganda had enroll in the government African school at Kisii, established by the colonial government in 1934. This was the only secondary school in South

Nyanza. St. Mary's School at Yala for the Catholics and Maseno for the CMS were situated in Central Nyanza.

In 1953, Rex Pearson succeeded Virgil Robinson as the principal of Kamagambo. In 1955, the East African Union of the SDA Church decided to establish a junior secondary school at Kamagambo; this provided two years of secondary education. In 1957 the secondary school was fully registered. Students who finished Form Two had access to Bugema Adventist College for another two years of secondary school training before finishing their senior secondary education. Meanwhile, the boys' primary school was transferred to Koderu Bara as the secondary school began. From 1951 to 1961 the Teacher Training section was headed by Miss Vera M. Lauderdale, later Mrs Vera M. Porter. She was from London and succeeded Miss Schuil.

Rex Pearson did not stay for long at Kamagambo; he was succeeded by Fredrick. E. Schlehuber in 1957 who served till 1958. He was a graduate of Walla Walla College, Washington and had a MA degree from Andrews University, Michigan. Schlehuber emphasised spiritual growth as part of the school curriculum (Andrews University, 2014). He introduced a two-year commercial course and was assisted by his wife in teaching book-keeping, typing and shorthand (Amayo, 1973:303).

Fredrick E. Schlehuber was succeeded by Warren W. Oakes from Bugema Adventist College, Uganda. He had a degree from Andrew University, Michigan and a MA degree from George Peabody College of Teachers. He was accompanied by his wife, Mildred Oakes, an American trained nurse who worked at the institution as a nurse. He made both physical and academic changes at Kamagambo: re-roofing of the dormitories; addition of an additional staff house; improvement of the existing staff houses by building baths and kitchens; fencing the Kamagambo plot; and planting trees along the fence, which are still there today. Most importantly, he recommended the establishment of a full secondary school to the Kamagambo Training School Board. Due to ill health his stay at Kamagambo was short.

In 1961, Oakes was succeeded by Rais Marx, a South African missionary. He had distinguished himself as an astute administrator and educator of Biology and Mathematics at Bugema

Adventist College in Uganda. Marx had a BA degree and MA degree from Walla Walla College, Washington. He removed the grass thatched dormitory roofs and replaced them with corrugated steel as he had done in 1955 at Bugema when he acted as principal. He improved the students' meals by introducing chicken, eggs and beef and introduced the eating of rice on Saturdays as practised in Bugema. During his time Kamagambo became a full secondary school. Mrs Grace Robinson, the wife of Virgil Robinson, principal from 1948 to 1958, joined the Kamagambo teaching staff again and worked till 1969. During Marx's time the government donated 40 000 shillings for the improvement of the primary and secondary school. Mrs Robinson was made the head of the Teacher Training section. During Marx's time, the institution had eight overseas teachers and eight Africans (Amayo, 1973:306).

Kenya became independent from Britain during the time that Marx was principal. Kamagambo participated in the independence celebrations. The institution had grown as an Adventist establishment for fifty years. The independence celebrations in 1963 coincided with its golden jubilee celebrations. The institution had produced leaders who took positions in independent Kenya (see chapter seven). A good number were elected to the National Assembly and others became cabinet ministers.

In 1967, Rais Marx was succeeded by Timothy V. Gorle who served up to 1967. Timothy was succeeded by F.N. Chase who served up to 1973. During Chase's administration the standard of teacher training was raised to P2. This means that the College admitted those who had completed Junior Secondary after sitting for the Kenya Junior Secondary Examination (KJSE).

While the development of African leadership had started earlier in the SDA Church, it took some time to establish African leadership at Kamagambo Adventist College and School. Pastor Paul Nyamweya was the first African Mission Station Director. In 1953, Pastor Luka Amayo became the Mission Director at Maliera Station in Central Nyanza. At Kamagambo the first African principal was appointed in 1973. Pastor Joseph N. Kyale joined Kamagambo in 1973 and served up to 1982. He was a graduate of the Solusi Adventist University, Zambia. During Kyale's time Kamagambo Adventist College offered training for Primary 3, Primary 2 and Primary 1 teachers. P3 teachers were those who had completed eight years of primary education; P2 were those who

had completed junior secondary at form two; and P1 were those who had completed four years of secondary education. In 1974, P3 was phased out and henceforth the college offered P2 and P1.

According to Charles Nyantika, a former tutor at the college, who joined the institution in 1973, the 1970s saw the Africanization of staff at Kamagambo. The missionaries handed over to local staff. Most African staff during this time were untrained except those trained to diploma level. However, throughout the 1970s and 1980s, the African staff's credentials were upgraded by way of scholarships. During the time of Pastor Kyale many development projects were realized at the institution. The administration block, more classrooms and staff buildings were built.

Pastor Kyale was succeeded by Pastor Godson. Y. Mugeni in 1982, who served up to 1986. After Mugeni, Mr Dull served for only one year. He was succeeded by Pastor G.O. Ang'ienda who served up to 1991. During this period Kamagambo Adventist College expanded its teachers training programmes. P2 training had been phased out during this time. The college was now training P1 teachers. The college during this period became a double stream for P1 training. The P1 programme expanded up to the year 2000. Additionally, during this period the institution's chapel was built thanks to a grant from the East and Central African Division of the SDA Church.

Pastor Ang'ienda was succeeded by Elijah E. Njagi in 1992 and served up to 1995. In 1995 Professor George S. Agoki until 2000. During this period, Kamagambo did very well compared to Kenya's other 18 teacher training colleges. In the period 1990 to 2000, the College's performance in the national examinations was impressive. The library, home science room and computer lab were built during this period. Agoki introduced degree and diploma programmes in collaboration with the University of Eastern Africa, Baraton but the programmes did not flourish possibly due to ethnic politics. Agoki came from the Gusii ethnic group and he left in 2000 for Andrews University in the US. He was the first principal at the College with a PhD degree.

The Heads of Kamagambo Adventist College from 1912 to 2000



Figure 5.5: A.A.G.Carscallen, the founder of Kamagambo Mission



Figure 5.6: Ernest Warland Principal 1928 to 1936



Figure 5.7: Sydney Beardsell Principal 1936 to 1947



Figure 5.8: Virgil Robinson Principal 1948 to 1953



Figure 5.9: Rex Pearson Principal 1954 to 1956

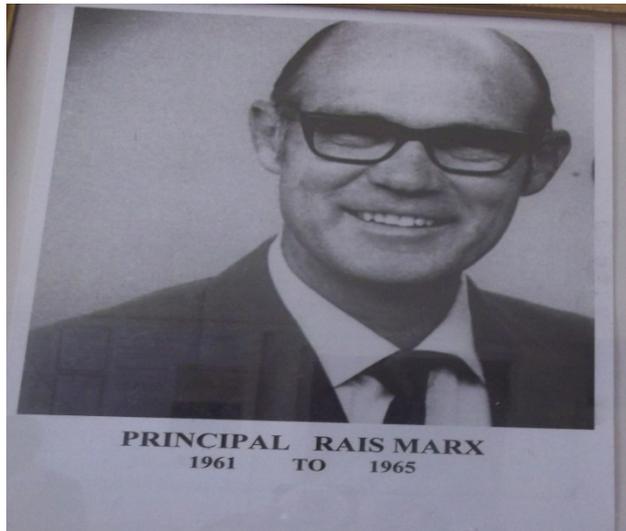


Figure 5.10: Rais Marx Principal 1961 to 1965

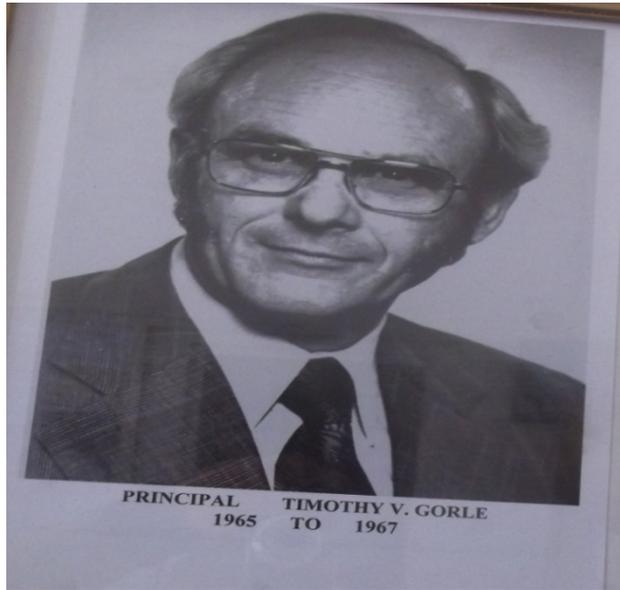


Figure 5.11: Timothy V. Gorle Principal 1965 to 1967

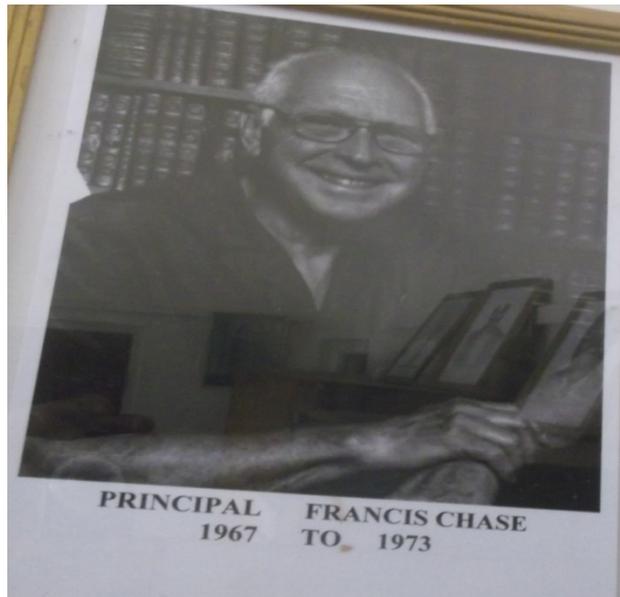


Figure 5.12: Francis Chase Principal 1967 to 1973

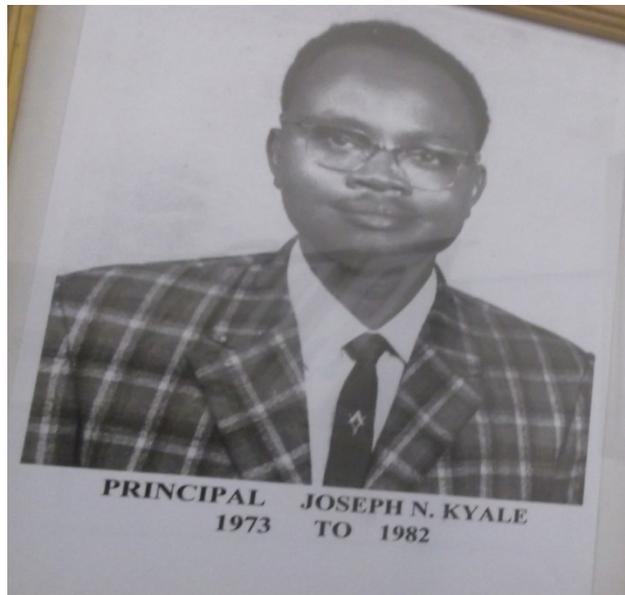


Figure 5.13: Joseph N. Kyale Principal 1973 to 1982



Figure 5.14: Godson Y. Mugeni Principal 1982 to 1986

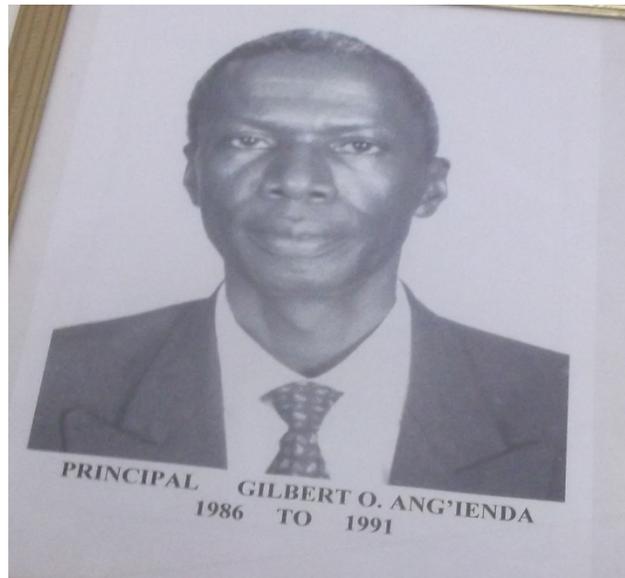


Figure 5.15: Gilbert O. Ang'ienda Principal 1986 to 1991

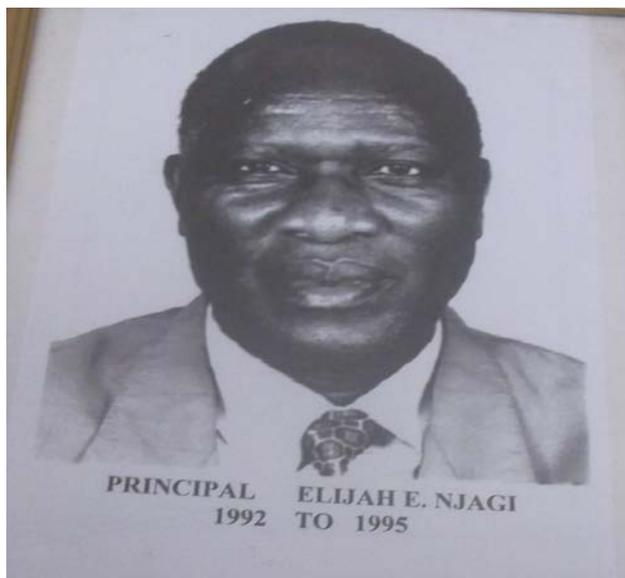


Figure 5.16: Elijah E. Njagi Principal 1992 to 1995

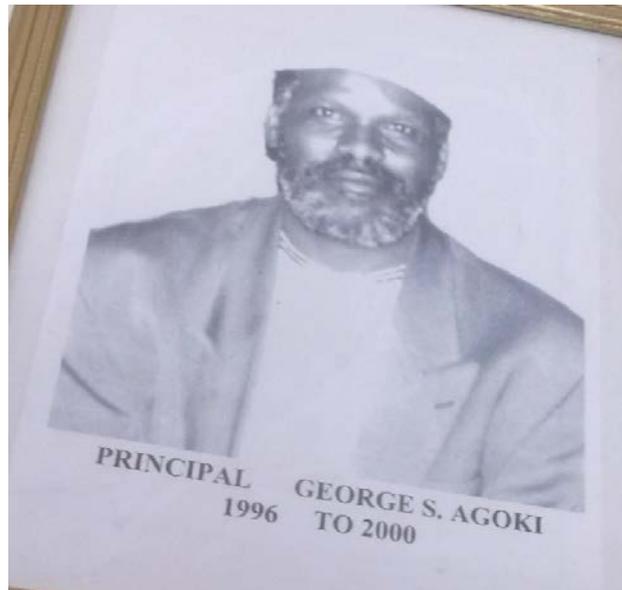


Figure 5.17: George S. Agoki Principal 1996 to 2000

5.6 NYANCHWA ADVENTIST COLLEGE: THE CENTRE OF SEVENTH-DAY ADVENTIST EDUCATION IN GUSII, SOUTH NYANZA

The people of Gusii were in favour of missionary education and the latter was the means through which the Adventist missionaries were able to reach the Gusii. The first converts were made because of education. Thus, the Adventist message penetrated the Gusii through educational work. The first converts attended the mission and thereafter converted to the SDA faith. Considering the previous discussion in chapter four, the erection of places of learning always preceded places of worship. The buildings available in the pioneer stations were used for classes during the week and as a sanctuary for worship on Saturdays. The buildings were mostly thatched with grass or reed with polished mud walls.



Figure 5.18: Nyanwcha Mission Church Building

The SDA missionaries arrived in Gusii in 1912. The mission station was opened by Pastor Carscallen at Nyanchwa in Kisii. Ira. R. Evanson and Yakobo Olwa, a native of Karachuonyo, were the first resident missionaries at Nyanchwa (see Fig. 5.18). The missionaries made a first attempt in establishing a school at Nyanchwa. The need to establish a school at Nyanchwa as has been documented by F.E. Schlehber, who was a Principal at Kamagambo Adventist College in 1948:

In the early days of our message in Africa, in order to get a foothold and an interest started, we would establish a school with the hope that a few of these students would turn out to be good Christians (Nyaundi, 1997:50).

The school at Nyanchwa was established for the purpose of teaching literacy. During the initial stages, conversion was not a strict criterion for residency of mission villages. The assumption was that in the process of learning, one would be encouraged to accept the SDA faith. Many learners became strong adherents of the SDA faith (Nyaundi, 1997: 50).

The first teachers at Nyanchwa were Yakobo Olwa, a native from Karachuonyo, Ira R. Evanson and later Leonard Lane. The first people to join the school were three men, who had already been exposed to literacy in Narok under the CMS: Musa Nyandusi, Samwel Omoke and Johanna Kiyondi. The three joined other students who were already learning there: Paul Nyamweya, Mathayo Ratemo, Joel Araka, Joseph Simba, Michael Nyasinga, Joseph Omboga and A. Obega. These pupils excluding Mathayo Ratemo came from around Nyanchwa Hill (BOHS, 1985:64).

Gusii society did not always appreciate the value of education because they did not understand its benefits. They argued that European colonialists were responsible for the deaths among the Gusii. In 1908 the Gusii of Kitutu ambushed Mr. Northcote (*Nyarigoti*), the then Assistant District Commissioner, South Nyanza and a man named Otenyo wounded with a spear. The wound was not serious but the implications for the Gusii were serious. A punitive expedition was mounted and many villages were burnt and crops destroyed. Over 160 Kisiis were killed and thousands of cattle captured. The people of Kitutu, especially those of Mogusero sub-clan, suffered as a result of this expedition (Burgman, 1990:81; Maangi, 2011:35).

Educational progress at Nyanchwa continued during the First World War (1914 to 1918). During the war period Gusii youths were conscripted as carriers. Most draftees died although they did not participate in combat. A conscript, Paulo Nyamweya, discovered the power of literacy. During the war Nyamweya heard the clerk read the roll call. This led to a growing desire for reading and writing skills among the locals (Nyaundi, 1997:51).

Therefore, after the First World War strides were made towards accepting Christian-based education and the Christian faith. In 1919, the first students were made teachers: Paul Nyamweya who stayed at Nyanchwa; Musa Nyandusi who was sent to Omaobe; and Samwel Omoke who started teaching at Gesembe. In 1920, ten people were also allowed to enter the baptismal class which ran for two years. The period of two years for training indicates that the missionaries did not hurry anybody into getting baptised. They made sure that candidates for baptism were thoroughly instructed. Further, the natives needed a total change in lifestyle which had to be implemented gradually. A serious challenge as already discussed was that many people did not appreciate the need of education (BOHS, 1985: 64; Nyaundi, 1997: 53).

However, after a number of years after the establishment of Nyanchwa College, more SDA schools were established across Gusii. The earliest schools were built at Nyaguta and Matunwa in Nyaribari, Bonyunyu and Tonga in North Mogirango, Gionseri in Bobasi, Riokindo and Kebere in Machoge, Kebirichi and Sengera Manga in Kitutu, Matongo and Iruma in Bonchari and Nyangweta in South Mogirango. These early educational centers were scattered through the seven administrative locations of Gusii (Nyaundi, 1997:57).

The fast spread of Adventist education can be attributed to SDA's philosophy of education. Noting the success of SDA education in the 1920s the local District Commissioner, W.A. Kenyon Stanley in his report of 1923 wrote:

The SDA society would appear to be gaining ground possibly owing to the fact that the education provided is more progressive and systematic than the obtainable anywhere (Nyaundi, 1997: 58).

In 1923, there were 74 schools apart from the main station at Nyanchwa were 74. Those who taught there adhered to the values of the SDA Church. The SDA schools were associated with Adventist teachings and were referred to as *Abanyanchwa* (Those of Nyanchwa).

The school at Nyanchwa became a girl's boarding school (*Nyanchwa Rirondo*) during the time of Eric A. Beavon, the head of SDA mission in Gusii at Nyanchwa Station. Beavon's wife, Myrna Campbell was a daughter to M.M. Campbell, the Director of the British Union for many years. Mrs Myrna Beavon operated the girls' boarding school at Nyanchwa and taught at the school until a qualified teacher, Miss Ruth Raitt arrived in 1923 (Nyaundi, 2012: 13). The school continued to teach the girls while the other out-schools were mixed. out-schools are those schools that were established by the main stations, they were mainly in villages away from the main stations. By 1930, the out-schools had increased to 80 schools, 3 286 pupils and 149 teachers. Eric A. Beavon reported:

A girl's school was started in 1923 which is now in charge of Miss R. Raitt. At the end of 1923 we had 300 students attending the mission school and three out-

schools. The number of out-schools has now given grown to eighty-six and the number of students at the beginning of 1929 was 3,886 (Nyaundi, 1997: 78).

Thus, the SDA pioneered the education of girls in South Nyanza. Up to the 1950s Nyanchwa only taught girls; boys were taught in the out schools. W.W Amstron commented in 1939:

For several years, we have been conducting two boarding schools for girls, one among the Luos and the other among the Kisiis. Each of these schools is supervised and taught by a European young woman (Nyaundi, 1997:78)

It should be noted that the Gusii did not consider it necessary to educate girls who were not held highly; females were classified in the same category as children. According to the Gusii, young girls were seen as a means of getting livestock in terms of dowry payment. Making girls attend school was a far-fetched idea. Mrs Ondieki Omambia, wife of Pastor Nathan Omambia, confesses that when she decided to join a school at Nyanchwa Rirondo, her father was threatened her with death. When she defied her father and encouraged her two sisters to join school, her father called for the ritual hair shave (*Okogingera amatati*), a custom which is seen as a funeral rite indicating a death in a family. As far as the old man was concerned, his daughters' attendance of school was as good as death because it would deny him the payment of the dowry.

Apart from Nyanchwa, Yakobo Atinda, an Adventist teacher and evangelist, pioneered the education of girls. Atinda established a school at Sengera Manga. When Atinda admitted girls to his school, the move was seriously opposed. Some fathers with the help of the village head-men forcefully came to the school and withdrew their daughters. According to them, Atinda was poisoning the minds of their daughters; girls were material investments as dowries brought in livestock. Consequently, hasty marriages were arranged if girls wanted to go to school. This became a public issue. The then District Commissioner South Nyanza said, "The mass of people as opposed to intelligentsia do not seem very keen on having their daughters given an academic education" (Nyaundi, 1997:80).

Those keen on education for girls did not give up despite the paternal prejudices. Chiefs played a significant role in the promotion of girls' education. Some of these chiefs were among the pioneer ten boys who joined the school at Nyanchwa and were baptized in 1922. Five locations out of seven in Gusii at the time had chiefs who had benefited from Adventist education. These men promoted the education for girls in the areas of jurisdiction. They were Laban Motaroki of North Mogirango, Assa Onyiego of Machoge, Matayo Ratemo of Bobasi, Ephraihim Ongubo of South Mugirango, Musa Nyandusi of Nyaribari and Zakaria Angwenyi of Kitutu. These chiefs can be regarded as the builders of Gusii and advocated Christianity because they had benefited from Christian education (Nyaundi, 1997:83).

K.G. Webster came to Nyanchwa Mission Station in 1947 and left in 1955. During this time an awareness of education among the Gusii had grown. School attendance was considered normal among the locals. The Nyanchwa Adventist School for girls was changed into a mixed gender school. According to Elder Sospeter Moindi aged 103 years, the boys had previously attended school separately. Fred Thomas was in charge during gender integration. This period was characterised by a widespread awareness of education in Gusii. School graduates became an example to others.

Towards the end of 1949, the government formed a commission to review the standard and provision of education in the Kenya Colony. The commission was headed by the Right Reverend, Archbishop Leonard James Beecher of the Church of the Province of East Africa, who was a nominated member of the Legislative Council (LEGCO) representing African interests. The Beecher Commission was thus commissioned to look into the welfare of schools at the time when education consciousness had increased. In its report of 1951 the commission noted that SDA sponsored schools were adequately operated in South Nyanza (Nyaundi, 1997:85; Amayo, 1973:266). However, the Beecher report threatened the Adventist educational programme in certain ways. The first area that made SDA missionaries uncomfortable was the report's recommendation that teachers be transferable regardless of their mission affiliation. Thus, the placement of teachers was withdrawn from missions and transferred to the Kenya Education Board. Moreover, the SDA mission did not like the recommendation that the Kenya Education

Board determined school fees. This recommendation was paired with the limitation that all girls' schools should be placed directly under the Governor's Council (Amayo, 1973:272).

The SDA mission was opposed to these proposals because their implementation would affect their operations. It was feared that if transfers would be implemented without regard to mission affiliation, non-Adventist teachers would be transferred to Adventist schools. It was also feared that if the governor's council were to take charge of girls' schools, the SDA Mission would lose its two schools at Nyanchwa and Kamagambo (Nyaundi, 1997:87).

The most serious problem as regards the Beecher report was not derived from the above recommendations; it revolved around the government's grants-in-aid. The issue of grants-in-aid was introduced in Kenya following the recommendations of the Phelps Stokes Commission of 1925. The policy was to enable the government to exercise control over the school system in the colony. Following the Beecher report of 1952, a government scheme was formulated to upgrade all schools in the colony by giving them financial aid. The SDA Mission saw this as an attempt to jeopardize its freedom. A special committee chaired by F.G. Reid, president of the Tanganyika Union, was appointed by the East African Union Mission to study the Beecher report. The committee was particularly concerned with the issue of the government grants-in-aid. The recommendations of the special committee were adopted by the East African Union Mission in April, 1955 (Amayo, 1973: 273).

The SDA considered withdrawing from the government grants-in-aid as they feared that the allegiance of Adventist teachers in aided schools would shift from the Church to the government and further, non-SDA teachers might be employed in SDA schools. Other SDA teachers were opposed to the compulsory payment of tithes instead of free-will offerings to the church.

Grants-in-aid meant that the missions had to manage two scales for paying teachers: those paid according to the denominational policy and those who drew a government salary. The teachers in aided schools who drew their salary from government were paid more than those paid by the denominations. During this period the SDA Mission was not prepared to pay those working

under the denominational scale salaries equivalent to those offered by the government (Amayo, 1973:274).

Another serious reason that led to SDA's withdrawal from the government's grants-in-aid was the feelings of the teachers. Government-paid teachers felt they were working for the state and not missions. To them aided schools were 'government schools' aided by a voluntary organisation. Such teachers did not take missionary duties seriously; their focus was that of government employees. The SDA mission expected teachers to teach and carry out the duties of evangelism. The government wanted to pay the teachers in the aided schools directly. To the SDA mission this meant de-linking those teachers from the missions. The government, in line with the Beecher report, created a Teachers' Service Commission (TSC) which set the standards for employment, terms of service, deployment, promotion, transfer and termination of service. This meant that the Adventist aided teachers ceased to be mission workers but employees of the TSC (Amayo, 1973:276).

The Adventist Mission realized that the Beecher report had given the Director of Education considerable power in educational matters. He had the power to close schools at will. The SDA perceived that the Beecher report was keen on eliminating all voluntary organizations from education and moving control to the government. The report read thus:

The object of the committees' proposals is to make it no longer necessary for unaided schools to exist as a feature of planned education. The only reasons that might still continue to prompt the opening of unaided schools outside the limits of planned provision are denominational rivalries inter-clan jealousies. We would appeal to all parties to surrender such feelings for the sake of the wellbeing of African education as a whole, and to concentrate their best efforts in cooperative achievement of what is provided in the plan (Amayo, 1973:277).

The SDA Mission throughout the East African Union withdrew all the Adventist schools from the Kenya Government grants-in-aid in April 1955: grants-in-aid for SDA Mission were to be

provided by the General Conference through the Trans-Africa Division. The division requested the general conference for a sum of 38 500 dollars for the purposes of these grants.

At Nyanchwa, the withdrawal of grants-in-aid led to the creation of two schools: one sponsored by government grants-in-aid and the other by the church. Both schools admitted boys and girls. Initially, Adventist out-schools had been turned to the management of local authorities and they were to be under District Education School Boards. As a result of this Nyanchwa Adventist School and Nyanchwa Mixed were established in 1960. The Nyanchwa Mixed was equally sponsored by the SDA Church. The government aided Nyanchwa was under the leadership of Hezekiah Mobisa who served up to 1972. The one under the SDA Church was headed by a missionary, Fred Thomas (Nyaundi, 2012:38).

In 1974 John Abai took over the leadership of Nyanchwa Adventist School. During this period the school was a secondary school but under the leadership of the church. All its employees were paid by the church. Those working with Nyanchwa Mixed were employed by the government. Abai left Nyanchwa Adventist in 1979. Ben Nyagwencha took over towards the end of 1979. Ben Nyagwencha was a graduate of the University of Nairobi. Previously, he had worked at Kisumu Technical School for five years. The experience at Kisumu Technical helped him establish a technical college at Nyanchwa later. Abai decided to be employed by the government through the Teachers' Service Commission and was posted to Riondong'a secondary school. Possibly Abai was not comfortable working for the church. When Nyagwencha took over Nyanchwa in 1979, he realized that Abai had almost completed the procedure of transferring Nyanchwa Adventist to the government without the knowledge of the church leadership. Ben Nyagwencha was called to serve the church because of his Adventist background. As a student at the University of Nairobi, he was the chairman of the SDA group of students and an ordained deacon in the Maxwell Church (Now Nairobi Central SDA Church). He became a church leader at a young age.

According to Ben Nyagwencha, Nyanchwa Adventist School was still registered as a girl's school but boys also attended the school. The boys slept in worker's houses; the girls had good

dormitories. The school prepared junior secondary learners, who studied at the school for four years until they sat their 'O' level examinations.

In 1985, a technical training institute opened its doors at Nyanchwa. Ben Nyagwencha's experience as a technical tutor came in handy. The Technical Institute started offering Business Education, commercial courses and Medical Laboratory Technology. In May 1985, the institute introduced an Agriculture course at Diploma and Certificate levels. The then Principal of Nyanchwa, Ben Nyagwencha stated that the Agriculture course produced many trainees who became Agriculture Extension Officers and Secondary School Teachers. In 1987, Clothing and Textile craft courses were introduced. In 1988, the Medical Laboratory course was phased out due to lack of instructional materials and a lack of students who met the required entry requirements. After 1988 commercial courses were also discontinued due to poor enrollment resulting from stiff competition from other commercial colleges in Kisii town. Clothing and Textile courses did not attract students.

In May 1989, a Teachers' Training College was established to train primary school teachers. The first batch of students was admitted the same year. Unfortunately, the Education Director of the East African Union of SDA Prof Gershom Amayo closed down the college due to a fear that Nyanchwa College would compete with Kamagambo Teachers' College for learners. In 1989, the college reopened; in 1991 the first batch of 90 students graduated and was posted by the government. At this time the government strictly controlled enrolment in teachers' training colleges. Trainees were registered as teachers during training and immediately they completed studies, they were posted by the government. Nyanchwa was allowed two streams with 45 teacher trainees in each stream.

In 1993, the enrolment increased to three streams of 80 students per stream. During this period the government stopped employing teachers from the private colleges and thus stopped controlling enrolment in the colleges. The number of teachers' colleges in the country was low: 18 government teachers' training colleges and seven private colleges including Nyanchwa. According to government controlled enrolment, 85 percent were SDA members from Gusii, 15 percent were non-SDAs and non-Kisiis. In later years this was reversed and the college started to

admit more non-SDAs and non-Kisiis. The demand for places in the teachers' training college increased up to the year 2000. During this period the college admitted more than 400 teacher trainees.

In 1995, the technical institute closed in 1988 was reopened and the number of courses was increased significantly. They included Science Laboratory Technology, Computer Studies, Business Studies, Home Economics, Carpentry and Joinery, Electrical Installation, General Fitting, Art and Design and Masonry and Plumbing. The courses continued to be offered to the year 2000.

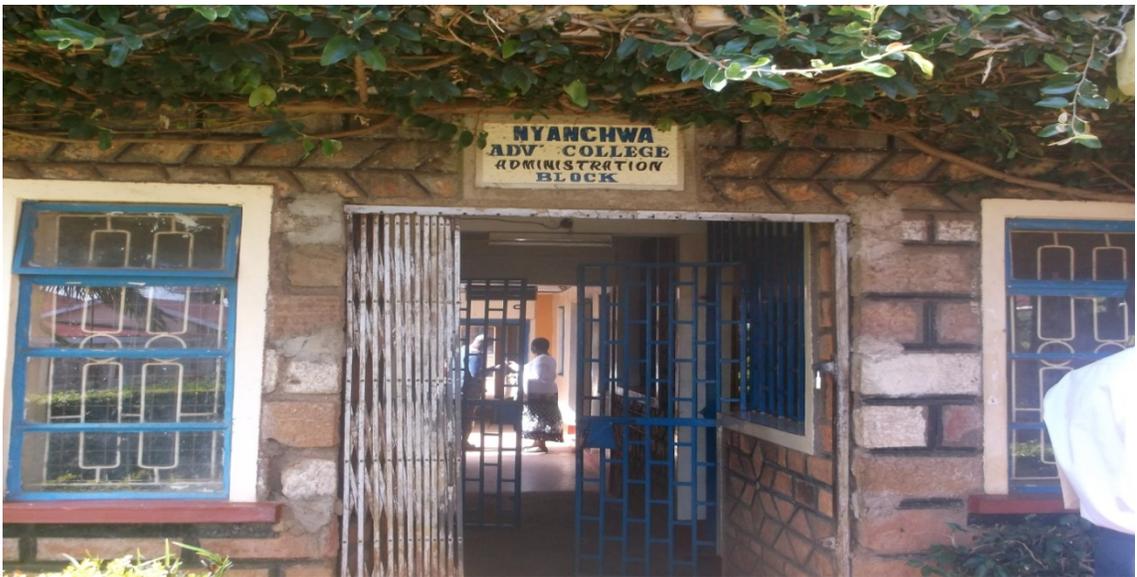


Figure 5.19: Nyanchwa Adventist College Administration Block



Figure 5.20: Nyanchwa Adventist ICT Building



Figure 5.21: Nyanchwa Adventist Medical Centre

5.7 CONCLUSION

This chapter examined the role the SDA Church played in the development of Western education in South Nyanza with particular reference to the contribution to post-secondary education made by SDA post-secondary institutions at Kamagambo and Nyanchwa.

CHAPTER SIX
THE ROLE OF THE SEVENTH-DAY ADVENTIST CHURCH IN THE
DEVELOPMENT OF POST-SECONDARY EDUCATION IN SOUTH NYANZA

6.1 INTRODUCTION

This chapter is based on the oral interviews. Various categories of informants were identified and interviewed based on the objectives of the study to explore their experiences of Kamagambo and Nyanchwa colleges (see table 3.1-3.5). The experiences of former students, tutors and principals have been documented. Further, the church leaders and community leaders provided information on the impact of the colleges on the socio-economic and political development of the local community. As stated in the problem formulation, this study examines the contribution of the Seventh Day Adventist Church to the development of post-secondary education in South Nyanza from 1971 to 2000. The study has focused on Kamagambo and Nyanchwa colleges as cases for this study.

6.2 THE ROLE OF THE SEVENTH-DAY ADVENTIST CHURCH IN THE
DEVELOPMENT OF POST-SECONDARY EDUCATION IN SOUTH NYANZA

In this section the researcher discusses the role the SDA Church has played in the development of post-secondary education in South Nyanza. Information in this section was provided by the current Executive Directors of the Ranen and Nyanchwa Conference and SDA Education Directors of the conferences. Similarly, various church leaders provided information about the SDA's contribution to post-secondary education with special reference to Nyanchwa and Kamagambo Colleges.

The influence of the SDA in South Nyanza was due to its efforts in the provision of extra-religious services, such as medical services and educational services. According to elder, Jackson Meremo, the Ranen Conference Education Secretary, "The SDA Church has always joined hands with the government in education development in South Nyanza" since colonization. Elder Meremo said, "SDA education for the people of South Nyanza was started in 1906 and they took

education as a priority because they thought this way they could get the faithful.” This has been confirmed by the education secretary, South Kenya conference, Elder Oyunge who argued, “The SDA Church has been at the forefront in the provision of post-secondary education in South Nyanza.” According to him, schools were started from church compounds. According to the Education Secretary, South Kenya Conference, post-secondary institutions in South Nyanza continued the development of the SDA Church’s activities started by A.A.G. Carscallen in 1906 at Gendia. Elder Meremo said, “In South Nyanza Primary schools became secondary schools then later colleges”. Kamagambo was started an intermediary school in 1913 and later started training Lower Primary school teachers in 1928. Nyanchwa, popularly known as Nyanchwa *Rirondo*, was started as a school for girls in 1919 and became a college much later in 1980.

Apart from colleges, Elder Meremo said that the SDA Church promoted many primary schools to secondary status. He said that the church “has provided education at all levels in South Nyanza”. The former Education Secretary, South Kenya Conference, Elder Lameck Atika agreed that the SDA Church pioneered the establishment of post-secondary education in Kenya through the establishment of Kamagambo College in 1928 and the establishment of a denominational college for the Gusii of South Nyanza at Nyanchwa in 1980. According to Elder Atika, “The pioneer teachers in South Nyanza were trained at Kamagambo”. Most pioneer teachers who were trained at Kamagambo went on to become head teachers and education officials in Gusii. Samson Ragira, the Registrar of Nyanchwa College and a tutor since 1991 regarded the role of Nyanchwa and Kamagambo as more than just the provision of education at post-secondary level. He felt that the colleges changed the local society through education. Most important to Ragira, “In this areas there is no alcoholism, drug abuse and other social evils”.

However, Elder Meremo and his Executive Director stated that as much as the SDA Church pioneered the establishment of post-secondary institutions in South Nyanza, they failed to expand. A major challenge is that pioneer SDA primary schools (which grew to secondary schools) moved from SDA sponsorship to government sponsorship through the District Education Boards (DEBs). Elder Meremo said, “Non-SDAs influential in various areas changed the schools to DEB to be appointed Board members.”

The SDA tradition of rest on the Sabbath (which starts on Friday evening) led to other schools shifting to the DEB where students study on Saturday. To the Executive Director Ranen Conference and his Education Director, the SDA's vision for post-secondary education was short-sighted because Kamagambo Adventist College (started in 1928) failed to offer programmes beyond a certificate. They felt that Kamagambo should have university status by now like Bugema University in Uganda, which was at the same level as Kamagambo in the earlier years.

Efforts were undertaken in the past towards upgrading Kamagambo to university status. During Prof Agoki's principalship of Kamagambo, diploma and degree programmes were introduced. According to Richard Ombese and Charles Nyantika, tutors at the college, "The programmes were abandoned because of church politics". The politics refer to leadership wrangles in the church: Prof Agoki was an ethnic Gusii and the executives of the conference were Dholuo. Therefore, the SDA institutions at Nyanchwa and Kamagambo only met the reasons of their initial establishment: to reach locals with the gospel and provide teachers for SDA primary schools. Elder Meremo argued, "When we train our own teachers according to our mission and philosophy we are sure of perpetuating in them Adventist ideals". The SDA Church therefore ensured that Adventist education was handled by the Adventists themselves.

The development of Kamagambo and Nyanchwa colleges has benefited from the faithful of the local churches. In the initial years the colleges were sponsored by the SDA missionaries abroad. From 1970s on Kamagambo College became independent; it moved to the administration of the East African Union of the SDA Church. Elder Meremo said, "There have been collections for the Kamagambo College across the union when it is planned from the Union". College records indicate that the modern dormitory in the college was built through the contributions of the faithful across the Union. Initially the East African Union made appropriations to Kamagambo Adventist College. At Nyanchwa Adventist College appropriations were made in the 1990s from the South Kenya Conference for the college's development. This has discontinued. Elder Oyunge, the Education Secretary of South Kenya Conference noted, "Divine service offering and Sabbath school education offering during education Sabbath goes to the education department from where

SDA institutions get the money.” Therefore, the SDA Church through its faithful contributes to the development of post-secondary institutions at Kamagambo and Nyanchwa.

Further, there is also the issue of church leadership at the union and the conference level. Elder Atika said, “The colleges cannot be separated from the church since they own them”. Initially, the colleges especially Kamagambo, was headed by the pastors who were missionaries. During this period the conference provided missionary teachers and they sent appropriations from foreign conferences and unions.

The education secretaries stated that they sit on the Colleges’ management boards as a matter of tradition. The Executive Director of the conference is the Chair of the Board of Directors of the colleges. Therefore, the Executive Director, South Kenya Conference is the chair of the Board of directors of Nyanchwa and the Executive Director, Ranen Conference chairs Kamagambo Adventist College. Elder Atika said, “All the years the conference has supported the colleges in terms of emotional and management support, the conference leadership influence the leadership positions in the college and that is the undoing.”

Elder Atika, the former Education Director, South Kenya Conference and currently a tutor at Nyanchwa, was concerned that “when new church leaders are elected to office they change college leadership which kills continuity.....the conference leaders are clanists”.

To Elder Ragira, Registrar Nyanchwa College and tutor, the relationship between the church leadership and the college leadership at Nyanchwa has been good. However, he agreed with Elder Atika that “the church leadership has influenced the college leadership. Depending on who is in the church leadership affects the leadership of the college.”

This indicates the influential role of the Church in the performance of the colleges. If the leadership at the conference is effective, that of the colleges will be effective and vice versa.

6.3 THE IMPACT OF THE SEVENTH-DAY ADVENTIST CHURCH COLLEGES ON THE LOCAL COMMUNITY

The Seventh-Day Adventist Church colleges at Kamagambo and Nyanchwa have had an impact on the local communities where they are located and across South Nyanza. The Adventists who study at the colleges nurture their spiritual faith. Non-Adventists who attend them are seen as prospective converts. The colleges are run purely by Adventists. Because of the ‘closed-staffing’ nearly all the personnel of these Adventist colleges serve the church as lay leaders. Most staff especially the tutors are trained at the Adventist institutions. Those trained in public universities have to be committed Adventists to be employed.

Non-Adventists are admitted into Kamagambo and Nyanchwa Colleges provided they do not exceed 20% of the enrolment. Thus, most of those who attend Kamagambo and Nyanchwa Adventist Colleges are Adventists. According to Pastor Thomas Masagege, Nyanchwa Adventist College and Kamagambo have had an impact on the social, economic and political lives of the local people. In addressing the impact of Nyanchwa he said, “Nyanchwa was established to cater for the educational growth of the Gusii people.....the many students who were attending Kamagambo Adventist College were from Gusii.” He argued that the teachers trained at Nyanchwa and Kamagambo have influenced the growth and development of education in a big way. He said, “If you go to the homes of those who were trained at Kamagambo, you will find them very well organized”. This shows that SDA colleges have contributed to a sound life style. Samson Ragira, a tutor at Nyanchwa, said that the colleges have transformed local social and economic development. The trainees from the colleges have changed the villages they come from “the children of the college graduates usually get good education”. Lameck Atika, the former Education Director South Kenya Conference said:

Through the colleges various professionals have been produced; agricultural experts have improved agriculture in the community, the teachers have produced educated people, technicians in healthcare have improved the living standards.

Additionally, Elder Atika noted that the trainees of Nyanchwa and Kamagambo Colleges participate in outreach programmes where they raise awareness of hygiene, healthy living and good living habits. This has had an impact on the social and economic development of the local communities.

Elder Meremo said, “Those who embraced education raised the socio-economic status of their families”. Many people who went through Kamagambo Adventist College hold important positions in the society. As mentioned in chapter seven, teachers from Kamagambo went further to other positions, including members of parliament. Elder Oyunge felt, “The graduates of Adventist colleges have great potential. They are socially mature...the colleges train them mentally, physically, socially and spiritually.” He further said that the students at the Adventist colleges had experience of evangelising among the local villages and churches. A local community member at Kamagambo, Elder Albert Onsare said that the college exercised an impact on the locals. The community has been able to develop because of the college. He argued that the first people to be educated in South Nyanza came from near the college and they were schooled in the college. The first person from Gusii to become a High Commissioner, Ambassador Kefa Onyoni, was educated at Kamagambo. He argues that the earlier teacher trainees at Kamagambo educated their children to higher levels of learning. According to John Ohuru, another local community leader at Kamagambo, the college has helped the local community to grow. The locals sell supplies to the colleges which improves their economic lives. According to Ohuru, “Water that is used in the college comes from the community and through this the community has piped water tanks to the college”. Elder Ohuru’s two children were educated at Kamagambo; one is a graduate teacher at Moi University.

According to the former students who were interviewed, the colleges at Kamagambo and Nyanchwa have had an impact on their lives. The colleges prepared them for the kind of lives they are leading today. Pastor Robert Motari, who was educated at Kamagambo Adventist College, said, “Since entering the college I began to unlearn some notions that I had before”. The training made him self-reliant and training in different aspects of living, including health, has had practical value. Morumbwa Evans, who is a teacher at Kamagambo, said that his quality of life is due to his education. He joined Kamagambo Adventist College because of his experiences with

the graduates of the college. He felt that Kamagambo graduates handled themselves well and he wanted to be associated with those good qualities. Morumbwa remembered the college's daily routine with nostalgia.

The College had spiritual programmes; those who were not Adventists converted and became Adventists. Pastor Okindo used to teach us on Christian beliefs every Tuesday during chapel time.

The college's participation in co-curricular activities, such as music festivals and ball games up to national level, was valuable. The students visited homes in the local community to see how the villagers lived. "It made us know the problems of the immediate community" concludes teacher Morumbwa.

Former students of Kamagambo and Nyanchwa argued that the colleges imparted virtues that have helped them in their careers. From their responses, the colleges advocated honesty, a virtue that has helped them in their daily living and the execution of their various roles. The colleges also advocated high morals compared to other post-secondary institutions in South Nyanza and in Kenya. Inappropriate interaction between male and female learners is limited in Adventist colleges.

The Adventist colleges at Kamagambo and Nyanchwa are different from others in South Nyanza. The colleges ensure that needy students are able to complete their studies through the established work programmes. Evans Morumbwa was a needy student who benefited from the work programme. He was admitted to the work programme and he worked so hard that he cleared all his college fees. He said, "I cleared all the fees and was refunded some". The work programme inspired a strong work ethic, a virtue that has helped him in his career. He is now a headmaster of a primary school. Moreover, the Adventist colleges train their learners in leadership; it is common to find a student who is lay leader, such as a deacon in the school, a chorister, a choir leader and worker in the work programme. This trains learners in various roles they will play in the community where they will be teaching.

6.4 CONCLUSION

This chapter discussed the role of the SDA Church in the development of post-secondary education in South Nyanza. The impact of the SDA colleges at Kamagambo and Nyanchwa to the local community has been documented by oral interviews, interpreted in the light of the purpose and objectives of the study.

CHAPTER SEVEN

THE IMPACT OF THE SEVENTH-DAY ADVENTIST CHURCH IN SOUTH NYANZA

7.1 INTRODUCTION

This chapter examines the impact of Kamagambo and Nyanchwa Adventist Colleges on the educational aspirations of the people of Gusii and Luo of South Nyanza. The role played by the graduates of Kamagambo, especially the earlier graduates, is examined. The impact of the SDA Church on the socio-economic lives of the locals and the general development of post-secondary education in South Nyanza is discussed. Finally, the challenges and problems that the Church has faced over time are identified.

7.2 THE SEVENTH-DAY ADVENTIST CHURCH AS THE SOURCE OF EARLY ELITES IN SOUTH NYANZA

One of the ways of assessing the influence of institutions such as Kamagambo and Nyanchwa Adventist Colleges is by examining the calibre of its products. The successes which some former students attained in public and private illustrate the contribution of these institutions to the development of South Nyanza and Kenya.

The training provided by the SDA institutions at Kamagambo and Nyanchwa is the main factor in the later achievements of students. Christian teaching contributed to disciplined lives after school. Most former students interviewed continued to live and practise Christian teachings. Most hold positions of leadership in the church as elders, deacons and deaconesses. The students in these institutions were exposed to a lot of freedom which they learned to use properly. This enabled them to attain high levels of self-reliance and confidence in school and thereafter.

Many former students of Kamagambo and Nyanchwa have been instrumental in the social, economic and political transformation of life in South Nyanza. Former students of Kamagambo and Nyanchwa have held and hold positions in the society as teachers, politicians, administrators, medical staff, business executives and academics. SDA graduates from the institutions in

Kamagambo and Nyanchwa replaced the traditional chiefs during the earlier period of colonialism. Initially the traditional chiefs were respected but they tended to be overbearing. They were polygamists and they had numerous children. Most did not know the importance of education and therefore the district commissioners replaced them with mission-educated leaders. At one time, the entire Gusii except for two locations was ruled by chiefs who were former graduates of Nyanchwa. They had been trained as teachers at Nyanchwa Adventist School. Two had been baptized during the first baptism in 1922. These administrators may be correctly called the builders of Gusii. These chiefs were Musa Nyandusi of Nyaribari and Mathayo Ratemo of Bobasi; both were pioneer students at Nyanchwa and among the first to be educated in Gusii. The SDA sent them out as teacher-evangelists in 1919. Another teacher-evangelist, Ephraim Ongubo became chief of South Mugirango and Asa Onyiego of Bomachoge. The said administrators ruled during the formative years of the Gusii community when Christianity was being introduced in a society where people were loyal to traditional ways of living. As Christians, the chiefs contributed significantly to the direction the community took. The leadership of the Adventist chiefs was critical especially in the promotion of girl-child education (Nyaundi, 1997:81).

In the political sphere, SDA graduates were elected to parliament during the independence elections in 1963. Among the first SDA graduates who went to Parliament were Hon. Samwel Onyango Ayodo of Kabondo location, who became the first Member of Parliament for the Kasipul-Kabondo Constituency. Hon Ayodo was a graduate of the Adventist College Kamagambo. He was also educated at the Adventist College in Solusi, Zambia. Later, he obtained his B Sc degree from the Union College, Lincoln, Nebraska, US. By 1956, Ayodo had already returned from Nebraska. Previously he was the representative of the entire South Nyanza in the Colonial Legislative Council (LEGCO) up to 1959. Hon. Ayodo became a close political ally of the then Kenya African National Union (KANU) Secretary General, Hon. Mboya. Both Ayodo and Mboya served in the post-independence KANU government headed by the founding president, Jomo Kenyatta. Hon. Ayodo was appointed the first cabinet minister for the Ministry of Natural Resources and Wildlife (Amayo, 1973: 263). When Mboya was allegedly killed by KANU insiders in 1969, Ayodo continued serving as cabinet minister. Because he came from the same region as Mboya, he lost his seat in 1969 to a fellow teacher who had also been trained at

Kamagambo, Hon. James E. Mbori. In the 1974 and 1979 elections, Ayodo retained his seat. He was defeated in the 1983 elections when Hon. Mbori recaptured the seat. These shows how the SDA graduates of Kamagambo represented the people of the Kasipul-Kabondo Constituency for more than three decades.

In Gusii, James Nyamweya who was born in 1927 became the first Member of Parliament for Nyaribari. Hon. James Nyamweya was a son of Pastor Paulo Nyamweya, one of the first teacher-evangelists in Gusii and a brother to Pastor Elizaphan Nyamweya. Hon. James Nyamweya served in various capacities in the Kenyatta government including as leader of Government Business in Parliament, Minister of Foreign Affairs and of Public Works among other cabinet portfolios. He was a graduate of the Adventist schools in South Nyanza including the Kamagambo Training School. Later, he became the first person from South Nyanza to study in Britain at the King's College, London where he graduated with a Bachelor of Laws Degree in 1958. During his studies in London he served as a Barrister-at-law at Lincoln's Inn. Hon. Nyamweya contributed significantly to the socio-economic development of the people of Nyaribari and South Nyanza. He also contributed to the country and the introduction of multi-party democracy in Kenya as a founding member of the Democratic Party-DP (Kisii.com). Another Gusii leader who was a product of Adventist education was Hon. Zephaniah Mogunde Anyieni. He was elected the first Member of Parliament for Machoge-Bassi in 1963. In 1966, he joined the then vice president, Hon. Jaramogi Oginga Odinga, in forming new political outfit, the Kenya People's Union (KPU). The KPU members were banned from parliament and were detained. During Hon. Anyieni's time in detention, Machoge-Bassi were represented in parliament by Hon. Mamboleo Onsando. Hon. Anyieni recaptured his seat in 1969 and served up to 1974 when he was defeated by Hon. Rosana Nyananga. He again recaptured the seat in 1979 and lost it to Hon. Chris Mogere Obure in 1983. Hon. Anyieni served as the assistant minister of Commerce and Industry. He was educated at the Adventist School Kamagambo and finished his secondary school education at Bugema Adventist School, Uganda.

Another politician from South Nyanza who was educated at Kamagambo Adventist is Elijah Omolo Agar. Agar came from West Karachuonyo; he was a graduate of Kamagambo Lower Primary Teacher Training College between 1945 and 1946. After Kamagambo, he went to India

and did a degree in Economics. He came back to Kenya and joined the struggle for liberation from colonialism. In the general election that ushered independence in 1963, he contested the parliamentary seat for Karachuonyo constituency as an independent candidate. He defeated the KANU candidate, Mr. Joseph Gogo Ochok, to become the first Member of Parliament for Karachuonyo constituency. Hon. Agar was able to win as an independent candidate because he was sponsored by Hon. Tom Mboya, while Mr Ochok was sponsored by Jaramogi Oginga Odinga. During this period Mboya controlled South Nyanza and Odinga Central Nyanza. Hon. Agar did not last for long. He was involved in a fatal accident at Ruga market along the main Oyugis-Kisii road while driving in the evening. He was taken to the US for specialized spinal treatment. Despite the professional attention, he remained in a wheelchair up to his death. After Hon. Agar's death, the former Karachuonyo regional assembly member and ex-primary school teacher who had been trained at Kamagambo, David Okiki Amayo won the by-election that followed. Hon. David Okiki Amayo was the son of Pastor Luka Amayo, once head of the Lake Field SDA Church and a brother to Prof Gershom Amayo. Hon. Amayo was at Kamagambo when V. E. Robinson was the principal (Karachuonyoconstituency, 2013).

Hon. Amayo won in the successful election of 1974 and 1979. In 1983 elections, Hon. Amayo lost the Karachuonyo Parliamentary seat narrowly to his schoolmate at Kamagambo Training School, outspoken and former head of Lang'ata women prison, Mrs Phobe Muga Asiyu. Hon. Amayo went to the High Court of Kenya citing irregularities and the election of Hon. Asiyu was nullified. A by-election was held and Hon. Asiyu was supported by almost all the Luo elites. The reason behind the desertion of Hon. Amayo by Luo leaders was because of his close relations with President Daniel Toroitich Arap Moi. The Luo community was embittered with President Moi because he had kept the community's leader, Jaramogi Oginga Odinga out of mainstream national politics. Therefore, being close to Moi cost Hon. Amayo the Karachuonyo Parliamentary seat because he was seen as a traitor to the community (Karachuonyoconstituency, 2013).

Another beneficiary of Adventist education who excelled in academia and politics is Hon. Prof Sam Ongeru, born on 23 February, 1938 in Nyaribari Masaba. After attending Gesusu Adventist School, he went to Bugema Adventist between 1952 and 1957. He went to New Delhi and

Bombay Universities in India between 1959 and 1966. He studied for Bachelor of Medicine and Surgery. Later, he went to London University where he studied for a diploma in Child Health. He also did his post-graduate training at the Edinburgh University, Scotland. He was employed at the University of Nairobi where he rose through the ranks to becoming a Professor and Dean of the School of Medicine. In 1987, Prof Ongeri played a prominent role as a member of the organizing committee of the 1987 All African Games held in Nairobi. He was elected Member of Parliament for the newly created Nyaribari Masaba Constituency in 1988. He served as Minister for Technical Training and Applied Technology between 1988 and 1992. He lost his Parliamentary seat to another SDA, Hon. Dr Hezron Manduku. Meanwhile, President Moi appointed Prof Ongeri as Kenya's Representative to the United Nations Environmental Programme (UNEP) in Nairobi between 1993 and 1997. In 1997 he recaptured his seat and lost it again to Hon. Manduku in 2002. During this period he served as Minister in the Ministries of Local Government and Health. He recaptured his seat in 2007; he was made minister for Education and later Foreign Affairs (Muturi, 2013).

In academia, the SDA Church has produced many reputable academics through its institutions at Kamagambo, Nyanchwa and many others. Prof Gershom Amayo, a brother to the Late. Hon. David Okiki Amayo and a son of Pastor Lukas Amayo, was educated at the Adventist School Kamagambo. He attended Solusi Adventist University, Zambia and graduated in 1963. He became the first Kenyan student to earn the MA degree at Andrews University in Michigan, US. He obtained a Ph D in History at the University of Howard in 1973. For many years, he taught at the Department of Educational Foundations at the University of Nairobi. He served as the Education Director of SDA's East African Union. After retirement, he was Professor Emeritus of the Adventist University of Eastern Africa, Baraton (Amayo, 1973: 316).

Prof Hellen A.O. Agak and her husband, Prof John Agak were educated at Kamagambo. Both taught at Kamagambo before joining Maseno University as lecturers. Prof John Agak was one time Deputy Vice-chancellor at Maseno University. Currently, he is a professor of psychology at Maseno University. His wife is Associate Professor and Head of Department of Music, Maseno University. She received her Doctorate in Music at the University of Pretoria, South Africa in 1999 (Ochieng', 2002).

Another educator who benefitted from Adventist education was Prof George Agoki, son of an SDA pastor, Agoki Omenge, who was born in 1950. He attended Adventist schools in Kenya before his father moved him to Bugema Missionary College in Uganda. After training in Bugema, he earned a B Sc in Engineering, a Master's degree in Urban and Regional Planning and a PhD in Civil Engineering from the University of Nairobi. At the age of 26, George was hired as a lecturer at the University of Nairobi. He immediately became a sponsor of Adventist students at the university. He encouraged students to work hard in their studies and commit to their Adventist faith. For many years while at the University of Nairobi, he served as an associate Director of Communications for the SDA Church in Kenya. He also served as a Church Elder and the Faculty Sponsor of the Adventist students at the University of Nairobi. While serving as the chair of the Department of Civil Engineering, he worked full-time for the Adventist Church. He was appointed as Registrar, University of East Africa, and Baraton University. He left Baraton to serve as a principal at Kamagambo Adventist College in 1996. At Kamagambo, he introduced Baraton University programmes during the school holidays. In 2001, he was appointed to the position of Chair and Professor of Engineering, Department of Engineering and Computer Science, Andrews University, Michigan, US (Andrews University, 2014). Prof Nehemiah Maobe Nyaundi was another eminent SDA scholar. After studying in Adventist schools in Gusii, he went to Bugema to study for a degree in theology. He later went to Lund University, Sweden for the MA in Religious Studies. He has published widely on the SDA Church in Kenya.

SDA education produced Kenya's leading sugarcane researcher, Dr Mishael Oichoe Osoro was born in 1939 in Nyagiki Village in Bobasi. He attended Nyagiki Adventist School, Kebere Adventist School and Nyanchwa Adventist School where he sat for his standard 8 examinations in 1956. After Nyanchwa, he went to Bugema Adventist in Uganda for his secondary education. During this period Kamagambo Adventist had not been approved to offer secondary education. Bugema admitted students across East Africa for secondary education. After Bugema, Osoro obtained a government scholarship to attend the University of Agriculture, Poznan, Poland in 1963. By 1969, he had achieved his undergraduate and a M Sc degree in Plant Protection. Later he received another scholarship to attend the University of Manitoba, Canada. By 1975, he had

attained a degree in plant pathology, becoming the pioneer in this field in South Nyanza and the first PhD holder from the Bobasi location.

Dr Mishael Osoro started out as a plant pathologist in 1975 at the National Plant Breeding Station, Njoro where he directed the research programme in plant pathology. The research programme involved identification and development of diseases control strategies in wheat, barley, oats and oil seed crops. In 1976 he moved to the National Sugar Research Centre, Kibos, Kisumu as a senior plant pathologist and deputy director. His prowess in sugar research earned him the position of director of the centre in 1984. Dr Osoro introduced the first variety of sugarcane and the best practice methods of sugarcane planting His writings spearheaded the Kenya Sugar Research Foundation Bill. He belonged to many professional bodies: a member of the joint Kenya Netherlands evaluation committee of the coffee breeding project at the Coffee Research Foundation; member of the organizing committee of the fifth international symposium on parasitic weeds in Nairobi and member of the Kenyan team evaluating the World Bank sugar sub-sector study report by F. C. Shaffar, an associate at Egerton University in January 1995. He spearheaded visibility studies on the possibility of growing sugarcane in the Kuria District in 1995 and Suba District in 1996. He was the chairman of the Kenya Bureau of Standards propagation material committee in 1995 to 1997. After his retirement in 1998, he joined the Adventist University of Eastern Africa as lecturer. In all his undertakings, honesty and integrity as propagated by Adventist teachings was his guiding light (Eulogy on Dr. Osoro's funeral, 14 February, 2014).

In law, the SDA institutions in South Nyanza produced several graduates. Justice Daniel Onyancha and Justice Elkanah Bosire of the Court of Appeal were educated in South Nyanza. Equally, Lady Justice Mary Angawa received her early education in Adventist Schools. Hon. Peter Anassi, an advocate of the High Court of Kenya, received his early education in Adventist Schools. Other graduates work in various professions: Peter Bwana, Dean of Students at Baraton, Winston Nosing, Engineering Lecturer at the University of Nairobi and Maragia Omwega of the Kenya Medical Research Institute. The former director of the Kenyatta National Hospital, Dr Samwel Agata, is also a product of Adventist education. All these professionals are involved in church activities as lay leaders.

It is not easy to trace and document all the positions which former students held or are still holding in a big mission, such as the SDA Church. The above documentation provides a fair representation of the influence of the church in the nation through its institutions.

7.3 THE SEVENTH-DAY ADVENTIST CHURCH COLLEGES AND EDUCATIONAL DEVELOPMENT IN SOUTH NYANZA

South Nyanza was evangelized by the Roman Catholics through the Mill Hill missionaries and the SDA Church. These major missionary groups not only evangelised the area but also introduced Western education. As discussed earlier, the SDA church established mission stations and schools in South Nyanza from 1906. The Christian missionaries built schools and from them they opened out-schools away from the mission stations, known as ‘bush schools’. The schools provided education at the elementary level. These schools far away from the main mission stations required teachers. The task of training teachers was another responsibility for the missionaries (Maangi et al, 2013:81). Kamagambo Adventist College and Nyanchwa Adventist College were started at a time when there were no colleges in South Nyanza. As discussed earlier, Kamagambo was the first established college in South Nyanza and Nyanchwa was the second.

According to Ben Nyagwencha, a former principal of Nyanchwa Adventist School, the Adventist Colleges at Kamagambo contributed significantly to the development of education in South Nyanza. The first native teachers in Gusii were SDAs. For instance, Yakobo Olwa from Kadhimu, Rapadhi was the first African teacher at Nyanchwa. He started his teaching career at Nyanchwa; he was educated at Gendia Mission. As stated earlier, pioneer teachers received no training that could qualify them as teachers the way we know it today. Basic literacy equipped an individual to teach at the increasing number of out-schools (Nyaundi, 1997: 70)

As mentioned earlier, the earliest schools in South Nyanza were supervised by the Adventists and Catholics. Since the schools were a tool for evangelization, teachers in these schools were well grounded in evangelistic fields. The first batch of converts at Nyanchwa and Kamagambo

were absorbed as teachers and evangelists. In Gusii, the teachers conducted their classes up to mid-day; thereafter they went into the villages to preach and conduct Bible study. The first batch of teachers contributed significantly to the socio-economic development of the people of the South Nyanza.

The earlier teachers were a link between the church and its believers. Later teachers were taken for refresher courses (*Erefresa*) which usually lasted for few months. After refresher courses at Jeans School Kabete, some Adventist teachers were promoted. A good example was Nathaniel Nyanusi, who after a refresher course, was promoted to the position of school inspector.

Later, it was recognized that the standard of the earlier teachers was low. The SDA Mission acknowledged the situation because educational awareness was rising. Thus, Kamagambo Adventist Training School was started. For a long period Kamagambo had been training teachers for Adventist and government schools. According to Ben Nyagwencha, the former Principal Nyanchwa Adventist College, and Charles Nyantika who taught at Kamagambo for forty years, the Adventist Colleges produced most teachers in South Nyanza. Kamagambo was the only accredited college in Kenya. Later when Nyanchwa Adventist was fully approved, the two Adventist Colleges continued to train teachers in this region. During this period, there were only 25 teachers' training colleges in Kenya. South Nyanza had only two public training colleges: Asumbi and Kisii. Beside the Adventist colleges, Kamagambo had a higher pass rates than other colleges in the region (Nyaundi, 1997: 73).

In conclusion, the graduates of Kamagambo and Nyanchwa provided services as primary teachers in South Nyanza. They helped meet the educational aspirations of the community and as such contributed significantly to the socio-economic development of the local people.

7.4 THE IMPACT ON THE SEVENTH-DAY ADVENTIST CHURCH ON THE SOCIO-ECONOMIC LIVES OF THE PEOPLE OF SOUTH NYANZA

After having traced the history of Adventist education in South Nyanza, it is important to look at its socio-economic impact on the people. Apart from the provision of education which has been

discussed in other sections of this work, the SDA Church impacted other aspects of social and economic development of the people of South Nyanza. The SDA Church's teaching on hygiene and the provision of health and medical services has been very helpful to many people of South Nyanza over a long period. The teaching of hygiene and healthy living was of the greatest benefit to the people of South Nyanza. Adventism changed the traditional habits of hygiene. The Adventist missionaries were therefore concerned with a total change of lifestyle for their converts (Nyaundi, 1997: 116).

The SDA Church's standards of hygiene encompassed: personal appearance, behaviour, domestic organization, good sanitary and eating habits, etiquette and community health. The Adventists stressed neat dress and cleanliness. One did not have to have a large wardrobe but clothes should be clean. Men were encouraged to be clean shaven with short hair. According to Gusii culture, it was common for women to wear all kinds of earrings, anklets, bangles and waist-beads. The Adventist Missionaries required women to dress modestly and avoid the above mentioned.

The SDA missionaries also encouraged a change in the eating habits of the people of South Nyanza especially the Gusii. At this time, people ate meat, milk, finger millet, vegetables and blood. Meat was obtained from hunting and the slaughter of domestic animals. Meat was eaten raw. People ate the meat of animals considered unclean according to Leviticus. Blood from slaughtered animals or tapped from live cattle was drunk. This practice and the consumption of meat offered for traditional sacrifices were forbidden by the SDA. The practice of drinking milk was common among the Gusii, Luo and Maasai. In 1934, G. A. Lewis of Nyanchwa Mission described this practice among the Maasai:

The Lumbwa are agricultural, the Maasai a pastoral people. Cattle are held in extraordinary estimation. They count their wealth in terms of cattle, with which they purchase their wives. The food of the Maasai consist of sour milk, meat, blood drunk warm, which is drawn from cattle by means of incisions in the necks. Until recently they refused to touch grains, but now the use of grains is spreading rapidly (Nyaundi, 1997: 118).

The Adventists were also encouraged to cook their food before eating it and handle food hygienically. They were instructed to eat food from the table not from the ground. Most importantly, according to Mama Teresa Nyangweso Nyankanga, an early convert, SDA missionaries introduced pit latrines instead of the forests and bushes as toilets. Utensils were dried on a rack after washing (*obotantare*).

Apart from teachings on hygiene living, Dr George A.S. Madgwick started medical work at Gendia Mission Hospital in 1922; A. Mattor and Leonard E.A.K Lane assisted him. The building that hosted the hospital was completed in 1924 by Frank Solway. In 1926, two Danish nurses came to Gendia hospital from the Adventist Skodsborg Sanitarium: Miss Karen Nielsen and Miss Carentze Olsen. The nurses stayed at Gendia till the 1950s (Nyaundi, 1997: 119).

The SDA missionaries helped the people of South Nyanza with healthcare at a time when there were no medical services and only traditional medicine. The standard of living was very poor at the time. Madgwick described it as follows:

The people are very backward, living under filthy and unhealthful conditions without God in their lives. Our missions are busy uplifting and evangelizing the natives, and the medical missionary service rendered plays no small part in this soul-saving work (Nyaundi, 1997: 119).

Apart from Kendu Mission Hospital (Gendia), the SDA Church established many health centers and dispensaries in South Nyanza. They include Gesusu Dispensary, Nyamagwa SDA Dispensary, Nyanchwa SDA Dispensary, Riokindo SDA Dispensary and Eronge Dispensary. Others are Kenyanya, Nyagesenda, Nyasore and Riakworo dispensaries. These contributed significantly to the health of the people of South Nyanza. In addition the SDA Church succeeded in creating a distinctive culture in the region. SDA beliefs are noticeable among the believers in various spheres of life, such as at home, in relationships, at the place of work and in business. A person who practiced Adventist beliefs stood out in the community.

The SDA Church contributed significantly to the reduction of drug abuse. The people of Gusii before Adventism drank beer, smoked and sniffed tobacco, smoked *bhang*, danced and wrestled. Adventism encouraged the people of South Nyanza to engage in useful work.

Throughout its history in South Nyanza, Adventism had been known for the reading culture it has inspired since the introduction of the Herald Publishing Press at Gendia. The literature ministry of the church supplies Bibles, books and magazines which spread spiritual, devotional and educational messages to Adventists and non-Adventists alike. The literature is spread by dedicated evangelists.

The SDA Church contributed to society, politics and the economy of South Nyanza. The church contributed to social mobility due to raised standards of living. Social mobility in Kenya is directly related to high levels of education. Beside the SDA network of schools and tertiary centres of learning, SDA believers made use of opportunities in government schools and schools run by other denominations. This has made SDA members some of the most educated people in South Nyanza. Education in Kenya is mostly utilitarian; this means that SDAs are highly placed in the society, holding positions of influence and privilege.

7.5 CHALLENGES TO ADVENTISM IN SOUTH NYANZA

The challenges facing Adventism in Kenya are similar to those facing other churches: urbanization, economic hardship, globalization, internationalization, social change and lack of employment, among others.

An important challenge to Adventism in South Nyanza is the need for leadership. Adventist leadership occurs through elections. The church uses representative democracy. It is believed that those elected to positions of leadership especially at the conference, union level and beyond should be those with corresponding capabilities. Usually what is important is the level of education of the pastor and personal devotion to Adventist work. The SDA Church in South Nyanza is organized into four conferences: South Kenya Conference, Nyamira, Ranen and Lake Field. The positions of leadership in these conferences are held by elected pastors. It may occur

that those elected to executive positions do not have good education; what is important is how one is known by fellow pastors and the electing board. Consequently, pastors engage in lobbying campaigns similar to those in mainstream politics and this leads to squabbles in the leadership cycles.

Sometimes the elected leadership tries to consolidate its position to ensure continual re-election. They do this by giving favors to those pastors who come from their background and employing people from their local areas in the SDA institutions. Sometimes, the elected pastors deny other workers their rights while they are in office (Nyaundi, 1997:209).

The elected pastors in various conferences are usually in control of the SDA institutions in their jurisdiction. At times leaders have failed to promote the activities of these institutions. Ben Nyagwencha said that when he joined Nyanchwa Adventist College as principal in 1980, it was hard for him to reconcile what he saw happen in the church. The Nyachwa Conference had misappropriated the college's funds before he took over as principal. Pastors who were executive members of the college's board misappropriated the college funds. Pastors made unsubstantiated claims on expenses; those without vehicles claimed for mileage allowance. Nyagwencha also confirmed continuous church politicking in the church.

The issue of the church leadership and its relationship with its institution was also raised at Kamagambo. The employees of Kamagambo Adventist College, especially those in position of leadership, are always in constant fear of the decisions of the church leadership. There is evidence of nepotism in positions at the college; those in charge of the college usually come from the same locality as the leaders. This has led to squabbles between the Gusii and the Luo, communities which both want to benefit from the institutions at Kamagambo due to its location on the border. The relationship of the church leadership and the colleges at Kamagambo and Nyanchwa has not been always good; there have been sharp conflicts. Sometimes the conference leadership especially at Nyanchwa is split.

Appointment of Adventist pastors is also a challenge. In the SDA Church, pastors are important officers with many responsibilities. Pastors are in contact with the members, interpret the

church's theology, make conventions, implement conference decisions and administer the local churches (Nyaundi, 1997:209). Usually a pastor is in charge of a district which usually comprises many churches in the same locality. In this situation it is very difficult for a district pastor to attend to all the churches under his jurisdiction.

When pastors are absent, the church is usually taken care of by the church elder. The church elder is an elected church official who is the overall superintendent of the local congregation (Nyaundi, 1997: 210). Church elders are the main assistants of the pastors at the congregational level but they do not draw a salary. Nonetheless, the position of church elder is prestigious. The church elders coordinate the functions of the congregation, liaise with members of the church and the pastor and settle disputes among members. The position of church elder also attracts politics. Usually clanism and favoritism is evident during elections of church elders to office. Individuals also campaign for the position of church elder or wish to hold the position for a long period.

Membership growth and quality is also a challenge. During the early days of Adventism in South Nyanza baptism required lengthy training. The SDA Church manual (1981:41 identifies baptism as a requirement for membership. Those to be baptized are “only those giving evidence of having experienced the new birth, and who are enjoying spiritual experiences in the Lord Jesus” Nowadays converts to SDA Church tend to be Nyaundi (1997:212) calls “give and take Christians” because they convert to Adventism with the hope of getting some benefits. Therefore, they become Adventists because of what the church is able to offer them. The church no longer spends time educating the converts before baptism. Those who wish to be baptized do it quickly. This has led to deterioration of church growth and quality of converts is sacrificed for quantity. Many conversions have been made without proper instruction in the Scriptures.

Apart from the quality of the contemporary Adventist, the issue of religious commitment is another challenge. The level of commitment to church activities of Adventists in South Nyanza is lukewarm as demonstrated in commitment of time, money, devotion and emotional rigour. Many churches in South Nyanza have taken long to pool resources to build permanent churches. The commitment of the early Adventist has, therefore, waned over time.

Moreover, there is the issue of splinter groups among the SDA Church in South Nyanza. Splinter groups emerged from the 1970s. These splinter groups have had a serious impact on the people of South Nyanza. By 1986, there were about three splinter groups from the mainstream SDA Church. The most outstanding is *Ime Y'Omwana* (The church of the Son). They predicted the second coming of Jesus Christ in 1997. The emergence of the *Ime Y'Omwana* is closely linked to the Adventist Youth Organization (AYO) that was discussed in chapter four. Further, some pastors who had problems with the church set up their own churches similar to the Pentecostal churches which worship on Saturdays (Nyaundi, 1997:233-35).

The SDA Church is also facing the challenge of the new morality. What is traditionally known as morality is today called alternative morality. The issue such as same sex relationships, abortion, euthanasia, divorce and remarriage are challenges not only Adventists but also to Christianity in Kenya and beyond.

Another challenge is the increasing numbers of its members who feel that they have a right to what was in the past considered a special preserve of pastors. The doctrinal positions of the church are increasingly under attack from those who are supposed to protect them (Nyaundi 2012:32). Today more and more SDA members embrace affluence unlike the Adventists of yesteryears. They live in expensive homes, take their children to expensive schools, drive luxury utility vehicles and dress in designer attire. Because of their higher education, contemporary Adventists have taken jobs incompatible with Adventist beliefs. This does not augur well for the future of the Adventist Church.

A substantial number of contemporary Adventists embrace situational ethics. They focus attention on values which conflict with biblical teachings. The youths claim that traditional Adventist beliefs are overly restrictive regarding relationships, the dress code, personal development and music. The SDA Church faces the challenge of achieving the ideal self-sufficiency in the matters of self-government, self-support and self-propagation. Most leaders are well to do members of the congregation.

7.6 CONCLUSIONS

In this chapter the contribution of Adventist education to the socio-economic and political endeavors of the people of South Nyanza was discussed. The roles played by the graduates of Adventist schools, especially those of Kamagambo and Nyanchwa, were traced. The role of the Adventist Colleges in the development of post-secondary education in South Nyanza was discussed. Finally, challenges to contemporary Adventism have been documented.

CHAPTER EIGHT

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

8.1 INTRODUCTION

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

8.2 THEORETICAL APPRAISAL

The study on the contribution and influence of the SDA Church in the development of post-secondary education in South Nyanza from the first decade of the twentieth century to the beginning of the twenty-first century was framed by mission paradigm theory as propagated by the missiologist, David J. Bosch in the early 1990s. The work of the Adventist missionaries in South Nyanza especially in mission education was profoundly influenced by the historical background of the missionaries' culture, understanding of reality, social positions, ecclesiastical orientations, personal context, motivation and ideologies. Bosch's paradigm theory of mission places pre-Christian mission within the realm of several paradigm shifts. This study was within the developing ecumenical (post-modern) paradigm. Bosch's conceptualization provided a relevant model and increased the understanding of mission education in light of its changing nature over time especially in the postmodern paradigm.

8.3 SUMMARY

Generally the study intended to determine the contribution and influence of post-secondary education in South Nyanza by focusing on the mission's educational activities especially those concerned with the establishment, growth and development of Kamagambo and Nyanchwa Adventist Colleges. Efforts were made to show the impact of the SDA Church and its institutions at Kamagambo and Nyanchwa on the people of South Nyanza. The impact of the said colleges on the educational aspirations of the local community as well the general education development of the people of South Nyanza has been documented.

8.4 CONCLUSIONS

The study revealed that the SDA Church has played a very significant role in the development of post-secondary education in South Nyanza. The SDA Church was established in Kenya by Pastor Asha Arthur Carscallen and Peter Nyambo who established mission stations and schools. They took the education and the welfare of the Africans very seriously.

The study indicated that the SDA Church established the colleges in South Nyanza at a time when there were none in the region and very few in the country. They pioneered the training of teachers in South Nyanza. It can therefore be concluded that the SDA Church and its institutions is the sole source of elites in South Nyanza.

The study indicated that, under the leadership of Pastor A.A. Carscallen, the first SDA missionary in Kenya, the Adventists were able to establish seven mission stations between 1906 and 1913. The stations were Gendia, Wire Hill, Kanyandoto, Karungu Bay, Nyanchwa, Kamagambo and Got Rusinga. Despite the effects of the First World War, the SDA Movement had by 1920 laid a firm foundation in South Nyanza. All the centres they established before the war grew to be important centres of academic excellence for boys and girls. They developed a written language for the local languages and wrote primers before the war. By 1914 the Dholuo Primer (*Jaote Luo*) and Luo Messenger were published as monthly journals.

The Adventist work in Gusii was fully established by Pastor Eric Beavon between 1920 and 1932. He was assisted by an African from the neighboring Dholuo community, Yakobo Olwa. Kanyandoto Mission was also built in this period under the leadership of Worsley Armstrong, Under Roy Warland's leadership as the first head of Kamagambo Adventist School, it emerged as the Adventists' chief centre of education. Warland also acted as the head of Adventist education in South Nyanza and Kenya. It has been shown in chapter five that the Department of Education acknowledged Kamagambo Adventist School for their exemplary work.

The findings of the study revealed that the Kamagambo Adventist School continued to be an important centre of academic work during the leadership of other principals after Warland.

Sidney W. Beardsell was in charge from 1936 to 1947; Virgil Robinson from 1947 to 1953; Rex Pearson, 1953 to 1957; F.E. Schelehuber 1958 for two years; W.W. Oakes from 1959 to 1960; and Rais Marx 1961 to 1965. In 1933, the boys boarding was established. In 1940 a two-year ministerial school was established under the leadership of D.M.Swaine. In 1957, Kamagambo High School was registered. By 1963 Kamagambo developed into a full primary school and a teacher training college which produced many teachers who taught in the schools of South Nyanza with dedication. The teachers also promoted Adventist elementary and intermediate education in South Nyanza and beyond. The findings of the study revealed that in 1971, the standard of teacher training was raised at Kamagambo. In 1973, J.N. Kyale, a graduate of Adventist University at Solusi, Zambia became the first Kenyan national to head Kamagambo and standards of teacher training were raised to P2 and P1.

The SDA Church pioneered a college for the Gusii of South Nyanza. The Adventist College at Nyanchwa was established in 1985. It started as a technical institute offering business education, commercial courses, medical laboratory education and general agricultural skills. The college was under the leadership of Ben Nyagwencha, a technical education graduate from the University of Nairobi. In 1987, the Clothing and Textiles craft course was started. In 1988, the Medical Laboratory Technology was phased out due to lack of instrumental facilities and students. In 1989, commercial courses were discontinued due to poor enrolment due to stiff competition from other commercial colleges in Kisii. The Clothing and Textile course was also phased out later. In 1988, the teachers training college was opened and closed the same year by the then East African Union of the SDA Church Education Secretary, Dr. Gershom Amayo. It was fully reopened in 1989 and has since trained many teachers in Gusii and Kenya.

The SDA Church education exercised an impact on the people of South Nyanza in the following ways:

- Introduction of Western education and the translation and interpretation of the Bible;
- Training of elementary school teachers and artisans;
- Improvement of the standards of living of the people of South Nyanza, especially in terms of hygienic living;
- Development of leaders in the private, public sector and the political arena;

- Contribution to the quality of life through the provision of medical services and teaching on health.
- Individual Adventists have made a contribution to society as Christians and nationals. They shared in the economic, social and political transformation of South Nyanza.

In summary, the SDA Church contributed significantly to South Nyanza. The contributions encompass the totality of South Nyanza communities, ranging from religion, politics, and literacy. The SDA Church introduced a new form of logical rationality. In effect, a new South Nyanza has emerged since the coming of Adventist missionaries. The establishment of Kamagambo and Nyanchwa Colleges influenced the aspirations of the people of South Nyanza as is seen in the history up to 2000. The colleges gained fame in the region. For a long time Kamagambo enjoyed the reputation of the centre of Adventist education in Kenya. The findings further revealed the impact of the SDA through their institutions at Kamagambo and Nyanchwa on the educational aspirations of the people of South Nyanza as well as on the general development of post-secondary education in South Nyanza. This was seen from the calibre of the schools' graduates, especially of Kamagambo. Various politicians, academics, administrators, teachers, lawyers and other professionals have passed through Kamagambo.

8.5 RECOMMENDATIONS

From the findings and conclusions, recommendations have been advanced.

First, the SDA Church should develop a criterion for selecting executive positions at the conference union and division levels. It was noted in the findings that pastors choose leaders among themselves based on elections. This practice ignores the level of education of an individual leader and the ability to lead. Objective criteria that limit leadership to ability and level of education will reduce many challenges facing the SDA Church especially the area of education.

The church leadership should devise clear guidelines of the expectations of their employees in their institutions especially schools. Most employees of SDA schools especially the head of institutions fear job loss due to clan loyalties. When new leaders are elected, they tend to favor

those from their localities; fixed term contracts or a good human resource policy will address this problem. Further, church politics should be minimized and leadership enhanced to improve standards in SDA institutions.

The SDA Church should continue their support to the Colleges through religious services and educational support. The church should avoid the too frequent transfer of principals from their institutions. The principals of the early years, such as Warland and others remained for lengthy periods which enabled their remarkable contributions. The principals and tutors at Nyanchwa and Kamagambo Colleges should conduct themselves in such a way that they inspire trainees and mentees.

8.6 SUGGESTIONS FOR FURTHER RESEARCH

Further research on the contribution and influence of the church in education development are recommended. Suggested topics are:

- The role of the SDA Church in the development of secondary education in South Nyanza;
- The contribution of the Pentecostal Assemblies of God to the development of education in Gusii;
- The role of SDA teacher-evangelists to the development of Western education in Gusii.

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APPENDIX I: LETTER OF INTRODUCTION TO THE INFORMANTS

My name is Maangi Eric Nyankanga. I am a PhD student at the School of Education, University of South Africa. I am writing a thesis. The topic for my study is "THE CONTRIBUTION AND INFLUENCE OF THE SEVENTH-DAY ADVENTISTS IN THE DEVELOPMENT OF POST-SECONDARY EDUCATION IN SOUTH NYANZA, 1971 -2000".

I request that I discuss with you some issues related to the above stated topic.

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

The information you will provide will be treated with confidentiality and will not be used for any purpose, other than my PhD research studies.

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

**APPENDIX II: INTERVIEW SCHEDULE FOR EX-STUDENTS OF KAMAGAMBO
ADVENTIST COLLEGE/ NYANCHWA COLLEGE**

Name

Age

Ethnic Group

Denomination

Current occupation

1. Between which years were you a student at Kamagambo / Nyanchwa Adventist College?
2. What made you opt to study at this institution not any other?
3. What qualifications gave you admission to this institution?
4. How did members of your family receive the news of your admission to this college?
5. What distinctive features existed in this college during your stay there (probe for any possible influence by the SDA church especially on co-curricular activities)
6. How do you compare the standards of this college both in academics and non-academic areas over the years up to 2000? In case of any differences, what in your opinion could have caused these differences?
7. Were there any differences between Kamagambo/Nyanchwa and:
 - a. Other colleges in Nyanza?
 - b. Other colleges in other parts of the country?
8. In what ways would you say that Kamagambo/Nyanchwa prepared you for the kind of life you are leading now plus other activities that you have engaged yourself since?

APPENDIX III: INTERVIEW SCHEDULE FOR FORMER PRINCIPALS AND EX-TUTORS

Name

Ethnic group

Age

Denomination

1. Between which years did you teach Kamagambo/Nyanchwa?
2. What were your academic qualifications then?
3. Had you been a tutor before your appointment to teach at Kamagambo/ Nyanchwa? If yes, where and for how long?
4. How did you receive the news of your appointment to this college?
5. What academic and non-academic activities did the students engage in and how did the college compete with other colleges in these activities?
6. How do you compare the standards of this college both in academics and non- academics over the years up to 2000? In case of any differences, what in your opinion could have caused these differences?
7. What kind of relationship existed between the college and SDA church (probe for the church's support and influence on the .oaring of the college especially in curricular and non-curricular activities).
8. In your opinion, how did this college influence the development of post - secondary in South Nyanza and the country as a whole?
9. What kind of influence has this college had on the local community over the years?
10. In your opinion what contribution has the SDA church had on the development of post-secondary education in South Nyanza?

**APPENDIX IV: INTERVIEW SCHEDULE FOR FORMER CHURCH
ELDERS/FORMER EDUCATION OFFICIALS**

Name

Age

Ethnic group

Denomination

Current occupation

1. In what way did SDA contribute to education development of:
 - a. Education in South Nyanza (generally)
 - b. Post - secondary education
2. What led to the establishment of Kamagambo / Nyanchwa Adventist College?
3. What kind of relationship existed between the SDA church and the college?
4. What has been the role of local Christians and local people to the college's development?
5. In what ways did the SDA missionaries assist the institutions up to 2000?
6. In your opinion, how did the SDA tradition affect the development of education in South Nyanza (probe any possible influence on Kamagambo/ Nyanchwa Adventist College)
7. How do you compare the standards of this school both in academics and non-academic areas over the years up to 2000? In case of any differences, what in your opinion could be the cause?
8. In your opinion, what kind of impact has this school had on the socio - economic and political development of the local community?
9. How different are SDA institutions from others in South-Nyanza?

**APPENDIX V: INTERVIEW SCHEDULE FOR LOCAL COMMUNITY
MEMBERS/FORMER LOCAL LEADERS/OTHER KNOWLEDGEABLE PERSONS**

Name

Age

Ethnic group

Denomination

Current occupation

1. How did Kamagambo/Nyanchwa Adventist College come to be established in your midst?
2. What role did non-SDA Christians and their local people play in the establishment of the college?
3. How did members of your community received the news of the establishment of this college in their midst?
4. What kind of support did the community give to the development of this college up to 2000?
5. How has this college benefitted the local community? (Probe for any inspiration on the education of the community and other benefits).
6. Have you educated any of your children in this college? If yes, how did you receive the news of your child's admission to Kamagambo/Nyanchwa?
7. Why did you decide to take your child to this college and not any other?
8. In what ways can you say this college prepared your child for the kind of life he is leading now?
9. In your opinion, how did the establishment of Kamagambo/Nyanchwa Adventist College contribute to the general development of post-secondary education in the country?

APPENDIX VI: UNISA RESEARCH ETHICS CLEARANCE CERTIFICATE



Research Ethics Clearance Certificate

This is to certify that the application for ethical clearance submitted by

ME Nyankanga [51828790]

for a D Ed study entitled

The contribution and influence of the Seventh-day Adventist church in the development of Post-Secondary Education in South Nyanza, Kenya (1971-2000)

has met the ethical requirements as specified by the University of South Africa College of Education Research Ethics Committee. This certificate is valid for two years from the date of issue.

Prof KP Dzvimo
Executive Dean : CEDU

Dr M Claassens
CEDU REC (Chairperson)
mcdtc@netactive.co.za

Reference number: 2014 AUGUST /51828790/MC

19 AUGUST 2014

APPENDIX VII: LETTER FROM NYANCHWA ADVENTIST COLLEGE



NYANCHWA
ADVENTIST COLLEGE

P.O. BOX 1020-40200
TEL. 0202313961
KISII, KENYA
E-mail info@nyanchwacollege.ac.ke
SITE: nvanchwacollege.ac.ke

25.06.2014

DR. MADALEEN CLAASSEN
COLLEGE OF EDUCATION
NISA

Dear Madam,

REF: LETTER OF PERMISSION FROM NYANCHWA ADVENTIST COLEGE

The above subject refers

Nyanchwa Adventist College is willing to allow Mr. Eric Nyakangi Maangi to carry out research for his Phd programme, given that it is one of the Seventh-Day Adventist Institutions of learning in Kenya within South Kenya Conference (S.K.C.).

You are highly welcome.

Yours faithfully,




S. Ragira
REGISTRAR

APPENDIX VIII: LETTER FROM KAMAGAMBO ADVENTIST COLLEGE



SEVENTH-DAY ADVENTIST CHURCH

Kamagambo Adventist College

P. O. Box 591, Kisii, Kenya
Phone: 059-42081,
Fax: 059-42464

23/6/2014

**DR MAMALEEN CLAASSEN
COLLEGE OF EDUCATION
UNISA**

Dear Madam,

**REF: LETTER OF PERMISSION FROM KAMAGAMBO ADVENTIST
COLLEGE**

The above subject refers.

Kamagambo Adventist College is willing to allow Mr Eric Nyakanga Maangi to carry out research for his Phd programme, given that it is one of the Seventh-day Adventist Institutions of learning in Kenya within West Kenya Union Conference (WKUC).

You are highly welcome.

Yours Faithfully



**MIKE W. YAOLA
DEPUTY PRINCIPAL ADMINISTRATION & REGISTRAR.**

CC: Principal