

FORGOTTEN EDUCATORS IN COLONIAL KENYA: AN AUSTRALIAN FANNY MOLLER AND CANON PLAYDELL EDUCATIONAL MISSION 1923-1952

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Abstract

The coming of Christian missionaries in Africa was influenced by the growth of progressive movements and religious revivals in Europe which in turn influenced socio-economic and political changes which emerged in traditional African setup. Individuals who facilitated this course have been forgotten and their roles generalised. This paper presents individuals educative role that changed the lives of thousands of Africans in colonial Kenyans.

1.0 Introduction

Historically Portuguese were the first Europeans to attempt to spread Christianity in East Africa, however their success was limited for several reasons. During the 19th century there were renewed efforts by Europeans to bring Christianity to Africa. Several factors contributed to the coming of missionaries in Africa. For example:-

They wanted to spread Christianity which was a response to evangelical movements in the Christian church in Europe and particularly so in Britain. The abolition of slavery led to renewed strong desire among Christians in Europe to convert and help Africans (Walaba, 2009:23). C.M.S was prominent in this agitation, and its lay secretary, Edward Hutchinson, made himself acknowledged expert in the whole question of the East African Coastal slave trade (Hutchinson, 1874:35). It should be noted that East African coast effectively participated in the East African Coastal slave trade (Richards, 1966:19). Some missionaries wanted to explore the interior of East Africa so that it could be opened up for Christianity and western civilization. They had special fascination, for a generation that was just experiencing the new power afforded by steam navigation (Roland, 1966:27). Some wanted to 'civilize' Africans. The concept of civilization of Africa is brought out by Wilson clearly, that the primitive hunter had learned to cultivate a few crops and to keep domestic animals; they made for themselves huts.....then progress stopped and in that state they seem to have been content to remain (Wilson, 1952:34).

1.1 Methodology

Historical method of research was employed in collecting, analyzing and presenting data. The study employed both secondary and primary sources of data. Primary data mainly involved oral interview, data from the Kenya National Archives while secondary data included books and other written documents. Non random selection technique called purposive sampling and snowballing technique was used.

1.2 Arrival of Missionaries and the Opening up of Kenya

Missionary work in Kenya started in 1844 with the arrival of a German missionary, Dr Ludwig Krapf sponsored by the Church Missionary Society (C.M.S), whose activities are the main concern of this study. He set up a mission station at Rabai and two years later he was joined by another German missionary Johan Rebman and in 1849 they were joined by yet another missionary Jacob Erhardt. This was the beginning of missionary work. Missionary activities including their linguistic work and explorations laid a solid foundation for all who came after (Roland, 1966:6). The following years experienced the influx of missionaries in Kenya (Richard, 1956:8). Nabongo Mumia the king of the Wanga whose influence extended to the Luo land was made a paramount chief. Nabongo was honoured for his support to Europeans in the opening up of Western Kenya; he also facilitated the peaceful settlement of missionaries (Walaba, 2009:61-62).

In 1905 Archdeacon Willis was posted by Bishop Tucker to the Nyanza province to open work among the Luo, which spread to the Bantu Kavirondo, the Nandi and the Lumbwa (Roland, 1966:169). At this time it was evident that change was to be experienced in Western Kenya, the main cause being the construction of the Uganda Railway that linked Western Kenya and the Coast and with it came a tremendous influx of those of Muslim faith, of traders and merchants of interpreters and clerks for the new administration of office boys and sailors for the township and workers for the railway and the port. There came the Roman Catholic fathers first of all to Kisumu Township (Richard, 1956:9). Rev Walaba argues out (Walaba, 2009:26-27), that the railway line extension to high potential areas for example Thika to Nanyuki and Kisumu to Butere in 1931 was for missionary work. The Friends Missionaries arrived at Kaimosi around 1902 (Painter, 1951:19). The church of God established a mission station at Kima; the Pentecostal Assembly of God established a mission station at Nyang'ori.

2.1 Extension to Western Kenya and Luo Nyanza

The beginning of missionary work at Maseno is credited to two names which are particularly mentioned and are popular even to the natives today that of Mr. Hugh Savile and that of Rev. J.J Willis, a fact supported by Walaba (2009:44). Work at Maseno actually begun in 1905, but as an effective C.M.S mission station in 1906. Maseno would later be a great hub of missionary work in Nyanza and its environs. Maseno will later lay foundation of C.M.S work in Nyanza and particularly Ng'iya.

Maseno school was developed in 1906 barely a year after the establishment of C.M.S mission station at Maseno. Education given at that stage was, of course elementary to a degree but at least it aimed at being all round, training spirit, mind and body. The C.M.S also established a mission station at Butere in 1912, since it was also necessary to evangelize to the Luhya (Walaba, 2009:59).

2.2 Arrival of Canon Pleydell and Fanny Moller on the Scene.

The establishment of a C.M.S mission station and school at Butere is attributed to Rev. W Chadwick of the Eastern province of the Uganda Mission, who did a lot of missionary work at Butere that is evident today and Rev. A.J Leech, who had been mandated by Archdeacon Willis the Bishop of Uganda C.M.S to establish a mission center at Butere, the idea of establishing a mission centre at Ng'iya was strongly supported and advocated for by Mr. H.O Servile one of a pioneer C.M.S missionary at Maseno and Butere. Servile went ahead to build a house for Canon Pleydell to occupy at Ng'iya. Pleydell was the first missionary to reside at Ng'iya, he arrived at Ng'iya together with Ms Cole, a missionary and a teacher. The two would later be instrumental in the work of Fanny Moller in future. Canon Pleydell A. E was sent to Uganda in 1904; he served at Maseno

1907, Ng'iya in 1921 and later became Hon canon of Mombasa cathedral in 1931 and retired in 1934 (KNA: MSS/61/447/276).

Other missionaries who joined Pleydell at Ng'iya and offered great services to the local people they include, Rev Walter Edwin Owen (see fig 4.1), served in Uganda in 1904, Butere in 1918. He became the archdeacon of Kavirondo in 1918 serving both at Maseno and Ng'iya, he died in 1945. Rev. Carey Francis though he was posted at Maseno he was vital and instrumental and influenced Miss Fanny Mollers work at Ng'iya. He served at Maseno From 1928 to 1940 and alliance High school from 1940, Mayor A.W served at Maseno and Ng'iya in 1929, Wilton M served at Ng'iya between 1928 and 1929. Burr M.E served at Ng'iya from 1931 to 1933, Extance L. I.V served at Ng'iya from 1933, Rev R. P Crabb and Rev Ven W. E Owen served at Ng'iya in the late 1930s and mid 1940s. Miss Humphreys served at Ng'iya from 1955, Miss L. A Dodge served at Ng'iya in from 1952. These names seem to be similar to the missionaries that Walaba mentions in his study (Walaba 2009:61).

Missionaries faced a number of challenges as discussed but they derived various ways of dealing with the challenges as brought out clearly in this study. Evidence from this study reveals that Canon A.E Pleydell foundation of a mission station was vital to Miss Fanny's Moller role in educational development at Ng'iya. Miss Fanny Moller played a significant role that has seen the establishment of today a leading national girl's school in the region. The study also recalls that Fanny Moller had a great interest in the education of girls and this fulfilled her dream by establishing Ng'iya girl's school. The success of her work may have been attributed from the fact that she was social as well as the experience she gained from her work at Butere and Maseno where she dealt directly with blacks and had an opportunity to study the local Luo native language.

The first missionary church at Ng'iya was built at Mzee Yindas' homestead and was a thatched roofed house. The timber used was carried on head by the Christian converts from Maseno. The present church was built in 1935; every Sunday after church people went to carry stones for the construction of the present church. Food for the worker was prepared in turns by the people of Ng'iya, Wagwer, Agoro and Masumbi. The work was supervised by Arch Deacon Walter Owen.

3.1: The Establishment of Ng'iya Girls School in the interior of Luo Nyanza.

The case of Ng'iya as a C.M.S mission station was triggered by a combination of factors. Ng'iya was chosen as a mission station in 1919 when further expansion of mission work was considered desirable. Ng'iya is at the interior most part of the Luo Nyanza and at the time the missionaries came the local community had no much regard for the welfare of the girl child, this was evident from the enrolment of boys at the nearby Maseno school thus it was the main reason why the missionaries chose Ng'iya as suitable place for the establishment of a girls school to fight the cultural beliefs associated with the girl child. The school was set up on a seven acres piece of land given to the C.M.S in 1920 for the purpose of setting up a mission station, but later on expansion took place and at the moment the school stands at on a forty six acre piece of land. Mr. H. O Savile first built a house for Mr. Pleydell to occupy, the first missionary to reside at Ng'iya. He returned from Furlough in October 1921 (Richards, 1956:40). He was initially a missionary at Butere C.M.S station and it is noted that he did a lot of missionary work. Canon Pleydell was given a warm and tremendous welcome to Ng'iya, the same way he was welcomed in Butere by Nabongo Mumia the son of Nabongo Shiundu and his people.

In October 1921 the same year the most feared and loved, local chief Ng'onga and a large number of the Luo natives welcomed him with songs of heroic praise and shouts accompanied with noise of drums, flutes and horns in a triumphant possession similar to that of welcoming warriors from the battle field, not knowing that his coming will transform he society completely and bring array of

change, development, transformation, hope and light to the native Luo community in and around. In October 1923 Miss Fanny Mollar moved to Ng'iya beginning work amongst Luo girls and women which has continued ever since and grown into a prominent Girls boarding school and training college for elementary Teachers. Archdeacon Steroid writing of her says she did a grand work and was received by the Governor in person, Sir Philip Mitchell, who thanked her for her services before she left the country for retirement, (Richard, 1956:42-43).

Thus Ng'iya Girls school and mission station had been established. Mission station comprised of the Boys school, girls school, church, residence, Teacher training school and the Dispensary. Ng'iya girls gradually developed with time training both junior school and elementary senior school students. Later on Ng'iya girls will become N.G.H.S and Ng'iya boys will become a demonstration school for both boys and girls.

3.2 Challenges experienced Canon Pleydell and Fanny Moller in their Educational work at Ng'iya

At the time when Canon Pleydell arrived at Ng'iya though it was seen as Chief Ng'onga and his people gave him warm reception, they dealt with him and other missionaries with great suspicion. They suffered from diseases such as measles attack, malaria and sleeping sickness. There was measles attack in the mission centre in 1940 according to the school report (KNA: MSS/61/443/55). Cultural conflict between the newly introduced Christian religion and African traditional and cultural beliefs and values emerged shortly after the arrival of the C.M.S missionaries at Ng'iya. Insecurity: according to a letter written to Mr. Carrey Francis by Mrs. Fanny Moller on 30/5/1949, indicates that burglary was committed at the school premises, medicine were stolen from the school office and the police did not give any report on the issue (KNA: MSS/61/447/60). This problem was solved by establishing a police station at Ng'iya. Language barrier, to solve the problems missionaries were forced to learn the local Luo language before they embarked on their work. Canon Pleydell mastered Luo language just as Fanny Moller while at Maseno to an extent that he was given the name Orengo. Poor transport and communication network faced the C.M.S missionaries. Transportation of equipments from Kisumu to Ng'iya took several days.

Volatility from some African who did not want foreigners in their territories greatly interfered with missionary work. This was noted in a letter written by C.M.S secretary to Miss. Fanny Moller (KNA: MSS/61/447/260).

3.3 Contributions of Canon A.E Pleydell and Miss Fanny Moller to Educational Development at Ng'iya

The ideas of establishing a mission station at Ng'iya was boosted by Mr. H.O servile who build a house for Canon Pleydell to occupy (Richard, 1956:40). Pleydell was the first missionary to reside at Ng'iya. Canon Pleydell had just returned from Furlough in October 1921 and like most of the missionaries who pioneered work in Nyanza he was sent from Uganda to which country he had come in 1904. He first helped at Maseno School in 1907 taking it over when Archdeacon Willis became Bishop in 1912. During the 1914-1918 war he ran the pastorate and the school and did translation work in whatever spare time he would get (Richard, 1956:40).

Canon A.E Pleydell contribution to the development of Western education was varied, beginning with the translation of the New Testament to the native Luo language. St. Mark was the first gospel to be translated in Luo it was then followed with Luke, and St. John and lastly the translation of the Epistle of St. James. These were the first bible translation in Luo (Walaba, 2009:44). In an interview with Mzee Ochieng he noted that he could move from one village to another teaching

people the Bible and how to sing hymns, after he had translated two or three hymns notes Ochieng he would teach us the tone using do-re-mi-fa-so-la-ti-do-do-ti-la-so-fa-mi-re-do and then he would give us sheets of paper on which the words were written to read after him, after about several repeated attempts we knew these hymns and the tune, we danced along with him like young children. Some of the hymns are sung in the church today and they have become widespread. Pleydell would choose people who seemed suitable to learn from the villages and take them to Maseno to learn without paying any fees, after about two years of education that person would return to his home and be a teacher.

Cannon A.E Pleydell laid the foundation for the establishment of a teacher training college at Ng'iya later on in the years to come by setting up a normal school for village teachers at Maseno. This particular school trained church teachers who worked across Nyanza including Ng'iya in promotion of western formal education through teaching people scripture reading. A school for Church teachers was established next to Maseno School; later on it will be transformed to Siriba teachers training college and in the years to come it will be converted to Maseno University that still occupies the facilities today. It's at this place the initial African teachers of Ng'iya Girls School and those who laid the foundation for western formal education received their training.

The people of Ng'iya had heard about the developments brought about by missionaries at the neighbouring Maseno mission station, when they heard the coming of Cannon Pleydell they gave him an impressive reception at Ng'iya. A procession led by the local Chief Ng'onga came to welcome him accompanied by noise of drums, flutes, horns and heroic Luo traditional songs that were specifically sung to welcome warriors from a victorious battle. This directly shows the great expectations the people of Ng'iya had on Cannon A.E Pleydell and other missionaries who visited Ng'iya.

In 1921 Miss Fanny Moller at her youthful age from Australia joined the staff at Maseno as a teacher and a mentor to the young African girls, Maseno will transform the entire life and missionary work of Fanny Moller completely. It's at this place that she began to learn the local Luo dialect, she ran women's and girl's classes at Maseno of which she inspired most of them and later on helped Dr. Stones in his hospital, that today serves as major health center at Maseno. She also assisted at Miss Downer's school in Butere as the head of the institution while Miss. Downer was ill at Maseno, and at other times she helped in Mrs. Hirsute School which was held in the afternoons and had local herd's boys and girls for its pupils, at Butere she gained a wealth of managerial experience that would later on be used at Ng'iya. Miss fanny was later on to change the lives of young girls at Ng'iya and laid a foundation that will exist for decades to come, Ng'iya girls' high school.

Fanny Moller who will later be the first principal of Ng'iya Girls from 1923 to 1952, set foot at Ng'iya in October 1923 to begin a revolutionary work among Luo girls and women, which has continued ever since and grown into a prominent National Girls High school in Kenya today. The first girls whose fee was cow dung and eggs were Akech sister to an earlier convert Nicanor Obare, Opuko Og'ongo and Amoth Adhiek. The contributions of Miss Fanny Moller cannot be underscored at all, as discussed by the education secretary's letter to Miss Moller dated 19th October 1951.

"I do not think it necessary for me to labour the point that we have the at most regard and gratitude for all the work you have done for God at Ng'iya, and especially in the school. All the past years we know that you will leave your heart at Ng'iya. After so many years of full time service at Ng'iya is now going to blossom and we hope to have some worthy buildings so that molly does not have to overcome many difficulties that must have continually be set your work in adequate buildings".

KNA: MSS/61/447/276

C.M.S Archdeacon Strovoid describes Fanny Moller as a missionary who did grand missionary work in the colony and was received by the governor in person Sir Philip Mitchell who recognized her dedicated efforts and thanked her personally for her selfless service in the colony of Kenya before she left the county on retirement back to Europe (KNA: MSS/61/447/146).

The coming of Pleydell opened a room for other C.M.S missionaries at Ng'iya such as Mayor A.W served at Maseno and Ng'iya in 1929, Wilton M served at Ng'iya between 1928 and 1929. Burr M.E served at Ng'iya from 1931 to 1933, Extance L. I.V served at Ng'iya from 1933, Rev R. P Crabb and Rev Ven W. E Owen served at Ng'iya in the late 1930s and mid 1940s. Miss Humphreys served at Ng'iya from 1955, Miss L. A Dodge served at Ng'iya in from 1952. Miss Cox a great friend of Miss Fanny Moller arrived at Ng'iya a few months later after the arrival of Pleydell. She was sent to the C.M.S by the Stores family to whom she was nurse and governess. At that time there was only one house at the station occupied by Mr. Pleydell. On the arrival of the two women he vacated his mud grass thatched house and instead occupied the little dispensary which was attached to it, the dispensary was later built of stones and still stand up to today as a local health facility. The other building on the station at that time was the Boys school which had an Africa Headmaster in charge, who had received training in Uganda as a teacher, today has also grown to be a provincial boys high school. This mud walled building with heavily thatched roof also served as a church for Mr. Pleydell Sunday services and classes for catechumen during the week. The remains of the building can still be seen on the eastern side of the school compound near the playing field .

It's at this point that the lives of many young girls and women would change, at this point decades to come a storey building will be erected to fulfil Fanny Mollers dream of education for Africans not only Africans but for an African girls child. Today the school that started on a seven acre of land, is on a one hundred and sixty million infrastructure expansion programme to establish a state of art ultra modern national girls high school in the heart of the Luo community, a school that today has enrolment from all over the country. Richards notes that in October 6th 1923, 50 girls of all ages and sizes invaded the mission house veranda waiting for instructions and on October 7th a hundred girls arrived so that Miss Mollers' school spread with something like chaos (Richards, 1956:43). This was the genesis of Ng'iya girl's high school and the introduction of western formal education to the African girls at Ng'iya through which the society and the community around the school will be transformed.

In its origin, growth and development Miss Fanny Moller played significant role in the development of N.G.H.S right from its inception of course with the initial help of Canon A E Pleydell who established a C.M.S mission station at Ng'iya. Moller contributions include. She planned and erected the first building at Ng'iya girl's school. Richards notes that the money for the building came through the influence of Miss Moller from Australia. Bishop G. Cranswick encouraged the project so that £50 came from the Diocese of Gippsland, other helps from Geelon district and £20 from Mr. C.C Moller (Miss Mollers' father) (Richard, 1956:43-44). She encouraged and attracted continuous funding for the school to expand its facilities. Her administrative skills and inter personal relationship with the community ensured high enrolment of learners to the girls school. This is noted from the letter from the education department dated 13th March 1950 (KNA: MSS/61/447/146).

She further encouraged young girls to strive for academic excellence by organizing various college opportunities for the young graduand who performed well in school. For example in 1943 she organized for the admission of 16 students to various medical schools, two at Pumwani, maternity training Hospital, two at Maseno C.M.S hospital, two at Kaloleni C.M.S hospital the remaining when to be trained as teachers (KNA: MSS/61/444/07). These encouraged young girls to be fully

dedicated to their academic work and also offered higher and professional education to the African child.

Canon Pleydell and Miss Fanny Moller laid down the foundation of western formal education and later secondary education among the people of Ngiya and consequently among the Luo women and girls, the community under study. The enormous contributions of the C.M.S missionaries to educational development in Kenya has been argued out by scholars such as Karani (1974) and Odwako (1975), they both agree that individual C.M.S missionaries and C.M.S mission group was responsible for the growth and development of western formal education in most parts Africa, a genuine fact proved by this study. C.M.S pioneered secondary education in western Kenya after establishing the first secondary school at Maseno in 1939, the school later developed into a full secondary school in 1948 (Wanyama, 2012:37). This is the same school that had a bearing in the establishment and eventual conversion of Ng'iya girls into a teachers training college and later a girl's high school and that influenced both Canon Pleydell and Miss Fanny Moller to develop interest in establishing N.G.H.S.

Stayer (1973) and Wanyama (2012) have both argued out that C.M.S as well as other missionary groups such as the M.H.M took education not only as a means of converting Africans and spreading the gospel but as away of establishing a self reliant African society. Odwako (1975) brings out a clear understanding of the missionary role in educational development in Kenya and points out a clear scholarly analysis of their contributions in both primary, secondary and teacher education from 1905 to 1965. These studies strongly support the findings of this study in the case of N.G.H.S.

3.4 Introduction to Western Formal Education and the Emergence of Ng'iya Girls High School 1923-1938

As missionaries were at work with the Africans, they were the first people to study the native languages. Dr Krapf and Rebman, the first missionaries in Kenya to launch serious missionary work, opened a mission center at Rabai near Mombasa in 1844 to 1846. Walaba notes that, Krapf was a German Lutheran preacher and did fine work of translating the Bible into Kiswahili and producing the first Swahili dictionary. He preached the gospel to all those who would hear (Walaba, 2009:31). Krapf laid the foundation stone for western formal education in Kenya. Most Africans accepted Christianity as a necessary part of European value rather than a system of belief and ethics. For most Africans, it was the education rather than Christian teachings that they wanted. They had started seeing education as the main road for acquisition of power and status in the society.

Missionaries' change of religious roles from ecumenical and educational functions to meeting social economic needs of the communities they came in contact with started with the realization that evangelization would be made possible through western formal education rather than propagation of the gospel alone. By 1912, missionaries had established forty main schools in various parts of Kenya, most of them at the coast, western Kenya including Nyanza and central Kenya.

It's important to note that the initial teaching work at Ng'iya carried out by Canon Pleydell was voluntary in nature and was much more of informal than formal, almost similar instructional methods to the traditional African society. Osogo recalls that Pleydell taught in all villages and especially places where there was no church teacher he would teach the villagers the word of God, how to read and how to write, teach them, new songs in English and also narrate to them stories about Europe and the far lands and the development that was to come in future. He together with others gave basic training to the first converts of the church. Ng'iya girl's school grew out of Canon Pleydell vision, though it was the work and commitment of Miss. Fanny Moller who lead to the realization and reality of Canon Pleydell's dream. In reality establishment of any educational institution vibrantly has a bare ring on individuals or an individual's dream and concerted efforts

and commitment of the bearers of the dream and definitely the support of the entire stakeholders to the dream.

It's worth noting that western formal education at Ng'iya was solemnly the work of C.M.S missionaries. As noted earlier in this study Ng'iya girls school started on 6th October 1923. The school registered over fifty girls who had heard about the benefits of western formal education and what was happening to the school graduands at the nearby C.M.S mission station and school at Maseno. The veranda of the first classroom was packed out and the girls from all the corners of Luo land sat close together perhaps thinking about their future, and of all the girls present only one girl by the name Agnes Alumba could read; others were learning to read and most could not read at all. Miss Moller spent her first day writing their names in a book and trying to divide them into some semblance or rather learning cohorts of classes with Agnes in charge of one of them all since she had some knowledge of western education. Opatia further notes that the situation was an impossible one so Mr. Pleydell approached the young African school master where upon the boys vacated the church handing it over to the girls while they made do with a shady place under a large tree, that still stands up to today. The young men evidently approved of the idea of a girls school for they gave in gracefully enough.

Since the school was rapidly increasing in its enrolment, Miss Fanny Moller had to derive a practical system that would deal with the rising number of African children interested in obtaining western formal education, older women who were Christians were taught in the mornings and the young ones were taught in the afternoons and were encouraged to bring their daughters to school. Some of the girls at school were as young as the age of seven to eleven. It was only possible to have afternoon school because young girls worked in the fields in the mornings, the morning session, however with the older women as discussed by Mama Seruya were Miss. Moller first teacher training classes at Ng'iya, who would later on assist her in training the young ones. She further notes that young girls were taught in the afternoon while older girls were taught in the morning classes with Nora who was married to one of the first converts Luka, Roda Agutu wife Catechist Robert Obuoga who later passed the elementary Teachers examination and became a teacher at Ng'iya girls school. The girls' school at Ng'iya opened a door of change in the community basing on how both the young and the old embraced the idea of schooling.

As a missionary school initially it offered elementary education, at this level standard I-IV where elements of religious education, writing, arithmetic, reading and hygiene were taught but later on there was introduction of standard IV –VI. The education given was supposed to inculcate elements of Christianity and western civilization. It was difficult for them to attend classes on daily basis because the community did not attach much emphasis on the education of the girl child and also they were required to perform a number of duties before setting for school, she notes that girls would disappear for a week and return the next: there was a constant stream of absentees and new pupils.

The rising need for education strained both physical as well as human resource. In April 1924 Miss Cox returned to Maseno to help in teaching and evangelization and Miss Moller carried on with occasional help from Mr. and Mrs. Pleydell. At one point the main poles supporting the classes and the missionaries houses and offices were eaten by the ants this made the girls school like the boys school, to be taught under a tree where storms drove them to one part or another of the compound for shelter for almost six months. It was with much thankfulness that teachers and pupils alike occupied the new school developed by Pleydell and Moller, although it was finished towards the end of 1924, but to them it was a great relief.

In 1926 Miss Moller travelled to Furlough, Mrs. Hunt a friend of Moller and a determined young lady who was educating young boys and girls back in Uganda came to keep Miss. Wray company

and to run the school helped by Miss Mollers young teachers, Esther Lala then in September 1928 Miss. Wilton, a capable trained teacher came to replace Miss Wray who had got married to Dr. Ross of Kisumu, in 1929 Miss Wilton was invited back home after being dangerously ill with cerebral malaria (Richards, 1956:44-45). Never the-less in that year the first three girls passed their Elementary examination set by the education department despite the many challenges was the school undergoing. This was a great achievement when the girl's school was established, girl's education became more into line with boys education and there was a Yardstick now by which one could measure academic progress for both the African boy child and African girl child and come up with variations, strength and weaknesses in curriculum implementation and infrastructural development. Ng'iya girls' school at this time had already taken root, and substantial impact had already started to be shown as early as this time barely seven years since its inception.

Mollers work was boasted by her friends and other CMS missionaries who came to work at Ng'iya among them in 1931 Miss Mary Burr who was a genius in religion, Art and Design, as recalls Abishag her student. Burr introduced to her students the concept of loving nature and expounded the curriculum to include Art and Design. It's in this very year that Abishag Opiyo passed the elementary teachers examinations being the first Ng'iya girl to do so and setting a new record for thousands of young African girls who would follow her later. Up to this time Ng'iya girls was a day school though Fanny Moller stayed with students who came from the distant lands until September 1932 when Mr. G.E Webb came to open the first new boarding girls school. There were only three boarders at that stage and Sara was one of them, the other one was Nora and the third one was Rhoda, who later became Miss. Mollers first assistant African teachers. At around 1933 Ng'iya girls had become a famous institution that most families wanted their daughters to attend, Moller influenced the coming of about twenty boarders and the number steadily increased with time. Ng'iya girls had started taking shape as a real modern school for girls up to this time it was so obvious that the curricular being offered was mainly the 3Rs, reading, writing and athletics with the main emphasis being put on catechical instruction.

The expansion of facilities, diversification of curricular and increase in human resource to deal with pupils of all ages and categories started at around 1933 and reached its apex at around 1960. A substantial Kindergarten was built in 1934 with the usual mad walls and thatched roof, today the kindergarten still stand next to the Anglican Church and in 1936 two good classrooms with murrum blocks and corrugated iron roof were built, the buildings still stand today as a living proof of C.M.S missionary work at Ng'iya girls. Young African teachers turn out in large numbers to help in teaching at the girls school; the establishment of a teacher training college at Ng'iya gave the school a real boost and impetus in terms of human resource that was a big challenge at that time, for teaching practice the college made use of its student to teach in the school. The teacher training college facilities were later given to the girls school when the college was transferred to Siriba near Maseno, this facilities still stand and the classes are used today for forms one's and two's at Ng'iya girls school. The school had already established a base and taken its position in Siaya. Up to 1925 the school experienced increasing number of teaching staff as well as expansion in its physical facilities.

In the various discussions in this study the role of Canon Pleydell and enormous contributions of Miss Fanny Moller herself and through her influence, from Australia was able to attract other missionaries to finance Ng'iya girls school for example Bishop G. Cranswick who initiated a project of about £50 through the Diocese of Gippsland, others like Geelon and Mr. CC Moller, the father of Miss Fanny Moller helped a lot In purchasing equipment as well as putting up of infrastructures in the school compound

Table 3. 1 Ng'iya Girls School Enrolment in 1943.

Teacher Training	Standard IV	Standard III	Standard II	Standard I	Sub A.B	kindergarten
6	11	31	28	29	37	66

TOTAL 208

(KNA: MSS/61/444/107)

3.5 Foundation of Teacher Education at Ng'iya 1931 -1963

Between 1931 and 1963 N.G.H.S experienced the headship of four missionary principals, Moller 1923-1952, Churchill 1952-1961, Humphreys 1961-1963 and Woods 1963-1969, this is the period that shows total educational transformation of N.G.H.S. It is worth noting therefore that missionaries played a critical role in transforming the lifestyle of Africans. Rotberg notes that they introduced into Africans with whom they came in contact with the taste for western material culture (Rotberg, 1967:10). Education in this sense was seen as a critical factor in enhancing transformation of the African society. It became therefore necessary to note that though there was a great need to establish schools, pioneer missionaries were not teachers though they taught.

The main interest for the missionaries was evangelization. This could be made possible if the converts were made to know how to read the Bible and write. This fact had a great impact on the curriculum offered to the learners. Religions doctrine overrode other essential aspects of the curriculum. Manual work as an integral part of the school curriculum was strongly resented by Africans, in Boys school carpentry was taught, and at Ng'iya girls Agriculture became a core subject in school.

Pioneer missionaries laid great emphasis on manual and technical training a fact that continued for about twenty years from the coming of the C.M.S missionaries at Ng'iya. This fact is supported by Mama Julia a former student of Ng'iya, who argues that all skills were taught including carpentry, tailoring, agriculture and clerical work. Evidence of this is supported by Richards.

“The fine solid classrooms were built by the school; apprentices from bricks made on the premises and are a permanent reminder of the thorough and complete training given. There are other reminders not so obvious to the casual visitors, in the sanctuaries of the churches at Maseno, Butere and Ng'iya and as far a way as Namirembe cathedral (Richards, 1956:18).

Teacher education did not get any boost not until trained missionary teachers arrived such as Miss Fanny Moller who later gave basic training to some bright girls who became teachers in bush schools and local village schools, such teachers at Ng'iya included Hilda Mbala, Zeruya Adhiambo, Esther Awino and Miriam Atieno.

The concept of teaching Africans to teach their own people, started at the nearby C.M.S mission center at Maseno and the idea was able to spread to other mission centers such as Butere where the Chadwick's established a teacher training college at the mission center and Ng'iya, where a teacher training college was established next to the girl's school. This probably is attributed to Rev. J. C Hirst at Ng'iya mission and Mrs. Chadwick at Butere C.M.S mission, Seruya further noted that at Maseno, Africans were given some training, they sat an examination, known as the village teachers test and a certificate was issued to them and that was what was adopted at Butere and Ng'iya.

The need to establish a similar training college for teachers at Ng'iya a rose, the first two years of a girls admission at Ng'iya was devoted to literacy training solely. After that it was followed by a three year course in literacy and technical training. After which this group was allowed to teach in the lower school. The real setting up of Ng'iya teacher training center came in reality in 1957 when the District commissioner central Nyanza wrote to the provincial commissioner Nyanza province

expressing the need for and requesting the immediate Gazettement of Ng'iya teachers training center on 10th August 1957 (KNA: DC/KSM/1/10/49). At this time the principal of Ng'iya girls was Ms. Churchill who served till 1961.

It is worth noting that the training of teachers included the male teachers from Ng'iya Boys School. The establishment of a teacher training center at Ng'iya was a real boost to the educational development of the native Luo community in the following three ways. It opened a general door for girl child development. In 1931 Abisag Opigo passed elementary teachers examination, being the first Ng'iya girl to do so. Other girls had gone out to teach in the bush school but Abishag was the first of then to get a certificate, she continued to teach at Ng'iya and later went to Kisumu to teach in the C.M.S school.

As noted above, it solved the problem of teacher shortage at Ng'iya girl's school as well as the bush schools around Ng'iya. Teachers training college at Ng'iya provided Africans with the opportunity to start independent schools, which offered Africans relevant educational needs as well as played a critical role in the rise of African Nationalism. By 1946 in the whole county, Ng'iya not being an exception, there was a three level teacher training education namely:-

Elementary teachers training education (E.T.T.T). This level of teacher training was supported by the missionaries though at some level they received grants in Aid from the central government. The course offered at the level led to elementary teacher certificates. Lower primary teacher training colleges. Lasted for two years undertaken by both the government and the mission stations. It led to the acquisition of lower primary teacher certificate. (LPT) Primary teacher training colleges. This was controlled by the government especially after 1943 (Education department Report 1945:19).

As noted it was relevant for the establishment of Ng'iya teachers training center. This need may have been motivated by point number one above, hence increased enrolment at Ng'iya girls' school and the few number of teachers who were not able to meet the ever rising demand of education was supplemented or rather got relief from the establishment of a teacher training centre. Generally the colonial government as early as 1928 had realized the need of supporting African teacher's education, as noted in the education report as indicated below:-

"The principal need in African education continues to be properly trained teachers. It must however be realized in order to secure the end, candidates of good personal qualities have to be passed first through a sound school tradition, and through about three years of general and professional instructions" (Education department report 1928:6)

Ng'iya girls' school provided employment to the young teachers who later on graduated for the teacher training center. Among the students who also excelled in the elementary teachers examination where students of Ng'iya girls, this fact is noted in a statement made by Miss Fanny Moller to the education secretary.

"Native girls teachers are effective and efficient and they do excellent work and can be relied on to take responsibilities when necessary. Inspector for schools for Nyanza visited us during the year of inspection and examined the teachers trainees for elementary teachers certificate on December 9th to 10th where all the candidates passed, of the girl teachers who passed the teacher certificate, two will be on the staff at Ng'iya school but the other eight will be taken to sector schools. One in the south Kavirondo, one in North Kavirondo and the other in different schools in central Kavirondo."

KNA/MSS/61/443/120

Several documental sources also confirm the above information concerning Ng'iya girls' students as valid facts. In 1941 the school faced a number of challenges for example ten teachers left to get married of which in July the same year the school almost went on strike, ten teacher trainee sat for examinations and they all passed, two were employed at Ng'iya girls, one at Ng'iya boys and one was to help at Ambira day primary school and six in the various sectoral schools (KNA:

MSS/61/444/28). The establishment of Ng'iya teacher's center was a major boost to the growth and development of Ng'iya girl's high school. Teacher education at Ng'iya existed until 1968 when it was eventually phased out to pave way for the creation of Ng'iya girls' high school due to the ever increasing African demand for secondary education.

In summary, the resultant effect was that Africans though gradually, were prepared to take over and establish more schools within their locality. The fundamental challenge of teacher shortage at Ng'iya was greatly minimized by the employment of the products from Ng'iya teachers training center. Development of secondary education at Ng'iya between 1964 – 1975 was greatly influenced by the fact that Africans became much informed of their rights and demanded for more secondary education and higher education and opportunities that was to be relevant to their needs at the time. As a result Ng'iya girls' high school was born out of a missionary vision that has transformed the entire community and positively impacting the entire nation. From an individual's idea and the positive support of the stakeholders a national school has been born which for decades has produced great agents of societal positive transformation and for the coming decades perhaps centuries, its initial role will be maintained.

4.1 Foundation, Growth and Development of Secondary Education at Ng'iya Girls School from 1950-1963

This period is mainly attributed to three ladies who followed the footsteps of Fanny Moller, Churchill 1952, Humphreys 1961 and Woods 1963. Initially secondary education was an exclusive right for Europeans in order to eliminate job competition and limit African political awareness. Missionaries took up the challenge in 1926 by setting up Alliance high school while the Catholics put up Mangu School in Thika in 1930. A number of schools later on sprung up basically due to the missionaries' sole role of evangelization. To the people of Ng'iya the establishment and growth of Ng'iya girls' high school over the years is seen as God sent.

Among the C.M.S pioneer missionaries who propagated western formal education in Nyanza included Canon Stanfield, Rev H.C Hitchen, Mr. E.Carey Francis (Former principal of Maseno and Alliance high school, Mr. White, Archdeacon Chadwick, Mr. G.S Webb, Mrs. Saville, Dr Havold Darke, Mr. Mackey, Rev J. J Willis, Rev Tucker, Dr. Scott (of the church of Scotland Mission), Edith Hills and Canon A.E Pleydell. The later often evangelizing and helping in the establishment of Maseno school, left Maseno in a nearby Kisumu and chose Ng'iya hills to build a small mud house at the school compound whose evidence still exists up to today.

Ng'iya in Dholuo means "Stare at me" the school rests on 46 (forty six acres piece of land). The site plan for the school was established by Miss Fanny Mollar, whose contributions have been greatly discussed. According to the school records she arrived at Ng'iya on 5th October 1923. Mollers' impact at Ng'iya and the larger Siaya County was tremendous in the sense that many people around Siaya are called Molla a corrupt of Miss. Fanny Mollers name. Ng'iya girl's high school has gone through along, dynamic and unique history of growth, from a minute Fanny Mollers school to a prominent primary school, to junior and consequently senior high school is a history bond to be valued and appreciated. Today Ng'iya girls' high school boasts to be one of the schools recently elevated to national status and a top performing school in Kenya, with the current principal Mrs. F.A Okut expanding the academic programmes of the school and restructuring the facilities to be ultra modern.

4.2 Conclusions

Individual educators and missionary organizations laid a strong foundation/ground for the establishment, growth and the development of education in the continent of Africa. Missionary groups influenced the coming of educators such as Miss. Fanny Mollar, Canon Pleydell, Carey Francis and many others who became instrumental in the development of formal western education in Africa. However this forgotten class of educators is often generalised with evangelical missionaries. Canon Pleydell and Fanny Mollers activities presented the first move for girl child education in colonial Kenya.

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