The Nature of Colonial Education in Kenya as a Factor for the Rise of One-Race Schools; The Case of Francis Scott School (European School Nakuru), 1895-1925

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Abstract
Francis Scott School emerged within the wider framework of the colonial state and its educational policies for the people residing in the Kenyan colony. Colonial education in Kenya was consciously designed as a racial and hierarchical system. The colonial administration sought to use the education system to promote the aims of racial segregation and subjugation of the other races by Europeans. Essentially, the education system was intended to endorse and legitimize settler domination by offering European children a superior educational experience. Conversely, the system of colonial education in Kenya was structured to restrict Africans' access to meaningful and transformative education, hence hindering their ascendancy in the social order. Although many studies have covered African education during the colonial period in Kenya, underscoring the limitations it faced, there exists a significant gap on how the nature of colonial education resulted into the development of schools on racial lines, particularly for non-African races. This paper examines the nature of colonial education as a factor to the establishment of Francis Scott School as a Europeans-only educational facility. The study based on the conflict theory of education to examine the necessity of the racial based schooling system and how schools for the Europeans emerged to fit into this colonial goal. The study used an ex-post facto research design, relying on both primary and secondary data sources. Primary data was obtained from documents at the Kenya National Archival, while secondary materials consisted of scholarly books and journals. Data analysis was conducted through reviewing documents, analyzing content, and theoretical reflection, by purposive and snowball sampling procedures. The study contributes to a deeper understanding of Kenya's colonial history by documenting the educational experiences of settler communities. The findings are useful to both historians of education and colonialism as well as to contemporary education policy makers in deepening their understanding of the legacies of racialized educational structures.

Key words: *Colonial, education, racial*

Introduction

Francis Scott School emerged within the context of colonial education and particularly how it was structured for the different races. Education is one of the most vital ingredients for the social and economic development of a country. Largely, education is key in the socialization process of a people as well as equipping them with various skills to enhance their productivity. In colonial Kenya, the educational system was among the most vital socio-political state instruments. Racial discrimination was at the heart of the colonial socialization of the Kenyan populace in colonial

times.[1] There existed a number of racial groups in the Kenyan colony at the time including the Africans who were the natives and constituted the highest percentage, People of European extraction who were basically settlers, Arabs particularly at the East African Coast who were involved in trade from early times, and Indians whose coming is largely associated with the construction of the Kenya-Uganda railway line. People of each of these racial groups had their own differentiated systems and amenities and they were not allowed to mingle with ease. As such, racial separatism was witnessed in all avenues of social life including residential places, hospitals, markets, hotels, transportation and even education. All these were part of the colonial regimes attempt to promote the notion of inequality among the races, in which Europeans were deemed to be the 'superior' race while Africans were at the bottom of the pecking order as the inferior race with Indians and Arabs falling in between. This paper demonstrates that using education, the colonial regime was able to maintain its control in determining the fate of each race. Further, this section will demonstrate that the colonial administration in Kenya used education to reproduce relations of production.

Theoretical Framework

This paper is premised on the Conflict theory in education. Conflict theory emerged in the mid-19th century with its key proponents being Karl Max and sociologist Max Weber. The theory helps to explain the undercurrents of social conflict and power struggles in society.[2] The conflict theory of education emerges from application of the fundamentals of conflict theory to schools and classroom settings. By basing on the framework for conflict theory, it is possible to understand social groups comprised in the public school system and appreciate the impact that the exposure given to learners in their early schooling days has on their adult life. Many conflict theorists hold that education plays a role in maintaining social inequity and preserving the control that the dominant class exercises over others.[3] In this regard, education is not considered to be socially beneficial or an avenue for equal opportunity to all societal members, rather, it is viewed as an authoritative avenue for maintaining power structures and creation of a subservient labour force for capitalism.

This paper centers on Conflict Theory of education to elaborate on the various aspects where education contributes to promoting the status quo in society. This is based on the colonial ecosystem in Kenya where race was a key determinant to socialization and service delivery by the colonial government. Using conflict theory, this paper repudiates the notion that colonial education as rolled out helped to eradicate social discrimination by according every learner an equal opportunity. Conflict theorists contend that the educational system contributes to buttressing social discriminations on the basis of race, ethnicity, gender and class dissimilarities.[4] This paper proceeds to use the above arguments to justify that the emergence of Francis Scott School as an educational institution solely for white children was in line with the prevailing racialised education system in colonial Kenya and was thus meant to further the colonial interests of discrimination along racial lines.

[1] John Anderson, The Struggle for the School, Longman Group Ltd, 1970. 24-26
[2] Collins. "Functional and conflict theories of educational stratification." p. 1002.
[3] Paulson, Julia, and Jeremy Rappleye. "Education and Conflict, p. 340.
[4]Labovitz, Sanford, Angela Lane, Thomas E. Lasswell, Harold W. Pfautz, Otis Dudley Duncan, Albert J. Reiss, Leo F. Schnore *et al*. "Functional and Conflict theories of educational stratification." *American Sociological Review* 36, no. 6(1971)1002-1019.

Research Methodology

This study used an *ex-post facto* research design given that it is historical. Historical studies systematically examine past events and help to establish their interconnectedness, and thus making it possible to understand the present while also predicting the future accurately.[5] In such studies, a researcher depends on existing facts concerning past events without room for him/her to manipulate the evidence. The use of ex-post facto approach was appropriate for this study making it possible to scrutinize and explain events that are already in the past. Consequently, there was no manipulation of the factors being studied.[6] The findings were therefore informed by logical analysis and interpretations. The data sources were evaluated on the basis of internal and external criticism and hence reinforcing the authenticity of the findings.

Data collection for this study relied on both primary and secondary data. The primary sources constituted archival records, which included materials on Francis Scott School, and government policy documents on colonial education. The primary data was sourced from the Kenya National Archives. Secondary data comprised of books and journal articles obtained from various libraries and online sources.

MAIN BODY

The Nature of Colonial Education in Kenya as a Factor for the Rise of One-Race Schools; The Case of Francis Scott School (European School Nakuru), 1895-1925

The Inception of Western Education in Kenya came after the introduction of colonial rule. Missionary activities in Kenya during the 19th and 20th centuries are considered to be responsible for the introduction of Western education in Kenya. The missionaries used education as an avenue of achieving their mission to make and train converts. Walter Rodney avers that colonial education played an economic role within the colonial division of labor. Further, he notes that it was a tool that colonialists across Africa used to implant and encourage capitalist interests.[7] As such, colonial education as rolled out in Kenya like in other African countries was a tool of cultural imperialism. As Rodney indicates, ‘‘Colonial education was schooling aimed to subordinate, exploit, and create mental confusion and promote the development of underdevelopment.[8] Colonial education sought to achieve two objectives. First, it sought to incorporate the colonized natives into the European capitalist system. Additionally, it was meant to reproduce the emergent capitalist relationships of production across the colonies.[9]

As Michael notes in *educating the natives*, in the period when Europeans were imposing the colonial economic system on Africans, they used colonial schools as vehicles to transmit metropolitan cultural capital, philosophy and skills.[10] As such, colonial education had the intention of undermining the cultural heritage that had existed among the colonized people. As soon as colonial capitalism asserted its dominance, the major objective of colonial education was switched to the reproduction of the cultural capitalism, ideological outlook and skills amongst the societies

[5] Black, Thomas R. "Understanding social science research." (2001): 57.
[6] Wiersma, William. Research methods in education. Routledge, (1976): 14.
[7] Rodney, Walter. *How Europe underdeveloped Africa*. Verso Books, 2018. pp. 290-320.
[8] Bly, Viola Mattavous. "Walter Rodney and Africa." *Journal of Black Studies* 16, no. 2 (1985): pp.115-130.
[9] Zeleza, Tiyambe. "The production of historical knowledge for schools." *Transafrican Journal of History* 19 (1990): 1-23.
[10] Omolewa, Michael. "Educating the" native": A study of the education adaptation strategy in British colonial Africa, 1910-1936." *The Journal of African American History* 91, no. 3 (2006): 267-287.

that had welcomed the newly introduced cultural capital.[11] These native societies would then be both politically and economically incorporated in the capitalist mode of production that was now predominant across the colony.

Missionaries played a central role in the introduction of Western Education into Kenya. Upon the inception of western education in Kenya, the education of Africans was entrusted on the missionaries. For instance, two German Lutherans, Ludwig Krapf and Johannes Rebman established the first formal Western school within the Kenyan territory in 1846.[12] This was at Rabai in the Kenyan coast where they had based their missionary camp and began evangelizing the region. The education provided in this school focused on teaching learners about reading, writing and arithmetic. However, the dominance of the Islamic religion within the coastal area proved to be a major barrier to the expansion of western education in the region until the end of the 19th century. Nevertheless, the limited spread of western education towards the end of the 19th century can also be attributed to the limited penetration of capitalism at the time.[13]

The construction of the Kenya-Uganda Railway (1896-1901) was instrumental to the spreading and expansion of western education in Kenya. Largely, this is because the railway opened up the Kenyan interior and missionaries followed the railway to areas they could not access previously. The missionaries focused their activities in regions where European settlers had acquired land for farming, and where administration officers had ensured law and order.[14] The various missions began to establish spheres of influence, and with time, different regions could be identified with certain missions. With every mission keen on spreading its influence, they considered they considered the establishment of schools as part of the ways through which they could attain their objectives.

The year 1903 saw a major shift in the development of western education in Kenya following Governor Charles Elliot's encouragement of white settlement in the Kenya colony. The white settler population had a significant influence on the politics of the protectorate and they used this influence to demand for the provision of quality education for their children. Consequently, the Fraser Commission was set up in 1908 to advise on the future of education in Kenya.[15] Based on its proposals, education in Kenya was rolled out along racial lines. Further, a year later, in 1909, industrial education was introduced in the East African protectorate.

Missionaries monopolized the establishment of western schools in the protectorate and colony of Kenya until around 1910. The need to offer education to the children of the then expanding European population prompted the state to be directly involved in education matters of the protectorate.[16] In 1911, the Department of Education was established and thereafter Mr. Orr was appointed as the first Director of Education to head it. Within a short period of its operation,

[11] Windel, Aaron. "British colonial education in Africa: Policy and practice in the era of trusteeship." *History Compass* 7, no. 1 (2009): p.18.

[12] Otiende, James E., Sheila P. Wamahiu, and A. M. Karugu. "Education and development in Kenya: A historical perspective." (1992). pp.17-25.

[13] Otiende, James E., Sheila P. Wamahiu, and A. M. Karugu. "Education and development in Kenya: A historical perspective." (1992). p.28.

[14] Beck, Ann. "Colonial policy and education in British East Africa, 1900-1950." *Journal of British Studies* 5, no. 2 (1966): 115-138.

[15] Urch, George E. "Education and colonialism in Kenya." *History of Education Quarterly* 11, no. 3 (1971): 249-264.

[16] Natsoulas, Anthula, and Theodore Natsoulas. "Racism, the school and African education in colonial Kenya." In *The Imperial Curriculum*, p. 109. Routledge, 2012.

the colonial administration realized that it was necessary to have some Africans equipped with skills that were required in the labor market, and which the missionaries were ill-equipped and therefore unable to provide.[17] Subsequently, the government undertook to establish African schools; the first of this kind being established in Machakos area in 1913. The second official government African school was established in Maasai land in 1919.[18] Notably, the colonial administration was keen on opening schools largely within regions that the missionaries had not reached. Moreover, the state committed itself to providing financial support to mission schools in form of grants.

The policy of providing education on racial lines as proposed by the 1909 education commission was used as the guide in rolling out education for Africans across British colonies.[19] An inquest by the East African Education Commission of 1919, whose role was to investigate the unsatisfactory status of education for every race within the East African Protectorate, indicated that missionaries had not received any substantial support from the government in their management of schools between 1846 and 1911.[20] The 1919 education commission recommended for increased government involvement in education while leaving the missionaries in charge of providing education. Consequently, the government introduced grant in aid system with the aim of helping mission schools. Walter notes that racial debate on the educability of African natives informed British policies on education not only in East Africa but in Africa at large.[21] Europeans considered Africans to be uneducable and thus, the policy guiding African education aimed at providing labor on the white settler farms to increase agricultural production.[22] Moreover, this form of education was a boost to missionary endeavors as it produced catechists who would be helpful in the pastoral work.

The British experience of the Indian unrest also informed the nature of education that they considered suitable for the colonized race. Indians who were also under British colonialism resented European activities in their country after they were offered academic education.[23] Consequently, the colonial regime feared that offering academic education to Africans would promote radicalism among the natives like it had done to the Indians. As such, industrial education was considered suitable for the Africans as it would avoid the occurrence of such uprisings. Equally, vocational education was preferred for the Africans as it would pre-occupy them hence averting any opposition to colonial policies.[24] Besides, vocational education would help in training artisans who would then be employed on settlers' farms.

To the missionaries, western education was seen as a channel through which they would spread the gospel specifically and the western civilization generally. This perhaps explains why

[17] Ibid p. 118.
[18] Natsoulas, Anthula, and Theodore Natsoulas. "Racism, the school and African education in colonial Kenya." p.130.
[19] Mambo, Robert M. "Racial education in colonial Kenya: the coastal experience in the protectorate upto 1950." *Transafrican Journal of History* 12 (1983): 175-193.
[20] Campbell, Chloe. *Race and empire: Eugenics in colonial Kenya*. Manchester University Press, 2007. Pp.31-34.
[21] Wallbank, T. Walter. "British colonial policy and native education in Kenya." *The Journal of Negro Education* 7, no. 4 (1938): 521-532.
[22] Ibid
[23] Beck, Ann. "Colonial policy and education in British East Africa, 1900-1950." *Journal of British Studies* 5, no. 2 (1966): 115-120.
[24] Ibid pp. 128-134.

they were vehemently opposed to African cultural practices; an opposition they best articulated in the school.[25] The state's concern with African education was informed by the prevailing need to equip Africans with skills that were demanded for in the labour market. For instance, there was need for Africans to be trained as clerks and junior technicians so as to effectively absorb them and have them fit in the slowly but steadily growing administrative establishment.[26] A few of the European settlers were in favour of African education; emphasizing the need for technical training as a way to prepare Africans to work on the settlers' estates.[27] The larger percentage of settlers supported the idea of unschooled 'noble savage' to be relegated to the mission schools.

Given the divergent interests of Europeans on the education of different races, there was need for an official educational policy to harmonize them. The 1918 Education Commission outlined three major goals aimed at guiding how education in colonial Kenya would be organized and structured while also informing the ideology behind it.[28] To begin with, it proposed the creation of a distinct and superior education system exclusively for European children.[29] Secondly, it underscored the essence of inculcating Christian and European moral ideals among Africans with a view of replacing their allegedly 'primitive' cultural tradition. Thirdly, it endorsed the need to promote technical training among Africans in order to satisfy the emerging increasing requirements of the labor market.[30]

The structuring of the three racial education system reflected, and was meant to regenerate the racial division of labor in the Kenyan protectorate and colony. With this racial education system in place, it was envisaged that Europeans would control the means and factors of production, thus become the drivers of the economy.[31] On the other hand, the Asians would provide capital and labor within the business sector and administrative bureaucracy, while Africans (the overwhelming majority in the protectorate/colony) formed the semi-migrant and resident labor both on the European settler plantations and in the urban areas.[32] It thus follows that that the intent of colonial schooling was to turn the African majority into submissive hewers of wood and drawers of water for the colonial economy. This is evident in the onslaught against African cultures and the subjecting of Africans to colonial schools, which overemphasized on technical education. Such forms of cultural imperialism were not witnessed in Asian and European schools.

By 1920, while it was the missionaries who remained in the lead in providing schooling for Africans, government involvement was remarkably on the increase. Even more evident was the government's direct involvement in the education of children of Asian and European races.[33] By 1918, there existed about three government-owned and run European only boarding schools and one day school, also for European children alone in the protectorate and colony of Kenya.[34]

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[25] Windel, Aaron. "British colonial education in Africa: Policy and practice in the era of trusteeship." *History Compass* 7, no. 1 (2009): 1-11.

[26] Ibid

[27] Windel, Aaron. "British colonial education in Africa: (2009): pp. 14-15

[28] Sivonen, Seppo. *White-collar or hoe handle?: African education under British colonial policy 1920-1945*. Suomen historiallinen seura, 1995. p.16

[29] Ibid

[30] Sivonen, Seppo. *White-collar or hoe handle?:* pp.18-21.

[31] Bogonko, Sorobea Nyachieo. "Education as a Tool of Colonialism in Kenya, 1911-1935: The Case of the First Government African Schools." *Transafrican Journal of History* 12 (1983): 1-13.

[32] Ibid, p.24.

[33] Indire, Filomina. "Education in Kenya." In *Education in Africa*, pp. 115-123. Routledge, 2022.

[34] KNA, MOH/12/47: Institute, European School Nakuru, 1918-1953.1-34.

Many of the Asian children equally learnt in government-owned and run schools. By this time, the various missionary societies had managed to establish approximately thirty-seven mission stations and schools.[35]

Africans were opposed to the inferior education system that was imposed on them and pupils' strikes were common especially against manual labor. Moreover, Africans continuously demanded to be given literary education instead of technical training. Equally, they preferred secular education to the one the missionaries were offering.[36] These concerns raised by Africans formed the basis for the emergence and growth of Independent Schools Movement (ISM). The Independent Schools movement gained prominence in the 1920s and emerged as a platform for articulating cultural nationalism.[37] Schools in the colonial era therefore were domains of severe social struggle.

Just like colonial capitalism whose penetration and expansion were uneven in spatial and social terms, so was education. Expansion of education was quicker in areas that underwent close integration into the new colonial economy.[38] Nakuru was one such region. Given that it was a railway stopover, the Asian community were among the earliest to settle in the town owing to their involvement in constructing the Uganda railway.[39] Nakuru was also one of the regions where European settlement took place in large numbers. The ensuing settler farming in the area occasioned the immigration of various African communities who came to work on the settler farms and other European establishments.

The native communities of Nyanza, Western and Central provinces (Luos, Luhyas and Kikuyus respectively) were among the first Africans who embraced western education, and consequently were ahead of their contemporaries in being incorporated into the colonial labor market.[40] Thus, it is in these regions that missionaries first established their settlements in the first two decades following the inception of colonialism. These three communities formed the majority of the Africans who came to Nakuru in the early years to work for Europeans.[41] As such, by the 1920s, Nakuru was ripe for the roll out of the three racial education system since all the three races (Europeans, Asians, and Africans) were residents of the town. Given the cultural and social discrimination that was undertaken in the colonial school system and town respectively, there was need for the establishment of a school that would cater for the educational needs of European children who considered to be the ‘‘superior’’ race to the exclusion of children of the ‘‘inferior’’ races. This justifies the establishment of Francis Scott School as a learning institution for European children only.

The purpose of European education in Kenya largely followed the aims outlined by the Advisory Council on European Education. These aims entailed providing a good overall education for every European child who did not attend private schooling and whose age lied between six and

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[35] Indire, Filomina. "Education in Kenya." In *Education in Africa*, p. 133.

[36] Whitehead, Clive. "Education for subordination? Some reflections on Kilemi Mwiria's account of African education in colonial Kenya." *History of Education* 22, no. 1 (1993): pp. 85-93.

[37] Ibid

[38] Indire, Filomina. "Education in Kenya." p.118.

[39] Ibid p.120.

[40] Wallbank, T. Walter. "British colonial policy and native education in Kenya." *The Journal of Negro Education* 7, no. 4 (1938): p.524.

[41] Ibid pp.525-526.

sixteen years.[42] From the onset, instituting specialized vocational training for young Europeans in Kenya had proved impossible since it would require a huge expenditure on very few pupils.[43] There was an Overseas Bursaries Scheme that was instrumental in catering for a segment of the vocational training expenses. However, this objective was considered insufficient. The Education Department in Nairobi adopted a recommendation from the Consultative Committee on Secondary Education whose report was published in London in 1919. The report found that schools of all types were instrumental in fulfilling their suitable purpose by fostering the free growth of individuality, thus helps all children in achieving the highest individual development of which they have ability to.[44]

The Education Department conceived European Education in Kenya as having the aim of giving all European children the opportunity to attain the highest individual development based on their ability, during their period of stay in Kenya. In the view of the Education Department, a good overall education would be insufficient if it would imitate the academic education that public schools in England offered.[45] This is because public schools prepare only a fewer number of pupils for public service, careers and arts leaving a huge majority of the children untouched. Therefore, a good general education was considered to be just a segment of a wider system.

The Education Department in Kenya recognized that the state educational system was obligated to provide for various social stratus. Although there were landed proprietors with huge financial resources and who would comfortably meet the cost of educating their children in private schools, Kenya had also attracted small holder European settlers whose children faced the possible risk of not attending school as their parents would not afford the associated costs unless the colonial government intervened to support them.[46] Further, there was a noticeable increase in the number of Europeans employed in various sectors like factories, workshops, skilled crafts, secretarial professions, and in business. As such, the state had to offer a sound primary education to be followed by a secondary education that would meet the individuals' needs and also give them the requisite vocational training suitable for the job market of the day. Vocational education was introduced owing to projections that it would be more effective and suitable in meeting many learners' needs.[47] Moreover, it would not be any significantly more expensive than the general education that government schools were offering at the time.

The Education Department in Kenya was unanimous about abandoning what had initially been referred to as the ''champagne standard'' of Kenya's education. The only ''champagne standard would be in regards to buildings.[48] Further, the teacher was considered to be the most crucial factor in having an efficient school.[49] As such, there would be no tolerance to any attempt at lowering the quality of the teaching staff.

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[42] Urch, George E. "Education and colonialism in Kenya." *History of Education Quarterly* 11, no. 3 (1971): pp. 249-254.

[43] Ibid p.255.

[44] Natsoulas, Anthula, and Theodore Natsoulas. "Racism, the school and African education in colonial Kenya." In *The Imperial Curriculum*, pp. 114-120. Routledge, 2012.

[45] Ibid

[46] Bogonko, Sorobea Nyachieo. "Education as a Tool of Colonialism in Kenya, 1911-1935: The Case of the First Government African Schools." *Transafrican Journal of History* 12 (1983): pp. 1-32.

[47] Ibid

[48] Kithinji, M. M., and W. S. Nasong'o. "Higher eduction development: The colonial context." *The Palgrave Handbook of Contemporary Kenya* (2023): 29.

[49] Ibid

Another step in the development of European education in Kenya was the desire to establish with clear separateness primary and secondary education. Previously, the two had been clearly distinguished since primary and secondary schools had been overlapping in the general schooling they were offering.[50] The Director of Education referred the matter to the Advisory Council on European Education. He proposed an educational structure where primary schooling ends at standard four when on average, a pupil attains twelve years of age. Further, he recommended the establishment of two sets of secondary schools for boys. The first category of schools was those offering academic courses that culminated to universities while the second ones were schools that offered practical courses complete in themselves and geared towards the staple industries and local occupations.[51] A similar theory was advanced regarding girls' education but was considerate of the reality of the existence of numerous private school facilities for girls. Consequently, the Advisory Council on European Education proposed the creation of a separate modern girls' school within the larger primary Government owned schools.[52] The proposal of having children transition from primary at the age of twelve was in line with the common practice adopted throughout the British Empire.

Among the key proposals for implementation of European Education was the immediate introduction of Compulsory Education for every European child aged between seven and sixteen years. While there had been recognition for the need for Compulsory Education for a long time, its roll out had been barred by financial constraints.[53] This however, came to be seen as a short-sighted view of things since having an uneducated White population would end up poor and thus be costly to the country in the long run posing all manner of social and economic challenges.[54] Therefore, compulsory education would be a better idea, the cost of implementing it notwithstanding.

The implementation of compulsory education demanded extensions and accommodation beginning with the primary schools. Three alternatives were available for consideration. First, providing increased accommodation in the available primary schools. Alternatively, institute new primary schools, or lastly, transferring the Kenya High School from the buildings housing it at the time and allocating them to the Nairobi Primary School. Progress in other regions outside Nairobi was already visible. For example, Kitale Primary school was already undergoing extension. Similarly, additions to the Eldoret Primary School had seen the closure of the last two farm schools without any likely pressure from the entire district served by the school. At European School Nakuru, extension plans were underway aimed at meeting the pressure emanating from Rumuruti and Thomson's Falls.[55]

For Nairobi Primary School, there was inadequate space to allow for any more buildings to be constructed. All these extensions sought to cater for existing needs but would be insufficient

[50] Urch, George E. "Education and colonialism in Kenya." *History of Education Quarterly* 11, no. 3 (1971): 249-264.
[51] Ibid.
[52] Wallbank, T. Walter. "British colonial policy and native education in Kenya." *The Journal of Negro Education* 7, no. 4 (1938): 521-532.
[53] Mwiria, Kilemi. "Education for subordination: African education in colonial Kenya." *History of Education* 20, no. 3 (1991): 261-273.
[54] KNA, PC/RVP.6 A/12/14: General European; Information dealing with Nakuru Government School (1930). 1-46.
[55] Ibid

to cater for increases resulting from compulsory education.[56] Serious consideration was given to the second alternative of constructing a new primary school upcountry. However, there abounded numerous arguments opposing the course. Key among these was the expensive nature of small schools and their comparative inefficiency. This was particularly looked from the fact that the proportionate cost per learner and re-current expenditure, building, staff, and equipment is high.[57] Besides, having specialized teachers in small schools was uneconomical and thus impossible.[58] Additionally, it was considered that conducting school activities like games in a small school would be inefficient.[59] In view of these it was necessary to have large schools like Francis Scott School to serve the educational needs of European children within the larger Nakuru area.

Conclusion

The establishment of colonial rule in Kenya and the subsequent developments in the colony provided the background for the setting up of Francis Scott School. The colonial administration was keen on promoting racial superiority across all spheres of life in the colony. The people of the different racial groups were differentiated in their daily experiences of life including residential spaces, social amenities and so forth. Europeans sought to promote the ideology of superiority of the white race over the others and used every opportunity to maintain this scenario. Europeans were seen as leaders of industry and drivers of the economy while the other races were expected to be subservient to them, with Africans being at the very bottom of the social ladder. The education system was used as one of the avenues of maintaining the status quo in the colonial state. The need to provide the highest possible quality of education for the European children in Kenya to rule over the other races while also preparing the other racial groups to eventually occupy their designated places in society necessitated the establishment of schools that operated purely on racial lines. Francis Scott School thus emerged within such contexts as a Europeans-only school.

[56] Schilling, Donald. "The dynamics of educational policy formation: Kenya 1928–1934." *History of education quarterly* 20, no. 1 (1980): 51-60.

[57] Urch, George E. "Education and colonialism in Kenya." *History of Education Quarterly* 11, no. 3 (1971): 249-264.

[58] KNA, DC/NKU/1/1/3 1939 Annual Report-Nakuru, pp.16-17.

[59] Ibid

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