

Is John Owalo the Miscalculated African Plato, Socrates or Unidentified Aristotle? Reconstructing History of Education in Africa

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Abstract

Plato in *'the republic'* and Aristotle in his text *'politics'* argue that 'education is a creature of polity' and 'the school is a powerful tool in building a state, the school molds and patterns citizens in the shadow and the image of the state and the nationhood', and 'as it is, the state is a reflection of the school and vice versa'. John Owalo the founder of the first independent school movement in the world; the Nomiya Luo Mission schools in his own way, away from interaction between the two conceives and finds a philosophical niche and develops an ideology equally profound like Plato's, Socrates or more like Aristotle's. Breaks the traditional belief against colonial odds, universal religious dogma, and utilitarian traditional norms to establish the first independent school movement with the aim of practicing and diffusing his ideological belief of the right education for the black child. At this point John Owalo though not acknowledged for his massive contribution to equality and quality education stands in the league of Plato, Aristotle, Johann H Pestalozzi, John Dewey, and Maria Montessori among other great scholars. This paper demystifies the mythical misconception about the great African scholars using John Owalo as point of reference to shade light on the forgotten and overshadowed class of great African scholars up to the 20th Century.

Key Words: Education, Niche, Politics, Position.

1.0 Introduction

John Owalo was born in Siaya County of Kenya, Asembo Location, Marang'inya Sub Location. Raised in a humble background he joined Ojola Catholic Mission in 1907 to practice catechism. In 1908, Owalo married his first wife Elizabeth Alila according to traditional Luo customs and moved to Nairobi where he served his long-time friend Judge Sir Morrison as a cleaner. It is at this point that he taught at Rev Canon George Burns C.M.S School. He worked at the school for a shorter time because of doctrinal differences with the school authorities. In 1909 Judge Morrison introduced Owalo to Rev Dr Scott who later played a wider role in the establishment of Alliance boy's school. Rev Dr Scott appointed him as a teacher at Thogoto (KNA: JUDICIAL/ 1/297, KNA: JUDICIAL/ 1/474). Burglary incident took place at the mission station and Owalo became the chief

suspect, he was imprisoned at Dagoretti correctional service under Sir Lyford, the assistant District Superintendent of prisons, he was later released for insufficient evidence. At Thogoto he taught with and radicalized Kenya's first president Jomo Kenyatta and other teachers (KNA: JUDICIAL/1/474/11). In October 1910 he joined Maseno School as a teacher, however Rev JJ Willis noted that Owalo was a radical and an incompetent teacher (Willis, 1912:197). In 1912 Owalo left for Oboch Maranginya village in Asembo with the sole aim of establishing the Nomiya Luo mission Church and school.

1.1 Methodology

Historical research method was used in collecting, analysing and presenting data. Being a qualitative study it anchored on interpretive paradigm. The sampling procedure and technique involved Non-random selection procedures namely purposive sampling and snowballing techniques. Data was collected from both primary and secondary sources; the researcher subjected the collected data to vigorous process of verification and justification. The guiding principle to the process of data verification was to subject the gathered information to historical techniques of internal and external criticism process of determining authenticity of the data collected. Data was coded and classified in reference to themes and historical periods.

1.2 John Owalo Concept of Quality Education.

Following dissatisfaction with the quality of education offered to Africans in missionary schools Owalo started the first African independent school movement. Owalo argued that the colonial government did not provide purely academic education but rather technical education whose aim was to ensure steady supply of cheap labour to European settlers, this kind of education was racial based since Europeans believed that Africans could not comprehend intellectual education (Barasa 2013).

It became evident to Owalo that colonial government and missionary education was misguided by Racism. Europeans evaluated and considered Africans to be at the lowest level of human development and evolution. Europeans argued that Africans had no capacity to comprehend intellectual education. On the other hand the British colonial government was discontent and suspicious about offering intellectual education to Africans based on Lord Valentine of Chirrol, following 'the Indian unrest' in which it was argued that intellectual education to blacks would lead to the rise of African nationalism (Barasa 2013). Christian missionaries advocated for technical and vocational education for Africans since they believed in the virtue in working with hands a fact that Owalo disliked. In America Booker Taliaferro Washington 1856-1915 created economic avenues for Africans at Tuskegee Industrial Institute, Alabama by offering training in technical education. In a widely publicized speech of 1895 'the Atlanta compromise, Booker Taliaferro Washington abandoned racial equality advocacy for material progress. Further the 1909 Frazer report, strongly recommended for technical education for Africans (Barasa 2013). All this made Owalo to be totally dissatisfied with colonial education.

John Owalo a former teacher of various mission schools and his long-time friend Ezekiel Apindi established the Nomiya Luo mission schools. This move excited Africans and influenced the emergence of several independent school movement (Stanfield, 2005). In Kenya it was mainly in Nyanza, Western and Central Kenya. In Central two independent school movements came up: The Kikuyu Independent Schools Association (KISA) and the Kikuyu Karing'a Educational Association (KKEA) (Merley, 1963). Kovar (1970) argues that the rise of independent school movement was the result of uneasy alliance between the tribal elders and the new group of younger men who were more politically informed. African independent schools increased to 34 by 1933 with a total student's enrolment of 2,500 and by 1939, enrolment rose to 12,964. By 1936 there were 44 independent schools in Kenya with an enrolment of 3948 (Lonsdale, 1964). Independent schools faced a myriad of challenges such as hostility from the colonial government and missionary organizations, lack of trained and qualified teachers, inadequate infrastructure, misappropriation of funds and poor management. As a result these schools came under the supervision of the D.E.B after the state of emergency. In 1939 Peter Mbiu was a Master graduate of U.S.A based Columbia University and the son of senior chief Koinange Wa Mbiu established Githunguri Teachers Training College known later as African Teachers College. However it was closed in 1952-1957 following the state of emergency.

1.3 Nomiya Luo Mission Schools.

Nomiya Luo Mission School Movement was registered during the time when Owalo got political appointment to serve as the senior sub-headman for Kochieng' clan (KNA: DC / CNI/5/2). Opwapo (1981:78) as well as (O.I, 6/11/17) noted that, Nomiya Luo Mission arose out of the situation plagued with the effects which resulted from the impacts of colonialism; without doubt colonial education was a larger component of colonial project to dehumanise Africans by imposing both inner and outer colonization based on the premise that Africans would assimilate into European lifestyle the values that were themselves a threat to the identity and self-perception of the indigenous people. To a greater extent colonial education led to psycho cultural alienation and cultural domination this in turn created a background that favoured the rise of NLM schools.

Following the above justifications, political factor remains the dominant factor for the rise of NLM (Nomiya Luo Mission) schools (K.N.A:ED/312/1/4/87) this fact was well articulated by (O.I, 6/10/17) who further argued that the political charisma of Mwalimu John Owalo was a major boost to his vision; this level of charisma is what led to his rise both in religious and political spheres. Similarly El- Ghannam (1970), points out that leadership as we know is a function of two interacting elements or poles; the person or group of persons who are led, in a given time and space. It's through their strong political leadership that alludes to massive public support as a source of criterion of this strength.

In his work Opwapo (1981) clearly puts it that J M Lonsdale and A. Wipper suggest that Owalo shows politics as the basis for the rise of NLC (Nomiya Luo Church). They suggest that Owalo utilised the movement as a vehicle for inter clan rivalry, since he belonged to the clan traditionally opposed to the chiefly clan. Oginga Odinga says that the movement was apolitical protest and when

Owalo was called to be questioned by the district commissioner in public 'baraza', he said 'I am preaching to Africans not whites'. The political character of Owalo is clearly brought out in archival source (K.N.A:ED/312/1/4/87). Opwapo (1981:79) says that B.A Ogot describes Owalo as the first Christian rebel in Nyanza, who on discovery the hypocrisy of westernism decided to be a Christian but on his own terms. This seems to agree with oral testimonies of (O.I, 22/01/18) and (O.I, 20/01/18). Europeans held Owalo and his movement with a lot of suspicion, which is evident in a letter dated 5th August 1938 the District Commissioner south Kavirondo wrote a letter to the district commissioner Central Kavirondo noting that:-

It is reported that the adherents of a religion said to have been started by Johana Owalo of Seme, Central Kavirondo have been proselytising in this district. Would you please be so kind as to inform me whether this religion is prohibited one and give me any information about it which is likely to be of use administratively (KNA: DC/KSM/1/10/24).

Owalo just like general Mathenge and Itote among the Agikuyu, Koitalel Arap Samoei among the Kalenjins, Elijah Masinde Wanameme among the Bukusus his movement can be equated to chilembwe in Malawi and Mumbo cult in South Africa. At some point members of NLM were suspected to be associated with the Mau Mau movement. This was because the then bishop of the NLC Mr G.C Owalo who replaced John Owalo was a close confidant to Oginga Odinga and Ochieng Oneko who were presumed to be sympathizers of Mau Mau (Opwapo,1981:192) idea fully supported by (O.I, 22/01/18). It should be noted for that the late Jaramogi Oginga Odinga was a follower of NLM for the better part of colonial period.

In its own right NLM was a consequence of disillusion and discontent into religious outlet, so that it diminishes the 'force of direct political influence'. As earlier indicated in this section scholars such as like Lonsdale and B A Ogot have portrayed Yohana Owalo as a rebel who wanted to accept European civilization at his own terms (Opwapo, 1981:191) a fact which anchors its roots on archival source (K.N.A: ED/312/1/4/87) and oral testimony (O.I, 22/01/18). It should be noted that at independence Mzee Jomo Kenyatta was able to put it clearly that the problems of Kenya revolved around poverty, ignorance and diseases, this were the grievances of John Owalo and his choice of means to fight the 'purported enemies of progress' was the establishment of NLM schools and churches to liberate his people.

NLM efforts in combating ignorance among its people was its major strength, at the begin of the 19th century western education was a prerogative of Christian missionaries however Owalo brought in the aspect of African direct involvement in the provision of their own education(K.N.A:ED/312/1/4/87), this is also supported by oral evidence of (O.I,22/01/18). As Adeyemo (2000) notes, the right to education arises out of democratic ideas, everybody should have a chance to become intelligent in this new age of science and innovation which is clearly brought out in UNESCO (2006) that mentions improved education as essential to giving meaning to our national purpose and power. In this context it requires skilled manpower and brain power to match the power of totalitarian leadership and discipline. Basically this is what Owalo was struggling and fighting for through his NLM movement; John Owalo wanted to use political means in order to establish schools to create political awareness among his people, to be able to fight the colonial political injustices and status quo.

In his oral testimony (O.I,15/11/17) pointed out that, the colonial government had put it very clearly to the people of Nyanza that, if anybody wanted education he had to leave associating himself with NLM activities and join a Missionary Church. In support of the above Opwapo (1981) states that NLM was not ready to lose its members to other missionary organizations and therefore saw the establishment of NLM schools in 1912 reaching its apex in 1938. Oral testimony by (O.I, 22/01/18) and similarly to Opwapo (1981:194) points out to the fact that when Yohana Owalo started the NLM, he had both education and teaching experience which he had gained during his quest for truth from various missions. He was an ardent teacher, well grounded in theory and practice and he always wanted his teachers to teach with the same passion (O.I, 15/11/17). John Owalo massive teaching experience in various mission schools provided him with fertile ground to establish strong educational institutions to compete with that of the missionaries.

The taproot of NLM schools stems from two adjacent villages of Oboch and Maranginya village in Asembo. At Maranginya village famously known as Orenge he established a sub elementary school in 1914 and an elementary school at Oboch in 1912. The students came among the adherents of the NLC and especially in Nyanza. This was when John Owalo wrote a letter to the district commissioner Nyanza to start the schools and permission was granted. However these schools were short lived before they were re-established. The above information was clearly brought out by (O.I, 20/01/18) and supported by (O.I, 22/01/18) oral evidence. In 1930 Yona Oyungu and Meshack Onyango wrote a letter to the district commissioner Nyanza requesting for the opening of NLM schools at Oboch, Sagam, Rapogi, and Holo. They were granted permission and the schools were opened amidst silent protest from the C.M.S and Catholic missionary groups that were dominant in Luo Nyanza. After being taken through the curriculum and were proven to be enlightened they were sent as preachers of the NLC to preach and teachers in NLM schools to teach. On record this schools were filled to brim (O.I, 22/01/18) supported by (O.I, 22/01/18) oral evidence.

These schools employed its teachers from a pool of its adherents and especially interdicted or retired teachers from the missionary schools. Most of those teachers' certificates had been confiscated after they married second wives an act against Christian's values. The church and the community contributed funds to pay teachers. Students paid what they could afford there was no standard fee for students. A miracle of the sought took place in 1931; the NLM Sagam School was the first one to receive grants from the colonial government which was now to be given annually. The inspector of schools in Nyanza carried out inspection work at Sagam School and in his report he noted that, the quality of education offered at Sagam was below per and could not qualify for grants in aid. However in 1939 Sagam became the first Nomiya Luo Mission School and indeed the first independent school to receive grants in aid (K.N.A/DC/CN/1/6/1). The above facts are in agreement with oral testimonies of (O.I, 22/01/18) and (O.I,22/01/18).

NLC was characterised with leadership wrangles especially after the death of John Owalo. This reached its apex in 1940s, the then bishop had little interest in education, and he was not willing to release funds to the schools to facilitate the payment of teachers and purchase of school facilities. During this time Oboch school in Asembo died the second death, Rapogi School in Seme and Holo School in Nyakach consequently died down completely. In 1948 colonial government in fear of the influence of the NLM and its activities took advantage of the leadership wrangles in the church to

insight the leaders against each other. The church splintered into two factions the original NLC and the Nomiya Sabato Church (NSC). It's at this point that the NLC realised the significance of its schools as a unifying factor. The same year Oboch School was resurrected together with Alungo, Rapogi, Kijana and Holo (K.N.A/DC/CN/1/6/1).

These schools developed amidst great opposition from the colonial government. On 13th January 1953, NLM applied to the director of education for permission to manage their schools similarly to Christian missionary organizations such as the C.M.S, the mission had interest especially on its four big schools namely Holo School, Rapogi School, Alungo School and Sagam School (O.I, Prof Ndeda, 20/01/18). Their request was thrown aside and were advised to look for a known body to manage the schools or they be closed in April the following year. The school management and the church petitioned Mr R.K Stovold to intervene and accept the schools to be under the management of the CMS and the director of Nyanza CMS mission schools. Sir Stovold rejected NLMs request on the ground that their teachings contravened Christian teachings (K.N.A:ED/312/1/4/87). The district education board took over the management of NLM schools in 1954 and the church bishop G.C Owalo was admitted as a board member to represent the NLM schools. The district education officer Mr Harrigan became the chief inspector of the schools (K.N.A: DC/CNK/2/6). Narration given by (O.I, 22/01/18) seems to be in agreement with the facts presented above.

The level of frustrations experienced by the NLM schools from the colonial authorities can be well explained through a letter written by Mr J Crukmer for Provincial commissioner Nyanza Province to the secretary Nomiya Luo Mission Educational committee 1950; dated 15th November 1950, referenced E.MISSN/NL/8. He notes that:-

Your committee is too large; a total of 12 members including the office bearers. The size of your school system does not justify the representation of your church on the D.E.B at present. Perhaps the ADC would consider appointing a suitable member of your committee as one of their representatives. Please give me a list of your schools and the location in which it's situated. Also the registration number of each of the date on which each was approved by the director of education. There will be no additional funds available in 1951 to pay a supervisor. No school committee are registered. Am prepared to discuss your schools with the chairman, secretary and treasurer only on 29th at 10am government time. I shall not see you if you are late. Answer this letter first (KNA: KSM/1/10/45/70).

Competition between the missionary groups and the NLM was at play. In 1956 NLM bishop ordered for the establishment of a school in Nyamira without the consent of the District Education Officer. The colonial government having been influenced by the missionary groups ordered for persecution of the church leaders, this was not done. In the same year they established another school at Uradi and in 1957 they established Uthoche School in Uyoma and Kanyibok in Yimbo. These schools operated with unaided status however the government made special provision for them. The CMC under Rev Playdell and Miss Fanny Moller launched a complaint with the education officer about the status of those schools. Later Kanyabok School, Uthote and Uradi came under the management of the District education Board (KNA: DC/CN/1/2/10). This is also clear from the oral information given by (O.I, 02/11/17).

These schools continued facing opposition as noted below:-

In 1959 Mr Ombaka the assistant education officer was made in charge of the NLC schools. This was after G.C Owalo had been in the DEB for about three years. All the same the DEB recommended that some NLC schools should be closed or transferred to a recognised management. Othoche and Kanyibok were among some of the schools that were transferred or closed down (Opwapo, 1981:200).

Following the recommendations of the Ominde commission report that all schools be under the management of the central government, the government took over the running of NLC schools. All the missions responsible for the establishment of schools became sponsors; NLC became sponsor of the following schools in Siaya district Sagam, Oboth, Ujwanga, Othothe, Nyamira and Kanyobok. In the Kisumu district, Rapogi, Alungo, Holo, Opande, Nyaundi, Gunu, and Nyanginja (Opwapo, 1981:201), in her oral submission (O.I, 20/01/18) brought out the same information and further argued that some of these schools have metamorphosis into secondary schools such as Nyamira Girls High school, St John's Oboch secondary school, Sagam High School, Rapogi High School and Holo High School, while other have been politically taken over by DEB and the mainstream churches.

It should be noted that up to 1964 the NLM schools were managed by the church under the education committee. The composition of the committee included 31 members of which six were serving as office bearers; such as the chairman and his vice, the secretary and his vice, and the treasurer and his vice. The members were elected from different locations in the province and from different church groups in the province where Nomiya Luo Schools existed. The committee was guided by three principles namely: to try to improve the conditions and state of the schools and the mission, to appoint teachers working under the mission, and to make a link between the Nomiya Luo Schools and the education authority (KNA: DC/KSM/1/10/45/71). The above was also presented by (O.I, 20/02/18) in his oral testimony.

The colonial authorities seemed to be at the centre of NLM politics. They denied NLM mainstream church funds to run its school but went ahead to fund the rival group with grants in aid to run their Sagam school. Similarly to the explanation given by (O.I, 20/02/18) this political anecdote in education is evident in a letter written by Mr. T.A Watts the District Commissioner Central Nyanza to the Provincial Commissioner Nyanza dated 31st July 1952. He notes that:-

You have all the correspondence on this matter particularly Mr. Hunter's letter ADM.11/6/50 of June 1950 addressed to Mr. Ramogi your present correspondent. It's clear that no agreement has yet been reached between the rival factions. I beg to recommend that you are not prepared to hold another vote as to who should be 'BISHOP' until 25th May 1955 i.e. five years after the vote before Mr. Goodbody. There never will be an agreement so long as the two rivals live. The Gem section is developing the school system and is now on grant aided list. If their educational system develops may be Asembo section will wish to take advantage of it. (KNA: KSM/1/10/45/77). .

After failed attempts by NLM to secure grants from the government they resolved to empower the educational committee to collect funds for the school from its followers in a meeting held on 16th

march 1951 at Oboch primary school. It was agreed in the meeting that special contributions will be made by people belonging to the Nomiya Mission once a year to aid education in NLM schools. Mr. Hezekiah Ojuok the secretary of the education committee was elected unanimously to be the supervisor of NLM schools to replace Mr. Wilson Obilo. The committee also recommended Mr. Gilbert Odawa to represent NLM schools to the District Education Board (KNA: DC/KSM/1/10/45/73) and later Mr. Erasto Awino the head teacher at Kijana primary school took over the leadership of NLM schools (KNA: DC/KSM/1/10/45/73) other committee members included Mr. Z. Anyango of Nyakach Holo, Mr. B. Agumba of Sagam Gem, Mr. B Oundo of Nyakach Holo, Mr. E Otenda Of Sagam Gem, Mr. R.C Odhiambo of Sinaga Gem, Mr Orwa of Seme location Kijana, Mr. I Dinga of Seme location, Rev. Ombewa of Seme location Mabinju, Mr. D Owaga of Sakwa location, Mr. I Oluaande of Asembo, Mr. F Obado of Asembo, Mr. RJ Ngore of Asembo, Mr. Nelson Ogweyo of Uyoma, Mr. James Okumu of Uyoma and Mr. Nikanor Onyango of Alego (KNA: DC/KSM/1/10/45/82). All the above is anchored well in the oral submission presented by (O.I, 20/02/18) though he could not give accurate dates and provide names of the NLM education committee members.

The colonial government refused to acknowledge the members of the NLM education management committee. In a surprise or rather a political move the provincial education officer in his letter referenced EDUC/ORD/GEN/267 dated 1st March 1954 instructed the district commissioner to make an immediate decision to close all the NLM schools or hand them over to the existing foreign missions (KNA: DC/KSM/1/10/45/86). In a surprise response, the district commissioner in turn wrote to Bishop Petro Ouma of the Nomiya Luo Mission instructing him that the Hon Director of education has withdrawn their request to manage schools and instructed the district education board to all NLM schools are illegal and must be taken over by authorized management before the end of the school term (11th April 1954 of instructions will be issued on their closure (KNA: DC/KSM/1/10/45/88). To the surprise of Mr. W.F Parker the District Education Officer Central Nyanza in his correspondence to the District Commissioner Musoma Tanganyika about the Nomiya Luo Mission schools; he notes that Nomiya Luo Mission has two District Education Board allied schools and two unaided schools. The mission has shown the capability of managing its schools to a comparable level with those of any other mission. (KNA: KSM/1/10/45/78). This was perhaps a full determination of NLM leaders and its adherents to prove to the colonial authorities and the resisting factions that they are capable of giving and providing the best educational opportunities to its people.

From the above discussions it is evident that the Colonial Government basically was afraid of the high number of graduates from NLM schools who had been exposed to such a radical curriculum, at some point Nyanza District Commissioner complained that all those who had graduated from NLM schools were found to be unfit to even offer simple clerical skills, he noted that they were found unemployable because they were semi-literate and were considered to be individuals who had been politically radicalized to fight the crown government. This greatly targeted NLM Oboch school graduates. This move is greatly supported by Bogonko (1984: 25) when he examines the relationship between LNC schools and the colonial government. The colonial government was afraid that as the demand for education from NLM schools increased especially from the Luo rural

population to the colonial government this would increase the number of radicalized youths and that may lead to the transformation of NLM into a resistance movement.

NLM struggle to have their own schools was moved by strong political activism precipitated by colonial injustices and discrimination which was characterized by African loss of land to white settlement, destocking policy, the introduction of the *kipande* system, heavy taxation forced labor, and discrimination in employment and educational opportunities. Their political awakening manifested itself in the formation of the political organizations Young Kavirondo Association (YKA) that for a long time supported African initiatives in promoting their own education through the establishment of independent schools and LNCs schools in Nyanza. YKA was instrumental and a radical political association in Nyanza during the inter-war period. In 1937 the colonial government reluctantly through a letter dated 29th January 1937 written to Archdeacon Meshark Onyango granted NLM permission to establish a school in Asembo.

Many of its leaders were converts who had severed their links with their missions because they disagreed with the missions' approach and attitude to some of their customs. That is why the missions contemptuously referred to them as a 'collection of malcontents, with no constitution, no representative authority and no constructive program of reform. No wonder the Government was wary of sanctioning the construction of the high schools because it was afraid the schools would be associated with political activism. Similarly, the whites in the colony were also wary of a rapid promotion of academic education for the Africans 'lest the new knowledge leads them to seek political and economic rights or question the teaching of the missionaries' (Ssekamwa and Lugumba, 2001: 12). A good example is one of renowned NLM educators Mr Erasto Awino who later was appointed the education secretary of NLM but the district education board and the District Commissioner Central Nyanza was reluctant to approve the appointment. It was believed that Mr Erasto would propel NLM schools to greater length. Mr Erasto was the head teacher of Kijana primary school which later on evolved to Kijana secondary school(KNA: DC/KSM/1/10/45/79b). This is also supported by (O.I, 20/12/17).

Christian missions and the colonial government had a strong phobia for the rapid expansion of NLM schools in Sagam, Oboth, Ujwanga, Othothe, Nyamira and Kanyobok, Rapogi, Alungo, Holo, Opande, Nyaundi, Gunu and Nyanginja (O.I, 20/01/18) and as Ranger, (1965) puts it, the missions were afraid that the schools would become 'hot beds for sedition as they surely would be seed plots of the evil elements of paganism'. Not only that, the underlying factor and the core reason was the rise of African nationalism through NLM independent schools. Having learnt a similar lesson from India, what came to be famously known as the 'Indian experience'.

Conclusion.

It's evident that the foundation of NLM schools greatly stems from the concerted efforts placed by John Owalo's idea of providing quality education for African children. His conception of quality education can be used as a learning tool for modern systems of education. The idea of the right education, quality education, and equity in education was first conceived by John Owalo for Africans in Africa, in the same manner, it was conceived by European scholars for Europeans in

Europe. Could John Owalo be the Miscalculated African Plato, Unidentified Aristotle or the African Socrates? History of Education in Africa must be reconstructed and emphasis be put on the study of African scholars.

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