

**CONTRIBUTION OF CHURCH MISSIONARY SOCIETY IN THE
DEVELOPMENT OF TEACHER EDUCATION AT KAHUHIA NORMAL
SCHOOL IN MURANG'A COUNTY, KENYA (1922-1961).**

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DECLARATION

Declaration by the Candidate

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DEDICATION

I dedicate this work to my lovely siblings and parents, Jane and Keiro Kaberi.

ABSTRACT

This research focused on the contribution of the Church Missionary Society (CMS) towards the development of teacher education in Kenya, with a special focus on Kahuhia Normal School (KNS). The study objectives included: To trace the historical growth of Kahuhia Normal School from 1922-1961; To examine the role of the Church Missionary Society in the development of teacher education at Kahuhia Normal School from 1922-1961; To explore the part played by key individuals around Kahuhia Normal School to the development of teacher education in Murang'a from 1922 -1961. Historical research design was comprehensively employed. The main sources of data were primary and secondary, where; primary sources included oral interviews, data from Kenya National Archives, documents from the school library, and secondary sources which included books, journals and other written records. Purposive sampling and snowballing sampling techniques were utilized to select 16 participants from various categories. The study targeted former school administrators, village elders, former students and teachers. The collected data was subjected to historical techniques of internal and external criticism to determine the authenticity and reliability of data collected. Guided by the objectives, content analysis was done to categorize the data into historical periods and themes. Oral data was recorded, transcribed, coded and discussed under themes. This enabled drawing inferences about teacher education by Church missionaries in Kahuhia, and it is from these that findings, conclusions and recommendations were drawn. The study findings indicated that the establishment of the CMS and their introduction of early teacher education in pre-colonial Kenya acted an agent in provision for teachers and formed an important basis to the history of education and further research. The study findings indicated missionaries as key stakeholders in teacher education development and therefore should not be underscored. Further research can be done to explore the coming up of girls education in the same institution.

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LIST OF ABBREVIATION

AIM	- Africa Inland Mission
CMS	- Church Missionary Society
CMS	- Canadian Church Missionary Society
DC	- District Commissioner
ELT	- Elementary Lower Teachers
LPT	- Lower Primary Teachers
DEB	- District Education Board
DOE	- District Officer of Education
KNA	- Kenya National Archives
KNS	- Kahuhia Normal School
KGS	- Kahuhia Girls' School
KAPE	- Kenya African Primary Education
LNC	- Local Native Council
PE	- Physical Education
RDC	- Rural Deanery Council
T3 and T4	- Graded Teachers

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CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Background of the Study

Education existed as early as man's history. It has existed for a long time as human beings started living in societies in Africa. In Africa, this has been referred to in historical books as African Indigenous Education (AIE). The teachers were the elders in society, such as grandparents, aunties, and uncles. The school was around the fireplace and this traditional education system was meant to pass on skills such as basketry, iron smiting, fishing, hunting, and culture to future generations (Anderson, 1970).

The establishment and development of formal Western education in Kenya is bound up with missionary work. During this period, Christian missionaries were in the field promoting the new system of education by establishing schools in many places in Kenya as seen with Mercy (2015), Sifuna and Otiende (2006), and Barasa (2013). An important educational phase was started by Krapf in 1844. Krapf and Rebmann who were in the service of the Church Missionary Society (CMS), established the first schools for Africans in Rabai Mpia in 1846.

The CMS opened schools at Frere Town in 1875 for freed slaves, at Sagalla (Taita) in 1882, and at Taveta in 1890. The schools were meant to rehabilitate the former slave children and provision of industrial education with a purpose of enabling them to be self-reliant (Anderson, 1970). The school taught 3Rs (Reading, Writing and Arithmetic). This situation however changed with the establishment of the colonial rule in 1895 and the building of the Kenya – Uganda Railway (1895 - 1901). With this, missionary activity started to spread to the interior (Sifuna, 1994). The CMS moved up-

country and in close succession and established numerous schools in the interior part of the county and invading those areas. For instance, in central part of the country and specifically at Kabete they established a school in (1898), and they established others at Kahuruko, Weithaga, Kahuhia, Kabare, Embu and Kigari between 1903 and 1910 (Karanja 1999). The African Inland Mission (AIM), by virtue of its early establishment, set up many schools in Ukambani area in the former eastern province for example at Nzani in 1895.

The protestant missions co-operated among themselves and set up a Board of Education to direct their educational activities. In 1909 these missions were called United Missionary Conference for Protestant Missions in Kenya. At the conference the board of Education presented a scheme of elementary education for schools in Kenya, which the Government of Kenya (GOK) later adopted. To prevent duplication of efforts, the conference separated evangelization work from schoolwork. It further demarcated spheres of operation for each mission to prevent competition. The formation of the Missionary Board of Education coincided with the Fraser Education Commission of 1909. Fraser discussed with the Missionary Board of Education and agreed on the need for government missionary co-operation in education. Fraser noted that education facilities for Africans should be provided by mission societies on the grounds that education of any kind, industrial or technical, needed morality, and should be accompanied by Christian instructions. By 1920, missionaries were increasingly committing themselves to education not only to meet the demands for converts, but also to resist any attempts on the part of the government to monopolize education. In a number of cases, missions reused early government efforts to help because of their determination to retain their hold on formal education (Wanyama 2012).

One of the mission stations, Kahuhia was founded in 1906 and by 1922 Kahuhia Normal School was set up which became a cornerstone for teacher training in the region. The CMS, recognizing the critical role of education in societal transformation, invested in the development of teacher training programs to ensure a steady supply of qualified educators (Sifuna, 1990). From its inception, Kahuhia Normal School contributed significantly to the development of teacher education in Murang'a and beyond. The school provided a structured training program that equipped prospective teachers with the necessary pedagogical skills and knowledge, thereby enhancing the quality of education delivered in mission schools (Lonsdale, 2000). Moreover, the school's curriculum and training methods set a standard that influenced other teacher training institutions in the country.

The history of professional training for graduate teachers in Kenya dates back to the early 1920s. During the period from 1922-1961, teacher training was largely influenced by colonial educational policies. Institutions like Kagumo Teachers College, established in 1944, and Thogoto Teachers Training College, founded in 1948, played a crucial role in training teachers for both primary and secondary education (Sifuna 1990; Bogonko 1992; Mercy Maina, 2015). Makerere University, established in 1922 in Uganda, also contributed significantly to the training of teachers in the region, including Kenya. These institutions provided a broad educational background and professional training appropriate for teaching at various levels, laying the foundation for the modern teacher education in Kenya. Kenya has got 34 Primary Teacher Training Colleges and 74 universities that offer teacher education programs (Republic of Kenya, 2023).

1.2 Introduction

This chapter consists of the introduction, the background of the study, problem statement, research objectives and research questions. It also includes the significance, scope, limitations and delimitations of the study. Further, the study's assumptions, theoretical and contextual frameworks are done as part of the organization of the study. Justification of the study is also provided.

1.3 Statement of the Problem

The involvement of missionaries in Kenyan education has been widely documented by scholars such as Sifuna and Otiende (2006), Chepkemoi (2012), Mercy Maina (2015), Barasa (2013) and Billians (2022). However, there has been limited focus on the specific area of teacher education, which has not been explicitly understood and thus has been a subject of critical investigation. This lack of attention has contributed to a poor societal perception of teacher education. Historical studies provide insights into past events to better understand future developments, making an investigation into the experiences, circumstances, and impact of the Church Missionary Society (CMS) on teacher education in Kenya a worthwhile study.

The close association between missionaries and the teaching profession dates back to the 18th century when teaching was regarded as a church activity. In Kenya, the introduction of teaching followed a similar pattern, leading to the secularization of the profession. Understanding contemporary teacher education requires examining its genesis and the credentials that have shaped it over the years. The characteristics of these historically established careers, which began under mission orientation, need to be critically evaluated.

Currently, there is dissatisfaction with the idealistic grounds of teacher education, highlighting the need to evaluate the tradition and pertinent issues affecting teaching.

By examining the CMS's development of teacher education programs at Kahuhia Normal School from 1922 to 1961, we gain insight of a new perspective on teacher education may be gained and can initiate innovation and advance teacher education programs. There is necessity of addressing diverse and contradicting views on teacher education, particularly on wages and the management of teaching by the government or the Teachers Service Commission after independence. This confusion has underemphasized the human dimension of teaching, making it urgent to reinforce teacher education through critical consciousness and systematic discussions about the CMS's contributions to the development of teacher education at Kahuhia Normal School.

1.4 Purpose of the Study

The purpose of this study was to explore the contributions of the Church Missionary Society (CMS) to the development of teacher education in Kenya, with a particular focus on Kahuhia Normal School from 1922 to 1961. This study aims to document the pivotal role of CMS in the growth of teacher education in Kenya and to provide a detailed historical account of the development of Kahuhia Normal School (KNS) during this period. The study also explains how the establishment of KNS benefited the development of teacher education in the country.

1.5 Research Objectives

The study was guided by the following three research objectives:

1. To trace the historical growth of Kahuhia Normal School from 1922 to 1961.
2. To examine the role of the Church Missionary Society in the development of teacher education at Kahuhia Normal School from 1922-1961.
3. To explore the part played by key individuals around Kahuhia Normal School to the development of teacher education in Murang'a from 1922-1961.

1.6 Research Questions

In order to realize the above objectives, the study tried to answer the following questions.

1. What led to the historical growth of Kahuhia Normal School in the period 1922 to 1961?
2. How did the Church Missionary Society contribute to the development of teacher education at Kahuhia Normal School from 1922-1961?
3. What were the significant contributions of key individuals at Kahuhia Normal School to the development of teacher education in Murang'a from 1922 to 1961?

1.7 Justification of the Study

From the background of the study, it has been demonstrated that CMS as a forerunner of evangelical work in the interior of Kenya has played a wider role in training catechists and teachers to expand basic mission education. Whereas the CMS involvement in the development of education in places such as Kericho County, Siaya County and Kisumu County has been documented, minimal attention focused on Murang'a County. Numerous studies have been conducted on CMS missionaries to the impact of education in different parts of Kenya. Scholarly studies done earlier have mainly dwelt on primary and secondary education leaving out teacher's education, a gap that has been filled in this study.

Although several researchers have undertaken the role of CMS in Kenya, limited work has been done in Murang'a County and specifically Kahuhia Mission. Having examined this situation in Kahuhia, the researcher has attempted to formulate a narrative view of teacher education and Kahuhia Normal School was used as the point of reference to bridge the gap.

1.8 Significance of the Study.

The significance provided some insight into the factors that have influenced the development of teacher education in Kahuhia. This study is designed to provide information that can act as vital historical reference to Kahuhia Girl's School when initiating and implementing its future plans for quality results. The objective is rooted in offering facts that might, in various ways, enhance understanding of economic, political and social contribution of CMS to teacher education, while analyzed together with other researchers earlier done. The findings of the study brings a keen awareness of then of the pitfalls of the oversimplified teacher education and its outcomes .the study is a proof that the CMS commitment in addressing the problem of training teacher. The findings together with other earlier studies is expected to be useful in creating awareness on the link between early missionaries, Africans communities and other stakeholders in promoting teacher education programs in the early periods of colonial Kenya. This would be important in the field of history of education as well as general historians.

1.9 Scope of the Study

The study was limited to contributions of CMS towards development of teacher training education in Kahuhia Normal school. The study only covers the period between 1922 and 1961. The study sought information on the roles played by CMS in developing and providing teacher education, an instrumental role in the development of teacher education in KNS and Kenya at large. The study also unraveled the challenges encountered in its development, and solutions employed during the integration with the Kahuhia community. The researcher adequately analyzed, in depth, the contributions of CMS to development of teacher education from the time the missionaries first arrived

in Kahuhia and introduced education as well as served as heads of the institution beginning with Douglas, Handley, Cyril Hooper, Ethel Soles, and Eleanor Brown.

The year 1922 was chosen as the starting period of this study, because it served as the year that formal teacher training was started in Kahuhia while 1961 was chosen as the terminal period to the study because, this was the time when Kahuhia was disbanded as a teacher training center and gave room for upgrading to a Girl's School. The teacher education was demobilized and the teacher programme was moved to Kigari in Embu County. This made 1961 a suitable year to dismiss the study.

1.10 Limitations and delimitations of the Study

The study was limited to contribution of CMS to development of teacher in Kenya, with special reference to KNS. The study relied heavily on opinions of participants or relatives of participants who were witnesses of events who were orally interviewed and had reliable information on the coming and activities of the CMS. There were fears that participants would maybe fail to give correct and adequate information during the interview however this was resolved through triangulation.

However, to reduce any attempts of the exaggerations on the results of the study; the researcher corroborated various personal viewpoints and opinions and by verifying the data from interviews with the Kenya National Archives and school archives. This ensured credibility and trustworthiness of the data.

Conceptually, the study did not cover other CMS missionary activities in other parts of Kenya, though their contribution elsewhere is appreciated in the literature review. Therefore, the findings from this study can only be a guide to other studies involving CMS in other parts of the country and not necessarily for generalization.

Another limitation the researcher encountered was location of participants, since they were dispersed in different parts of the county and entire country however a guide was engaged.

This was however mitigated by snowball sampling technique where a network of participants was established to provide the whereabouts of probable participants.

1.11 Assumption of the Study

The study was based on the following assumptions:

This study operated under several key assumptions: It assumed that data collected would yield valuable insights into current teacher education practices in Kenya. The assumption was that CMS established teacher education programs primarily to propagate Christian values and literacy among the local population, thereby influencing curriculum content and teaching methodologies in education. Furthermore, that Kahuhia Normal School, under the CMS's guidance, had a significant impact on the quality and development of teacher education in Murang'a during the specified period. Additionally, the study assumed that the socio-cultural context of pre-colonial Kenya, including Government policies and societal attitudes towards education, played a crucial role in shaping the operations and outcomes of teacher education initiatives led by the CMS. Lastly, the study assumed that the available historical records, documents, and scholarly literature provide a sufficiently comprehensive basis for reconstructing and analyzing the history of teacher education at Kahuhia Normal School.

These assumptions formed the foundational framework for exploring the contributions of the Church Missionary Society to teacher education at Kahuhia Normal School and understanding its broader implications for contemporary educational practices in

Kenya. The study findings indeed provide a robust account of teacher development between the study periods.

1.12 Theoretical Framework

The study employed two theories to satisfactorily illustrate the concepts of data applicable in the study. The Colonial Education Theory (CET) by Mamdani and Ecological Metaphor theory by Marcus Weaver Hightower were employed.

1.12.1 The Colonial Education Theory

Tracing the contribution of Church Missionary Society to the development of teacher education was based on the Colonial Education Theory (CET) which provides a critical framework for analyzing the motivations and impacts of missionary-driven education, particularly in colonial settings like Kenya. This theory suggests that colonial education, spearheaded by missionary societies such as the Church Missionary Society (CMS), served purposes beyond mere instruction, including cultural assimilation, social control, and economic exploitation. These initiatives aimed to reinforce the broader colonial agenda by using education as a tool for ideological and cultural dominance (Mamdani, 1996).

In the context of this study, the theory is instrumental in understanding the role of the CMS in establishing teacher training programs at Kahuhia Normal School from 1922 to 1961. The CMS used education not only to propagate Christian values but also to instill colonial ideologies among the indigenous population. The teacher training programs at Kahuhia, designed to produce educators aligned with Christian and colonial values, functioned as a mechanism for cultural assimilation and social control.

The application of the Colonial Education Theory allows for a nuanced examination of how the CMS's educational policies at Kahuhia Normal School contributed to the broader colonial goals. By producing teachers who would reinforce colonial values, the CMS influenced the local education systems and societal structures in Murang'a. The curriculum and teaching methods were aligned with the goal of indoctrinating teachers into a colonial worldview, which, in turn, helped spread these ideologies within the local communities.

The theory also highlights the interplay between missionary-driven educational initiatives and indigenous cultures, revealing both the agency and resistance of local populations. While the CMS sought to impose its ideologies, indigenous communities often resisted or adapted these teachings to suit their contexts. This resistance and adaptation emphasize the complexity of the colonial education system and its long-lasting effects on local cultures.

Despite its strengths in analyzing colonial education, the theory has limitations. It often exhibits a Eurocentric bias, focusing primarily on Western perspectives and values, while downplaying indigenous knowledge systems and educational traditions. Additionally, the theory tends to oversimplify the motives behind colonial education, which, although primarily driven by cultural assimilation and social control, also included conflicting goals such as humanitarianism and religious evangelism. Another criticism is its tendency to homogenize colonial experiences, overlooking regional nuances and the varied impacts of colonial education across different colonies.

Moreover, the theory sometimes neglects indigenous agency, focusing too heavily on the intentions and impacts of colonial education from the perspective of colonial administrators. This risks marginalizing the active resistance and negotiation strategies employed by indigenous communities in response to missionary education. Lastly,

while the Colonial Education Theory is valuable for historical analysis, its application to contemporary post-colonial contexts is limited, as it may not fully address ongoing educational inequalities and the lasting influence of colonial legacies.

In conclusion, while the Colonial Education Theory provides important insights into the dynamics of missionary-driven education, its use in studying CMS initiatives at Kahuhia Normal School requires a critical and nuanced approach. Researchers must incorporate diverse perspectives, account for local specificities, and acknowledge indigenous agency to fully understand the complex legacy of colonial education in Kenya.

1.12.2 Ecological Metaphor Theory

This study also utilized additional, theoretical perspective by using Marcus Weaver Hightower theory of ecological metaphor (Weaver-Hightower 2003) to guide its exploration of the Church Missionary Society's (CMS) contributions to teacher education at Kahuhia Normal School from 1922 to 1961. This theory helps conceptualize policy processes as complex, interdependent and intensely respond to human biological and social processes. This is broken down to actors who are stakeholders such as the KNS authorities, Kahuhia community, teacher who underwent training at the normal school former principals and educators. These holders have varying degrees of relationships either in competing, cooperation, predation in the environment in which they had to face extant conditions, self-organization and adaptive decentralization. In addition, this theory illustrates of constant change and conversion which causes fragmentation on information that can only be stabilized through conservation, an example being this research process. The researcher by conducting this study was able to collect fragments on information and break down into viable

knowledge that can be used by other further researchers hence the context and influences of CMS on teacher education.

Missionary established schools had specific goals for the kind of education to be provided for Africans. These touched on the social interactions, cultural aspects and political aspects. CMS also faced challenges that included traditional African practices, physical topography and financial constraints. However, all this impacted teacher education activities positively transforming African society and finally Kenyans got teacher education because and were entrusted the leadership after independence . However, arguments put forward Missionary education interfered with social structures and many native Africans opposed this kind of education because it created a class of social elites.

1.13 Operational Definition of Terms

Teacher Education: This is education offered to teachers in a teacher training center.

Normal School: This was a teacher training center established in the mission station in-order to coordinate and provide teachers for Kahuhia and its out -schools.

Development: This is improvement and change in the education.

Historical: Related to events that happened in the past.

Western formal education: Curriculum in pedagogy system characterized by methods of assimilation and learning practices of European culture.

African indigenous education: Traditional instructions discovered and owned by Africans for training and skill development.

Contribution: This is termed as offering services or value addition.

Mission station: These were special administrative post for the teacher training center, normally where missionaries built schools, churches and hospitals.

1.14 Chapter summary

The chapter defined how missionaries arrived in Kenya and the successive development of western education. There has been an illustration of how CMS contributed to development of teacher education in different parts while giving an overall overview to the study. The foundation for undertaking this study and anticipated importance has also been outlined. The many theories and operational definitions of terms aided in the documentation of this study have also been discussed.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter contains the literature review related to this research study. Specifically, it analyzes the contribution of Christian Missionary Society towards development, the evolution, of teacher training education, the historical growth of teacher education in Kahuhia Normal School, contribution of the CMS on the growth of Kahuhia Normal School and the contribution of Kahuhia Normal School to teacher education development in Kenya. To put more emphasis and bring out a clear meaning to the work, a review of related literature on relevant publications and documents was undertaken. It should be noted that several studies have been carried out on the contributions of missionaries to the growth and development of education in Kenya and Africa at large. This Chapter specifically appraised historical development and organizations of teacher education by CMS in Kahuhia.

2.2 Church Missionary Society and Teacher Education

From the existing literature, scholars, especially those in the field of History of Education such as Kafu, (2003) have documented information on Teacher education in Kenya: Emerging issues highlighting development of teacher training education was for long characterized by neglect by the colonial government. This is with the mindset that Africans could not handle European education and therefore had to be trained in craftsmanship.

As noted by Temu (1971), the first African teachers were said to have been trained in Sehranpur, India by the CMS led by Reverend William Salter Price in 1855. The freed

slaves 'Bombay Africans' formed the first group of trained African teachers with Reverend E.A Fitch being the first Principal of the training center. Initially, Christian missionaries were trained as village catechists to teach bible literacy and writing.

According to Bogonko & Sifuna (1986) the 3R's (reading, writing and arithmetic) formed the spine of missionary education. Raju 1973 documented how the CMS first reached Kenya in 1846 and settled at Rabai Mpya near Mombasa. Islam was already at the coast by this time and was dominant in this area. The Catholic Church came to Kenya in 1890 and in 1902 settled in Kisumu. The completion of the Kenya Uganda Railway in 1901 led to a large influx of the Indian community, who came as laborers and the arrival of white settlers.

Although the details of missionary educational journey varied Oliver 1965 narrates to how this enabled the missions to penetrate the interior. The CMS established stations at Kihuruko 1901, Weithaga 1903, Kahuhia 1906, Mahiga 1908 and Embu 1910. The Church Missionary Society played a key role in education and development. The main ideas which influenced education in this early period was David Livingstone's and Henry Venn's policies. Both of them were influenced by the evangelical revival. The emphasis of the evangelical revival was personal salvation or getting a personal knowledge of Christ. However, knowledge of Christ led to engagement with holistic mission. This included humanitarian action and fighting for social justice. David Livingstone was a missionary in Africa and was very concerned about abolition of Slave-trade. Slave trade was a very rampant practice in Africa. Livingstone exposed the inhumanity of slave trade. He argued that dehumanization in Africa can only be solved through the introduction of 3C's, i.e. Christianity, commerce and civilization

(education). Both David Livingstone and Sir Bartle Frere argued that there is a big relationship between expansion of Christianity and abolition of slave trade (Blyden, 1990). They argued that if slave trade is destroyed, it would bring both dignity and prosperity. Slave trade was to be exchanged with legitimate trade. Legitimate trade was mainly through agriculture such as applying modern agricultural methods. This progress was to be accompanied by spiritual growth. Another policy influencing education policy for CMS in Kenya was Henry Venn's three self-policy. Venn who was CMS Secretary General had focused on the dignity and self-worth of the African people and the Church. He argued that when people looked outside for leadership, they develop low self-worth. Venn's emphasis was on three self-policy i.e. a self-governing, self-supporting (integrity) and self-propagating Church. The African Churches had to develop their leadership in order to implement this policy.

Manners 1967 narrates how teacher education impacted the people in the region such as in Kipsigis of Kenya. Early missionary teacher training existed within primary and secondary school entities where informal training in skill of teaching would be taught to promising students by the manager of elementary school. Missionaries' training was strict with adherents compelled to stick to their own church. Teachers would be required to live strictly under regulations and detained when they sinned. This act was begrudged and an incursion of personal rights and was resented as an invasion of personal rights. The Government would sometimes come to the aid of mistreated teachers. For instance, Kipkorir (1969), Sifuna (1990) expounds that from 1911-1925, missionaries provided scarce education at secondary level and Alliance High School sprung up in 1926 following a conference held by protestant missions in Thogoto, Kikuyu. However, the

Church of Scotland Mission (CSM) offered elementary secondary education at kikuyu and Tumu Tumu.

However, efforts were made by the catholic mission in St. John Kaaba as illustrated by Karugu, (1986) to elevate teacher education as students had to pledge in sign forms to complete the three-year course and serve in mission for five years. This motivated students to attempt elementary 'B' teacher certificate I and elementary 'C' in 1927 and 1928 respectively.

Weeks (1967) wrote on divergence of educational development: Kenya and Uganda conforming on the role played by the Africans towards the end of World War II, in making sure that education progressed as war veterans championed the expansion of educational institutions. Education boards insisted that the colonial government should open teacher training centers. This was due to the Makerere College in Uganda not meeting the need for trained teachers in Kenya. This followed opening of Kagumo college in 1944 (Sifuna 1990; Weeks, 1967)

The post-world war era led to outburst expansion in the school system backed by the ten-year plan and Beecher report of 1949 recommending setting up more institutions of training for primary teachers (Beecher commission, 1949). The 1949 ten-year plan focused on giving six years of education to half of all school going children, was met with dissatisfaction in Fort Hall (Murang'a) as stated by Rev. Daudi Maina and this prompted open accommodation of children as classes until 1927, where center was built in Gakarara (Anderson, 1970).

The classification of teachers included certified elementary teachers, certified lower primary teachers, and certified upper primary teachers, teachers with Jeanne's school certificate and untrained teachers (Karugu 1986:144). By 1937, the De la War commission report later recommended award of diploma which took place in Kagumo College (Sifuna et al, 2006). Teacher training centers were increased to 44 by 1960. Rev R Lockhart 1945 committee to advise the Director of Education embarked on training pupils below standard IV for elementary teacher recruitment which lasted four years. Further changes in teacher training education suggested extending primary teacher training to three years to enable them grasp English to teach standard IV. The pre-colonial teacher training was purely denominational and tribal centered.

Training at school was conducted for teachers in hygiene, handicraft, dramatics and organization of village cooperatives and stores (Karugu, 1986). Christians had started to pay school fees and construct schools by 1945 and missionaries appointed inspectors such as in catholic missions but with increased teachers were unable until the government intervened (Diary correspondence of Lumbwa Catholic, 1948).

The curriculum involved as spelt out at Kaaba was that pupils in higher classes could learn theory and methods of teaching and thus qualify them for practical teaching during holidays. Some other schools during this period were Alliance, Kamagambo, Butere, Maseno, Kaimosi, Church of Scotland Tumu Tumu and Mill Hill Teacher Training in Eregi then Yala (Osogo, 1969). Teachers trained who had sufficient education charged elementary class and those well versed in vernacular reading and language formed special class which taught English every day in central school which took one for protestant and Roman Catholic undertook one-year religious course in primary.

2.3 Establishment of Kahuhia Normal School

In order to understand the development of KNS, it is necessary to explore the key features that reflect its origin this may include government policies, commissions of education and even individual contribution by scholars.

Formal teacher education was introduced in Kenya by European missionaries. The sole purpose was to train teacher catechist in order to spread Christianity. By this time, the African education was in the hands of missionaries until the government stepped in 1911.

Following the recommendation of Fraser commission, Education Department was created in 1911 and in 1919, a Commission of East African Protectorate (EAP) was also formed supporting the missionary initiatives which emphasized on a solid African education being achieved through training of teachers. The two commissions recommended every missionary society was to own training centers through government subsidies grants (Sifuna, 1990; Sheffield, 1973). Besides provision of western education, initial teacher training centers emerged in the 1920s, and offered religion which was supplemented by the reading and writing (Sifuna, 1980; Getao, 1996) This was with the mere efforts to educate Africans through religion by missionaries, initiated Bible training and entry qualification as a student knowing to read and write (Bogonko, 1992). This initiative was accompanied by a total of \$600 disbursed to Church Scottish Mission Kikuyu and CMS Buxton for training teachers. The training offered by missionaries was both for secondary and primary school teachers (Sifuna et al, 2006:18).

The Phelps Stoke Commission of 1925 emphasized the need for training of teachers in line with the education on native Africans. An effective solution was the recommended Miss A. T Jeanne's method of training teachers and it recommended Buxton high school in Frere town and this was the only organized center for training teachers (Sifuna, 1990). The advisory committee of 1925 opened Jeanne's School in Kabete to provide a two-year course for village teachers. Jeanne's teachers were to supervise village schools (EDAR, 1930). The CMS missionaries in central province responded to the growing demand for trained teachers and evangelist by establishing two training stations: Kabete training institution (KTI) under Harry Leakey and Kahuhia Normal School. Two main factors led to the CMS to establish KNS in 1922: African demand for more and better education and the government's decision to provide grants for the upgrading of teachers training facilities in the colony. The outgrowing quest for western education produced intelligent students who after exhausting the limited capacities of their poorly trained teachers became dissatisfied with the quality of education imparted in CMS schools (CMS: Annual letters from Rampley 1921 and Hooper 1923). The teachers in out- schools had detected this and began to press for better training in-order to cope with their students' progress.

Therefore, in attempt for the CMS to fulfill teachers request, justify and ensure continued government grants to education, KNS was set up (CMS: Annual letter from Hooper, 1922). Furthermore, KNS offered examinations set by government's department of education and also ruled in favor since it had a young intelligent and dynamic missionary Handley who could withstand pressure of running the school in addition to other pastoral duties. Both Leakey and McGregor from Kabete and Weithaga respectively were in their late fifties (CMS: Annual letter from Hooper 1923).

In 1927 Franks' Green, principal of the KNS annual letter, there were training comparisons by CMS about Kahuhia and Kabete resulting in his emphasis seconding the reason why Kahuhia was desired for central work among kikuyu as mentioned earlier even leading to further expansion of girl's school being built at Ukenye Bridge. The Pim's report in 1938 led to separation of teacher training centers as single entities from primary and secondary schools due to cut of expenditure. This followed a normal school being opened by CMS at Kahuhia. This became one of the most successful teacher educations for lower primary school teachers (Mercy Maina, 2015). With the return of Mbiu Koinange in 1939, Githunguri teacher's college was opened to train teachers for independent school (Department of Education Annual Report 1935; Anderson 1970). This report resulted with missionaries funding establishment of 4 centers, 2 for Catholics and 2 for Protestants and efforts to establish teacher training centers as central institutions from primary and secondary school were underway. Basically, Missionary Education as noted by Lugumba (1970) was seen as a high road to conversion, with catechists trained in Bible literacy forming the primary teachers for various church activities. Churches aimed to produce model teachers guided by Christian principles. After independence, teaching as a vocation was influenced by governmental policies and the education system, neglecting the utilitarian dimension of teachers. There is a need to reconsider the definition and role of teachers, examining whether teaching should be viewed as a job, profession, or technical skill (Sifuna, 1976).

Missionary schools had two main goals; conversion and civilizing. There were smaller intentions of the British that were stepping stones to the superior objective of these two main ideas. All schools concentrated on the "3Rs" of education; reading, writing,

arithmetic's, and religion, conversely in the early stages of mission schools in Kenya “slightly was done... to pressure the significance of education for its own sake” (Fredrick, 2012). The missionary teacher training emphasized on black board use, elementary study of child’s mind and making teachers notes (Sifuna, 1990).

Mission schools were also endorsing vocational education because “though vocational education, redundancy, sluggishness and vulnerability which Africans were said to be suffering from could be eliminated” (Fredrick, 2012). Another impression was to swell the amount of Christian factions. Mission schools trained Africans to read and write, so they could then extend the “Good News” to other Africans who were not joining schools. As well as recite the scripture themselves to completely engage and finally convert wholly to the Christian faith. All of these experiences were used to touch the end goal of conversion and civilizing.

2.4 Establishment of Teacher Education

The establishment of teacher education at the Kahuhia Normal school was gradual. The CMS arrived in Fort Hall (Murang’a district) at the era of prominent Chief Wangu wa Makeri of Weithaga as stated by Mary Wanyoike of University of Nairobi book about Wangu (1856-1936) and she gave land for Europeans to set up the Weithaga Mission. This facilitated missionaries setting up a teacher training center in Murang’a. With the coming of the CMS in 1906, there was a mission established in Kahuhia which introduced co-educational elementary teacher training with extension for boys and girl’s school, a church and hospital.

The CMS trained teachers in Maseno and Kahuhia (Bogonko, 1987). Furthermore, CMS stations had spread all over the Kenyan colony such as in Butere, Embu, Tumu

Tumu and Wusi (Scotts 1932). Initially, teachers were trained as catechists to perform evangelical work. Missionaries took up the role of education for teachers forcibly and by the 1930s, they had their own training centers such as Kikuyu and Tumu Tumu centers by the Church of Scotland Mission (CSM) (Eshiwani, 1993). Despite the Director of Education cautioning on the literary education scheme offered by missionaries, the missionaries enjoyed the monopoly of teacher education until they were hit by the great depression in the 1940s (Sifuna, 1976).

Douglas Hooper established a mission station in Kenyan highlands at Kahuhia, in Fort Hall (currently Murang'a County). His work was carried on in Kahuhia after the war until 1926 and returned later to London as CMS secretary until 1949. Cyril Hooper succeeded his father in Kahuhia as a teacher in the normal school (CMS /ACC 85, Strayer 1978; Karanja, 1999).

In the KNA letters 2/2 Handley Hooper to "friends", there exists evidence of the work of building a central school and normal school which initially was a teacher training center. Cecil further describes in KNA letter 2/5 to the home people introducing girls' boarding schools and asking for grants to sponsor these pupils. In the KNA letter, 2/6, M. Cecily Hooper to home people, 16, April 1925 handwritten reports on receiving government grants. Furthermore, KNA letters 2/7/1-2 Ethel soles to "friends" (1922) Kahuhia, Fort Hall outlines requests for basic necessities like clothes and plans for building girls alone Boarding School. In letter KNA 2/9 Ethel soles to friends 16 April 1925 describes the progress of the girls including technical skills such as knitting and

sewing. The letters by Handley and Cicely Hooper and of Ethel Soles from the KNA, evidently describe the work of CMS in the Kahuhia community. It is attested that in 1922, there was the introduction of a normal school (teacher training center) and in 1923 Hooper opened a boarding school for girls.



The group of girls in 1925, Front left: Lucia Wanjiku, Mary Njobu, Risper Muthoni and Jerusa Njeri. Standing: Emily Wamboi, Lucia Wanjiru, Dorcas Wanjiku, and Loise (Source: Ikahu Wambui, a participant)

The education given to the African child was to enable them to marry with their village life and shun city life as stipulated in the Education Annual Report for 1926 (Raju, 1973). Africans however discovered that elementary education taught to them could not salvage them from the prison of social, economic and political independence and therefore it drove the hunger towards independent schools to access education similar to that of Europeans (Eshiwani, 1993).

This was achieved by Europeans through the introduction of mission and bush schools, which included class A and B, standard I-IV school, Intermediate and Normal schools. The institutions needed teachers in order to function. The impact of the post war veterans pushed expansion of education opportunities for Africans children. Mercy

Maina (2015) documented the growth and development of primary teacher education in Kenya: The case of Kagumo Teachers Training College stating that teacher education was seen by government efforts to provide secular education by opening Kagumo Training Center which even took in students from mission schools .Abreu, (1982) demonstrates the emergency of Kikuyu Independent School Association in 1949 and Kikuyu Karinga Education Association opening independent schools which were met with the challenge of qualified teachers to teach the schools. Other independent schools include Nomiya schools by John Owalo in Nyanza province and Chief Odera Akang'o breaking away from CMS and forming independent schools in Gem.

From the associated literature, there are available writings on the contribution of various Missionary organizations to the development of teacher education. However, that was limited to different areas with scanty information on Kahuhia in Murang'a County. These studies were informative to this study by showing when and how the missionaries arrived in Kenya and how western education took root in Kenya. The knowledge gaps left by the above relevant literature, attempted to be filled by this study which documented on the contribution of CMS missionaries to development of teacher education in reference to kahuhia Normal school.

2.5 Chapter Summary

The Chapter established the development of western education in Kenya. Notable, missionaries are accredited for contributing massively to the development of teacher education in Kenya particularly in Kahuhia. As indicated in the review, whereas there are contributions of different missionary organizations to the development of education in different areas, while scanty information was noted in Murang'a county, and Kahuhia. This is because, literature reviewed only limited and that was crucial documentation on the teacher educational activities of CMS in kahuhia Normal School.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction.

This chapter contains the research design, methods of data collection, the study area, target population, sampling procedure, and data collection procedures. It also includes data analysis and presentation with ethical consideration engaged during the research.

3.2 Study Area

The KNS and CMS being the primary are situated in Murang'a County, formerly Fort Hall District in Central Province, where currently Kahuhia Girls' School is situated this formed the focus of the study. Located along the Murang'a-Kangema road, approximately 29 km from Murang'a town, KNS occupied a 43.3 acres piece of land in a topographically dissected plateau sloping eastwards towards Murang'a town. The area is characterized by volcanic red loam soil prone to occasional soil erosion. Kahuhia Mission Station is situated on a ridge flanked by the Mukangu and Muringu valleys to the north and south, respectively, and is densely populated.

This area was chosen for the research due to several factors. Firstly, KNS being the focus of the study is located within Murang'a County, and crucial historical documents are housed in the school library and archives (School records, 2/11/2022). Secondly, Murang'a County boasts of a significant number of individuals with direct connections to the events being studied, having been eyewitnesses as students or community

members. This accessibility facilitated the involvement of participants or their relatives who could provide firsthand insights into the historical context of the area.

KNS was particularly suitable for the study as it was one of the first schools established under CMS missionaries in the county. Additionally, Murang'a County hosts various primary, secondary, and mixed day schools, making it a central hub for educational activities and developments during the colonial period and beyond. These factors collectively made Murang'a County and Kahuhia normal School, now changed to a girls school an ideal study area for exploring the historical development and contributions of pre-colonial era educational institutions in Kenya. Below is a map illustrating Kahuhia area; Geographical Layout of Kahuhia area.

In terms of research methodology, the study employed qualitative research methods; oral interviews and content analysis to gather and analyze both primary and secondary sources. Primary sources included; archival records, official documents, correspondence, and reports from entities such as the Church Missionary Society, colonial education authorities, and local educational institutions. These sources provided firsthand accounts and administrative perspectives on the establishment and operations of Kahuhia Normal School. Secondary sources encompassed scholarly works, historical studies, and existing literature on colonial education in Kenya, offering broader contextual insights into the educational policies, societal contexts, and scholarly interpretations relevant to the study.

By integrating these approaches, the research aimed to construct a comprehensive historical narrative that elucidates the role of Kahuhia Normal School within the broader framework of colonial educational initiatives in Kenya, highlighting its contributions and historical significance in shaping teacher education during the specified period.

3.4 Research Paradigm

The study was guided by an interpretive research paradigm, which emphasizes the interpretation of individuals' perspectives on the world around them, particularly in the context of socially constructed reality. This paradigm embraces the notion that reality is shaped by cultural and historical contexts, focusing on the complexities of meaning

embedded in historical symbols, language, and social interactions. According to Borg and Gall (1983:373), historical research involves a systematic search for documents and sources that contain facts relevant to the historian's inquiries about past events and phenomena.

In this study, the interpretive approach facilitated a naturalistic data collection method, including interviews and observations, to gather rich qualitative data. This methodological choice allowed the researcher to provide a detailed and organized narrative of events and to compile evidence that supported the investigation of the phenomenon under study (Borg & Gall, 1983).

By utilizing historical research methods, the study aimed to analyze and interpret the data generated from primary and secondary sources. This approach enabled a comprehensive exploration of the historical development and contributions of Kahuhia Normal School, integrating multiple perspectives and contextualizing the findings within broader historical and educational frameworks.

3.5 Target Population

The target population refers to a group of people deemed relevant to the study. This may be individuals from which samples is taken (Borg & Gall, 1983). In this study, the stakeholders of Kahuhia Normal school formed the targeted population which included: village elders, retired teachers, retired members of the clergy, former students of the school and parents to the former students who were related to the time of 1922-1961.

These individuals were perceived to possess firsthand knowledge, experiences, and perspectives crucial for understanding the historical development and educational contributions of Kahuhia Normal School within its socio-cultural context.

3.6 Sampling Technique

Initially, the study used purposive sampling to select at list one participant who met specific criteria related to their association with Kahuhia Normal School and their knowledge of its historical context. Purposive sampling, as advocated by Creswell (2003) for qualitative research, allowed the deliberate selection of participants who could offer detailed information relevant to the study objectives. A lesser size of population that was practicable to work with was deliberated upon to make the study more fixated and realistic. The study also utilized snowballing to identify other participants. Following this, a snowball sampling technique was utilized to identify additional participants who shared similar characteristics and could provide valuable insights. Multiple oral interviews were conducted with each participant to ensure each theme is exhaustibly covered.

The sample population was stratified into several groups:

- Village Elders: Chosen for their deep knowledge of the arrival of missionaries at Kahuhia, the reasons for establishing teacher education there, and the broader impacts of missionary activities on the local community.

- **Former Teachers and Clergy:** Included individuals who had served as teachers at Kahuhia Normal School and clergy members familiar with the school's early years. They provided insights into the establishment, goals, integration, and challenges faced by CMS missionaries.
- **Former Education Officials:** Selected to provide information on financial support, enrolment trends, infrastructure development (such as buildings and plots), and the impact of administrative policies during the school's formative period.
- **Former Students:** Specifically chosen former students who attended Kahuhia Normal School up to 1961. They shared firsthand experiences and perspectives on their education and interactions with CMS missionaries.

Bearing in mind that historical studies are qualitative in nature and adopt the interpretive approach, one is not needed to generalize findings, purposive and snowball sampling technique complemented this approach by leveraging existing networks to identify additional participants who could offer further insights into the historical and educational context of Kahuhia Normal School. Despite challenges such as participant availability and the passage of time, efforts were made to interview individuals who had direct involvement with the school during the specified period.

3.7 Sample Size

The study involved a sample size of fourteen participants through purposive sampling technique and snowballing method which facilitated the creation of a diverse network of individuals with lived experience to contribute to the study (Kisilu, Kombo, and Tromp 2006). In the background of the Straussian tradition of lived experience (Corbin& Strauss, 2015), a total of sixteen participants were involved in the study. This approach aligns with recommendations by Hill et al. (2005) for qualitative studies, which also suggests that a sample size of 8-15 participants is optimal for generating rich, in-depth data measured by saturation levels of new data per group of individuals. Participants in the study included: four village elders from the community, two former education officials, four former students of Kahuhia Normal School, four former teachers of the school, and two members of the clergy. Each participant was chosen based on their unique perspective and role in relation to the school's history and development.

The researcher conducted the study based on the availability of participants, as some had relocated to other areas or had passed away, necessitating consideration of practical constraints in participant recruitment. This ensured that the study included individuals who could provide valuable insights into the historical and educational aspects of Kahuhia Normal School during the specified period.

3.8 Data Collection Procedure

The researcher prepared interview schedules and fact sheets for collection of records. The interview permits were secured before visiting and collection of any information that aligned to the study objectives. The participants were informed early enough of the intended visitation before the actual oral interviews. On commencing the interview process, one village elder was purposively selected who then provided data on other targeted participants who were identified through snowballing. With the help of a guide their location was sort. The question in the interview schedule were arranged chronologically according to objective one two and three of the study for easier coding analysis. Archival data were obtained from the KNA archives and school records which contained archival documents such as diaries, letters related to the study. This involved content analysis of then documents upon request of the archives. Data from the interviews were corroborated with archival sources to assist in creation of comprehensive information. Secondary sources of information such as books, published works from library, journals, thesis and dissertations were obtained from university library and other libraries to fill in the gaps left.

3.9 Instrumentation of the Study

In this historical study, primary sources formed the backbone of data collection, serving as foundational materials used by the researcher to gather information. These primary sources included documents, records, and artifacts directly related to the activities and

history of Kahuhia Normal School and the Church Missionary Society (CMS) during the period from 1922 to 1961. Secondary sources were also consulted to fill gaps in information where primary sources were insufficient. These incorporated oral testimonies from eyewitnesses through interviews and archival sources. The researcher used interview schedules while collecting testimonies from actual eyewitnesses. The choice of interview schedules as a tool for data collection was steered by the nature of the data that was collected and the objectives of the study.

The primary method of data collection involved face-to-face oral interviews conducted in the natural settings, with structured questions to maintain control while allowing for detailed exploration of respondents' experiences and perspectives (Gall et al., 1983). Interview guides were tailored to each category of respondent, ensuring relevance and depth in the data collected. Given the impracticality of studying the entire population, snowballing and purposive sampling techniques were applied to select participants with direct experiences or significant connections to the historical context under study.

These oral interviews were supplemented with visual aids such as photographs and archival data documenting missionary activities, including ceremonies and construction projects at the school. The interview questions, structured within an interview schedule, were designed to align with the study objectives, offering both structured and semi-structured formats to allow participants the flexibility to articulate their experiences freely (Creswell, 2003).

Throughout the study, visits were made to key locations including Kahuhia Normal School, CMS archives, the District Commissioner's office (DC) in Murang'a, and the Macmillan library in Murang'a. These visits enabled the careful examination of documents and the systematic collection of notes, enriching the study with corroborative evidence from published works, school records, and archival sources. This triangulation of data sources helped validate oral traditions and enhance the reliability of the historical information gathered.

3.10 Credibility and Trustworthiness

In this historical research, the concept of trustworthiness replaces the traditional terms of validity and reliability, which are more commonly used in quantitative research. As highlighted by Creswell (2003), trustworthiness in qualitative research refers to establishing the credibility and reliability of the findings. To ensure these aspects, the study employed several strategies.

Firstly, the design of the interview schedule was meticulously aligned with primary and secondary sources, utilizing purposive and snowball sampling techniques. This approach aimed to gather comprehensive and accurate information from participants who could provide firsthand insights into the historical context of Kahuhia Normal School and the activities of the Church Missionary Society (CMS) from 1922 to 1961. Participant checks were conducted to verify the accuracy and consistency of the data provided. This involved cross-referencing participants' responses with secondary data

sources and ensuring a diverse selection of participants to capture varied perspectives and experiences (Mugenda & Mugenda, 2003). Credibility and reliability was assessed by means of realism as a paradigm that depended on numerous perceptions about a single reality, as affirmed by Healy and Perry (2000). Consistency in participants' feedback across different interviews contributed to the credibility and reliability of the gathered information.

This research was subjected to careful analysis and evaluation of the data collected in the field through both internal and external criticism. Historical methods such as internal and external criticism were employed to assess the authenticity of the information. External criticism focused on evaluating the reliability of the data sources as an attempt to distinguish between misrepresentation and genuine document, while internal criticism scrutinized the consistency and coherence of the information itself entailed contextualization, tracing and verification of the author, date and place of writing, and in justification and assessment of documents under which the document was produced (Borg & Gall, 1983).

3.11 Data Analysis and Presentation

Data analysis involves the process of condensing and simplifying collected data to facilitate comprehensive understanding (Fraenkel, 2000). Primary data, gathered through testimonies of direct observers and participants, was supplemented. Instances of potential exaggeration in oral traditions were addressed by cross-verifying

respondents' accounts against each other through triangulation, and corroborating them with written sources and documents from archival and secondary sources. This process ensured the accuracy and originality of the data obtained. During interviews, probing questions were used to elicit detailed explanations and ensure thorough exploration of each topic. The researcher recorded and took detailed notes to avoid overlooking important details and to maintain accuracy in data transcription and analysis. This systematic approach helped in validating the interview schedules and ensuring that interpretations and conclusions drawn from the data were grounded in the participants' authentic experiences.

Furthermore, a triangulation method was employed, combining data from multiple sources such as interviews, archival records from Kahuhia Normal School and CMS archives, and secondary literature. This triangulation enhanced the trustworthiness of the findings by corroborating information across different sources and validating the historical accounts provided by participants (Creswell, 2003). In this study, data collected from both primary and secondary sources underwent rigorous verification and justification

Qualitative analysis was applied to interpret and organize the findings, which were presented thematically and sub-thematically in subsequent chapters (Borg & Gall, 1983). The research outcomes were structured around three main topics aligned with

the study objectives, providing a narrative presentation that illustrated key findings and their implications for further study and historical understanding.

By clustering findings into thematic areas with corresponding sub-topics, the study facilitated a logical presentation of conclusions and recommendations. This approach not only highlighted significant themes but also provided a framework for discussing decisions made during the study and offering references for future research endeavors.

3.12 Ethical Considerations

The researcher took several ethical considerations into account throughout the study. Prior to commencing data collection, the researcher obtained a research permit from the necessary authorities such as NACOSTI, and an introductory letter from the University of Eldoret, Murang'a County government as well as clearance from the Kenya National Archives (KNA). These measures ensured the researcher's compliance with local regulations, and facilitated access to necessary archival materials.

In engaging with participants, the researcher prioritized transparency and trust-building. Participants were fully informed about the study's purpose, objectives, and potential outcomes, which helped alleviate any apprehensions they might have had. The researcher introduced herself and maintained open communication to establish a rapport and foster a conducive environment for data collection.

Confidentiality was rigorously maintained throughout the study. Participants were assured that their identities and the information they provided would be kept

confidential and used solely for research purposes as outlined in the study objectives.

While the researcher aimed to uphold anonymity for participants, some chose to be quoted by name in their oral testimonies. This was respected with their informed consent, ensuring transparency in the data collection process.

Participation in the study was voluntary, and participants were provided informed consent before engaging in interviews or providing information. This ensured that participants understood their rights and could freely decide whether to participate without any form of coercion.

Overall, these ethical considerations underscored the researcher's commitment to conducting the study conscientiously and ethically, while respecting the rights and discretion of the participants involved in documenting the historical insights of Kahuhia Normal School and the Church Missionary Society's impact on teacher education in Kenya.

3.13 Chapter Summary

This chapter provides a clear outlook of how the research was conducted, the documentation of research design, research instruments, target population, sources of data employed as well as data collection procedure that were followed and how data was collected, evaluated, analyzed and presented.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, INTERPRETATION AND

DISCUSSIONS

4.1 Introduction

This chapter discusses the findings from the conducted study and the interpretations arising from the CMS's arrival and activities at Kahuhia Normal School. To comprehensively examine the concepts in the objectives, this chapter covers various themes derived from the objectives; To trace the historical development of the Kahuhia Normal School from 1922-1961; To examine the role of the Church Missionary Society in the development of teacher education at Kahuhia Normal School from 1922-1961; To explore the part played by key individuals around Kahuhia Normal School to the development of teacher education in Murang'a from 1922-1961. Other sub-themes that emerged during discussion are also included.

4.2 The Coming of CMS Missionaries to Kahuhia

During the 18th and 19th centuries, renewed efforts by Europeans aimed at bringing Christianity to Africa. Earlier attempts by the Portuguese had failed due to various calamities. Europeans were motivated by a desire to expand evangelism, as this was a period of increased missionary activity in Europe and Britain (Barasa, 2013). They hoped to convert more people to Christianity in foreign lands, which led them to East

Africa and to the interior parts of Kenya, including Murang'a and Kahuhia, which is the point of focus in this work.

Missionaries took on the task of abolishing the slave trade, which in turn stimulated a new interest among Africans to embrace Christianity (Wanyama, 2012). The Church Missionary Society (CMS) initiated evangelization efforts with the arrival of Ludwig Krapf and John Rebman in 1846 as the first missionaries (Sifuna, 2006). The missionaries noted the lack of sufficient catechists and utilized schools as a means of evangelization (Strayer, 1978).

The CMS first reached Kenya in 1846, settling at Rabai Mpya near Mombasa. At this time, Islam was dominant along the Kenyan coast. The Catholic Church arrived in Kenya in 1890 and settled in Kisumu in 1902 (Sifuna, 1990; Barasa, 2013; Raju, 1973). In this religious exploration and settlements, the Christians were not alone. The completion of the Kenya-Uganda Railway in 1901 led to a large influx of the Indian community, who came as laborers, and the arrival of white settlers, enabling the missionaries to penetrate the interior (Wanyama, 2012). Also, Karanja (1999) added that the CMS began spreading and establishing missions in different parts of Central Province, starting stations in Kabete (1900), Weithaga (1903), Kahuhia (1906), Kigari (1910), Mutira (1911), and Gathuki-ine (1913). Kabete was founded as the mother church.

In the second phase of expansion, newer stations were opened, each to be staffed with medical and industrial facilities, following the leader's policy (Karanja, 1999).

According to Maina, a participant, there was already a Roman Catholic Mission Station established around Mugoiri, leading to a rivalry between the two missions (O.I. Maina, 2022). Another argument by Mzee Minae, a participant attested that, several factors favored Kahuhia as a Mission Station, including the availability of raw resources, favorable weather, and a local quarry. The ease of obtaining stones for construction made Kahuhia an ideal location for establishing a Mission Station, as the photographs below indicate (O.I. Minae, 2022).



Women carrying stones for church building



The dome-shaped church built by Rev Hooper in 1911

(Source: Minae & Mareka, 2006)

This historical research of the period provided a comprehensive understanding of the CMS's efforts and contributions to teacher education in Kenya, with a specific focus on the establishment and development of Kahuhia Normal School from 1922 to 1961, as illustrated in the preceding themes.

4.3 Development at Kahuhia Station, 1923-1939

The idea of launching a mission station at Kahuhia, as narrated in the book, '*A century of Christianity in Kahuhia by Mareka and Minae (2006)*,' was mooted when missionaries arrived at Kahuhia in 1906. Dr. Thomas William Crawford, together with his wife, spearheaded the establishment of the Kahuhia Station. Born in 1855 in Ontario, Canada, Crawford was appointed by the Canadian Church Missionary Society (CMS) in 1901. Crawford married his second wife in 1904, Miss Emily Grimes, a missionary who served under the South African General Mission. Crawford was posted to Kenya in April 1904, temporarily working in Mzizima before being transferred to Weithaga (Mareka & Minae, 2006). According to a legend, it was believed that Reverend Mac Gregory was nicknamed 'Kabura' by the Kikuyu people due to his resemblance to a local man named Kabura who had incidentally been mauled by a leopard, and who was serving at Weithaga (O.I. Minae, 2022). Crawford initially was stationed in Kabete in 1905, covering for Reverend Harry Leakey during his furlough.

Originally, the first European to arrive in Kahuhia was Crawford who arrived on December 3, 1906. During his tenure, he managed the pastorate and the school, and also built a hospital that provided medical services up to 250 patients a day (I.O. Mareka, 2022). This was a significant achievement, particularly in light of local medicine men's inability to provide similar care. David Njoroge Ngoce, the son of the late Samuel Ngoce a participant (See picture on chapter 4.10, Samuel Ngoce with the

family), recounted that Crawford also opened a chapel and a school where he taught basic arithmetic, reading, writing, carpet making, brick making, masonry, religious instruction, baptismal classes, and hygiene. According to records in a register book by Hooper, some of the first converts baptized in Kabuki River in 1907 included Timothy Muhia (Crawford's cook), Macaba (a tuberculosis patient), Josiah Gathu (who fetched water for Crawford), and Levi Gachanja (who crafted Crawford's baggage). Other converts included Marriamu Wanjiru (who later married Levi Gachanja), Timothy Muhia, Musa Chege, Joseph Munga, Mark Muhutha, Loise Muthoni, and Simeon Githinji. Crawford took Gideon Mugo and Mark Muhutha as followers to work with him at Kigari station in Embu (I.O. Ngoce, 2022; CMS1/637).



Dr. Crawford (Source: Minae& Mareka, 2006).

In 1908, Rev. Douglas Hooper and his wife Edith Badley joined Crawford. After Edith's death, Douglas remarried Miss Elizabeth Mary Well. Crawford was later relocated to Kigari, in Embu and Hooper continued the educational work despite experiencing

health challenges (KNA: MSS/61/381). This narration is also supported in a book by Minae & Mareka 2006, *a century of Christianity in Kahuhia*, that indicate that in 1916, Rev. Hooper's son, Handley, an ordained priest, and his wife Cicely, who were strong advocates for women's rights, joined the mission. Minae Eliphalet noted that three generations of the Hooper family worked in Kahuhia and were nicknamed by the Agikuyu as 'Huba Kuinaina', 'Huba Mukuru', 'Huba Heniri', and 'Huba Thiru' (O.I. Minae, 2022; Minae& Mareka, 2006). Handley's service at Kahuhia was interrupted when he took a short break and joined the Carrier Corps from 1917-1918, while Cicely lived with Ms. Watson and attended a conference at Alliance Kikuyu, actively advocating for girls' education alongside the teacher education (Furley & Watson ,1978). Upon his return, Handley resumed his mission work. Earlier, the government had forbidden the establishment of bush schools, but after the war, the ban was lifted, and Handley planned to start five more schools around Kahuhia, training people in elementary education as teachers (Sifuna 1990; Bogonko 1992; Minae& Mareka ,2006). In 1922, a formal teacher training program was started with a timetable and curriculum, and it was called a normal school.



Handley Hooper (Left) with his family (Source: Mr. Ngoce, a participant).

The people of Kahuhia were inspired by the progress at the nearby Kabete and Weithaga mission stations (Karanja, 1999). When they learned of Douglas Hooper's arrival from England, they welcomed him warmly, reflecting their high expectations of him and other missionaries. This was due to the fact that mission education had a tremendous success in the nearby Kabete station.

Elizabeth Hooper was notable for starting two or three kindergarten classes adjacent to the football pitch, which became more structured after her arrival in Kahuhia in 1908. She also adjusted the existing dispensary into a hospital. After Douglas died in 1918, Elizabeth lived in England until 1922 (O.I. Maina, 2022). The elementary school became more organized around 1914, offering preparatory classes before moving children to primary or higher elementary levels. Upon completing kindergarten, children progressed through standards I, II, and III, taking a vernacular exam set by the missionaries that included literacy, numeracy, and simple arithmetic. By this time, children were taught geography, hygiene, nature study, and simple handwork using clay

and carving objects. However, the education department stepped in to control the curriculum to develop schools for white settlers' children. The first African to head the elementary school was Ezra Mwenjwa, an untrained teacher in 1920. The curriculum then included singing, scripture, prayers, reading, spelling, writing, catechism, and arithmetic. Later, Ezra became the health inspector of schools.

4.4 Mambere /Elizabeth Hooper Girls' School

In central province, the foundation of teacher education led to growth and expansion of girls' education at Kahuhia. As observed by Chepkemai (2012) and Scotts (1932), a female CMS missionary in kikuyu Mrs. Watson together with Cicely Hooper had attended the Alliance Missionary Conference where they advocated for women's issues and the need for girls' education. By the end of the conference, it was agreed that a girls' school might be started at Kahuhia, provided the establishment was not solely funded by the missionaries. However, this dream was not realized until four years later. The conference highlighted the importance of women's affairs, and Cicely Hooper and Mrs. Watson's advocacy for girls' education left a significant impression on the attendees. Mrs. Watson observed that specialized training for the girls was necessary as a protection against heathen husbands who were mostly polygamist (Chepkemai, 2012; KNA: 2/7/1-2 Ethel Soles to a friend, Kahuhia, Fort Hall Kenya, 1922. Handwritten).

After the 1919 and 1918 conference, there was further persuasion to set up a women's board to provide suitable courses for girls and women at colleges. In 1923, Cicely

Hooper, assisted by Ethel Soles, initiated girls' education at Kahuhia (EDAR, 1928). Cicely considered girls education very important and raised funds for girls' education during her furlough in 1920 and 1921, which lasted 18 months. Her father, Mr. James Winter Botham, supported this initiative by providing more funds. As time passed by, the promises made at the 1918 Kikuyu Conference regarding girls' education had not been fulfilled, prompting Cicely to take action. Hence, her father, James Winter Botham, who was a provincial commissioner in the Gloucester Mason region, significantly funded the project. Cicely persuaded Ethel Soles to come to Kahuhia to start the girls' school. Evidently in 1921, the Hooper's, along with Ethel Soles, sailed to Kenya. Ethel, in her youthful age, was recruited to run the girls' dormitory (O.I Minae, 2022; Mareka & Minae, 2006; Murray, 1974).

With the help of Ethel Soles, who was a seamstress, they established the girls' boarding school. In kahuhia, the girls' boarding school commenced with 13 students and was nicknamed "mambere," meaning "advanced ones," a term that originated from a corruption of "Babel," first used by Petro Mugo, a pioneer CMS evangelist, to describe the noise made by students at the Kikuyu girls' boarding school. Cicely believed that the education of the girls should consider traditional societal expectations (Minae & Mareka, 2006).



Girls on the first day of admission at Kahuhia, 1923

(Source: Minae& Mareka, 2006)

To achieve this, she set out to build a dormitory with the help of Mr. and Mrs. Whilbey.

This consisted of two stone cottages for sleeping, living, and classes (O.I. Maina, 2022).

The estimated enrolment in the girls' school was as shown in table 4.3.1 below.

Table: 4.3.1: The Estimated roll in 1950 in the girls' Boarding School: AEB/K: 11

Boarders (below Std.)	VI/ V	I	II	Total
Sub-Std. A (beyond 3 miles)	14	20	22	56
Sub-Std. B (within 3 miles)	-	1	4	5
Total	14	21	26	61

A total of 61 boarders, majority 56 of the 61 from beyond 3 miles.

4.5 Ethel Soles and Training of African Women Teachers

The contribution of Ethel to teacher education was notable. The colonial Government noted that training was the most critical among the African natives. This proved to be difficult since there were no African female teachers to handle girls' education as

(Sifuna, 1990). Karanja 1999 and Sifuna & Oana 2014 attested an important feature of the government establishing grants in aid in assistance which facilitated expansion of women's training and growth of girl's intermediate training classes in Kahuhia. More so, the 1923 Advisory Committee on Native education in British Tropical Africa was created and this encouraged the activities of Cicely Hooper in initiating education teacher training for women (Oanda & Sifuna 1919; Mareka & Minae, 2006).

Before Cicely Hooper left Kenya for leave, she suggested that Ethel Soles would be the best caretaker for the women's sewing classes and a mentor for the young African girls. The spirit of Kahuhia profoundly impacted Ethel's entire life and missionary efforts. After setting up a building in July 1923, the first girls resumed school on August 30, 1923. Ethel's influence was significant because she established a strong, functioning relationship with the girls and the community at large. Ethel was often assisted by Evelyn Adamson and Miss Jennet, who taught classes for teachers as sewing instructors (CMS1/125; Mareka & Minae, 2006). During the 1930s, girls' education in various parts of Kenya was encouraging. Despite the local prejudice on whites' education, CMS trained girls in an all-round manner, including maternity services, elementary teacher training and literary instruction (Chepkemai, 2012). At Kahuhia, Ethel began to learn the local Kikuyu dialect while running the women's and girls' classes. She motivated many and helped set up a maternity ward in the Kahuhia Dispensary, which today serves as the main health center at Kahuhia.

Initially, the missionaries did not accept government funds for the work they had started independently. However, by 1928, the government became involved through grants-in-aid for capital expenditure, with the first \$360 assigned to the building of Mambere

girls' cottages. Over time, these grants were used to provide salaries and equipment for teacher training (EDAR 1928; see appendix vii, Educational estimates 1937). Ethel's efforts significantly changed the lives of young girls at Kahuhia and laid a foundation for what has become Kahuhia Girls' High School, a prominent institution in Kenya today. The first girls enroll in 1923 included Abishag Wairimu, Marriamu Wanjiru, and Loise Muthoni, who was later married to Ngoce. These girls were baptized by Douglas Hooper (O.I. Matiba, 2022). Initially, no fees were charged, but as more affluent Christian families sought to secure places for their daughters which led to introduction of a termly fee of three shillings per term.

The arrival of Hooper's family, Ethel support from the government grants-in-aids opened opportunities for other CMS missionaries at Kahuhia (EDAR, 1928; Chepkemai, 2012). This included Miss Mayor, a missionary in Gathuki-ine, and Mr. Rampley, the wife of missionary Bishop Heywood, who laid the foundation stone for a new girls' dormitory on December 16, 1928 (Gathuki-ine station log book 1928).



Miss Mayor foundation stone laid on 3/11/1922. (Source: Minae & Mareka, 2006)



The picture illustrates Mrs. Rampley foundation stone laid in 1928.(Researcher Photography).Meaning of Kikuyu dialect: ‘*Uria Mutungataira-ri ni Mwathani wanyu Jesu Kristo*’-‘One who serves your Lord Jesus Christ.’

European teachers who arrived between 1933 and 1939 included Miss A. Bourne, Miss Wiseman, Miss Ricky Rickman, Miss Miles, Miss K. Powel, and Miss E. Howard, with Unna Dodge replacing Eleanor, who was the principal of the girls training.

After Handley Hooper handed over, several staff changes took place with Rev. Frank Green taking over the of the station administration until 1930, after which Rev. Beecher took over, having been transferred from Alliance High School. At around 1931, Ethel Soles had already started post-natal clinics and post-natal (KNA: 2/4, Cecil Hooper to home people, handwritten) and after Ethel went on furlough, Miss Wiseman and Miss Utley replaced her at the Kahuhia maternity. With the help of Miss Utley, a qualified midwife from Nairobi services in the maternity ward and the activities in the girls' school ran smoothly.

It's to be noted that, the efforts of the missionaries led to significant changes for numerous innovative girls and women. (O.I. Jane Kihara, 2022). According to Minae and Mareka (2006), in their book "*Century of Christianity in Kahuhia*", by 1928, Ethel Soles noted in a letter dated September 25, 1930, that fifty girls had entered the school. Of these, twenty were still in attendance, four had been expelled for various forms of

indiscipline, nineteen were happily married, six had left for family reasons, and one had died. By 1929, the number of girls in sewing classes had increased to thirty (KNA: 2/9 Ethel Soles to friends, April 16, 1925, handwritten).

The education Ordinance of 1931 suggested provision for girls' literacy proceeding upto standard IV, midwifery and training hygiene (Sifuna, 1990; Osogo, 1971). Since Kahuhia was already a centre for training of lower primary teachers. The D.O.E in 1938 in a conference expressed an urging interest for the training of women teachers and noted the training would be as follows,

‘These girls would have a tentative experience along this line since some of them quite were quite capable of teaching single sewing, mother craft, and housewifery. This training policy would be under circumstances the girls in training are lower primary teachers, young girls who show promise of passing the primary examination at an early enough age to admit of their doing some vocational training before marriage and have reached at least standard II in the day-school, who would thus have two or three years in the boarding school, inclusive of their training -year under the scheme above. The ladies were not allowed to be taught history and geography.’ (EDAR, 1933; KNA: MSS/61/387).

At times the girls needed an outlet of marriage through nursing and teaching. However, jobs offered in general nursing at government hospital was limited and in order not to overlap the field for men these girls had to be trained for kindergarten work for the smallest children or for out-school (Furley & Watson, 1978).

Kahuhia Normal School had now expanded and held a course for training lower primary female teachers. Therefore, presumably girls wishing to take the same training would also come to Kahuhia. In 1937, the new syllabus ensured the girls had a sound knowledge of domestic science in-order to qualify for Primary School Certificate

Examination. The main goal for expanding girl's education was to train homemakers and teachers at lower level of primary education (Chepkemai, 2012).

For some years however, only few girls from the area were eligible for the lower primary course, so that if the school undertook no other kind of training, the school of the district would not directly benefit by its boarding school for the considerable period. At Kahuhia, the course undertaken was of a standard lower than that required for elementary teachers at the Kahuhia Women Training College. The standard lower grade for elementary teachers required that these girls training as teachers should attend all standard four classes in domestic subjects and teach these subjects to the lowered standards and to visiting classes from the nearest out-schools under supervision, together with the training in teaching method for one year.

By the end of the year if girl teachers reach the approved standard of efficiency, they would be given a certificated recognized by government which would allow them to teach these subjects up to and including standard II, preferably in the school nearest their home for a small salary. The educational level of a standard two girl would not be very high, but it after tentative experiment they would be quite capable (KNA: MSS/61/387).

In an intelligent way, the girl teachers were given some recognition and the assurance of regular salary. These teachers would meet the urgent need of teachers throughout the district until the time more qualified teachers would be available. The boarding school policy for this category would include girls in training as Lower Primary Teacher course and young girls who show promise of passing the primary examination at an early enough age to admit of their doing vocational training before marriage; a certain number of girls who had reached at least standard two in the day school, who would

thus have two or three years in the boarding school, inclusive of their training year under the scheme outlined above. Therefore, the girls would work for primary together with teacher training and practice school or 4 out-schools within 2 miles radius with range attendance for sewing or other practical work. This included the two types of teacher training; teaching of domestic subjects, parallel management of the boarding school and supervision of girls- teachers working in out-school a task to be adequately done by 2 European teachers. Girls in standard IV & V who have these subjects in the curriculum and would be more in concentrating on domestic science rather than going to primary school should not attempt the primary exam which was difficult and take teacher exam which would qualify them and the LNC would support them (KNA:MSS/61/387).

Ethel Soles and Cicely Hooper played significant roles in the development of Kahuhia Normal School (KNS), with Ethel developing women's and girls' sewing classes and Cicely encouraging girls to shun female genital mutilation (FGM) due to its negative impact on childbirth. They sought to organize for maternity courses and built a six-bedroom ward and maternity ward near the house and dormitory building (O.I. Ngoce, 2022).



Outside the maternity ward Kahuhia (Source: Strayer, 1978)

Ethel's managerial skills and her relationships with the community ensured high enrolment in the girls' school (KNA: MS/K5). In spite of government and missionary efforts, girls' education faced various challenges. The period of 1929-1930 marked an epic clash between traditionalists and Kikuyu adherents over the issue of female circumcision. The ritual marked a girl's transition to maturity, and some Kikuyu Central Association (KCA) members supported it. However, Christian parents were encouraged to oppose the practice, distributing leaflets discouraging it (Murray, 1974; Furley & Watson, 1978; O.I. Muthoni, 2022).

Ethel further encouraged young girls to strive for academic excellence by organizing various teaching opportunities. For instance, she involved the girls in delivering babies in the maternity ward, rewarding them with small payments and gifts, which motivated them to commit to their education (KNA: 2/3 M. Cecil Hooper to home people CSM Kahuhia, June 1922, handwritten). Furthermore the female teachers would engage and teach older student teenagers who were exposed to cultural customs such as early marriages hence maternity was an essential skill to help such situations in KNS and out-schools.



The girls in the sewing class; fourth from left is Mariamu Gachanja

(Source: Minae & Mareka, 2006).

The above lessons were aided by senior native girls' teachers, Mariamu Gachanja, Rebekkah and Josephine. Miss Soles supervised them as they dealt with the material that was to be issued. However, there was no grant, and Githunguri station was not able to finance it. During this time, Miss Soles also had to do maternity work early in the morning, while the girls were expected to handle the rest of the tasks (I.O. Kimani, 2022). Incidentally, another participant called Nyambura also said the same:

“Miss Soles was required to obtain clearance from the education department for her educational work. Dormitory life began at 6:30 am, and lights were off by 9:00 pm. Soles attended meetings between 6:30 am and after tea, but this was challenging, necessitating assistance. Due to inadequate staffing and the overworking of Miss Soles, the Chief Inspector observed that the European staff delegated some of their duties to inadequately qualified African staff” (I.O. Nyambura, 2022).

To address this, it was suggested that an African matron, as in the case of Ngiya, be appointed to relieve Soles of detailed work and foster active cooperation between Africans and Europeans. Furthermore, Miss Soles was expected to monitor the maternity ward and dispensary. After the missionaries left KNS, the new regimes expected the girls to maintain high discipline standards. Discipline was still upheld with the risk of expulsion for incidents of mass disobedience, a movement now known as "student power." Kahuhia became a girls' secondary school in 1959, with the first headmistress being Ms. Margaret MacDonald. She was well-liked by students and residents, earning the nickname "Maki" (I.O. Minae, 2022). Even after the first African headmistress, Miss Asuko, took over the school's management, the institution upheld its ideals. Her appointment was well-received by the Kahuhia community, as they saw it as a new beginning and were eager to see how she would lead the institution as one of their own. African headmistresses continued the traditions of their predecessors, including Hilda Ikahu and Mrs. Lillian Njeri Tindyembwa (I.O. Njoroge, 2022).

The contributions of CMS missionaries to teacher education in Kenya have been acknowledged by scholars such as Karanja (1999) and Mercy Maina (2015), who agree that individual CMS missionaries and the CMS mission groups were instrumental in the growth and development of teacher education in Africa. CMS founded teacher education in Kahuhia after establishing the first school at Kabete in 1900, which later developed into a full teacher training center (EDAR 1930; Karanja, 1999). Kahuhia, in its early stages, evolved into a significant institution for teacher training which encouraged the initiation of girls' education, influenced by the efforts of the Hooper's and Ethel Soles.

As Strayer (1973) and Karanja (1999) argue, CMS and other missionary groups brought education as a means of transforming Africans and disseminating Christianity, creating a liberated African society. In addition, Rosalinda (1975) in "Development of Education in Kenya" exposes the missionary role in educational progress, supporting the findings of this study regarding the contributions of missionaries like Ethel Soles and Cicely Hooper in the establishment and development of Kahuhia Normal School. Some of their contributions can be spotted in documented evidence like the photograph of one such a class below.



The carpentry class of KNS in 1930s (Source: Minae& Mareka, 2006)

4.6 The Historical Development of the Normal School

The establishment of Kahuhia Normal School can be traced back to when Douglas Hooper arrived at the station and served from 1916 to 1926. Douglas, who lived a luxurious life in London, was influenced by the Moody-Sankey revival movement while in Cambridge and came to East Africa in May 1885. He worked in Lake Victoria Nyanza and met Alexander Mackay (Cooper, Papers of Hooper's Family, 1997). His son, Handley Hooper, laid the foundation for the establishment of teacher education at

Kahuhia by setting up a normal school for village teachers. This school eventually evolved into a central school encompassing several educational institutions within it (KNA: MSS/61/391).

The Kahuhia fraternity hosted various schools: mud and wattle classrooms for the primary school, a hostel for the boys' intermediate school, and St. John's, a landmark for the practicing school where teaching students practiced extra lessons. Over the years, the school transitioned into a teacher training and girls' boarding school. The elementary school, later called Kahuhia Practicing School, was near the station gates, serving as the practical teaching ground for student teachers. An industrial school, primarily for Kahuhia girls, was under the instruction of Joseph Macharia. Additionally, KNS trained teachers with a full pass grade (T3) teachers and Kahuhia Women's Training College trained as lower grade with a pass qualification (T4) teachers. After completing primary school and passing the Common Entrance Examinations, students could join Junior Secondary or intermediate school (I.O. Matiba, 2022). Students who passed the K.A.P.E examination could proceed to secondary school or teacher training. The Kahuhia Central School was insufficient to meet the demand for secondary education, prompting the need to start more primary schools at church centers and revise the primary curriculum to prevent dropouts (I.O. Kimani, 2022). Kahuhia Normal School, established in 1922, included a formal curriculum and timetable, modeling itself after American normal schools to train teachers (Karanja, 1999).

After the establishment of KNS the most crucial in connection to the new school was entry qualifications to the course. Missionaries were well aware of disparities in the teacher training programs nevertheless this was reformed occasionally to exceptional

cases. Handley Hooper stated “*the nominal standard entry was high*” but the first 15 students in regard to their representative value than intellectual capability. This students training as teachers were 3 from Kabete, 3 from Weithaga, 3 from Kahuhia, 2 from Kabare, 1 from Mutira and 3 from Gathukeine. (CMS annual letter from Hooper, 1922). On the first years of its actuality, it mirrored African and missionary apprehension to endorse the academic levels of African teachers in order to meet emergent challenges .The experiences of mingling with teachers from other parts of central Kenya expanded the students opinion and the school manufactured outstanding teachers like Livai Gachanja of Kahuhia, Johana Njumbi of Mutira and Yusufu Magu of Kabete who were students of the pioneering class.

John Ngoce, a former student, narrated that:

“Admission to the school was based on academic merit, attracting learners nationwide. He noted that the establishment of the school was a significant milestone for the Kahuhia area” (I.O. Ngoce, 2022).

Even with the increased enrolment, the academic level fell below government examination qualification forcing Hooper to do extensive remedial teaching to uplift these grades despite the school being understaffed and half of first students being too old for prolonged studies. Despite all these efforts to train teachers, some residents felt a strong sense of ownership over the school. The Kahuhia community wanted more emphasis on girls' education and sought a secondary school like Alliance High School. Beecher supported the colonial government's efforts to improve teacher training at Kahuhia by even calling for transfer of teachers from old scale salaries to new scales (see appendix VII).

The community did not mind whether the Secondary School was for boys or girls but emphasized the need for such an institution. They pointed out that Roman Catholics

were busy establishing secondary schools. Upon Beecher's return from furlough in 1936, local colonial administrators and church members received requests from the community to convert Kahuhia into a Secondary School for girls rather than a training center (Beecher commission, 1949). This request highlighted the community's desire for higher education for their children.

The First World War significantly impacted development of formal education. This led to emerging of various missionary groups in Kikuyu and Embu, leading to the formation of the Alliance Missionary Council in 1916 to pool funds and support mission work. This collaboration, based on gospel foundations, gained adherents after the war, prompting increased funding from European colonies to support education in Africa (Furley & Watson, 1978). After Handley Hooper returned from mission work, he began training students in elementary education as teachers, selecting a pioneering class from various regions (CMS1/125: Weithaga station log book).

The KNS reflected both African and missionary efforts to promote the academic standards of African church workers. As educational opportunities expanded, it was decided that students should attend college. The KNS, being an African college with European influences, adopted a uniform of a dark blue tie with diagonal white and golden stripes, which became the Kahuhia uniform as girls also requested to wear it (HOO 1/5-10 link letters).

Educational works in 1937 when CMS agree to share the KNS and upgrading KNS to become an intermission teacher training institution serving five protestant denominations (Lugumba, 1973; Karanja, 1999). Since the other denominations could not manage the growing demand for well trained teachers, the now joint KNS extended its catchment area to the coast province. The first principal of the upgraded school being

Martin capon and was assisted by J.R Watt who later took over in 1938 after Capons' transfer. The new KNS offered lower primary teachers primary course an improvement from the elementary course previously studied. The programme lasted two years and the examination for teachers' certificate was offered by Government Department of Education at the end of the second year. The expenditure was levied across each mission body sending their students to KNS. This effort reduced cost of training and no fees was charged to the students.

The upgraded school failed to attract best students who preferred better jobs like clerking. The board members of KNS lamented this constant failure of salary increment as measures to alleviate this problem (CMS archives, AF35/49G3A5/e4). However, the general sense of job security in the teaching job still persisted and bright students still sought other employment than teaching. This clearly reveals the key difference between missionary and African attitude to education. Missionaries perceived teacher education as continuity of evangelist work while Africans sort this as means to enhance their employment chances (Karanja, 1999:237).



Kahuhia Normal school students in 1922-1923

(Source Mr. Ngoce, a participant).



Handley Hooper with Normal school students in 1925

(Source: Mr. Ngoce, a participant).



The Kahuhia Normal School teachers with the pastorate in 1940s

(Source: Minae & Mareka, 2006)



The Normal School teachers in 1956

(Source: Minae & Mareka, 2006)

4.7 Kahuhia Normal School as an Intermediate School, 1930-1949

The establishment of the intermediate school was intended to serve the existing Kahuhia Primary School, allowing learners who completed Standard IV at Kahuhia Primary to transition to Kahuhia Intermediate School for Standard V through Form II (I.O. Njoroge, 2022). In 1944, Jeremiah Nyaga, a teacher from Makerere, was appointed head of the intermediate school (KNA: MSS /letter 25/5/46; I.O. Kanja, 2022). One participant, Kanja, asserted that the intermediate school was located on the crown of St. John on the hill. On Ukenye Ridge, and the students enrolled in intermediate school classes and the T4 teachers training course mingled together (I.O. Kanja, 2022).

Intermediate school examinations were conducted over a month or two, and boys were invigilated by independent external examiners who assessed both handcrafts and written examinations. The invigilators included Mr. Scotts Dickson from CSM Tumu Tumu and Mr. Dolton from the government education headquarters. Mr. Dolton observed P.E. lessons and classroom teaching. In the results, Cyril confirmed that 12 boys passed a further carpentry test, which involved marking a joint from a drawing that took two hours. Nine others received a pass, four were given lower grades referred to as rural carpentry, and three failed. The students noted that Mr. Dolton was strict compared to other invigilators, earning him the nickname 'kali' (KNA: MSS letter 16/10/46,162/37; I.O. Muthua, 2022).

Incidentally, Mr. Dolton was delighted with a boy named Jock, who greeted him in English and even knew his name. Consequently, Jock was awarded ten full passes in practical work. Fifteen out of nineteen students failed P.E., but those who received a

full pass grade (T3) qualified as teachers, while those with a pass qualified as lower grade teachers (T4). Margret Howard also taught English and cooking in the intermediate school, although she found it intimidating to teach older boys and occasionally included a few girls in her lessons. Among this group, four girls completed the entire teaching course. One notable student was Kaggia, who came from a very poor family and eventually worked as a government interpreter in North Africa (Karanja, 1999).

In 1949, the Beecher Commission Report stressed that the education of the girls to be emphasized as that of the boys. This introduced the construction of Kahuhia intermediate

Girls' Primary School, where girls joined after taking the common entrance exam (CEE) (Beecher Commission, 1949). Before this, girls attended Kahuhia Intermediate with the boys (I.O. Mareka, 2022). In the mixed school of 1952, only three girls, Mercy Wanjiku, Margaret Wangare, and Mary Simeone, learned in the boys' classes (KNA: MSS/62/388/1949-52).

Some of the alumni in the last class at Kahuhia Intermediate School included Jason Minae, father to participant Minae Eliphalet. Minae noted that Jason had social courses for P2 grade at the Alliance High School and was recruited to teach Standard V at Kahuhia in 1944. After completing his sub A and B classes, Jason Minae, along with Benson Gakahu, who was also his student in primary school, joined Kahuhia Boys Intermediate School (I.O. Minae, 2022).

4.8 Kahuhia Junior Boys Secondary School Input

The Education Ordinance of 1924 gave African power to make decision regarding their education (EDAR, 1924; Sifuna, 1990). The Ordinance set up Local Native Council (LNC) and District Education Board (DEB) as avenues to vote tax levies for building of new schools (Sifuna, 1990; Furley & Watson, 1978). In this case, it increased African disparities to demand for more, an example being a case of Mbiu Koinange in 1928 a former student at the KNS pioneered the expansion of High School education, rejecting the diversion of funds raised for elementary education as suggested by the District Education Board (DEB). He pushed the council for the establishment of a proper secondary school. In 1929, Koinange proposed the creation of a higher-level school than Alliance High School, which was a junior secondary school, as stated by S.H. Fazan, the Kiambu D.C (Kenyatta, 1938, KNA: MSS 11/61/382 1931-44 Education Department.1930). According to participant Peter Mareka,

“...after results from the intermediate school were published, those with higher grades would proceed to Alliance High School or Kagumo Secondary near Nyeri. These were Forms I and II, known as junior secondary classes, with success allowing promotion to Forms III and IV or secondary standard. By taking extra exams, students could achieve the equivalent of the British school certificate, now called 'O' level. Those who failed to secure places in these secondary schools could attend secondary schools run by missions or private bodies.” (I.O. Mareka, 2022).

During the inception of the junior school, there were challenges due to insufficient physical and teaching facilities, such as dormitories and classrooms. As the number of students grew, so did the need for more infrastructures (I.O. Nyambura, 2022). Nyambura, a participant, attested that in 1949, the junior secondary school had 95 boarders. This population consumed a bag of maize costing Sh. 28 per bag, necessitating a supplementary boarding grant. The educational department expected the junior secondary schools for girls and boys to develop as separate institutions, with an overall principal appointed and managed by a board of governors. The junior secondary

was under the Rural Deanery Council (R.D.C) Education committee. By 1933, boarding expenses had risen to Sh. 500, a significant increase. Nominal rolls were required to support boarding and needed to reflect 80% attendance.

Samuel Njoroge, the father of participant David Njoroge Ngoce, was one of the students during the Junior Secondary days. He lauded the efforts of Paul Kiratu, who managed the boys' school hostel and later became the chief of Location 13 after the state of emergency in 1952 (Karanja, 1999; Ngoce, 2022; KNA:MSS/62/388). The teachers at the junior secondary included, F. H. Ivivi, the headmaster, along with Joseph Macharia, Ayub Muraya, Mwangi Chege, Charles Kamau, F. Nduidu, and Ndaari.

4.9 Teacher Training in the Normal School

The respondents attested that between 1931 and 1963, KNS experienced the headship of several missionaries as center managers, namely Handley, Capons, Watts, and Leonard Beecher. Beecher supported the continuing life of the normal school and the first establishment of the center. From this point, Reverend John Watt took over. Besides improving performance, Watt initiated infrastructure projects that are still evident within the institution, as demonstrated in the school as some initial building still stand (see pictures of foundation stones in chapter 4.4). Beecher often quoted in his sermons, “*When I was in the United Kingdom you were free; the hyena was gone*” (Owen, 1973). In addition, this quote explained the relationship between him and the control and freedom the local people had when missionaries were away on furlough. In 1936-1937, Martin and Mary Capon came to work in the normal school with the help of John Watt of CMS. The Capons left to work for divinity school, and Watts took over

as principal of the normal school with the help of David Symonds, a CMS missionary from the coast (Divinity School, 1937-1960).

In 1945-1947, Cyril Hooper was appointed the acting principal of the Normal School with the help of teachers John Muthama and Wellington Kangoros. Through his activities, the school achieved 21 passes in practical teaching (T3), with only four failures (T4), who then taught lower classes. This period marked the total educational transformation of KNS (HOO 1/5-10; Education Department Annual Report, 1935).

At the beginning of 1938, Watts and Symonds took up the normal school and introduced a round of lectures and demonstration classes in the practicing school. The normal school teachers would prepare schemes of work for primary school teachers in the practicing school and train the students to draw up and work on producing these schemes as a guide in preparing notes to direct lessons. This involved teaching practice under critical supervision, and students would also teach for two or three weeks in the out schools.

One of the outstanding roles played by a teacher at KNS included writing lesson notes, organizing schemes of work, and supervising lessons in the practicing school. The curriculum focused on graduating students who could earn an income, emphasizing practical agriculture and handicrafts. These students would take a final test in these skills to gain a certificate.

Despite the pressure that Kahuhia staff experienced in 1945, certain transfers of teachers were not practicable, such as for John Odera. Odera, Hooper's teacher at Maseno School, joined staff in the intermediate school along with Jeremiah Nyaga, who

had a Makerere teacher's certificate, and Jason Minae (KNA: MS/K5). Odera was posted to Kahuhia since he had never been to Nairobi or outside Luo land, and he was Bantu while the principal needed a Luo. He took up Standard 1 as Ben Ngumba replaced Harvey Cantrell in the normal school (KNA: MSS/62/388).

In 1948, Ben was made headmaster of the intermediate school, and Nyagah took Ngumba's place in the Normal School. Nyagah was soon transferred to Kangaru Intermediate in Embu due to housing difficulties. Nyagah was posted to Kahuhia Primary School and became its head in 1945 (KNA: MSS/61/385). Cantrell claimed that Nyagah was an unusually minded type who joined Makerere to study engineering but later changed to teaching. He had no practical teaching experience, and the education department decided he should be under an institution supervised by Europeans, hence his posting to Kahuhia Primary School. Nyagah, being Embu's only graduate teacher from Makerere, had desire to go back home to Embu and become a master (KNA: MS/K6, ref letter MSS NS/9/45/16, MSS/9/45/17). Later, he was transferred due to anonymous and rebellious letters from students. Following this misfortune, Nyaga's transfer was not easily achieved; though he later went on to develop a school in Embu (CMS1/637).

The main interest for the missionaries was evangelization, which had a significant impact on the curriculum offered to the learners. This is supported by Kamau, a former student of Kahuhia, who argues that all skills, including Carpentry, tailoring, agriculture, and clerical work, were taught (I.O Kanja Kamau, 2022). Besides the girls' Mambere, there was also an industrial school started in 1928, run by Mr. Whilbey. This industrial center covered carpentry and masonry. In 1929, both the girls and the

technical school presented individual designs in dressmaking, sewing and knitting of tablecloths, curtains, aprons, masonry, and carpentry, winning prizes. The primary school had three standards (IV, V, and VI) in which English, Kiswahili, and Carpentry were taught under the handwork instructor, Francis Tanu. Later agricultural training was introduced following the government policy (KNA: MS/K5).

Furthermore, the Binns commission recommended the teaching of agriculture at primary school all the way to teacher training in order to improve education (Chepkemoi, 2012). The government trained agricultural experts to ensure this was effective. In Kahuhia, students were taught to dig, plough, and practice farming techniques to prevent soil erosion. Dishon Muguku, an agricultural assistant, taught theory lessons in the classroom and soil erosion prevention using Napier grass (*thara*) and contour ploughing (*mikaro*). Evidence of this is supported by Muthoni, a participant (I.O. Lucy Muthoni Kungu, 2022).

Much focus was given to Kahuhia farm development practices. Both handwork skills and agriculture were incorporated into teacher training and the primary school curriculum, including making garden compost through enclosed squares of fences. The intermediate classes on one side of the valley were divided into fields: one half for some cows and the other for cattle fodder to prevent soil erosion, with maize planted at the lower part of the valley bottom. On the girl's school side, anti-erosion trenches were dug with jembes (HOO 1/5-10).

The community was advised by agriculturist Peter Kiddle, a missionary based in Weithaga, to set aside 'God's acre' to grow food crops and, in turn, raise finances from

the sale, with church members doing voluntary work. Dishon Muguku had to show the plan of the gardens and a record of the work done and the resulting harvest (Mareka & Minae, 2006).

Teacher education did not receive any significant boost until trained missionary teachers like Ethel Soles arrived. In 1936, European teachers included Soles, Comely, Brown, and Rickman. At the girls' school, Margaret Barnes, now Margaret Wilgram had gone to Weithaga and was replaced by Eleanor Brown, a trained teacher from Ireland. Some European teachers who served the primary girls were Eleanor Brown and Jocelyn Murray, who later gave basic training to some bright girls who became teachers in bush schools and local village schools, like the first girl, Martha Paul, who went to Makerere for teaching. She returned to teach at a secondary independent school started by Koinange (I.O. Mareka, 2022).

The need to establish a similar training college for teachers at Kahuhia arose. The first two years of a girl's admission at Kahuhia were devoted solely to literacy training. In the 1940s, the normal school expanded and trained T4 and T3 teachers who were expected to handle the primary schools within the region. The Binn's report stated,

“The best immediate means of raising the general standards of teaching would be for every territory to have one training college which is staffed and equipped on an extra generous scale so as to have facilities for research and be a guide and help to other colleges” (African Education, p. 118).

The real establishment of the Kahuhia teacher training center came to fruition in 1931 when a grant of \$136 was set aside for the training of African women. Since Kahuhia was already a center for training lower primary teachers, it was presumed that girls wishing to take the same training would also come to Kahuhia, and Elizabeth Hooper

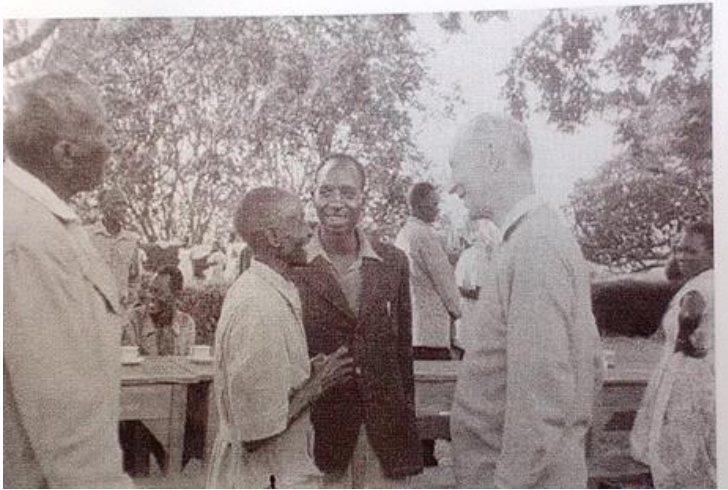
Girls' School was prepared to accept them and undertake the supervision of their teaching practice in domestic subjects. For some years, however, only a few girls from the area were eligible for the lower primary course. As a result, if the school undertook no other kind of training, the district would not directly benefit from its boarding school for a considerable period. As Cyril Hooper quotes in his book, *"A Life Story within the Development of a Christian Community,"* at Kahuhia, the course undertaken was of a lower standard than that required for elementary teachers. This course was for girls who had completed Std. III but were too old to enter primary school with profit and did not want to go away for training. At this time, the principal of women's training was Ms. Eleanor Brown. Eleanor Brown taught classes in housecraft and baby welfare. Eleanor mentioned that the girls were "large teenagers," others sent by their prospective husbands, and no fees were charged during the first two years. Cyril explained further that 'some forward-looking Christians started to secure these academic chances for their younger daughters, and a fee of 3 shillings was introduced'. By 1947, there was growing acceptance of the importance of girls' education. The place of an educated mother was regarded with higher standards since she could educate her children. The Kikuyu people were more aware of the demand for girls' education as compared to Maseno. Eleanor introduced a daily routine of supervision of cooking, cleaning, and home care activities, with the girls taking turns in housekeeping (Minae & Mareka, 2006)

It is worth noting that the training of teachers included both male and female teachers from the Kahuhia center. The establishment of a teacher training center at Kahuhia was a real boost to the educational development of the Kahuhia community in the following three ways. As a Roman Catholic Missionary leader observed on the importance of girls' education and women,

“The education of women in our Africa territories must be based upon a future position and upon the role that she will have to exercise. Now the African woman, not less than her sister the white woman, should be trained to become the soul of a clean and healthy home. It is useless to train a girl unless her knowledge is to be applied in daily life. For this reason, the time spent in education must include both domestic training and home craft. What she learns in the school must be taught again in the home” (Jones, 1925).

To achieve the goal of proper education for the girls, the emphasis was placed on the importance of the girl child in the African family setup. In this regard, Steward 1969 reported that, a girl child in Kikuyu land is taken to be very important because she is seen as the one to link the families. For instance, ‘a married woman in Kikuyu land will link her father’s home and her husband’s home’ (I.O. Chege, 2022).

First, it was because of the practical skills gained by the community in the fields of handicrafts, agricultural practices, and English, among other areas. Secondly, it was through this curriculum that most of the local residents were able to access technical training. Through technical training, students could learn how to design, sew clothes, and construct houses, which were helpful skills for the community. Finally, there were spiritual benefits, including the Christian faith practiced by the locals, which was promoted through the spread of evangelism and church services. The legacy left by these teachers and missionary activities in Kahuhia is still evident today, with many alumni contributing to various sectors in Kenya and beyond as indicated by various documents like the photographs below:



Handley Hooper with teachers Samuel Ngoce, Hesbson Mbatia, (teacher, center) Felistus, Thairu (Source: Minae & Mareka, 2006).



Handley Hooper visiting KNS in 1937

(Source: Mr. Ngoce, a participant).

4.10 Contributions of Cyril Hooper to Teacher Education at Kahuhia Normal School, 1923-1950

In Cyril Hooper's book, *'A life story within the development of a Christian community in Kenya'*, 'Cyril narrates how he started to attend kindergarten classes in autumn 1920 which was in the part of Ladies College. He then moved to preparatory classes and after 9 years he went boarding in Wellesley house. In 1930, he did Common Entrance Exam (CEE), passed and went to Marlborough College. After passing his school certificate,

he had attended Queens' college in Cambridge where he studied Geography for two years and History for one. He grew under a strict Christian family guided by his aunt care who insisted on family prayers and attendance of Sunday service. Cyril moved to be a chaplain in Marlborough here he achieved confirmation and despite being a slow learner he passed with distinction in Latin and Mathematics.

Cyril completed his teacher training in July 1939. He was involved in many missionary programs such as the student voluntary union and pathfinders' youth organization in Bromley. During these activities he met his wife Ursula Gimingham who was studying modern languages in Cambridge. The two were engaged in 1938 and later in 1939. Cyril came to Kenya leaving Ursula in England. The book on, *The Paramount Chief Karuri Gakure* by Joachim Gitonga demonstrates that, the opening up of Kahuhia was made possible by chief Karuri wa Gakure who encouraged many Europeans to come to his territory hence he became an agent of western civilization and cultural as well as socio-economic and political transformation in his territory through which western formal education was introduced. This also supported that the completion of the Uganda railway also facilitated the penetrating of the CMS missionaries in central province which was given boost by the warm reception that was given to missionaries by the native communities (Sifuna, 1980).

Cyril's journey to Kahuhia was by rail which ran up to Nanyuki at the base of Mt. Kenya and was welcomed by Ethel Soles and Unna Dodge. He describes the first thing he admired in Kahuhia as the deep valley and the site of a Mugumo tree. He was welcomed with Christian like Levi and Mariamu Gachanja's son Ben Ngumba, Gideon Mugo, John Watt, Symonds, Zedekiah "the cook" Kimani "houseboy", Gatigithu"

gardener”, Phineas and others. According Stephen Maina who was now 102 years at the time of the interview, Maina vividly despite his age recalled that locals felt that Cyril’s coming was a fulfillment to that Handley had given them in 1925 (see pictures of Handley Hooper with Normal School students in 1925 in chapter 4.5) . This made Cyril bond amongst the students, public and the teachers who were relatively delightful and friendly (I.O. Stephen Maina, 2022).

The fact that the institution was led by CMS was also one of the reasons why Cyril Hooper contributed so much in education even attaining a district educational work in 1952. As stated in a journal, *‘to plant a garden city in the slums of paganism....’* by J. Casson narrates, Hooper had difficulties in learning the kikuyu dialects and colloquial phrases and even did not gain a pass in first exam he tried. This claim had been observed by Matiba’s father, a participant, but he praised him for the efforts (I.O. Matiba, 2022). On the Annual Report of the pastorate in the church records, the members verified Hooper taught geography in which he installed maps in classroom and a display of Stone Age artifacts, and a time he had conflicted ideas of earths creation, its creation and science behind it. He also experimented with Physical Education which included a variety of patterns of exercises set out in a variety of tables in a recognized textbook however he saw this took a military pattern which he improvised using a variety of the tribal dance form (Minutes of Kahuhia pastorate of 1944 to 1960).

Apart from the emphasis on character development, Cyril also had the problem of ensuring that Physical Education was conducted according to textbook which were offered because it helped students take up commands. It was accompanied by a game or dance often led by a member of one of the tribes represented in the school. Cyril

incorporated African tradition movement which was friendlier than the military European classes in the textbooks (HOO 1/5-10). At the initial inception of the KNS, Cyril incorporated African handwork and craft lessons and the making of classroom equipment. This was part of the curriculum the teachers had to cover during the games period was handcrafts to demonstrate in their exams so that they could produce examples of things they had made with locally available materials.

The other skill involved simple carving tools made from six-inch nails to shape mugs and animals out of pieces of woods from local trees. Another craft was plaiting grasses, to make handmade wooden bodkin, tablemats with the help of Francis Tanu. In 1946, Hooper bought second hand wheel worked by foot cradle to enable students produce finished pottery which could be glazed later (HOO 1/5-10). This was aimed to show the students the quality of products they ought to produce. This included articles made of local materials. It involved handling of clay, making models of animals and everyday things. Additionally, the rolling out clay coil method “Moringo “to make cooking pots, handling of clay, making models; progressed by rolling strips of clay and building bowls and pots using the coil method was also practiced (I.O. Matiba, 2022).

One good thing reported by Muthoni, a participant; is that during Cyril’s time at the institution, was the integration of leisure activities as part of education as Ben Ngumba was in charge of soccer and volleyball (I.O Muthoni, 2022). Mr. Njoroge, a former student and participant also added, *“Ben even took the boys to the district level”* (I.O Njoroge, 2022). Leisure activities were also part of education where volleyball and soccer were played. On the other hand, games between normal and intermediate school did take place. The Games period was used to practice skills of ball control, passing,

tackling and shooting to score, tennis. With was with the help of Ben Ngumba (HOO 1/5-10).

Minae, whose father Jason Minae was part of the Scouting development described that,

“...they thoroughly followed Lord Baden- Powell’s movement. This had fewer than three recognized troops the Roman Catholic mission, the Indian school and the third was Kahuhia. In 1939, the clubs were in active until Kahuhia re-launched the movement in the intermediate and normal school. The patrol leaders could stage scenes and perform first aid skill using their semaphore flags or used the Morse. In 1939-1944 this movements in Murang’a included Roman Catholic mission, Indian school and Kahuhia. Scouts from the normal and intermediate school performed first aid and pioneer skills of enthusiasm. They could incorporate herbs like Mwarubaine, Muiri, Wanjiru wa Rurie'and others as ointment for wounds.”(I.O. Minae, 2022).



The scout camp in KNS: back row left to right; David Mwangi, Samuel Mwangi, John Muthama, Jason Minae. Middle row: Mwangi Karanja, John Mwangi, William Macharia, John Kamau. Front row: Jotham Macaria, Josiah Riunge, Maina Mogwanjwa and Thomas Irae (Source: Mr. Ngoce, a participant).



Cyril Hooper with David Mwangi
(Source: Mr. Ngoce, a participant).

The work and dedication of Cyril to student teachers in KNS by modifying the curriculum to incorporate Africanized activities in the classroom had made a great impact that has to be remembered. *“The appreciation and connection of the people was immeasurable as all who have lived and worked with them have experienced.”* For instance, Jason Minae; father to Minae, a participant could recalled that Cyril made a great scout, as he vividly described, *“They could travel, camp and climb mountains.”* (I.O Minae, 2022) .At Kahuhia, Cyril was very much liked by all, children and adults. With the challenges of hostility, Cyril remained a friend in deed, his human relationship ever made the Mau-Mau freedom fighters like him and they never interfered with his supervisory work in the field in his many journeys across Murang’a. Mr. Hooper was employed by T.S.C as Headmaster of Kirogo; at Kirogo, he helped erect two big buildings as John Kithondu recalls in Cyril Hooper’s book (I.O. Ngoce, 2022; KNA: MSS/61/381).

In July 1988, Cyril sent money from his organization in England to Kenya Church Associations to build Hooper community at St John church Kahuhia. Cyril was famously remembered as the last of Hooper’s family and was a practical Christian who loved people and was generous as written by John Muthondu, Peel Maina Ngoce, and Jason Minae in Cyril’s eulogy, Dec 1999.



Cyril Hooper

(Source: Mareka& Minae, 2006)



Cyril (Middle) with some friends

(Source: Mr. Ngoce, a participant).

4.11 Community Patterns in Enrolment and Development of Kahuhia Normal

School

As previously discussed, land ownership was a communal responsibility. The land was not individually allocated but was held in trust by clans. However, with the advent of missionary activities at Kahuhia, Africans abandoned their ancestral land to foreigners.

The missionaries seized control of African land and established churches, schools, mission hospitals, and teacher training centers. This is evidenced by a letter from the District Commissioner of Fort Hall to the Provincial Commissioner of Nyeri, dated May 20, 1946, by Mr. Smith, showing the sale of the Kahuhia plot and the extension of the Kahuhia area. Further registration of the land in reference to the school was placed under mission land, illustrating how Africans lost their land with Reverend Hooper negotiating Kahuhia land from the Acera and Agaciku clans.

According to a letter to Mr. Smith, the Provincial Commissioner of Fort Hall, Aram M. Karema, claimed that individual rights at the time of land alienation should be sustained by paying the Githaka owners rent for their native lands(see appendix vii ;Kenya National Archives, LNC/33/43/11). However, this request was declined by both the land commission and the District Commissioner. It was agreed that in line with the land commission's 30-year precedent, such rents were initially paid to the government and the Local Native Council (LNC). Therefore, this land became trust land under Kahuhia mission, and the Church Missionary Society (CMS) obtained 43.3 acres. Kahuhia was desirable for central work among the Kikuyu. The demarcation of the land allocated Thunguri wa Warya 36.3 acres to CMS on a 99-year lease starting from 1907, and Gathuki-ine acquired 13.6 acres on February 24, 1914, also on a 99-year lease (Kenya National Archives; Fort Hall Annual District Reports 1929-1930).

The activities on this land had adverse effects on the local community. Conversely, some locals like Mbiyu Koinange also provided the CMS with land for a mission out-school at Kiambaa in 1914 (Karanja, 1999).

The role of elders as custodians of culture and knowledge was eroded. In traditional African society, the elders guided the youth on numerous aspects of life, but these traditions waned over time. The administration of the Kahuhia area was from ridge to ridge by small kinship groups. Clans and sub-clans began to emerge, leading to individual clans (Muriuki, 1969). Kikuyu tradition relied on lineage genealogies and clan heads who were custodians of family matters. The idea of new Mbaris (sub-clans) became superseded after the dispersion of the population by 1962, as the Kikuyu began to live outside their districts (I.O. Matiba, 2022). However, Kikuyu culture was adaptive enough to accommodate the varied customs of Christianity aligning with the emergence of new status of elite trained teachers from the KNS.

Pioneer teachers established independent schools, amplifying the growing urge to provide Africans with more educational opportunities. There were two categories of out-schools or satellite schools: those started by locally educated mission teachers and those founded by migrant laborers returning from Nairobi and Mombasa. These schools adhered to strict discipline and were highly dependent on missionary guidance, confined within their sphere of influence (Karanja, 1999). These two types of out-schools symbolized the tension between the growth of church missionary guidance and Kikuyu initiative. It also illuminates self-supporting black missionaries who came from small villages to build temporary shelters for evangelistic and educational purposes. Four schools founded by returned migrant workers were Othaya in Nyeri (1919) started by Joseph Ndirangu, who was educated in Nairobi; Githunguri in Murang'a (1922) started by Job Gachanja Muchuchu, a former teacher at KNS both baptized by CMS in Kwabanji; and Ngirambu started by Samuel Mukuba. Mukuba aimed at imparting

basic literacy and elementary knowledge of the Christian faith among his people (Karanja, 1999).

Village schools provided young native girls with a stepping stone to higher levels of education. Over the years, Kahuhia Normal School (KNS) has liberated African girls from illiteracy and produced highly educated teachers in society. The Kikuyu brethren were more committed to educating their own and even made public collections to send ex-Makerere teacher Maina Mugwanja of Gathambara to England (Kenya National Archives, MSS/61/385).

Interracial football matches and inter-school athletics competitions were organized in Kirogo field. Wambui, whose mother was Hilda Ikahu, a former headmistress at the school, enthusiastically narrates, "It was a flatter field where European teams and Asians could challenge African ones, and a group of substitutes was arranged (no whites were allowed to help the teams)." This kind of amusement exchanged hospitality and built good relations between the mission staff and government administrative staff. Relationships with the multi-racial community in the town were easier when events like football became the topic of discussion (I.O Ikahu, 2022). Most educated young people lacked interest in the life of the church, resulting from the lack of positions in church councils to practice their training outside school. In response, Neville Langford from Weithaga suggested a "rural school" to grow out of a sense of community need. However, this would degenerate into a low-grade secondary standard school with the aim of initiating "rural life" among Commonwealth countries, a scheme that had worked in Nigeria (CMS 1/125).



Ikahu Wambui second from left (teacher in KNS) with the family

(Source: Ikahu Wambui, a participant)

Cyril Hooper a teacher and principal in KNS reacted by setting up a youth club in Karuri, a room loaned by Matiba's father, where table games, quizzes, debates, football, and volleyball were organized. However, when a fee of 1 shilling for 6 months was introduced, all the youths disappeared. In 1916, Mr. Whilbey had set up technical courses in school workshops handled by Joseph Macaria for over 50 years (I.O. Matiba, 2022). In schools, skills of production were acquired through technical and industrial education taught to pioneer students. Macaria, a technical instructor, involved his students and younger men in building desks for the practicing school in Gaitituini so that they could acquire skills to set up their own businesses at nearby centers (Minae & Mareka, 2006). It was felt that with enough adequately trained young men setting up their businesses, the Kahuhia workshop would cease to compete in the market of school and home furnishing. This was a way of giving back to the community and providing young men a platform to start earning their own living. Some utilized newly acquired skills to set up their own businesses.

Political allegiance transferred from traditional elders and rulers to missionaries. In Kahuhia, Hooper offended adherents by agreeing with the District Commissioner's decision to requisition them for compulsory government labour in 1919 (Kenyatta,

1938). This was among Harry Thuku's fearless denunciation of current injustices in Murang'a. However, this marriage would not last long when adherents saw missionaries like Hooper supporting suppressive government policies by agreeing with the District Commissioner on compulsory government labour. The adherents also often clashed with the Kikuyu elders, a conflict that lasted seven years from 1912 to 1919. The chiefs and elders of the affected areas demonstrated, demanding the closure of missionary schools and churches due to their perceived negative influence (Bewes, 1953; KNA: DC/MKS/10B/13/1). This resulted in Chief Native Commissioner John Ainsworth appointing Christian leaders to the council: Koinange wa Mbiyu and Josiah Njonjo (Karanja, 1999; Kenyatta, 1938). Africans also became aware of their rights, leading to the rise, growth, and development of African nationalism.

The community was therefore ready for the establishment of KNS by providing land for the school's erection and later facilitating its growth by providing more land. According to government policy, the school had to be constructed in an E-setting and laid out in a geometrical formula (3-4-5) to ensure the corners had right angles. These projects were built with Mr. Whilbey, Mr. Ashton, and Mr. Oliver. Mr. Ashton replaced Mr. Oliver in 1927. The parents also raised funds to build stone buildings and even carried stones for building the church. There was new knowledge following the new architectural designs introduced in the construction of stone cottages and classes at KNS and the mission center by the first missionaries in Kahuhia (KNA:MSS/61/381).

4.12 Challenges Experienced by the Missionaries at Kahuhia

The CMS missionaries faced numerous challenges in establishing Kahuhia Normal School (KNS) in the period 1922 to 1961 and the CMS mission station at Kahuhia. Despite these obstacles, the missionaries persevered and continued their duties. They were faced with many challenges. At the time when the first converts arrived, the

intentions of European missionaries were not well understood by Africans. In 1927, a team of medical experts researching Kikuyu dietetics arrived at Kahuhia Central School and faced significant opposition. Rumors spread that the experts would inject students with sterilizing drugs. Ngoce recalls his father telling him that Ashton, who was sourcing building stones for Kahuhia Church, reported to Frank Green, the principal, about the resistance. Green then reported to the police, leading to the school's temporary closure (I.O. Ngoce, 2022). This incident attracted the attention of the Provincial Educational Officer and led to the transfer of Gideon Mugo, a teacher from Kahuhia out-station to the central station under Frank Green's supervision. Only male students cooperated with the researchers (Karanja, 1999).

Missionaries often collided with government officials leading to interruption of schooling, which eventually impacted on teacher development. For instance, Nelson Runo, a technical student, was arrested for breaching an indenture contract binding him to the mission until his teacher training was completed. This incident heightened local fears that missionaries intended to turn African land over to European settlers (KNA: MSS/61/389). Missionaries and pupils suffered from various diseases. For instance, Mary Miles had amoebic dysentery, and pupils suffered from cerebral spinal meningitis, resulting in one death at Weithaga. This led to the temporary closure of primary and elementary schools, with only Standard VI remaining in school due to nearing examinations. The establishment of an isolation ward helped eradicate this problem. In 1932, a special grant was set aside for the isolation ward, and a meningitis attack in 1932 was recorded in the school reports of Kahuhia Normal School 1937-1960 (School record, 2/11/2022). Reverend Dr. Crawford and Mrs. Ethel, along with Benson

Gakahu, ran the dispensary, which later became a major health facility for the local community (I.O. Chege, 2022).

Cultural conflicts between Christianity and African traditional beliefs emerged soon after the arrival of the CMS missionaries. The controversy over Kikuyu female circumcision, or clitoridectomy, was particularly significant. This practice led to political agitations and conflicts with the missionaries' policies. Sensitive and flexible church leaders modified their policies to avoid clashes. For instance, a girls' camp at Alliance High in 1929 allowed both circumcised and uncircumcised girls to coexist peacefully (Muraya, 2009; I.O Muthoni, 2022). Murray rightly observes Levi Gachanja, a pioneer teacher at Kahuhia had a difficult time faced a crisis and blame for allowing his daughter Leah's circumcision. The CMS had long opposed clitoridectomy, and by the 1920s, baptized church members, and teachers undergoing the operation or allowing their daughters to do so were temporarily suspended from KNS and church membership. In 1926, the Murang'a Local Native Council accepted the government's call to restrict the practice (Murray, 1974).

Despite the myriad challenges, CMS missionaries at Kahuhia adapted and found solutions to continue their mission. The establishment of KNS and the CMS mission station was marked by initial resistance, health crises, and cultural conflicts. However, through perseverance, flexibility, and community engagement, the missionaries were able to overcome these obstacles and continue their work, contributing significantly to the education and health of the local community. The propaganda Muthirigu songs abused and taunted uncut girls to the point in 11th December 1929 some 12 girls surrendered school amenities to go and be circumcised. The Independents took their children out of Mission schools and many of these schools had to close down. The D.C. described the situation as followed:

“The activities and influence of the Kikuyu Central Association (KCA) increased considerably, largely due to the agitation surrounding clitoridectomy. The political agitation arising from this controversy subsided in the early months of the year following firm measures to strengthen the power of *Muthirigu* chiefs, which included prohibiting unauthorized meetings and the collection of money, as well as suppressing the seditious song. In the southern part of the district, the educational status of many African Inland Mission adherents was significantly affected by the circumcision controversy. Approximately 20 A.I.M. out-schools were closed down. As dissatisfied individuals refused to return and no alternative schools were provided, a large number of partially educated agitators emerged, leading to a strong movement advocating for the establishment of independent out-schools, separate from missionary societies” (Strayer, 1978).

The best approach to address this issue was the Christian alternative, which recognized circumcision without its physical operation and embraced the 'circumcision catechism'. The program included practical day-to-day aspects of a woman's life, afternoon games, songs, and evening talks around the campfire (Muraya, 2009; Fish, 1990).

Despite the initial excitement surrounding teacher education, Kahuhia faced various challenges; most notably Correspondence between school management and the Chief Inspector of Schools highlighted this staffing issue. For instance, in 1946, KNS experienced staffing shortages (KNS:MSS /11/61/382). A letter from the Senior Education Officer to Mr. Capon addressed the situation where Jason Minae, due to a skull injury and despite promises by CMS to secure a replacement, remained unfulfilled (KNS/MS/K5). Plans to replace Minae with a European staff member who wanted to transition from teaching Arabs did not materialize. The Senior Education Officer also noted the lack of space at Kahuhia and recommended relocating the Girls T4 School under Miss M. C. Howard to Kigari due to space constraints (KNA:MSS/61/2/131). This relocation further necessitated moving Kahuhia Intermediate to Gateru with Frederick Muturi appointed as headmaster, and the Kahuhia Practicing School was

moved to Gitui in 1962 (I.O. Nyambura, 2022). These changes significantly impacted the continuity of teacher training at the institution, exacerbated by the unavailability of additional land.

4.13 Revolution and Expansion of Teacher Education in Kahuhia

The Success in Out –Schools was the essence of a revolution in teacher education. The concept of teaching Africans to educate their own people originated at the nearby mission center in Kabete and spread to other mission centers associated with Kahuhia station. In these areas, satellite schools or out-schools were established. Agreeably by respondents, Gikandu was predominantly Roman Catholic, while Gituto was divided into Gituto and Wanjegi. Initially, schools at Gituto (or Gatumbi) and Wanjegi, under Weithaga's McGregor's mission and Hooper's mission, respectively, were merged (CMS1/125; Karanja, 1999). These schools relied on Rev. Douglas Hooper's establishment of a teacher training center at the mission center in Kahuhia.

This expansion was likely influenced by Rev. Handley Hopper at Kahuhia mission and MacGregor at Weithaga CMS mission. According to the Administrative Annual Reports of the Central Province, Kahuhia students required remedial teaching to attain the necessary grades for government examinations. The principal, burdened with pastoral, administrative, and clerical duties, and facing understaffing, had limited time for student training (KNA; PC/CP, DC/FH, CMS 1/638).

In the 1932 Annual Report for Fort Hall District (Murang'a), the District Commissioner noted that increased teacher education resulted in a class of African teachers and officials aiding government administration and European-led education

(Administrative annual reports, Murang'a district (DC/FH) series). Later on, these efforts were governed by regulations and CMS missionaries extended their course, initially published in 1910, 1913, and 1919, which aimed to protect chiefs' authority from potential challenges by teachers and catechists seen as "centers of civilization in rural areas" (Anderson, 1970; Sheffield, 1973; Sifuna, 1990). Missionaries opposed these regulations due to their perceived threat to church expansion.

As Raju 1973 emphasizes, British colonial Government from 1910 had begun to complement missionary education policies to enhance formal education for African natives. Prior to this, hostile chiefs used these regulations to obstruct the establishment of out-schools in their territories, which were essential for evangelism. By 1914, CMS had established 7 stations, 3 outstations, with 419 adherents, 13 schools, and 12 African teachers in central Kenya. Kahuhia, however, had no outstations, but 1 school, 2 African teachers, and 211 students by the same year (see table 4.12.1, CMS British East Africa Mission) (Karanja, 1999). By 1918, these numbers grew to 23 teachers and 350 students. After the ban on bush schools was lifted, Handley led efforts to establish more schools around Kahuhia, training locals with elementary education as teachers. These teachers earned Sh. 20 initially, rising incrementally to Sh. 35 (KNA: MSS /61/385).

The significance of out-schools was crucial for spreading Christianity in Fort Hall after World War I. Until the 1920s, support of teacher education by government was insignificant. In 1923, government was willing to provide sites for expansion of schools for CMS missionaries. The number of out-schools in a district depended on its size and local interest in education. By 1924 with the Phelps stock commission and the 1925 establishment of Jeanne's School Kabete, progressive efforts were made to establish

Out-school for teachers to practice their teaching (EDAR, 1925). Kabete and Kahuhia covered smaller areas, hosting 16 out-schools; Weithaga had 23, Kigari 4, Kabete 4, and Kahuhia 3. For Mutira and Kabare each had 7 out-stations (Karanja 1999; Furley & Watson 1978).

Mr. Njoroge detailed a clear pattern of establishing and operating out-schools, where local residents provided plots after elders agreed to start a school, often on land donated by mission adherents. According to Cyril Hooper, out-schools provided Africans with significant opportunities for church leadership independent of missionary oversight, offering "the first Vision of a native church" (I.O. Njoroge, 2022).



Samuel Ngoce (seated on the left, teacher in KNS with the family.

(Source: Mr. Ngoce, a participant)

Table: 4.12.1: CMS British East African Mission.

Outstation	School	African teachers	Student/pupil
Nil	1	2	211

Source: Proceedings of the CMS, 1914-15 PXXXIII

4.14 Chapter Summary

This chapter traced the history of KNS from 1922 to 1961. The chapter also highlighted notable features that are discussed right from when the mission station was established to the time it developed to teacher training center and even expanding the girls boarding section.

The chapter highlighted some challenges such as experienced by CMS while training teachers such as staffing, insufficient funds to students' unrest while documenting how these challenges did not deter the teacher education program. The chapter also provides a general outlook on CMS and their social encounters during the teacher education courses and programs. This was done through establishment of a mission stations an education administration post with a church and dispensary. In relation, the chapter outlines the reaction of the Africans towards teacher education and the kind of relationship CMS provided to the people of Kahuhia. The several challenges encountered by CMS and possible solutions they employed have also been discussed. Additionally, the chapter examines the influence of key individuals to expansion of out-schools. This has been done by highlighting several African and European teachers who were instrumental in the lives of the community. It should be noted that the establishment of KNS influenced teacher education programs positively and contributed to elevation of teachers' status in the kahuhia region.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary of the findings, conclusions, recommendations and suggestions for further research. Inclusive are also summaries for the research problems, questions and findings of this study, conclusions and implications. The chapter explores recommendations and suggestions for further research with particular reference to what was the historical development and growth of Kahuhia Normal School? What challenges did Kahuhia Normal School face in the course of its growth and development and solutions sought? What was the impact of Kahuhia Normal School to the local community?

5.2 Summary of the Problem, Research Questions and Methodology

The study used historical research methods. The method heavily relied on documents from the KNA and on face-to-face oral interviews guided by an elaborate interview schedule, archival and other written materials. These forms of data can either be referred to as primary or secondary depending on whether they offer eye witness or reported accounts of events in time. The researcher selected a population that constituted the sample that was used. Population sample was carried out when categories of people were established and put into Strata and the number of informants used under each stratum was determined in the field using non-random sampling technique and snowballing technique based on the availability of the respondents.

Each of the established strata of participants were interviewed. Interviews were both formal and informal.

The current school administration and the old staff of the school and the provincial administrators were interviewed after appointments had been made in advance by the researcher. In formal interviews were done mainly on former principals, village elders, B.O.G chairman and Anglican Church officials. Data collected was verified using historical research methods of internal and external criticism. This method is useful in establishing the authenticity, appropriateness and adequacy of the data. Interpretations were made as illustrated in chapters three. Data was then classified in reference to themes and historical periods under study

5.3 Summary of the Findings

5.3.1 The Role of the Church Missionaries Society in the Development of Teacher Education at Kahuhia Normal School

The CMS played a critical role in the establishment of teacher education and other related institutions. The CMS laid a solid foundation/ground for the establishment, growth and the development of the girls' school. By influencing the coming of missionaries like Hooper's family, Ethel Soles, Eleanor Brown and many others who became instrumental in the development of formal western education not only at Kahuhia but in the rest of kikuyu land. Miss Ethel Soles, the Hooper's family acted as initiators of education in Kahuhia initiated what led to its origin and their tremendous efforts led to its growth and expansion. Giving the school Aid and giving assistance to the Hooper family to supplement the grants in Aid from the government, greatly facilitated the expansion of academic programmers' and facilities at the school.

The CMS missionaries assisted in putting up the first and subsequent structures at the school in its initial and also later stages. Church Missionary Society (CMS) encouraged local converts to admit their daughters at the girl's schools. Recruited trained and

experienced teachers for the school, and supplied materials such as books and chalks for the school. CMS provided administrative as well as technical assistance to the school. In 1959, all the educational institutions existing in this compound emerged to form the present day Kahuhia Girls High School after a series of development stages in teacher education. The Normal School was relocated elsewhere in 1961, for instance, in 1962 Kahuhia practicing school was taken to Gitui and Kahuhia intermediate moved to Gatheru.

5.3.2 The Coming up of Teacher Education at Kahuhia

From the study the following were considered important in the historical development and growth of Kahuhia Normal School from 1922 – 1961. The CMS played a vital role in the establishment of KNS as illustrated in the case: KNS tremendously grew from 1922 to 1961. Hooper's generation contributions to teacher education at Kahuhia were printed right from 1906. Being the founders of Kahuhia Normal School, they dedicated a lot of their time and material resources in initiating and developing the facility as seen in the various chapters under this study. Missionary teachers like Brown, Miles, Unna Dodge and Soles among others played an important role in laying a strong culture of teacher education at Kahuhia and nearby districts like Embu (CMS 1/637).

African thirst for education was vital in satisfaction of the scope, objectives and facilities of mission school's agenda of teacher education at Kahuhia. The local community supported the cause and rise of mission education by providing children to attend schools, labor and land to build the school. The local chiefs and elders supported missionary motives, for example Chief Karuri wa Gakure gave several trees for the roof and general materials that put up the first structures (KNA:MSS/61/385).

The colonial government on several occasions assisted the school through grants in Aid. The government also assisted in ensuring quality and standards were maintained in the school through sending its inspectors and giving technical advice on the management of the school and curriculum.

The Kahuhia establishment was once started by the inspector of schools to be running on extravagant lines since all girls attended the primary or practicing school for ordinary classwork and therefore the staff allocated to girls' school was unnecessarily large. The European grant expected teachers in respect to this to devote their full time to educational work.

5.3.3 Challenges Kahuhia Normal school faced in its Growth and Development.

Here the question of, "what challenges did KNS face in the course of its growth and development" was explored. Missionaries, African teachers, and students at Kahuhia encountered the following challenges:

During the pioneering period, mission attendance fluctuated partly due to economic reasons. The mission's training facilities were inadequate to meet the growing demand for higher education, and due to low wages, they could not retain most intelligent and ambitious younger teachers. Kahuhia faced financial challenges from loans taken by previous principals, leading to differing management styles. These outstanding loans, including Rev. Beecher's Sh. 75.87, Rev. M.G. Capon's Sh. 92.50, and W.H. Cantrell Esq's Sh 139.70, were not cleared at the time of handing over to successors (KNA:MSS/61/385). Any subsequent recoveries were to be used to settle their

respective credits. In a letter to the Acting Director of Education on October 4, 1938, Ben Ngumba highlighted the challenges faced by African teachers:

"The deductions and extras in the salary I received had to be refunded, as I had to return Sh. 90 that I owed and was not compensated for the Sh. 95 I lost in 1937. I also had to spend a lot of money on paraffin, all while dedicating myself entirely to school work. The Education Department did not provide housing or housing allowances to its employees like other departments. Teachers at Kahuhia Normal School did not receive free medical treatment when needed. The set salary scales for Makerere teachers were low, causing discontent and regret among those who had chosen teaching as a profession."(See appendix VII).

Former students also recalled the challenges they faced such KNS also experiencing shortage of water supply, necessitating the installation of a hydrum water system. The land used for this included names such as Muciri Munyu, Mugo wa Munyu, Mugunya wa Gacugu, and Mbui wa? This land was not purchased or registered; permission was merely granted to install the ram and piping.

Mission Christianity imposed strict demands on adherents (athomi) from 1912 to 1919. There was strong opposition to practices such as sexual immorality and circumcision, which ranged from temporary suspension to dismissal. However, Kikuyu Christians were ambivalent about maintaining connections to their non-Christian society, despite these customs being incompatible with missionary teachings (Muraya, 2009). Missionaries enforced the observance of Sunday as a day of rest through persuasion and sometimes force, which strained friendships and confidence at Kahuhia. Mission adherents could be dismissed with a 12 hours' notice for improper conduct or lose up to a month's wages for insubordination.

As Petro Kigundu pointed out in his reply to Hooper in 1924, the training provided by CMS in 20 years, was not adequate to prepare them to assume full responsibility (Minae & Mareka, 2006; HOO 1/5-10). This is majorly highlighted in 1924 Phelps – Stokes commission Report which pointed out the dismal state of African education. The Phelps commission insisted on establishment of teacher train centers in the hearts of African reserves and also noted the primitive conditions African women were in, leading to high death rates among infants hence the need to introduce maternity courses (Furley & Watson, 1978; Sifuna, 1990; Raju, 1973).

Missionaries often clashed with local chiefs like Karuri, whose two sons, Joshua and Daudi, were educated at Buxton High School at their father's expense. Poor knowledge of local languages hindered communication; at one point, Eleanor could only teach cooking and housecraft because it required less knowledge of the Kikuyu language. However, Gladys Beecher could speak fluent Kikuyu.

Transport and communication were challenging, with only a single-track railway running up to Nanyuki at the foot of Mount Kenya, nearly 8 miles from Fort Hall station (HOO 1/5-10). Roads were impassable, especially during the rainy season and exam periods. Hooper noted in his book that despite having a car in 1948, "there was a gully over a deep drain running down the middle of the road and a ditch on the other side full of silt." End-of-year exams often coincided with the short rains, complicating the organization and conduct of exams in scattered rural schools. Teachers and invigilators had to navigate through mud due to poor road conditions.

In conclusion, as noted in Chapter Four, missionaries served as pivotal figures in driving teacher education and girls' education in KNS. Education and religion were inseparable, as evidenced in this study; CMS contributed significantly to fundamental changes in teacher training aligned with the weighty influence of European religion. Moreover, this contributed to fostering an African path towards nationalism, power, and leadership. The role played by CMS in shaping a group of African elites cannot be understated.

5.3.4 Community Involvement and Success in Teacher Education

Kahuhia reflected African and missionary concerns to promote the academic standards of African church workers to meet the growing challenges. The experience of interacting with teachers from other parts of central Kenya broadened the students' outlook. The school produced outstanding African church leaders like Livai Gachanja of Kahuhia, Johana Njumbi of Mutira, and Yusuf Magu of Kabete, who were ordained ministers and members of the pioneering class (CMS, 1/638). Sometimes missionaries overlooked mistakes made by students with exceptional abilities, as in the case of Eliud Njiriani wa Macuki. He was not punished after staff and prefects found him guilty of breaking the ordinary routine order by being out of bounds at night. His potential to become a good teacher outweighed the issue of leniency.

The disregard for ethical standards in the teaching profession stems from traditional teacher education, compromising the status of teachers today. Kahuhia has produced many prominent figures like Muthoni Likimani, former cabinet ministers Kenneth Matiba, Charles Rubia, Jeremiah Nyagah, and William ole Ntimama.

5.4 Conclusion

From the foregoing research questions, it can be concluded that CMS played a key role and contributed greatly to the establishment of Kahuhia Normal School by laying a

solid foundation for African teacher education. Historically, Kahuhia Normal School developed from 1922 to 1961, influenced by several factors discussed in this study. The growth of Kahuhia Normal School was facilitated by its ability to effectively address challenges through various solutions detailed in Chapter Four of this study. Kahuhia Normal School has significantly contributed to socioeconomic change and the transformation of the culture and traditions of the Kikuyu community.

5.5 Recommendations

Based on the findings and conclusions of the study, the following recommendations have been derived:

In as much as the world is embracing new trends in teacher education programs, earlier missionaries' practices should still be involved in the school traditions since the worth they bring is still significant to our institutions. Some of traditional methods of training as illustrated by missionaries can be include in the new curriculum. The principles of past education as provided by missionaries should be used to reinforce and concretize changes in our current education system.

The findings of this study underscore the need for increased emphasis on teacher education in the Murang'a region. Furthermore, contemporary government bodies should demonstrate greater receptiveness to parental preferences and be willing to devolve control over educational outcomes.

The historical education provided by missionaries can serve as a foundation to reinforce and solidify changes in our current education system. However, achieving this goal requires a collaborative effort involving all stakeholders, not solely teachers. The stakeholders such as parents should have a voice to the business in relation to what

happens in schools. For success in education the government should define standards to encapsulate the requirement of the specified competencies and standards requirements on a teacher.

There is need for government to provide adequate funds in order to fully implement the teacher education programme.

5.6 Suggestions for Further Research

1. Further research should be conducted on the government and stakeholder's role in decision making in education.
2. Studies on different teacher education programs should be done to acknowledge their complementary roles in enhancing teacher education for the benefit of all.
3. Further research should be conducted on how wholesome teacher education can be achieved in higher institutions of learning.
4. The Ministry of Education Science and Technology should formulate initiatives that assess how schools can be equipped to support an inclusive teacher education program.
5. The study also recommended that a similar study be conducted in urban centers like Thogoto and Tumu Tumu to deepen our understanding of teacher education in Kenya.
6. Detailed studies to establish frameworks, targets, individual teacher roles, and new assessment regimes aligned with post-independence government performance standards.

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Edwin Matiba	75 years	19 /10/22	Kahuhia
Stephen Maina	102 years	20/10/22	Iyego
John Ngoce	87 years	20/10/22	Kahuhia
Emily Wambui Ikahu	70years	21/10/ 22	Gaturi
Peter Mareka	68 years	21/10/22	Karuri
Jane Kihara	64 years	22/10/22	Kahuhia
Mercy Nyambura	80 years	22/10/22	Kanyenyaini
Ephantus Kimani	80 years	23/10/22	Kamacharia
Gracies Muthoni	90 years	23/10/22	Gaturi
Mwangi Muthua	92 years	28/10/22	Iyego
Kanja Kamau	71 years	29/10/22	Gitugi
Rose Wambui Kahura	75 years	01/11/22	Kangema
Lucy Muthoni Kungu	74 years	10/12/22	Mathioya
Minae Eliphalet	75 years	11/12/22	Mukangu
David Njoroge Ngoce	85 years	02/12/22	Mukangu

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APPENDICES

Appendix I: Interview Schedule Former CMS Church Official

Dear Sir / Madam

My name is Keiro Ann Muthoni, a student at the University of Eldoret, undertaking a research project on, “The Contribution of Church Missionary Society to Teacher Education at Kahuhia School, Murang’a County, Kenya; 19622 to 1961.” I trust you will be of great help concerning this study. It’s my esteemed hope that the findings of the study will enrich and empower the education sector and the Kahuhia fraternity.

In view of this fact, I kindly request you to spare some few minutes for a discussion/ interview I would like to have with you. I want to assure you the information you will give me will be highly confidential. Unless where you would want your name to be exposed, it will not be revealed in any document as pseudo names may be used.

God bless you.

INTERVIEW GUIDE QUESTIONS

- Name
- Age
- Tribe
- Denomination
- Current occupation

1. When did CMS first arrive in Kahuhia, please give me any information you have about their coming and the activities surrounding their arrival.

2. Who were the pioneers of CMS at Kahuhia Station?

3. What made the CMS start a mission station at Kahuhia and what came of it?
4. How did the local residents respond to the type of education introduced at Kahuhia (Tick where appropriate)

Regarded them as intruders to the community ()

Feared them hence left them to conduct their actions in the area ()

Welcomed them because they offered much to the community ()

5. What type of education was offered by the normal school (tick where appropriate)

Bible Study () Reading () Industrial Training () Arithmetic Writing ()

Teacher training ()

Any other.....

6. How was the school organized, were the students residing at the school or going home?

7. Does the Kahuhia community still exhibit CMS activities at the current Kahuhia normal school?

8. Do you know of any church officials and other people that may have relevant information regarding KNS and is still alive?

9. Is there anything else that I might have left out and you feel I should know?

Appendix II: Interview Schedule For Clan /Village Elders

Dear sir / madam

My name is Keiro Ann Muthoni, a student at university of Eldoret, undertaking a research project on, “The Contribution of Church Missionary Society to Teacher Education at Kahuhia School, Murang’a County, Kenya; 19622 to 1961.” I trust you will be of great help concerning this study. It’s my esteemed hope that the findings of the study will enrich and empower the education sector and Kahuhia fraternity.

In view of this fact, I kindly request you to space some few minutes for a discussion interview I would like to have with you. I want to assure you the information you will give me will be highly confidential. Unless where you would want your name to be exposed, it will not be revealed in any document as pseudo names may be used.

God bless you.

INTERVIEW GUIDE QUESTIONS:

- Name
- Age
- Tribe
- Denomination
- Current occupation

Name.....

Were you or any of your relatives a leader at the time missionaries came to Kahuhia? If so, who were they and what role did they play?

- 1) Did the kikuyu have any systems of education before the coming of missionaries at Kahuhia? If so, what were they and what role did they play?
- 2) What was the content and methods of instructions in the kikuyu traditional education system?
- 3) Did you know of any cultural kikuyu practices that affected educational developments by missionaries at KNS?
- 4) When did the missionaries first arrive at Kahuhia and how were they received?

Tick as applicable

Resisted by Africans ()

Mixed reaction by Africans ()

Collaborated with the Africans ()

- 5) What was the reaction of the kikuyu community to the establishment of teacher training in Kahuhia by the CMS missionaries especially in Murang'a and not a place like Nyeri?
- 6) Did the school admit students on the first day the school opened?
- 7) How many students do you know had successfully completed their education at KNS and were employed in different organizations at the time? Can you name them?
- 8) Do you realize any impacts of the KNS in the local community?
- 9) Can you identify any other persons who may have important information regarding KNS?

Appendix III: Interview Schedule for Former Students

My name is Keiro Ann Muthoni, a student at university of Eldoret, undertaking a research project on, “The Contribution of Church Missionary Society to Teacher Education at Kahuhia School, Murang’a County, Kenya; 19622 to 1961.” I trust you will be of great help concerning this study. It’s my esteemed hope that the findings of the study will enrich and empower the education sector and Kahuhia fraternity.

In view of this fact, I kindly request you to space some few minutes for a discussion interview I would like to have with you. I want to assure you the information you will give me will be highly confidential. Unless where you would want your name to be exposed, it will not be revealed in any document as pseudo names may be used.

God bless you

- Name
- Age
- Tribe
- Denomination
- Current occupation

INTERVIEW GUIDE QUESTIONS

1. When were you a student at KNS?
2. How many missionary teachers were at KNS and at the time?
3. Did you know the reason why the missionaries established KNS?
4. What was the content of the missionary education offered? were they in line with African customs?

5. After your education in the school was you self or government employed? What was your experience?
6. How many students do you know that studied in KNS and are successful? Can you identify or remember them?

Appendix IV: Interview Schedule for Former B.O.G Officials

Dear sir / madam

My name is Keiro Ann Muthoni, a student at university of Eldoret, undertaking a research project on, “The Contribution of Church Missionary Society to Teacher Education at Kahuhia School, Murang’a County, Kenya; 19622 to 1961.” I trust you will be of great help concerning this study. It’s my esteemed hope that the findings of the study will enrich and empower the education sector and Kahuhia fraternity.

In view of this fact, I kindly request you to space some few minutes for a discussion interview I would like to have with you. I want to assure you the information you will give me will be highly confidential. Unless where you would want your name to be exposed, it will not be revealed in any document as pseudo names may be used.

God bless you.

INTERVIEW GUIDE QUESTIONS

- Name
 - Age
 - Tribe
 - Denomination
 - Current occupation
1. Why was KNS established?
 2. When did you offer your services to the school and in what way?
 3. How was the students’ enrolment in the school at that time?
 4. What were the impacts of CMS activities evident in the local community?
 5. What do you know about the CMS missionaries who came to Kahuhia?
 6. What was the relationship of the community and CMS missionaries?
 7. What were the challenges the KNS faced at the time?
 8. What other information do you know about CMS in KNS?

Appendix V: Interview Schedule for School Workers/ Headteachers

Dear sir /madam,

My name is Keiro Ann Muthoni, a student at university of Eldoret, undertaking a research project on, “The Contribution of Church Missionary Society to Teacher Education at Kahuhia School, Murang’a County, Kenya; 19622 to 1961.” I trust you will be of great help concerning this study. It’s my esteemed hope that the findings of the study will enrich and empower the education sector and Kahuhia fraternity.

In view of this fact, I kindly request you to space some few minutes for a discussion interview I would like to have with you. I want to assure you the information you will give me will be highly confidential. Unless where you would want your name to be exposed, it will not be revealed in any document as pseudo names may be used.

.

God bless you.

INTERVIEW QUESTIONS:

- Name
 - Age
 - Tribe
 - Denomination
 - Current occupation
1. What is your highest level of schooling?
 2. Did you attend a religious or self-sponsored primary or secondary school?
 3. If so, did you notice any role that the religious organization played that did add value to the school and your education, if yes what are some of these roles?
 4. Between which years were you a student at KNS?

5. What made you opt to study in the school?
6. What were the qualifications in order for you to be admitted to this school?
7. What distinct features existed in this school during your stay here?
8. Which level did you study and what qualification did you leave with?
9. Were there any differences between KNS and other colleges in the country.?
10. In what way did KNS prepare you for the kind of life you are leading now plus other activities that you have been engaged in since?
11. In your opinion, what kind of impact has this school had in the educational aspirations of teachers in Murang'a county?

Appendix VI: Interview Schedule for Former Teacher

My name is Keiro Ann Muthoni, a student at university of Eldoret, undertaking a research project on, “The Contribution of Church Missionary Society to Teacher Education at Kahuhia School, Murang’a County, Kenya; 19622 to 1961.” I trust you will be of great help concerning this study. It’s my esteemed hope that the findings of the study will enrich and empower the education sector and Kahuhia fraternity.

In view of this fact, I kindly request you to space some few minutes for a discussion interview I would like to have with you. I want to assure you the information you will give me will be highly confidential. Unless where you would want your name to be exposed, it will not be revealed in any document as pseudo names may be used.

.

God bless you

- Name
 - Age
 - Tribe
 - Denomination
 - Current occupation
1. Between which years did you teach at KNS?
 2. What were your academic qualifications then?
 3. Had you been a teacher before your appointment to teach at the school, where and for how long?
 4. How did you receive the news of your appointment to KNS?

5. What academic and non-academic qualification activities did the students engage in and how did the training center compete with other colleges in these activities?
6. How do you compare the levels KNS in the year 1922 to 1961 in both academic and non-academic activities? In your opinion what could have caused these differences?
7. What kind of relationship existed between KNS and CMS?

Appendix VII: Kahuhia Plot

Dear Mr. Smith,

Ref:No. LNC 33/43/III

Office of the District Commissioner
Fort Hall, 20th May, 1946.

The Hon. Provincial Commissioner,
Nyeri.

RE LAND OCCUPIED BY C.M.S. KAHUHIA:
Ref: letter from Aran M. Karema of 14/5/46, a copy
of which was sent to you.

This is the second application I have received from the Githaka owners that rents paid by the Missions for land in the Native Lands should be paid to the Githaka owners and not to the L.N.C., the other application was in respect of the Roman Catholic Mission at Gitanga, in Chief Ndungu's location.

2. Personally, I think it would be dangerous to make any alterations in the practice followed during the last 30 years, whereby such rents were originally paid to Government and subsequently were and are paid to the L.N.C., but I should be glad to have your comments as this is, I think, a major issue.

DESMOND O'NEILL
DISTRICT COMMISSIONER,
FORT HALL.

DO'H/F.

Appendix VIII: Kenya National Archives Sources

INSPECTOR OF SCHOOL REPORT

THE PRINCIPALS OF SCHOOLS AND SUPERVISORS OF OUTSCHOOLS.

The meeting of the Advisory Council on African Education took place on the 26th May.

Among matters calling for early attention is that of the transfer of Teachers from the old scale of salaries to the new scale, prescribed in the African and Arab Terms of Service Report. You will remember, of course, that Teachers who are Grant Aided have the option of remaining on existing scales or to transfer to the new one. I am assuming that most teachers will wish to transfer to the new scale. Before dealing with the question of transfer itself, I should let you know in confidence, (for I think it would be unwise to pass this information on to teachers, until Government has published a decision) that we expressed in Advisory Council our disapproval of the very marked disproportion between the salaries of Makerere Teachers and those of Primary Teachers.

The proposal recommended in Advisory Council was that Primary Teachers, in view of this disproportion, should be paid on a scale commencing at Shs.60/- with Sh.5/- increments (as recommended in the K.M.C. Education Committee's Report). But please let me repeat, this cannot be made known to the Teachers concerned until after Government's decision has been given.

The Director stated that the principle to be adopted in transferring to the new scales would be to transfer the Teacher in question at the point on the scale applying to him which he would have reached if all the increments due to him had been paid. The question is which scale is to apply? In the case of Teachers in Schools aided direct from Government funds, the scale set out in Circular No.30 of 1938 is to apply; that scale is as follows:

Certificated Elementary Teachers	- Shs.20/- x 1/50	- Shs.40/-
Certificated Lower Primary do.	- Shs.35/- x 3/-	- Shs.65/-
Certificated Primary Teachers	- Shs.60/- x 5/-	- Shs.110/-
Makerere Trained Teachers - 1st Yr.	Shs.75/- ; Then 95/- x 5/-	- 150/-

This scale must also apply to schools aided by District Education Boards which have never specified the scale which is to operate for their particular area (e.g. parts of Kavirondo), but in the case of District Education Boards having their own scales of salaries, the Director stated that each District Education Board could exercise an option as to the scale which was to operate. I told him that I should be advising our Missionaries who are members of D.E.B.'s that they could argue in the D.E.B.'s along the following lines:-

"This District Education Board (e.g. Fort Hall), decided that the Government scale set out in Circular No.30 of 1938 was inadequate in respect of Teachers most deserving of an adequate salary, namely the Elementary Teachers, and therefore fixed a scale in excess of the Government scale. Still feeling that this step was justified, it is only just to transfer to the new scale on the basis of our D.E.B. scale for Elementary Teachers. But while agreeing that the proposed Government Scales for Lower Primary and Primary Teachers were desirable, lack of funds reluctantly compelled us to fix a D.E.B. scale for those teachers below that proposed in the Government Circular. In view of the fact that this was due to lack of funds, the cases of Lower Primary and Primary Teachers must be dealt with in a similar manner to that of Elementary Teachers, who through lack of funds failed to receive their increments, and it is proposed that this D.E.B. transfer Primary and Lower Primary Teachers to the new scale on the basis of the 1938 Circular."

I know that certain members of other missions feel very strongly issue and, if I may, I should like to suggest that you consult with missionary members of D.E.B.'s before forwarding a notice of motion the above lines.

Yours very sincerely,
L.J.BEECHER.

(Sd)

ACTING SECRETARY.

May I remind you kindly to let us have, at your convenience, in the earlier part of this month, your claim form completed for the Secretary, remembering to include War Bonuses where applicable.

BEN NGUMBA'S PETITIONS

- C O P Y. +

GEN. 8/9.
C.M.S. Kahuhia
Fort Hall

4th October, 1938.

The Acting Director of Education,
Through the Principal of Kahuhia Normal School.

Dear Sir,

I most humbly beg to draw your attention to my petitions.

1. For the first six months of this year I was receiving 95/- a month, a salary which was 15/- too much each month, according to the new scale. The Principal of Kahuhia Normal School has asked me to repay the ninety extra Shillings I received during the months. I feel that I also ought to be given what I lost in 1937. I was started with 70/- per month, instead of according to the new scale 75/- a month. Also in January last year I received 35/- only.

In 1937 I lost 5/- a month for 11 months	55/-
In 1937 for the month of January I lost	40/-
In 1937 I lost altogether	95/-

2. I have been spending much money on paraffin, for to tell the truth, I seldom sleep before 12 o'clock at night. The work I do during all these hours belongs entirely to school. So I feel that it is only fair for the School to supply me with paraffin oil. There may be other teachers who share the same opinion as I.

3. Most departments give either houses or house allowances to their employees, but I do not know if Education Department is one of them. Will you kindly let me know if I should be getting house allowance?

4. It looks strange to some of us (teachers at Kahuhia Normal School) that we should not be getting free medical treatment when in need. Should we not be getting free medical treatment?

5. Lastly, but not the least in importance, I feel that the new scale of wages for the Makerere teachers is rather low, and will cause discontentment and regret that one became a teacher, as it has done to me. This may not be true in all cases. When I remember how one must waste time late at night making lesson plans and correcting exercise books, I feel that the wages are too low.

Your most humble servant,

Sgd. Ben L. Ngumba

Copy to Principal, Kahuhia Normal School.

25/9/36

CHURCH MISSIONARY SOCIETY.

Educational Estimates 1937.

Dear Mr. Brown

Kakuhia Girls School.

We are sorry to worry you again with forms but we have to submit estimates to the Educational Department for next year. If you will let me have the information for the African Staff and Pupils etc., below, I can deal with the remainder in this office. Please return 2 copies to us completed.

(Signed.) F.C. Smith.

Acting Secretary.

1.

Below Std. IV.

Stds. IV, V, VI.

TOTALS.

Day Pupils	Boarders with homes within 3 miles.	Boarders with homes beyond 3 miles.	Total
81	22	17	120
	2	3	5
81	24	20	125 (+130)

2. African Teachers.
at rates.

Unqualified. - - Actual Payt. per year.
 Girls Teachers. £12 x £2 to £24
 1 Elem. Teachers. £18 x £3 to £30
 L.P. & P. " £24 x £3 to £54
 Technical " £30 x £3 to £60

Name.	Qualifications.	Years Increment.	Claimed.
Hezekiah	L.P. Teacher	(50/- p.m.) 600/-	507 600/-
Joeli	Unqualified	(38/- p.m.) 456/-	387 456/-
Silas	Elem. Teacher	(30/- ") 360/-	360/-
Seneveli (Sub-Standard school)	Elem. Teacher	(28/- ") 336/-	336/-
Total £			1752/-

Signed. E.N. Brown...

Date. 20 Nov. 1936...

Appendix IX: Research Authorization from KNA

Permit No. 31541

Name: ANN MUTHONI
KEIRO

Address: DPO BOX 987
2) PO BOX 1125

Valid from 31/10/22 to 31/10/23
KENYA NATIONAL ARMY
P. O. Box 49210
NAIROBI

Issued by [Signature]



1
2
3

Appendix X: Research Authorization Letters

MURANG'A COUNTY GOVERNMENT



OFFICE OF THE COUNTY SECRETARY/HEAD OF PUBLIC SERVICE

ALL CORRESPONDENCE TO BE ADDRESSED:
THE COUNTY SECRETARY

E-mail: countysecretary@muranga.go.ke
Web: muranga.go.ke

P.O Box 52—10200,
Murang'a,
Kenya
Telephone 060-2030271

Ref: MCG/CS/ADM/1 (154)

19th October 2022

Miss. Ann Muthoni Keiro
IDENTIFICATION NO. 451649

RE: AUTHORITY TO CONDUCT RESEARCH ON THE CONTRIBUTION OF CHURCH
MISSIONARIES SOCIETY IN THE DEVELOPMENT OF TEACHER EDUCATION IN MURANG'A
COUNTY.

Reference is made to your request to be allowed to conduct research on the contribution of church Missionaries society in the Development of Teacher Education in Murang'a County: A case of Kahuhia Teachers Training College 1923-1985.

The County Government of Murang'a authorizes you to conduct the research. Ensure you visit respective Sub-County Administrator to inform them of your present.

The stamp is rectangular with a blue border. It contains the text 'MURANG'A COUNTY GOVERNMENT' at the top, '19 OCT 2022' in the center, and 'COUNTY SECRETARY' at the bottom.

Bernard W. Kariuki

For: COUNTY SECRETARY/HEAD OF PUBLIC SERVICE



REPUBLIC OF KENYA
MINISTRY OF EDUCATION
State Department of Early Learning and Basic Education

Email: cdemuranga@gmail.com
Telephone: 060 2030227
When replying please quote

COUNTY DIRECTOR OF EDUCATION
P.O BOX 118 - 10200
MURANG'A

REF: MGA/CTY/EDU/RESEARCH/CEN/64/VOL.IV/03 19th October, 2022

ANN MUTHONI KEIRO

SEDU/EDF/M/003/21

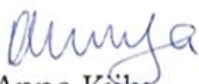
C/O UNIVERSITY OF ELDORET

RE: RESEARCH AUTHORIZATION

The County Education office is in receipt of your request letter dated 19th October 2022 and authority from NACOSTI Ref No.451649 and license number NACOSTI/P/22/20865 dated 17/10/2022 to carry out research on **"The Contribution of Church Missionaries Society in the Development of Teacher Education in Murang'a County"**.

Permission is hereby granted to carry out research in **Murang'a County** for a period ending, **17th October, 2022**.

You are kindly advised to deposit a copy of the final research report to this office.


Anne Kiilu
County Director of Education
MURANG'A





P.O. Box 1125-30100,
ELDORET, Kenya
Tel: 0774 249552
Fax No. +254-(0)53-206311 Ext 2232
deansoe@uoeld.ac.ke
hodted@uoeld.ac.ke

Our Ref: UOE/B/EDF/PGR/061

DATE: 29th September, 2022

The Executive Secretary,
National Commission for Science, Technology & Innovation
P.O.BOX 30623-00100,
NAIROBI.

Dear Sir/Madam,

RE: RESEARCH PERMIT FOR ANN MUTHONI KEIRO -SEDU/EDF/M/003/21

This is to confirm that the above named Masters student has completed Course work of her Masters in History of Education.

She is currently preparing for her field research work on her thesis entitled: "The Contribution of Church Missionaries Society in the Development of Teacher Education in Murang'a County: A case of Kahuhia Teachers Training College 1923-1985". She successfully presented the proposal on 6th July, 2022 and has been approved by the university.

Any assistance accorded to him to facilitate successful conduct of the research and the publication will be highly appreciated.

Yours faithfully,



DR. MARGARET KAMARA
 HOD, EDUCATIONAL FOUNDATIONS

Copy to: Dean, School of Education

REPUBLIC OF KENYA



THE PRESIDENCY

MINISTRY OF INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT

Telephone: 060-2030467
Email: cc.muranga@interior.go.ke

COUNTY COMMISSIONER
MURANG'A COUNTY
P. O. BOX 7-10200
MURANG'A

*When replying please quote***REF.NO.PUB.24/11/VOL.IV/150****19th October, 2022**

Deputy County Commissioner
KAHURO SUB- COUNTY.

RE: RESEARCH AUTHORIZATION – MISS ANN MUTHONI KEIRO.

In reference to **NACOSTI/P/22/20865** vide **RESEARCH LICENCE** dated **17th October, 2022** from the National Commission for Science, Technology and Innovation regarding the above subject, she is hereby authorized to carry out research on ***“The Contribution Of Church Missionaries Society In The Development Of Teacher Education In Kahuro Sub-County In Murang'a County for the period ending 17th October, 2023***

Please accord her the necessary support.

David K. Kasyoka
For: **COUNTY COMMISSIONER**
MURANG'A COUNTY

Appendix XI: Research Permit from NACOSTI

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 451649	Date of Issue: 17/October/2022
RESEARCH LICENSE	
	
This is to Certify that Miss. ANN MUTHONI KEIRO of University of Eldoret, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Muranga on the topic: "The Contribution of Church Missionaries Society in the Development of Teacher Education in Murang'a County: A case of Kahuhia Teachers Training College 1923-1985" for the period ending : 17/October/2023.	
License No: NACOSTI/P/22/20865	
Applicant Identification Number 451649	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	
NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.	
See overleaf for conditions	

Appendix XII: Similarity Report



University of Eldoret

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