Establishing the role Played by the Local Native Council in the Development of Western Education in Nandi during the Inter-War Period (1923 – 1938)

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Abstract

This study analyzed the role of the Local Native Council (LNC) in the development of Western education. The Local Native Council was an outfit created by the colonial government following the enactment of the LNC Ordinance in 1922 in Kenya. This study specifically sought to establish the extent to which the LNC’s structure, membership and functions influenced its role in the development of western education. This study was carried out in Nandi County of western part of Rift Valley region of Kenya. The study targeted the old men who lived or had knowledge about the period when the LNC and the ADC (African District Council) were in existence. The study design used was snowballing and purposive sampling technique. Structural functionalism theory was used to evaluate the effectiveness of the LNC in the discharge of its role in the development of western education among the Nandi. Historical materials were used to analyze the impact of western education on the Nandi people. The study utilized both the secondary and primary data. Secondary data was collected from the published materials available in Libraries and the Kenya National Archives (KNA). Primary data was collected oral interviews contacted during field study in the rural areas of Nandi County. The study utilized content validity to measure accuracy of the research instruments. Published materials such as books, book chapters, journals and theses were made use of in this study. Data from both the primary and secondary data were analyzed qualitatively. The study established that the LNC played a significant role in the development of literary education in Kenya in collaboration with the colonial government, the missionaries, and the Nandi community. The researcher recommended that further studies could be done on other parts of Kenya and the role of LNC’s impact of western education on the native communities in other areas or in the locale of this study.

Background of the Study

Colonization of Africa was preceded by the scramble and the partition of the continent by the European powers which included the British, the French and Portuguese. These colonial powers practiced various policies of ruler ship in their endeavor to exert authority on their areas of influence as resolved in the Berlin conference of 1884 – 85.

In the African context, a theoretical conceptualization of the educational component of colonialism based on the perception of contradictions has been made by Walter Rodney. He emphasizes that racial discrimination and cultural pride were engrained in the colonial package of education. Rodney further argues that colonial education was centered on exploitation, creating mental confusion, the development and underdevelopment and subordination of the colonized Africans. Colonial Education in Rodney’s view was a successive limitation over limitations - with high rates of dropouts, relative absence of secondary and university education, and many others. He expresses in his views that western

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education was based on capitalist individualism. The system of education seemed to destroy the existent social solidarity of the native African society. In other words, colonialism imposed an overwhelmingly dysfunctional pattern of education on the colonized. But viewed dialectically, colonialism sought to destroy the old African educational structure.

The scarcity of such resources from the earlier period of colonial rule makes it, at least in the case of the Congo, difficult to establish how Africans reacted to European education, though this study made careful use of documents containing reports of African attitudes – typically produced by Missionaries – to cast some light on such matters when possible.2

Western education as established in Kenya can be traced back to the arrival of European Missionaries in the 19th and 20th Centuries. Soon after the Berlin Conference of the year 1884–85, European Missionaries desired to establish Mission stations in various parts in Africa with the aim of training converts. This endeavor was to be realized through the establishment of western education which was meant to act as the driving engine towards attaining the goal. The introduction of western education in Kenya came in handy to aid the Missionaries and the church to provide education in Kenya. Optioned, Kamahi and Kaluga,3 in their studies report that the first Mission school was opened at Raba near Mombasa by Church Missionary Society (CMS) Missionaries; Dr. L. Kraft and Johann Redman in 1846. Basically the school engaged its students in skills of writing, reading and arithmetic’s (3RS). In 1903 education took a new turn when Charles Eliot, the then Governor of the East African Protectorate, as Kenya was then known, encouraged the settlement of European farmers in the colony.

Earlier before the establishment of the LNCs, a district council was established in Nyeri by H.R. MacClure (The DC of Nyeri). The council was composed of 15 members; 8 of whom were nominated and 7 elected. Of the 8 nominated members, 6 were appointed directly by the DC and the rest by the Roman Catholic Mission and the Church of Scotland who proposed the names to the DC who in turn nominated them. The idea behind the inauguration of the district councils was to evolve a free discussion, at stated intervals on all matters connected with native administration. The district councils were to meet quarterly under the supervision of the district commissioner. 4

The district council later changed into the Native District Advisory Council (NDAC). The success of the NDAC became the motivation to the Native Authority (Amendment) Ordinance to establish the Local Native Council in 1924. These LNCs were upgraded NDACs. The LNCs were formally established in apparently a majority of districts in Kenya in 1925. They acted as the executive councils of the district commissioner up to 1950 when they were transformed into African District Councils (ADC). By the end of 1925 Twenty three (23) LNCs had been established in Kenya except in Northern Frontier District (NFD) and Turkana District.

In 1934 a new influence upon the procedure for involving LNCs in the development of Africa education appeared with the government’s creation of the District Education Boards (DEBs). The DEBs were created to bring the LNCs into the picture at the government’s decision making level and improve the relations between LNCs and the government in the field of education. The DEBs were composed of representatives of LNCs appointed by the councilors and members appointed by the PCs six members nominated by the Missions and government officials.6

The chairman of the board was the DC who was made up of the DC (chair) and his district officers, chiefs, and members elected by Africans. The Local Native Councils had nominated members who were largely government chiefs and headmen. These chiefs and headmen were responsible in advising the DC and were mandated to be mouthpieces for the native African opinions and tools used to gauge the feelings of the African people. The LNCs also came in handy to bring together the newly articulated African politicians to be brought together with chiefs and headmen in a forum where the former would have to express their views before government officials.7 It was intended that such a public venue would help to trim likely extremism on the part of the African politicians. It was initially conceptualized that LNC was going to act a mouth piece for African views and a sensing machine to detect. African feelings. The LNCs engaged in a
multitude of activities for which they had to provide funds. The council according to the Native Authority Ordinance, (1924), had provided that the councils would make and pass a resolution for the imposition of a rate or rates to be levied and collected from the African inhabitants of the area or any portion of the area.

Education stands out as the major single item upon which LNCs expended both their energy and a huge slice of their resources at the establishment of the first group of LNCs. The main idea of the councils was to vote money for education. A good example of this fact is the report the PC of Kikuyu province in 1927 that in less than two years the native thought in Kiambu rose from £500 on all schools in the district to be provided from native cesses of £11,300 for the purpose of education. In 1938 the expenditure rose from £502 in 1925 to £18,014 in 1938. The LNCs managed to improve on the Missionary education that was provided. The Africans realized that Mission education was insufficient to meet the needs of the natives. Thus, the LNCs endeavored to establish more schools to mitigate on the shortfalls.8

The relationship between education policy and evangelism was very strong. The churchmen regarded African education as essential to enable the converts to be able to read and do Arithmetic’s which was seen as essentials in propagating the Christian faith, the administration of the self-supporting church and the desired modernization of African society. The traditional society tended to resist the modernization brought about by the church hence the low number of converts at first. Gradually the reverse occurred when people began to view society and the world in a new way, traditional life began to die away. The impact of the money economy, wage labour, urbanization, large scale production for export, individual enterprise and other changes were irresistible by the traditional African society.

Some of the Africans, then began to embrace Western culture – Christianity and education ideals this served to introduce the Africans into adapting the new situation. The Nandi people began to demand for increased educational opportunity – from the missionaries and the colonial government. They were equally very much willing to accept taxation in order to establish and maintain the mission affiliated schools in their areas. The African demands for more educational opportunities led to an increased interaction between the three stakeholders of western education- the missions, the state and the Africans. This interaction led to the institution of the 1911 Commission on Education in the East African protectorate and the Department of Education, the 1919 Phleps Stokes Commission and the passing of the first Education Ordinance of 1924.

These Commissions and Ordinance on Education had far reaching influence on the Nandi of the North Rift Regional Kenya. Before 1911, all African education in Kenya was in the hands of the missionaries as the government had put more emphasis on the economic and political affairs leaving education entirely in the hands of the missions. Missionaries on their part had started their work with little regard to provisional literacy and manual training. There was a very close relationship between the missions and the education policy.

Vocational education aimed at producing cheaper African skilled and subservient labour. It was largely due to such meagerness of missionary education and the corresponding African agitation that precipitated the government’s increasing involvement in African education.9 The experience that Africans had acquired from their participation in the First World War makes them demand for more education. This war had shown that Africans could only compete effectively in the colonial situation if they acquired western religion and hence, education. The returning soldiers spread this new gospel, leading to an increasing number of the Africans who desired a share in the European civilization.

The agitation for education were further enhanced by the introduction of the special labour circular which made Africans, particularly Christian adherents to push for an education that was functional and which would empower them with applied skills, like being a teacher, a clerk to the local chief or court clerk; jobs that were well paying and prestigious in the village standing, rather than doing manual labour on European farms. Early in 1920s, for instance, clerks could earn as high as Shs. 17/- per month, while farm laborers were earning only Shs.3/- per month.10 To the Africans, such well-paying jobs would enable them to earn money to pay taxes and satisfy their other material needs that had accompanied capitalist development in Kenya. Since education provided
the most important avenue in the acquisition of better paying jobs, the Nandi therefore increasingly joined mission schools. Their desire was further heightened by the examples set by pioneer teacher-evangelists. These were an envied lot, “because of their knowledge of the White man’s world” and the material acquisitions, like bicycles and better houses that pioneer converts possessed.

Under the leadership of Dr. Thomas Jesse Jones, the Phelps-Stokes Commission helped to inaugurate a partnership between the government and the mission societies on African education. The commission welcomed the development of the grant-in-aid scheme and focused its attention on the dismal state of education for Africans. Indeed, the commission helped to resolve the general impasse that had developed in Kenya, between major interest groups – government officials, settlers’ representatives, the missionaries and the Africans. The dispute was on what the focus of African education should be. On one hand, there were suggestions for basic primary education, providing bare literacy, religious tutelage, simple agricultural instruction directed at the mass of peasants in the reserves and technical and vocational training for skilled artisans. The opposing view was for ‘literary’ education on British lines, to provide clerical staff and teachers, with explicit potential for the development of full secondary and even post-secondary education. All these interest groups felt that a definite need existed for a new education policy.

However, until the appearance of the Phelps-Stokes Commission, no compromise that could produce an effective change had been reached. Behind the concern, too, lay the growing African challenge to the colonial system and in the eyes of Government officials, mission-provided literacy education was to blame for these challenges.

The Commission made a number of recommendations. First, it emphasized the need for greater cooperation between the government and missions in African education, and recommended that the government should provide and shoulder more responsibilities in teacher-training centers. The Commission also recommended that focus be put on training in agriculture, industry and the adaptation of education to the local needs. In this way, the Commission was proposing drastic departures from the few years of literacy and vocational training then found in most mission schools. It urged colonial educators to change their focus, by adapting schools to serve the welfare of African communities. Adaptation, in this sense, meant using schools as instruments for directing rural social change. The Commission argued that Africans were virtually destined to live in rural areas and, therefore, ought to be educated in and for such a life. In view of this, it proposed that the five primary objectives of education should be: character development, improvement of health, imparting agricultural and handicraft skills, bettering family life, and providing sound and healthful recreation. The Phelps-Stokes Commission further urged an even greater shift of emphasis in African education from a literacy to a more practical bias with expressly utilitarian purposes, and hence the necessity of establishing the Jeanes Schools and the Native Industrial Training Depot (NITD).

The Jeanes movement, after which the schools were named, took its name from A. Jeanes, a philanthropy from Philadelphia, who had supported Negro education in the USA in the early 1900s. The first Jeanes School in Africa was started at Kabete, Kenya in 1925 as a direct result of the Phelps-Stokes Commission Report, coupled with financial assistance from the Carnegie Cooperation of New York. In Africa, foundation funds from the USA supplemented government grants, wherever the Jeanes Schools were established. The essence of adopting the Jeanes movement’s idea came from the realization that formal education could only reach a small segment of African society and that grass-roots efforts at the village level, were required to reach the mass of the population. With two years of practical training, the Jeanes teachers were therefore expected to instruct rural Africans in health and sanitation, child care, general home economics and agriculture and development. Meanwhile, the NITD, a trade training institution designed to provide the fourth and fifth years of instruction to mission apprentices, would supply the semi-skilled labor needed on settler farms and in government departments. Under settler pressure, NITDs were to receive far greater funds than the Jeanes scheme, though both systems still represented deliberate attempts to steer African education along narrow utilitarian lines.

Thirdly, the Commission recommended access to higher education for Africans, through the establishment of a college at Kikuyu, as proposed by the Alliance of Protestant Missions, where
English was to be a medium of instruction in the upper forms. Lastly, the Commission recommended the expansion of girls’ education.

The Commission’s reasoning and recommendations were not lost on government officials and missionaries, who had both been searching for the means by which to blunt African discontent. Consequently, both missions’ representatives and government officials unanimously endorsed Jones’ call for an educational partnership between them. For the missions, the partnership was to avail the needed funds into mission programmes. But before opening up its purse, the government was to gain the powers of inspection, registration (of all schools and teachers) and management of the education syllabus. The terms in which the Commission promoted its ideas on educational adaptation also seemed to ensure the development of a peace among Christian and non-political rural peasantry, rather than a discontented urban proletariat - with its concomitant problems of political agitation and urban unrest. Such a prospect, with its obvious appeal to colonial officials, also won favor among Kenya’s settlers, who desired cheap labour, not economic rivalry or meddlesome African politicians.

Using their membership in the LNC, mission educated councilors campaigned for funds to build schools in their areas. In 1926, for instance, the LNC voted Shs. 20,000 towards education. The Funds were expended as follows; CMS which had the largest network of out-schools received Sh. 8,860, followed by FAM, which received Sh. 5,360, while MMH and the COG, received Sh. 4,335 and Sh. 1,445, respectively. By the 1930s, the councils were spending thousands of shillings a year, especially on supporting government schools and to some degree, those run by missions operating in the districts. And by 1938, the LNCs were providing some £17,937, or 22.3 per cent of the total public expenditure of £80,284 on African education in Kenya. Moreover, North Nyanza LNC gave 81 Luhyia councilors a legal forum through which they could promote the educational aspirations of their communities, among other things.

The creation of the District Education Boards was an attempt by the colonial government to regulate Local Native Council funds to ensure its prudent use to cover all sectors of education. The District Commissioner, being Chairman, was in a position to control the flow of Local Native Council funds. The Nandi viewed the establishment of the District Education Board as a direct channel through which they were to participate in the improvement of their education. The Board was generally instrumental in controlling and financing elementary education and, quite often, it was not necessary for the Director of Education to question their suggestions and decisions. Morris, arguably observed that one great handicap to progress in elementary education, apart from the presumed general apathy of the community, was the almost complete absence of vernacular literature. This was later addressed by the colonial government with the introduction of language policy into curriculum reforms, yet this question stills stands the test of time even at the present times.

Despite development of western education in Kenya Nandi resists. This resist force the missionaries to move to Kapsabet a part from insecurity was the relocation of provincial administration to Kapsabet from Kaptumo. In that connection, the Nandi warriors got a free-hand to harass the white missionaries in the Nandi south Region. The movement of white lady missionaries with their pupils to Kapsabet, in 1919 marked a turning point in the establishment of Kapsabet Girls AIM School.

1.2 Statement of the Problem

Development of African Education during the colonial period in Kenya was initially spearheaded by the colonial state and European Missionaries, later on, the indigenous people were involved in the management of African education after the creation of the District Education Boards (DEBs) in 1934. The indigenous people participated in the DEB through the inclusion of the Local Native Councils in the Boards. The LNCs had been created in 1924 following the enactment of the LNC Ordinance of 1922 as a strategy by colonial government to involve the indigenous people in Kenya in the management of the government affairs amongst the African people.

The LNCs became part of the DEBs and led to the improvement of relationships between LNC and government in education matters. In 1925 the LNC of Nandi was established charged with the responsibility to assist in the administration of the Nandi people, collection of taxes and implementation of government policies. Many studies on the history of Nandi have covered economic and political transformation but

Many studies have been done and documented on the activities of Missions with regards to Western education amongst the Nandi people. It is however, notable that the specific role of the LNC in education development in Nandi land remains unresolved. Thus, it is apparent that the issue of the role of the LNC of Nandi as then integrated in the DEB is yet to be addressed, hence validate the essence of this research. This research is intended to explore the role of the Nandi LNC in the development of Western education in Nandi land during the colonial period.

1.3 Research Objectives

The objective of the study was to analyze the role of the LNC structure, functions and membership in the development of western education in Nandi during the inter-war period (1923 – 1938).

1.4 Research Question

How did the structure, functions and membership of the Local Native Council influence its role in the development of education in Nandi?

1.5 Study Area

This study confined itself to Nandi County in the North Rift region. The county borders Kakamega to the West, Uasin – Gishu to the North East, Kericho to the South East, Kisumu to the South and Vihiga County to the South West.

It is geographically located between the Equator line (0°) in the south and latitude 0034°N in the North. It lies between longitude 34°4 in the Western boundary and Longitude 35° 25°E on the Eastern boundary. Its headquarters are located at Kapsabet town. The County is divided into five sub-counties namely; Nandi Central, Nandi South, Nandi North, Nandi East and Tindiret.

The sub-counties are further subdivided into 10 divisions as follows:-Nandi central – Kapsabet and Kilibwoni, Nandi South – Kaptumo and Aldai, Nandi North – Kosirai, Kabiyet and Kipkaren, Nandi East – Nandi Hills and Ol-lessos and Tindiret – Tindiret

The county is divided into six constituencies which are, Mosop, Chesumei, Aldai, Engwen, Nandi Hills and Tindiret.

Role of the Local Native Councils structure, functions and membership in the development of western education in Nandi during the inter-war period (1923 – 1938)

Local Native Councils play a major role in the establishment of western education as shown by Enyi John Egbe (2014) on Native Authorities and Local Government Education Reforms in Nigeria in historical perspectives that is from 1914 to the present day. The reform spans from the colonial period, especially from the 1950s to the Military eras, culminating in the present democratic system of Local Government Administration in Nigeria. The paper also discusses the major aims, objectives, achievements and challenges which confronted the six major reform measures between 1914 and 1999. The methodology adopted for the analysis of the work is the extensive review of relevant and extant literature on the subject matter, while the concept of “Education Reforms” is employed as an explanatory model. The major findings are that each reform measure was necessitated by the short-comings inherent in the preceding system; some of the Education Reforms were far reaching and had positive impacts, while others were cosmetic in nature and mainly for political expediency. It was also found out that some of the Local government Education Reforms, however structured and operated were more like decentralized units of the regional and later state governments. The paper recommends among other things the strengthening of local governments in the country, through deliberate and conscious enactment of relevant laws and policy directives, the retention of the present democratic system of Local Government based on presidentialism, the granting of considerable autonomy, especially financial autonomy to enable the third tier institutions in the country to perform
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their statutory functions effectively. Finally, the paper concludes that since the local government today remains the key institution in local governance, the basic unit of the country’s political system, the primary level of grassroots political mobilization, and a major reference point in the distribution by government of certain economic and social goods and services to the people, constant and meaningless Education Reforms should be avoided so that local governments can take root so as to remain stable and viable grassroots institutions.

The study by Too (2010) which reconstructs the history of Nandi squatter laborers in Uasin Gishu district of Kenya between 1906 and 1963. It portrays the conflict and contradictions of a colonial situation. The major players were the squatters, the colonial state and the European settlers. By impinging on Nandi socio-economic institutions, the colonial administration subjected the Nandi to specific demands. These included the alienation of their land, creation of a reserve and taxation. The colonial presence was also an important element in the consolidation of the once divergent Bororosiek into a homogeneous Nandi society. The thesis shows that the Nandi, though severely constrained, were not disheartened by colonial land alienation. Deprived of their vital grazing land and salt licks, they resourcefully exploited other survival opportunities in squattemdom. It is finally suggested that aspects of underdevelopment of the Nandi squatters by the settlers, supported by the colonial government, was common in the whole process of squatterdom. The various Legislations ordering for the elimination of squatter stock was a means of under developing the Nandi squatters whose cattle were a symbol of wealth and development. The white settlers represented the capitalist development which underdeveloped the squatters by eliminating their stock and limiting the land for cultivation. This study, thus, hinges on the framework of underdevelopment theory. The operating assumptions tested in this study were: That the colonial government worked towards a socio-economic buttress the settler community by appropriating land and labor from the country’s population. That colonialism led to both social and economic discrimination against the Nandi community out of which the Nandi squatter community emerged. That the squatters even within the colonial context were driven by certain aspirations the attainment of which entailed independent squatter activities within the Uasin - Gishu plateau.

Those Nandi squatters in the Uasin Gishu plateau helped to promote the prosperity of colonial settler economy while they were impoverished and subordinated. That the Nandi squatter community was in many ways as active a participant in the moulding of Kenya’s colonial history of the period as were colonial administrators and settlers. Individual squatters were interviewed as opposed to group interviews. The criterion used in identifying the respondents was based on age where preference was given to the surviving Nandi squatters that moved to Uasin Gishu District from Nandi in the period between 1930-1945. District Officers, Ex-chiefs, present Chiefs and Assistant Chiefs in Uasin Gishu were helpful in identifying these people. Primary information was obtained from labor reports, political record books and various other official papers. Hence, annual, quarterly and monthly reports of both Nandi district and Uasin Gishu were examined. Intelligence reports and diaries left by European settlers and administrators were consulted. The archival material was analyzed in the context of published work relevant to the subject of this thesis. 13 This study didn’t show the role of LNC in development of western education in Nandi community.

Isaac Tarus briefly discusses, the role played by Tambach School in stimulating the development of education among the Keiyo. He stresses that education came in response to the need to improve agricultural techniques and produce more food. From Tarus’ work it would seem that the development of education in Keiyo influenced the provision of the same in the Pokot.

These scholars assert that Education in Kenya rested largely in the hands of the Africans. The Africans’ active intervention was a clear manifestation of the spirit of co-operation that prevailed in their communities before the advent of colonialism. These studies will be utilized in this study of the role of the Local Native Councils (LNC’s) in the development of education in Nandi district.

Kiprop Joseph and John K. Chang’ach; undertook to study the history of Kapsabet Girls High School in Nandi County. The study will be useful in this study because it will provide information on the role of the Local Native Council in the development of the school. 15 Mambo (1981); has carried out studies on the role of the Local Native Councils of the
coastal parts of Kenya. The colonial government’s commitment to the supply of labor for the settlers resulted in the enactment of several oppressive legislations including the Master and Servants Ordinance, the Kipande system, and the introduction of Hut and poll taxes. It is, therefore, not surprising that the issue of labor became a major theme in Kenya’s colonial history and has received ample attention from scholars of the period. Evidently, earlier works concerned themselves with the historical evolution of labor in colonial Kenya. A. Clayton, and D., Savage, in Government and labour in Kenya. (1974) offer a comprehensive account of the evolution of all aspects of labor from the earliest days of colonial rule up to the independence era. The two authors trace ‘traditional’ forms of labor in pre-colonial Kenya, including slave and communal labor. They analyze the earliest forms of alien labor system, beginning with the porters under the imperial British East Africa company (I.B.E.A) used for the construction of the Uganda Railway, Agricultural squatter, and casual labour. Roger Van Zwanenberg, in Colonial Capitalism and Labour 1919-1939. concerns himself with the various economic and political pressures applied by the colonial government in an effort to squeeze labor for an otherwise under-capitalized settler economy. Van Zwanenberg went to great lengths to explain how the employment of taxation as financial measure to force Africans to seek wage labor, proved abortive. He explains the protective attitude adopted by the British government towards the settler community by giving them extensive government subsidy.

Research Methodology
This research employed a historical case study design. The selection of the informants will use the Snowball and Purposive Sampling technique to identify key cultural consultants. Individual interviewers will be carried out with elderly men and women who happened either to have participated in the LNCs as members or have knowledge about the roles of the LNCs in development of education. The informants will be identified in the various locations in Nandi County namely Nandi Hills, Tindiret, Kapsabet, Aldai, Chesumei, Emgwen and Mosop. The questionnaire to be used in the research will cover systematically the role of the LNC in the development of education as guided by the objectives of the study and the research questions. Interviews with the informants will be taped, transcribed and analyzed qualitatively through content textual analyzes.

Sample Design and Target Population
The researcher used stratified sampling technique to divide the population into different categories. Stratified sampling technique is a technique that identifies sub-groups in the population and their proportions and select from each sub-groups a population into separate homogeneous subsets that share similar characteristics so as to ensure equitable representation of the population in the sample.

A minimum of 30% of the target population should be included in the sample when dealing with a heterogeneous sample. Simple random sampling design was used to select 50% of the old men from different areas. In the sampling technique the sample was selected without bias to arrive at specific respondents from each stratum. The table 3:2 provides an explanation of how the respondents will be arrived at:

<table>
<thead>
<tr>
<th>AREA</th>
<th>TARGET POPULATION</th>
<th>SAMPLE SIZE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nandi hills</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Tindiret</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Aldai</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Chesumei</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Emgwen</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Mosop</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>42</td>
<td>14</td>
</tr>
</tbody>
</table>

Validaity
Validity is the accuracy and meaningfulness of interferences, which are based on research results. The study applied content validity as a measure of the degree to which data obtained from the research instruments meaningfully and accurately reflect or represent a theoretical concept. The researcher asked oral questions directly to each respondent and made sure the questions...
represented the objectives of the study. The validity was thus, assured.

Data Collection Procedure

The researcher asked questions to the respondents directly during a prior visit. The questions provided a rough picture of the respondents’ exception. The researcher agreed with the respondents when the actual interview would be done. Adequate time was given to the respondents to respond to the questions. The researcher guided the respondents on areas to be covered so that they would not waste time on irrelevant historical information.

Data Analysis

The study applied description statistics to analyze data. This ensures that the data to be analyzed is in a systematic way in order to provide useful conclusions and recommendations. Data obtained from the question was coded, organized, analyzed and presented in qualitative analysis.

Theoretical Framework

In an attempt to understand the role of the Nandi Local Native Council and the provision of Education during the colonial period it is notable that many theories could be applied. It was thus, my wish and desire that I use two theories: Structural Functionalism and the Historical Materialist Conception of colonialism for the pre-colonial and colonial periods respectively. Structural functionalism theory was developed by Comte, Herbert Spencer and W. Durkheim from the 1930s through the 1960s in the United States of America. It was translated into English by Parsons. The theory states that society is a system of interconnected parts that work together in harmony to maintain a state of balance and social equilibrium for the whole. In this study the theory was utilized to analyze the role played by actors in the development of education in Nandi County during the colonial period. In analyzing the functions and membership of the LNC the Structural Functionalist theory was utilized. The theorists held that structures are parts of a social system. In the case of a society, the principal structures are usually considered to be the social institutions for instance the family, government economic structures, religion and education. Each structure and each part within the larger structure is concerned to have a function in assisting the society to operate and preserve itself. Functionalists tend to see the relationship between social groups in society as one of cooperation and interdependence.

This is particularly so in societies where different groups specialize in certain activities. These theories were of great use as an analytic framework in an attempt to understand the system of native education among the Nandi during the colonial period. The theory is however criticized for its focus on static aspects of society and its nature of being euro-centric and neglecting change processes, conflict and dissent. It does not address social conflict and cultural change and assumes consensus on basic societal values and goals. It helps us in explaining colonial education and administration. Karl Marx says “the ideas of the ruling class are, in every epoch, the ruling ideas” that is, the class which is the ruling material force of society, is at the same time its ruling intellectual force. The class which has the means of material production at its disposal has control at the same time over the means of mental production, so that, generally speaking, the ideas of those who lack the means of mental production are subject to it. The superstructure may be conceived as a definite circle of social ideas and theories. The social views, ideas and theories are part of the superstructure; the latter, includes not only a society’s political, judicial, philosophical, aesthetic, and religious practices but also its system of administration and also education. The superstructure of any mode of production does not necessarily abolish that of the old mode of production being superseded. If any element of the old superstructure can be of use to the new society they are not discarded; rather they are incorporated into the new superstructure in either an unchanged or a modified form.

Karl Marx’s ideas on colonialism were largely formulated in the context of Indian society during the colonial period. Marx stated that England had to fulfill a double mission in India; one destructive, the other regenerating the annihilation of old Asiatic society and the laying of the material foundations of Western Society in Asia respectively. The British were conquerors who destabilized the local communities by uprooting the industries and by leveling all that was great and elevated in the old society. Marx showed that, at all its stages, British policy towards India was determined exclusively by the interests of the British ruling class. In the African context a theoretical conceptualization of the educational component of colonialism based on the perception of contradictions has been made by Walter Rodney. He emphasized that racism and cultural boastfulness were included in the package...
of colonial education. Rodney further argues that colonial schooling was education for subordination, exploitation, and the creation of mental confusion and the development of underdevelopment”. According to him colonial education was a series of limitations inside other limitations with high rates of dropouts, relative absence of secondary and university education, and so on. In his review, the most important principle of colonial education was that of capitalist individualism. The formal school system and the informal value system of colonialism tended to destroy social solidarity. In other words colonialism imposed an overwhelmingly dysfunctional pattern of education on the colonized.

Viewed dialectical colonialism, sought to destroy the old African educational order so as to introduce a new system of education. Rodney observes that the product of this new system – the educated elite or intelligentsia – was the smallest of the new social groupings formed under colonialism. Even so as Rodney proceeds to stress “the educated played a role in African independence struggles far out of proportion to their numbers, they toolkit upon themselves and were called upon to articulate the interests of all Africans. They were also required to provide political organization that would combine all the contradiction of colonialism and focus on the main contradiction which was that between the colony and the metropole”. In fact it was out of their appreciation of the value of school education that Africans pushed the colonialists to grant more education and provide more educational facilities than was allowed for within the colonial system. School education thus came to be, in Rodney’s summation “a powerful force which transformed the situation in postwar Africa in such a way as to bring political independence”. The above theoretical conception informed my study of the Local Native Council in Nandi and its role in education development.

Historical Materialism was first articulated by Karl Marx (1818—1883) as the materialist conception of history. It looks for the causes of developments and changes in human society and the means by which humans collectively produce the necessities of life. The theory focuses on human societies and their development over time claiming that these developments follow a number of observable tendencies. It is a theory that attempts to provide knowledge by investigation of past the past. The theory states that social groups and the relationship between them together with the political set ups and modes of thinking in society are based on and mirror contemporary economic activity in the society. The theory was defended by Friedrich Engels in 1892 writing in an introduction to Socialism: Utopian and Scientific. Karl Popper and Leszek Kolakowski have critiqued historical materialism by arguing that it could not explain away any fact brought before it, making it un falsifiable and thus pseudoscientific. Walter Benjamin n 1940 critiqued historical materialism and claimed that it was not objectively scientific but more of quasi-religious and employed the services of theology. This theory was utilized efficiently to analyze the historical development of western education in Nandi during the period of colonial rule in Kenya.

Empirical Literature

Role of the LNC structure, functions and membership in the development of western education in Nandi during the inter-war period (1923 – 1938)

Composition and Membership

The establishment of the Local Native Council in Kenya was preceded and predicated by the Native District Councils (NDAC). The NDAC had proved successful as an advisory organ to the District Commissioner. Stated; ‘The Native District Council has to the end of this year borne the home advisory, and its function have been limited by that term. It has proved to be both in helping the District Officers and the natives but perhaps its most valuable attribute has been that merely by its deliberations and discussions it has trained its own members to a small perception of the duties of such a body. The value of such a council of this nature lies not only in giving advice, passing resolutions or promulgating orders but in teaching the members a sense of responsibility and of thought for the welfare of the community as a whole’. The Native Authority (Amendment) Ordinance of 1924 was a direct outcomethat provided for the establishment of the successor of the Native District
Advisory Councils. The establishment of the LNCs was an upgrade of the NDAC. Other factors that contributed to the establishment of the LNC are first and foremost the significant developments within the African Community in terms of group organization and mass mobilization, and the rise of a new breed of leaders and articulators of the society’s grievances. Some of these leaders were included in the councils who included missionized Africans, school teachers, clerks, drivers, interpreters and all those who took part in the administrative occupation.

Following the passing of the Native Authority Ordinance (Amendment) in May 1924, administrative efforts turned towards the establishment of the Local Native Councils in Kenya. By the end of 1925, twenty-three such councils had been established in different parts of Kenya, including Nandi District. The governor of Kenya then was Edward B. Denham. Local Native Councils had more auspicious beginnings in many areas in Kenya such as in Kikuyu, Ukambani and Nyanza. Nandi district fell under Nyanza province by then. In 1925 LNC’s had been established in the three provinces. The governor Mr. Edward B. Denham in his attempt to dramatize the importance of the councils in the eyes of the government formally opened and installed the LNCs of North and Central Kavirondo.27

The DCs in Nyanza and Kikuyu provinces had strongly worked for the elaborate involvement of Africans in local administration. This was especially so because of the protests and petition politics that had featured most strongly in the provinces. They proposed to support the implementation of the Native Authority Ordinance 1924).

The DCs in the two provinces were responding to the Chief Native Commissioner’s circular that required definite recommendations on the following points:

- the number of councils each senior commissioners wished to have established in their provinces.
- the area in which each was to operate
- the number of members of which each was to be composed and
- the methods proposed for the selection of these members.

The DCs in Nyanza provinces decided for the development of LNCs and agreed that all Chiefs must be members of the LNCs and that elected representation should be on the basis of 1 to 5000 head of the population in each location.28

The Nandi Local Native Council was made up of all the chiefs of the nine locations, together with two other members elected by the community with the recommendation of the chief. This totaled twenty-seven (27) members.29

“Every location elected the representatives that joint the Local Native Council together with those appointed by the state”

These locations included Sang’alo, Kabiyet, Chemundu, Kosirai, Kilibwoni, Kaptumo, Kemeloi, Maraba and Serem.

According to Philip Arap Magut the establishment of the Nandi Local Native Councils faced the challenge of resistance to its establishment by the native population.

“The Nandi people had nicknamed the LNC as “Leech Ng’alekab Chumbek (LNC)” which means all European issues or teachings were nothing but lie.” 30

This, however, had no impact on the establishment of LNC. The formation of the Nandi LNC was faced with the challenge, like it was too many other districts, of whether it was to be based on ethnicity or geographical propinquity. The Ordinance providing for the establishment of the councils only stipulated that the governor could establish a council in any area which could be a district or a part of a district. It did not rule out the possibility of two or more councils in a district being formed.

“The first LNC in Nandi included Asian traders”.31

The Nandi, however, led by Chief Elijah Cheruiyot Arap Chepkwony resisted successfully the inclusion of Asian traders. This therefore meant that the LNC of Nandi was entirely made up of the Nandi people32.
The LNC membership consisted of officials and non-official members. The official members were mainly the chiefs and the non-official were the elected members - Two in each location. The DCs in Nyanza province had set out with the idea of making the LNC a tool for genuine African involvement in local management hence the majorities in the unofficial LNC membership in the LNC in the province different from other areas in Kenya.\(^33\)

The DC was the chairman of the LNC and the one with the dominating influence on the decisions taken by the LNC. The official or non-official majority did not have much in fact as the final decision would be decided on the resolutions made by the council. The chairman of the LNC was a very important member whose absence in the meetings would almost render the council void. The DC, who was the President, could be regarded as being the council itself. The LNC procedure rules attested to the fact as it stated that the president should, when practicable, cause notice of the date, hour, and place of every session of the LNC to be sent to each member so as to reach him at least one week before the date fixed for the meeting. He would disallow any motion that would be undesirable in the public interest (in his opinion) when the question had been put from the chair, no member could speak again to the motion. The initiative for suspending or adjourning meetings or debates on any motion thereby, lay with the president though this provision was rarely applied by the president. However, this stipulation was rarely applied by the President. The council was composed of the DC and his district officials together with official and Non-official African members in the area .Both groups had to be nominated by the Governor-In-Council and their appointments would last for three years. The official members were invariably Chiefs and Headmen (Kptainik).\(^34\)

Members of the religious groups were also nominated in Nandi. The main Christian missions were the Roman Catholic Mission (RCM) or Mill Hill Fathers [MHF], African Inland Mission (AIM) and the Church Missionary Society (AAM) (Anglican Church) or CMS. The Ordinance establishing the LNCs provided that before any person other than a Chief, was appointed to the LNC , the Africans of the area shall be given an opportunity to nominate any suitable person; who may or may not be the chief to represent their interests”. A complete list of persons so nominated had to be submitted to the Governor together with the recommendations of the DC.\(^35\)

As there was no particular method of giving effect to the Ordinance, the DC of Nandi adopted the procedure of election whereby members were nominated in an open baraza on queuevote. (Voters standing behind their chosen candidate).\(^36\)

"When the African district Council (ADC) Bill became law in 1950; (it was operational on 1\(^{st}\) January 1950) Elections were held in Nandi like it was in West Suk and in Baringo District. The council had an elected majority”.\(^37\)

"The Chief Native Commissioner, G.V. Maxwell was very keen to see that the LNCs sufficiently reflected the opinion in the African reserves. He urged that Africans be given a proper opportunity to make their nominations. He wanted every DC to record where and how the names were obtained". Maxwell reacted in a letter to the S C Nyanza on May 9, 1925 questioning the names given to him for the LNC of Nandi. The list contained majorly headmen as the unofficial members. He demanded to know whether these had been elected by the people or by the DC. This letter indicates that the DC could have found it difficult to get the Nandi people to elect their representative forcing him together with the Chiefs to nominate the headmen to the LNC. A number of factors could possibly have accounted for the reluctance by the people to take part in election of members for the LNC in Nandi. Possibly those who had not paid their taxes stayed away for fear that the election baraza would be an occasion for arrest. The inspection of voters by the Chiefs and Headmen prior to the voting in order to ensure that no voter from another electoral area was present was misconstrued to mean a tax identification parade.

Secondly, the nature of elections would invite the enmity with very influential people in the location especially granted that the elections were done in queue system in broad day-light. Therefore, some
people would stay away for fear of such enmity being created and would invite unnecessary confrontation or animosity in the community. Most of the Chiefs and Headmen were very influential and were held with reverence by the people. The Nandi, customarily, did not want to engage leaders (chiefs) in a bad way for fear of witchcraft among other things.

Thirdly, the LNC was presumed by the natives as a council of headmen and chiefs appointed by the government as its best way to tax them and of how to spend their money. The majority of the Nandi LNC members were Chiefs appointed by the government into office. Most of the Chiefs were old men of Nyongi and Kimnyigei age set. At the establishment of the LNC in Nandi in 1925, these age sets ranged in age above 60 years for the Kimnyigei and Nyongi above 50 years. Examples of the leaders or Chiefs in the LNC included such individuals as Arap Titi, Arap Malel, Arap Katonon, Arap Chepkiyeng’ and Arap Cheruiyot Elijah. All these men were mainly of Nyongi age set. Most of the headmen, however, were younger. The majority of whom were Maina ages set and the junior Nyongi. “These people were selected by the Europeans” some of them were ex-army men such as Isaac Arap Kosgei, Chief Joel Arap Malel and others.

A large number of the members of the councils were illiterates, a situation that should partly explain the frequent complaints of the DCs that members of LNCs comprehended neither financial matters nor details of budgets. Some of the Nandi LNC members such as Elijah Cheruiyot Arap Chepkwony had minimal education by virtue of having been in the mission. The government, to some extent did not support the membership of elders in the LNC because they somehow represented the interests of the majority of African peoples than the younger educated “mission boys”.

Any attempts thus, to create an orography of semi-educated people by the LNC was resisted by the DC. This, however, did not stop the more educated Africans from demanding representation in the councils. The structure of the LNC was as follows: The president (Chairman) was the District Commissioner (DC). The DC was a European appointed by the colonial government. He was the sole convener of the LNC and would make major decisions that would be adopted by the full council. The African District Council Bill became law in 19\textsuperscript{th} January, 1950 which law brought into effect a new body to replace the Local Native Council. Elections were held in January in Nandi, West Suk and Baringo to operationalize the law. The councils for the first time had an elected majority. The elections were held in open baraza on queue voting – voters standing behind their chosen candidate. The deputy president (Vice Chairman) was a senior member of the Council. He was basically a chief who had been identified by the DC as being more resourceful to him and to the council. All chiefs were members of the LNC who were nominated by the DC thus were official. Some headmen were also official members of the LNC. There were also the non-official members who were elected by the Nandi people, two from every location. The LNC had a very important member as well. This was the clerk to the council. The clerk was more or less the Executive Officer of the council. He was the secretary and took the minutes of the council and did all the communication to the members and from the council to other stakeholders. The clerks initially were Europeans at the beginning of the formation of the councils but later Africans took over. In Nandi district Arap Chemalan was the first African to be the secretary of the council and later Justice Barabara Tanui took over after and became the clerk of the African District Council in the late 1950s up to the attainment of independence of Kenya in 1963. The main areas of representation in the Nandi Local Native Council were:

<table>
<thead>
<tr>
<th>Number</th>
<th>Name</th>
<th>Category</th>
<th>Number of Representatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sang’alo</td>
<td>Member</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Kabiyet</td>
<td>Member</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Chemundu</td>
<td>Member</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Kosirai</td>
<td>Member</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>Kilibwoni</td>
<td>Member</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>Kaptumo</td>
<td>Member</td>
<td>3</td>
</tr>
<tr>
<td>7</td>
<td>Kemeloi</td>
<td>Member</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>Maraba</td>
<td>Member</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>Serem</td>
<td>Member</td>
<td>3</td>
</tr>
</tbody>
</table>

**Total** 27 Members

**Functions of LNC**

The Nandi LNC had three to four meetings in a year. Whenever a meeting was convened the members would gather in Kapsabet town on a Sunday where they would spend the night in readiness for meetings.
The LNC had built a rest house in Kapsabet to accommodate the LNC members whenever the council had meetings. The facilitation of the members in terms of food and housing was provided by the LNC. On Mondays members went into committees to deliberate on different issues for adoption later in the week during the full council meeting. The full council meeting was held on the Friday of the week before the council adjourned. The full council would adopt or amend proposals from various committees. They would also give directions on the implementation programmes of the decisions adopted at the full council. All the activities of the council were fully facilitated by the LNC.

**LNC and Education**

Like other Local Native Councils, the LNC of Nandi played a great role in the development of education in Nandi land during the colonial period apart from fulfilling its purpose of spearheading general development amongst the natives. The LNC of Nandi, thus, was responsible for the provision of education to the Nandi people among other duties. The roles undertaken by the LNC in so far as the provision of Western education was concerned included:

i) The building of schools,

ii) Training teachers,

iii) Funding of education initiatives in Nandi including:
   a. All expenditure on elementary schools (LNC schools).
   b. All expenditure on primary day schools under the LNC.

iv) Inspection of schools.

v) Payment of salaries to trained teachers.

vi) Voting bursaries to students proceeding for further studies in Alliance High School and Makerere University College.

vii) Though the Nandi people were opposed to everything introduced by the Europeans, the demand for education later ensued as many people had begun to realize the need for it in order to get jobs. This was done more after the Second World War as many ex-army officers came with enlightenment ideas after being transformed by the world during the war. The demand for more and higher education was thus, voiced through the Local Native Councils. According to Bogonko the LNC’s were meant to provide Africans with the chance to play a bigger role in providing direction for their own affairs and to advice the state on how to spend funds from both the Central government and the LNC coffers.

The Local Native Councils came in handy to meet the African demand for more education. The Africans saw themselves as engaged in a struggle with its immigrant races such as settlers and Indians. These occurred following the awareness brought about by prevailing political and economic situation in Kenya. Education was seen as the only milestone in realizing the goal of meeting these two on an equal footing. A scholar, John Anderson remarked;

“The European type of scholar was assumed by both colonists and Africans to be one of the keys to economic and political progress”

The colonists preferred industrial or vocational training for Africans as they were reluctant to provide them with quality education for fear that Africans would come to the equal level with the whites.

In this way it appears that Africans began to imagine that the colonists would not be trusted with African interests. Missionaries were also seen as suspect because they too were not doing enough in education.

Some Africans, thus, saw the need for self-reliance. The educational activities of the LNC’s, therefore, should be seen as part of this African effort to provide what they felt they needed most. In Nandi the state began the Kapsabet Government African School in 1925 with the LNC’s support through the efforts of Chief Elijah Chepkwony who gave part of his land for the construction of the school together with Arap Tarno and Arap Biama. The school began as a centre for industrial and vocational courses.

Mr. Elijah Cheruiyot was a leader of a small inter-denominational group that undertook to spearhead the founding of Kapsabet Government Industrial School in 1925. He worked as the leader of the group together with Simion Arap Tarno. Their initiative to start the school was a result of the failure of missions to make head way among the Nandi people. Kapsabet Government African School heralded the development of Western Education in Nandi land during the colonial period. It served a primary between 1925 and 1959 mainly providing technical education up 1941; a teacher training Institute between 1942 and 1955; A Junior Secondary School between 1948 and 1955.
and thereafter the school grew into a Senior Secondary. The Church Missionary Society (CMS) had tried to begin a station at Chebisaas in 1909 but failed due to the Nandi people’s indifference towards the new comers. There was the same indifference towards the Africans Inland Mission in 1914 when they attempted to set up a mission station at the same place. The Nandi people had resisted the missionary activities due to the Christians’ opposition to such Nandi customs as initiation and way of worship among others. The school began its work on March 2, 1925 as Nandi Industrial School and its first Principal was W.B. Hurtingford. His first pupil was a boy called Kiplagat Arap Cheboi who came from Moiben. Unlike in other districts in Kenya, the Nandi people did not agitate for independent schools. However, after the establishment of Kapsabet G.A.S. other out schools were started under the supervision of the Principal of Kapsabet GAS.

Missionaries also began to establish schools and station when the Nandi people began to realize the need for education. The African Inland Mission (AIM) the Church Missionary Society (CMS) and the Roman Catholic Mission (RCM) were the main missions that established stations in Nandi district. However, schools independent of missionary control were established in Nandi under the Local Native Council. This study found out that there were three categories of schools that were established in Nandi. These are Missionary, Government and LNC controlled schools. The Local Native Council in Nandi same as in other areas in Kenya started accumulating funds to establish the independent schools. It is clear from this research that the Local Native Council members played great role in the development of education in Nandi. Elijah Cheruiyot Arap Chepkwony and Simion Arap Tarno among other Chiefs of Nyongi age group spearheaded the establishment of schools creating the peaceful co-existence of the missions and the Nandi and raising funds through the LNC to build and manage the schools.

By 1927 the LNC of Nandi like other areas in Nyanza had raised Ksh.10,000/= from the African voluntary rates to finance capital expenditure on the buildings of the LNC schools.

R.H.W. Wilson, the Inspector of Education, commented in 1927 on the idea of LNC running their own schools by writing ‘‘was first suggested by the Acting Governor’’.

Governor Denham in his report to the colonial office after his itinerary to Nyanza wrote. “At all the meetings of the Local Native Councils and the Barazas I attended requests were made for the establishment of schools.

The North Kavirondo Native Councils are prepared to raise the rate amongst the natives for the establishment of central school at which boys can be given opportunities for learning English and doing agricultural and technical work. The central Kavirondo Native Council also expressed the desire for a central school to which the “best boys” could be sent from the “bush” schools. The Governor was correct to observe that a substantial amount of money had been voted by LNC, as the Nandi LNC in 1928 estimates indicated. On 20th September, 1927, the DC Nyanza North Kavirondo wrote a letter to the DCs south and Central Kavirondo saying.
‘I recommended that government give tentative approval to the scheme but I should like the District official to test native public feelings at Location Barazas before definitely committing them to a rate which will raise the whole sum of 10,000/= in two years. I should have through it preferable to obtain the money if possible from 10am funds and for the council then to provide an annual sum to cover interest and a sinking fund on the capital together with 1300/= which is the councils share of running expenses. The amount of rate which would be necessary to raise the 10,000/= in two years is not stated. It would be somewhere in the neighborhood of Sh.2/= it would have included in a general rate to be levied under section 25 of the Native Authority Ordinance’.”

It was the PCs suggestion that the views of the Natives be sought to the extent to which they approve and show interest in making payment of the rate before it was implemented. In his view it would be dangerous if the headmen’s support only was sought on the idea; rather if the native support was secured it would boost government in pushing for it. It is clear from the foregoing statement that the Local Native Council members had a great task to convince the natives to accept to support the scheme and pay rates in order to achieve the purpose of funding education initiatives by the government and the LNC.

<table>
<thead>
<tr>
<th>Estimates for Nandi Industrial School</th>
<th>Capital Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vote iv: Permanent buildings: to be funded either by Public works department (PWD) OR The school out of grants from the Nandi Local Native Council or By the money provided by government</td>
<td></td>
</tr>
<tr>
<td>Vote V: Permanent Equipment</td>
<td></td>
</tr>
</tbody>
</table>

Maiyo et al. (2019)
It is noted from the estimates above that the Nandi LNC made budgetary provisions for education. This indicates that the membership of the council was concerned in the development of education of the Nandi people. The source of the funds to finance the budget was the LNC rates: collection from the people and government subscriptions. It was not only the Kapsabet GAS that was funded through LNC funds. There were out-schools that were built in many places as well as those that were funded. They were build and equipped using LNC money. As for the labour needed in the construction of the out schools, the local community freely provided. By 1926, there were eight out-schools that had been requested by the Nandi people through the LNC. The supervision of the out-schools was done through the central school-GAS.

In 1944 there were 20 more out-schools in Nandi District had been requested by the Nandi people through the LNC. The enrolment had thus increased greatly:

<table>
<thead>
<tr>
<th>Name of School</th>
<th>Status</th>
<th>Teacher(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Kapsomoch</td>
<td>AIM</td>
<td>Joshua</td>
</tr>
<tr>
<td>3. Arwos</td>
<td>G.A.S.</td>
<td>Kipsongok</td>
</tr>
<tr>
<td>4. Kapisiwa</td>
<td>GAS</td>
<td>Joseph</td>
</tr>
<tr>
<td>5. Kabiyet</td>
<td>GAS</td>
<td>Mariko Kimalot and Ng’walo a. Kenedywo</td>
</tr>
<tr>
<td>6. Kaigat S.D.A</td>
<td>SDA</td>
<td>Hesbon from Kabras</td>
</tr>
<tr>
<td>7. Koyo</td>
<td>GAS</td>
<td></td>
</tr>
<tr>
<td>8. Kimaran</td>
<td>GAS</td>
<td></td>
</tr>
<tr>
<td>9. Ndulele</td>
<td>A.I.M.</td>
<td>Samuel and James</td>
</tr>
<tr>
<td>10. Gurgung’</td>
<td>E.M.S.</td>
<td>Zephania</td>
</tr>
<tr>
<td>11. Surungal</td>
<td>A.I.M.</td>
<td>DaudiKimeli</td>
</tr>
<tr>
<td>12. Chepterwai</td>
<td>R.C.M</td>
<td></td>
</tr>
<tr>
<td>13. Kaiboi</td>
<td>R.C.M</td>
<td>Robert Kimagut</td>
</tr>
<tr>
<td>14. Chemase</td>
<td>GAS</td>
<td></td>
</tr>
</tbody>
</table>
The establishment of out- schools was deliberated by the LNC full council meeting and later by the DEB after 1948. In Kapsabet GAS and the out schools run by the LNC and government, fees was not paid. The LNC contributed lavishly towards the cost of maintaining these schools not only in Nandi but throughout the entire country of Kenya. The LNC did not only vote money to maintain schools they also awarded bursaries to deserving students. By 1930 several LNCs paid fees for promising students at Alliance High School. The Nandi LNC voted bursaries to students such as Jean Marie Seronei to go to Alliance High School among others in 1944. A fundraising was conducted in all locations in Nandi towards the school fees of the above student when he qualified to proceed for University studies in India.31 The Nandi were people who had no centralized (or organized) government instead they had a system that was based on elders. (Boisiekabkok) or council of elders.

“I heard from Jean Marie Seronei that Nandi don’t sell the tongue” (maaalei Nandi ng’elyep”)

This meant that the Nandi people do not buy leaders but they are born. Most of those who got chance to be in leadership were voted by the elders and approved based on their family background and their leadership qualities. BoisiekabKok were the main opinion shapers among the Nandi people. The LNC elections were basically laid on that very pedestal. The LNC of Nandi in its initial stages composed of the following members who happened mostly to be Nyongi. Most of whom were chiefs;

1) Chief Arap Chepkiyeng- Kaptalam his parents were originally from Keiyo. He came from kaptalam clan.
2) Chief Maloiso Arap Chemuigut - Koilegeieng Kebru
3) Chief Elijah Cheruiyot Arap Chepkenywa -Kaptumois
4) Chief Joel ArapMalel - Koilegei
5) Chief Micah ArapBomet - Kaptumois
6) Chief David ArapTiti - Kemeloj[Terik]
7) Chief Arap Katonon - Kapfekpendi
8) Chief Willy ArapBoit - Kamelilo
9) Chief ArapKorir - Sang’alo
10) There were no chiefs appointed in Tindiret. This part of Nandi was administered from Kisumu after the Nandi war on the Kenya Uganda Railway.

Conclusion and Recommendations
The main purpose of this study was to investigate into the history of the role played by the Local Native Councils in Kenya (LNC) with particular reference to the Nandi LNCs role in the development of Western education in Nandi land between 1923 and 1963. The establishment of the local native councils, its activities in developing schools in Nandi, the role the Nandi council played in education, the trajectory of the council up to the attainment of independence from British colonial rule was considered in depth. Furthermore, the study has established the role played by the Christian Missionaries such as the African Inland Mission (AIM), the Anglican Church Missionary Society (CMS) and the Mill Hill fathers (Catholics) in conjunction with the Local Native Council in the establishment of western Education Moreover, the study has analyzed the role played by the colonial state in supporting the LNC in the
development of education in Nandi land during the period under review. The state spearheaded the establishment of legal functions such as the education commission and the provision of grants in aid in support of education and inauguration of the District Education Boards (DEB). The study examined the historical foundations of education in Nandi as pioneered by the LNC and the churches. It attempted to answer the following questions:

a. What role did the Local Native Council play in the development of Western education in Nandi land?

b. How did the structure, functions and membership of the Local Native Council influence its role in the development of education in Nandi?

c. What was the role of other stakeholders such as the state, the missionaries and the community among others in the development of education in Nandi?

d. Did Western education affect the Nandi people?

Upon examining some of the generally accepted attributes to missionary education as indicated by the researcher it has been found out that; the Nandi Local Native Council, the missionaries and the colonial state played a great role in the introduction and development of western education in Nandi land. And it is evidentially indicated that these stakeholders in education played complementary roles in contributing to the development of education in Nandi.

It is in the foregoing background that the writer discusses the conclusion of the study first on the LNC’s contributions secondly, on the colonial education department and thirdly the missionaries.

Conclusion

The catholic mission came to Nandi with a singular purpose to evangelize. The M.H. fathers spearheaded the Roman Catholic Church work on Nandi having moved to Nandi from North Kavirondo. The first station in Nandi was started in Chepterit in 1936. This was followed by several out schools that were started together with new churches and catechumenates. The schools spread to all parts of Nandi land. The foregoing reports indicate that the Nandi people embraced the Catholic teachings as they did not confront their customs and traditions. Thus, this research found out that the Catholic Church played a major role in developing education in Nandi land during the colonial period.

They worked together with the Nandi people, the Local Native Council of Nandi and the government in this endeavor. It is evident in the foregoing narration that the AIM played a great role in the development of education in Nandi land. Its role centered majorly in the evangelizing the Nandi people, the translation work of the Bible into Nandi Vernacular language, the building and management of schools, the training of teachers and management of schools, maintenance of education standards through monitoring and supervision of the work in schools.

The colonial government and local authority worked with the church in various ways. First they helped to ease the tensions that existed between religious groups, provided security where the Nandi forged attacks to the missionaries, registration of the schools and maintenance of school standards.

The colonial government also played the role of establishment of law and order in Nandi country. The Nandi raided cattle amongst their neighbours which was a very common occurrence in those days. There were rampant witchcraft and other cultural repugnancies in Nandi at the time of the entry of missionaries in the region these were put to a stop by the role of colonial government and provision of grants-in-aid to missionary schools.

The A.I.M and M.H.F. were the most essential actors in the establishment of mission education in Nandi country. Other missionaries who came to Nandi include the Church Missionary Society. They established schools in scanty places in Nandi which schools included Koyo Girls School, the Seventh Day Adventist church and catechumenate centre between Ndalat and Kaigat, Kabiyet, and Idiko in South East Kabiyet.

The one most important thing that emerges out of this study is the fact that the Local Native Council became the key player in heralding education in Nandi land during the colonial period. This was a result of the Nandi cold reception of the missionary work. The LNC was comprised of personalities elected by the Nandi people who were generally accepted and hence won the support of the local people.

The Local Native Council demanded for more education and grants towards the furtherance of education in Nandi. They also had a great role in mitigating the animosity and suspicion that existed between the Nandi people and the missionary societies.

Kapsabet Government School (G.A.S) was established by the Local Native Council and became the mother to all other schools that were started either by the council itself or the missionary
societies or the Independent schools in Nandi were not common. The study established that the Principal of Kapsabet G.A.S was instrumental in approving and overseeing the establishment of our schools in Nandi.

The LNC, on the other hand, was responsible in building secular schools. These schools were very much embraced by the Nandi people because they were not based on any religious foundations and hence were compatible with the customs and culture of the community. Ironically, the LNC succeeded in separating education from religion. The LNC however was more of an agent of the department of education than a body charged with the responsibility to propagate education development.

The LNC voted money for Education that was coordinated by the colonial government and implementation directed by the government. Under the direction of the government the LNC laid down regulations for the establishment, supervision and control of all other schools especially those that were under missions. The LNC at other times assisted missionary schools to meet school requirements by the council itself and the District Education Boards.

The LNC provided for funding of its own schools as well as making grants to the missions for education. This study established, for instance, that the LNC grants-in-aid in 1926 to the North, South and Central Kavirondo (which Nandi was part) Missions amounted nearly to Kshs 10,000/=.

The LNC was in essence supportive of mission schools and not against them. The main concern of the LNC was the provision of more educational facilities at a higher level than was provided by the missions and the other out schools. The G.A.S thus, provided the highest education content than all the other schools in Nandi. This attracted student from other religions throughout the entire Rift Valley and Kapsabet G.A.S became an epicenter or hub of education of all Nandi speaking peoples.

The LNC did not only vote money to build and maintain schools, they also awarded bursaries to deserving students. Among the earliest students who benefited from LNC bursaries was the late Jean Marie Seronei (Esq.) former MP for Tindiret, who was funded at Alliances High school and thereafter supported for University education in India by LNC.

The LNC of Nandi played a more political role after the establishment of Provincial Councils in the 1940’s. The Rift Valley Provincial Council Conference of delegates from LNC’s in the province was able to increase Kalenjin ethnic awareness and parochialism that resulted in the discovery of a common ethnic identity by the Kalenjin speaking peoples which later led to their integration as a common entity. In 1950’s the Nandi Elgeiyo, Kipsigis, Tugen, Nyangori, Marakwet and Sebei became aware of their common origin and considered themselves as one group by naming themselves as Kalenjin. The LNC’s meeting in the Rift Valley Province stimulated or rather contributed to the occurrence that has lived until this present day. To cultivate the movement, the councilors sought to use textbooks that were accepted to all the Nandi-speaking peoples – (Kalenjin).

**Recommendations**

i. This study on the role of the Local Native Council in development of education in Nandi land majorly concentrated in Nandi County. A similar study can be carried out in other counties as well.

ii. A study may be carried out on the impact of the role of the Local Native Council in Nandi during the same period. Such study can bring out aspects of the contribution of LNC in Nandi as reflected in the current social, economy and political situation amongst the Nandi people today. Such a study will make use of the background material availed by this report.

iii. A study on the role played by the three or individual Christian missions – examine the nature of education as conducted by the Catholics and by the Protestant missionaries in Nandi or any other religion in Kenya.

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