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SOME EDUCATIONAL VALUES
IN KENYA TODAY: EDUCATION AS AN ECONOMIC
TOOL RATHER THAN A SOCIAL SERVICE

BY

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ABSTRACT

There are four major institutions that influence the education values of the youth. They include the home, church, school and government. These institutions seem to encourage high private returns to investment in education in Kenya's education system. As a result educated Kenyans who are not employed for monetary gain are viewed as weird if not failures in life. Infact there are Kenyans who expect schooling to equip the student with skills he can transact in the labour market for financial gain only. There are also people known to read no more than a casual newspaper after they acquire a job. Consequently it is possible that many university graduates will become functional illiterates within their first five years out of school.

This could be at a great human, social and national expense as the most important national resource gathers dust and cobwebs to depreciate in premium. Though it is hard to achieve, Kenya's system of education should strive to develop the youth to be fully integrated humans, dignified Kenyans and loyal citizens. Education should be to discipline our minds into genuine morals, both for our spiritual strength and a better and fuller life.

(i)

Even in the absence of abundant material things the acquired wiser way of living will not only suffice but also assist one to make proper use of meagre resources. Education should be for living not for making a living per se.

Education values have been shown to reflect the seismic contours of the prevailing social ethos. We have shown the primacy of economic importance of education in Kenya. This is where we have argued with indignant vehemence that this apparent dominance need not domineer Kenya's education scene. Further the use of education to solve non-educational issues, though an effective political weapon, compromises educational standards, values and norms. Indiscriminate use of education to equalise regional disparities antagonise education professionalism.

Finally our schools seem to be training manpower rather than educating the youth to fit into their nation, culture and civilization. As a result it is postulated that a major educational paradigm shift is necessary if Kenya's education is to play its expected social role.

(ii)

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Finally thanks to my loving wife who was able to decipher my handwriting and turn it into something legible. I owe a lot in life to her as my confidential critic.

DEDICATION

This work is dedicated to:

Wambui, Wambui & Waithira

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CHAPTER ONE: INTRODUCTION

STATEMENT OF THE PROBLEM:

In his book Freedom To Learn(1969) Carl Rogers says of educational values:-

"The work of the teacher and educator, like that of the therapist is extricably involved in the problem of values. The school has always been seen as one of the means by which the culture transmits its values from one generation to the next. But now this process is in upheavals _____. How are educators - how are Citizens - to orient themselves in relation to this complex and perplexing issue (Rogers, 1969,255)".

Since every education system is of necessity value laden many have taken for granted that Kenya's education system has worthwhile values to be passed on to the youth of this nation. Whatever these values are, has the system been transmitting them well? Some observers of the Kenyan educational scene have questioned its value system. Others have pointed an accusing finger at the social set up, the political ethos and even our colonial past as culprits.

It is evidently clear that the traditional African education systems were harmonious with the respective peoples' value systems.

The religious, the economic, socio-politic and all other cultural aspects of the African were in harmony with the values inculcated by their education system. This seems not to be the case today. Our schools seem to teach one thing while the practical Kenyan reality is quite a different thing altogether.

Since man both influences and is influenced by culture, what happens around him from childhood to adulthood and the personality problems attendant are crucial. The interplay of both the ideal and manifest culture in our country seem to have a toll on the Kenyan youth:

"We have created a culture of violence and domination in society which influences the youth toward violence rather than dialogue and tolerance" (Nation, July 21, 1991).

This seems so despite the fact that four Commissions or Reports on education have been produced within a space of twenty four years in an attempt to put our education system on an even keel. In those reports recommendations have been made to the Government of Kenya in an attempt to sensitise it to the values and consequent moral paradigms that form as a result of alterations of certain necessary social dynamics.

Further, Kenya's Education has had an unnecessary tendency to train rather than develop, provide manpower and not citizens.

Recently Kenya's social character and behavioural standards have taken a nosedive hence a question lingers as to whether the Kizito tragedy is barometric of this shift. Meanwhile as Wamahu Muya, Nation Education Editor Observes, "The youths who have perpetrated the crimes at St. Kizito are our children. It is the society that has nurtured them and made them what they are. And that is why the truth behind the Kizito tragedy will hurt because society is to blame" (Sunday Nation, July 21, 1991). Definitely there is a tentative relativism slowly creeping into the culture of this country and with it values have been tumbling down.

As a result of these recent developments a question that now looms larger than previously acknowledged is: What values is our education system perpetuating? What political and social environments have we availed to facilitate these values? Is Dr Joseph Aluoch, right when he says:-

"A few people in positions of political leadership seem to promote and encourage resolution of problems violently which is picked up by the children" (Sunday Nation, July 21 1991).

He is in a position to know because he is treating casualties of this political ethos every day. Observers have decried the association of education with employment and high monetary returns.

It has attempted to acculturate our people to foreign tastes and lifestyles instead of enculturating them to their rich cultural heritage. The result is frustration to both the Government and the people of this country. Our social ethos and cultural milieu is evidently strained tout.

PURPOSE OF THE STUDY

The death of nineteen girls from Saint Kizito Secondary School on the fateful night of 14th July 1991 from physical and sexual assault by their male colleagues immortalised the question of our educational values than ever before. One Columnist fumed, "It is unbelievable and too horrendous to contemplate that students can rape and kill their sisters with whom they share the same desks" (Sunday Nation, July 21, 1991). Later on another Girls' school in Nyeri District was guarded by the police throughout the night against a possible similar threat.

The Kenyan society has witnessed cases of indiscipline such as students deserting their school during the night after setting the premises ablaze.

Parents, the Government and the Church do not seem to have been active enough in the molding of the right values and Standards hence some blame lies at their doorsteps.

The prominence of the economic factor has generated a success drive that has gone far in shaping a national worldview. This worldview has been used as a political weapon with disastrous effects:-

- 1) Education has been adversely defined in economic terms.
- 2) Consequently education is being used to solve non-educational problems.

The end result is that education professionalism has been compromised greatly. Infact politicians have taken over the drawing of education policies and their implementation from educators.

SIGNIFICANCE OF THE STUDY

The Sagini Committee formed by President Moi to investigate the cause of both the St. Kizito tragedy and the general breakdown of student discipline in Kenya underlines the seriousness of this study.

However, the study of values is more effective and solves the root cause of the problems rather than waiting to deal with the indiscipline. This study intends to adopt a definition of education that is larger than mere schooling hence values are transmitted in and out of school premises.

The Onus of nurturing the youth educationally has been left largely on the shoulders of the teachers. This study intends to show that the goals and objectives of Kenya's education system though noble as shown in the four reports cannot be accomplished by teachers alone.

It is possible that the value system postulated by these reports will remain a dream if the values enshrined in the curricula, the people who are supposed to interpret them into lessons, the classroom teacher-student experiences and the general social-political environment are not sensitised to the monumental responsibility of this generation passing worthy while values to the next. This is necessary since:

"The world culture, in all its aspects, seems increasingly scientific and relativistic, and the rigid, absolute views on values that come to us from the past appear anachronistic"

(Rogers, 1969,256).

What is more we have come far to realise that money is not what makes one fulfilled. Though Sessional Paper No. 10 was well meant it has inflicted untold harm on Kenya's educational heritage. We need to acknowledge that education should serve a more social purpose than an economic one.

Infact our education system should primarily be geared to the kind of society we want to create. It must never be for manpower training only because, to say the least, that is dehumanising.

Fortunately we can borrow alot from the African system of education. This is because it was first and foremost a social force meant to make people men and women of dignity in their communities. They were not "tools" of development or statistic in a large economic Machine. However we must guard against the anachronistic texture of much of what goes for African tradition education. For instance, its inhibitive reliance on the past.

LIMITATIONS OF THE STUDY

The study will highlight some glaring inconsistencies but will not deal with the whole of the education system.

Emphasis will be put on what is on paper and what is the actual situation as perceived by the author. Rather than looking at all the educational values the study will use extreme cases to illustrate the point.

Further, the study will not deal with the recommendations of the four Education Reports chronologically (1964, 1976, 1981 and 1988) rather recommendations and citations will be interspersed randomly where they are relevant to the context. It will not attempt to know what every teacher should inculcate in his students because:

"Firstly, no one knows very much about the nature of the qualities which are to be fostered, or how progress towards them is to be assessed and credentialled" (Skilbeck, 1984,26).

Rather we can only attempt to harmonise educational values and the needs of society as postulated in the four Education Reports instituted by the Kenya Government. This is so because:-

"A good quality education is one that best fulfils the objective entertained of an ideal education" (Akinpelu, 1981,224).

For an 'ideal' education we will rely, to some extent, on the four Reports.

DEFINITIONS OF TERMS

Education:

According to Webster's Third New International Dictionary education is defined as the:

"Act or process of rearing or bringing up ____.
The act or process of providing with knowledge
skill, competence or desirable qualities of
behaviour or character_____."

It is interesting that people of different persuasions define education differently. Francis Brown says of the bias;

"Education has been defined many times by many persons. Each definition reflects either the personal point of view of the individual or that of the field of knowledge of which is an exponent"
(Brown, 1954,185).

That is why an educational anthropologist like George F. Kneller defines it thus;

"It is the inculcation in each generation of certain knowledge, skills and attitudes by means of institutions such as schools, deliberately created for this end" (Kneller, 1965,11).

The traditional elder will pass on the wisdom of the sages, the psychologist like Dr. Kabithe will desire to educate the thinking behaviour of people while a pastor will have a christian bias in his understanding and practice of education. No wonder then that the values of each exponent are evident in the education he espouses.

Values:

Again, Webster's Third New International Dictionary defines values as:

"A relative worth, utility or importance;
degree of excellence; Status in a scale of
preference - we know the value of a thing
by the way it is sought, shunned, protected."

When value is used as a synonym of worth in Webster's Dictionary there is an inference of both objectivity and subjectivity;

"Value and worth are frequently differentiated more often by the demands of idiom than by difference in meaning or connotation. Value may sometimes suggest an evaluation made from an individual or specific point of view or in an individual or specific situation."

Value System:

After accumulating a set of values that one employs to interpret and make meaning out of life one may arrange them in order of priority:

"A value system is a hierarchy of ideals or values, arranged in order of importance"

(Connect, Vol.XI. No.3, Sept. 1986, 2).

To a large extent this system has a lot to do with an individual's or institution's worldview. How he relates to others and the general environment.

LITERATURE REVIEW

In Sessional Paper Number Ten of 1964 that spelt out Government programmes and policies paragraph number eleven on Education and Training advanced in part:

"At Kenya's stage of development, education is much more an economic than a social service. It is our principal means for relieving the shortage of domestic skilled manpower and equalizing economic opportunities among all citizens" (Kenya Govt. 1964, 39).

The next four paragraphs in the Sessional Paper emphasised the 'economic' at the expense of the social. Paragraphs 112, 113, 114 and 115 reiterated the Government commitment to enhance economic development using the 'able tool' of education.

The paramount importance of the economic as the value base of our education was evident.

Interestingly this policy invoked the recommendations of the Ominde Report of 1964 whose paragraph ten and eleven lamented the erosion of African Cultural values and especially the entrenched/spirit of competition that bred too many social 'failures'. An indirect reference to the promotion of the economic value factor at the expense of the social or human relations. No wonder paragraph twelve of the Ominde Commission recommended that:-

"We must make a determined effort to blunt the edge of competition, for we cannot build a nation out of 'failures'"
(Kenya Government 1964 Para,12,).

Ten years later the Gachathi Report acknowledged that Kenya's educational value base was economic to the detriment of many other related social values. Infact the view of the committee that drew the Gachathi Report said it clearly:

"That many of the problems that have subsequently confronted the country in relation to education derive from the momentum created by the high economic returns that have been expected from formal education" (Kenya Government 1976, 11).

This remains a dominant handicap in Kenya's education system inspite of the fact that from the Ominde Commission to the Kamunge Report there has been frequent emphasis on the moral, personal, social, political and national values of education.

Little space and only by way of inference has been given to the promotion of economic values of education (Granted that employment is not principally for monetary gain). Instead, such idealistic values as good citizenship, promotion of African Culture, patriotism, mindfulness of others' welfare et cetra often to the exclusion of the more mundane values we see operating from government office to the mannerisms at home. In an attempt to shift Kenya's education system from this value base the Gachathi Report recommended,

"This can only be achieved if the values, aspirations, motivations, beliefs and choices of the core society are taken into consideration in national development process" (Kenya Government 1976, 11).

To altar how people judge the good and the beautiful, what they aspire to be, what makes them do what they do is critical. To influence their beliefs and choices as a result of such beliefs is fundamental. This is to change how they look out at the world in relation to themselves. This amounts to an attempt to change a peoples' worldview!

According to the Kamunge Report (1988) Paragraph 3.2 "The philosophy of education must always be in consonance with national philosophy in order for education and training to contribute positively to national development."

Assuming that our National philosophy is okay-hence its educational derivative is praiseworthy, why are our educational values suspect? Since it is a standard practice all over the world that every educational philosophy is derived from the national philosophy what is wrong with Kenya's educational value system?

At the outset, R.S. Peters is categorical that values are involved in the transmission of knowledge.

"Values of course, are involved in the transaction: if they were not it would not be called 'education'" (Frankena, 1965,49).

Infact whatever takes place in the school is all value laden. Even what is deliberately omitted communicates a certain value bias so that both the explicit and the implicit curricula are important.

"The values that teachers carry into the classroom matter far more than the curriculum they follow" (Wilhoit, 1986,13).

Teachers' deportment and apparent decorum communicate to their students far more than their verbal lessons. The 'do as I say not as I do' is inapplicable here. On the other hand the traditional form of education and the western mode of education though having much in common perch on extreme ends of the value continuum.

While the Western type of education is involved with natural phenomena and the individual, the traditional education 'values' both personal relations and social harmony. This is, for example, illustrated well in the Gikuyu traditional education.

The author of Facing Mount Kenya (1961) says:

"It is with personal relations rather than with natural phenomena, that the Gikuyu education is concerned right from the very beginning"
(Kenyatta, 1961, 106).

This is in collision course with the western pattern of education where "The ultimate end of education concerns the human person in his personal life and spiritual progress not in his relationship to the social environment" (Frankena, 1965, 41). The individual is the centre of all educational endeavours. To say the least, therefore, the value implications are immense. Unfortunately the issue of educational values is more complex than that.

Beginning from definition of education, political ideologies and moral standards, educational values are basically evasive to a point of often being vague. R.S. Peters says of the vagueness:

"Almost anything as I started by saying can be regarded as being of educational value"
(Frankena, 1969, 49).

That is why the school curriculum and class experiences will be plugged into art, drama and environmental instructions if one is ideologically inclined to progressivism as opposed to the rationalist who will emphasise science, history and geometry for his cognitive benefit. No wonder then that the most recent arena of solving educational problems is in the axiological aspect of education. This is because Education has an inherent duty to pass on the social norms to the people. It is supposed to assist every incoming generation to cope with the standards, norms, expectations and the tasks of the respective culture. The normative nature of education and its influence on culture is evident. A culture that attempts to survive without education might soon die.

"If this is so, then, one of the urgent tasks confronting education and doubtless its single most perplexing one, is to face its problems in the market place of values where if anywhere the traffic of education and of culture meet and intermingle" (Brameld, 1957,13)

A number of Kenya's education problems are to be found here and more so at the cross road of education and culture though in fact education can be and is culture. Educational values must relate to the prevailing cultural milieu of the subject people.

METHODOLOGY

As a literary study the exercise mainly made use of both library research, interviews, newspaper cuttings and author's own experience as a civil servant in charge of Security Registry of the Ministry of Health, high school teacher and part-time pastor.

The author's experience as a high school teacher of social education and ethics, which sensitised him to the issue of values, was of great help.

The Kenya National Union of Teachers provided relevant documents on the Teachers' Code of conduct. Government Printers was visited to provide relevant publications including the four Education Reports (1964, 1976, 1981 & 1988), the KANU Manifesto, Sessional Paper No. 10 et cetera.

For curriculum issues the author visited Kenya Institute of Education which is a centre for Curriculum Development and Research. Meanwhile Kenya Education Staff Training Institute was used to delve into the values teachers are encouraged to take to their classes.

The Teachers Service Commission provided information on teachers' discipline while Kenyatta University which trains the bulk of Kenya's graduate teachers, through the department of education, helped to enlighten on the values their lecturers emphasise.

The author interviewed the heads of Education Departments of Kenya Science Teachers College and Kenya Technical Teachers' College on their views on education values. In the Ministry of Education the Counselling Department and the Inspectorate Departments provided information on the values teachers are expected to transmit to the students.

Deliberate references were made to newspapers and magazines specifically to galvanise the contemporaneity of the study. As a result a number of newspaper cuttings especially THE WAY I SEE IT and BLACKBOARD by Wahome Mutahi and Wamahiu Muya respectively were employed.

CHAPTER TWO

WHAT IS AN EDUCATIONAL VALUE

One of the most inescapable issues in education is that of values. It is as wide as it is controversial and as necessary as it is evasive.

From the individual worth education has in making the student literate or a better citizen, to the socio-economic input it makes to the nation the importance of education is evident. Educational values weave their presence firmly throughout the education system with an evident spill over into the community. Beginning right from the classroom lessons different subjects' content has particular educational benefit to the student. History can help students make reasoned judgements from the vantage point of hindsight. Geography can reveal how people do or can relate to places. Mathematics insist on truth for its own sake, and as Bryan Wilson has shown in Values Across the Curriculum (1986), teaches the student that the authority of learning lies within the subject and not the teacher. Physical education has aesthetic, leisure or recreational worth. Finally science subjects help us understand the structure and dynamics of nature and how it can be harnessed to serve man. The exemplary life of a teacher in and out of the class and how he conducts himself in society communicates certain values to the student.

His ideals, norms or standards leave certain impressions on the student more than the explicit curriculum. Whether the teacher allows discussion in the class or considers his students mere tabula rasa to be forcibly stocked like a warehouse, transmits what he/she thinks of the students. For example, the student is here to be seen not to be heard. Infact the teacher does not need to say in as many words, his actions speak better than words. Another area where education values are transmitted is in the way the school affairs are managed. How those in authority relate to the students has value connotations. For example in a pyramidal shaped authority structure, communication is often impaired by bureaucratic red tape. The common student finds it a bit difficult to reach his headmaster. This tells the student what teachers think of them and if there is no forum for dialogue then pent up anger can be vented through many a confrontational avenues including strikes. This lack of forum for dialogue is the situation that obtains when a school is run like a closed shop! However if democracy is practised in school then we expect patience, respect for other people's opinions and a give-and-take atmosphere to prevail as opposed to intolerance and a know-it-all attitude.

Above all these when school learning correlates with the social environment education becomes meaningful and integrative.

Defining Values

It is evident at this juncture educational values mean what affects student worldview, mode of behaviour, choices and preferences.

This comes from what is taught in the classroom lessons by teachers and the whole school atmosphere. More often than not this affects the student's way of life including how he understands himself and relates to others. In this regard Tomlinson and Quinton assert that:

"Whatever is presented to students by teachers and schools which affects or intends to affect their ways of behaving, thinking and decision-making in regard to their conduct and attitudes towards themselves, other people and the communities they inhabit" (Tomlinson & Quinton, 1986, 140).

Mathematics is an interesting subject to ascertain values from because of its objective nature. Apart from the obvious advantage of the aptitude of numeracy, it is an exemplary illustration of inherent values. It demands a sense of exactitude, a knack for proof and validation, love for truth and sheer objectivity. It does not matter who is doing mathematics; often, the same value demands come into play. Hence a student exercised in mathematical logic will often ask for proof and tend to be systematic.

However the curriculum developer, the teacher and the student of education need to appreciate that the seemingly straight forward values can easily be manipulated. In Art and Design the 8-4-4 system seeks an opportunity to give students vocational and technical education. In the words of Prof. J.K. Ng'eno, the minister who launched the education system the purpose of Art and Design is to help the students to be:

"able to make, produce and sell functional items such as baskets, pots, stools, jikos, cards and posters to name a few"

(Kenya Government, 1984,3)

This is a very utilitarian way of looking at the purpose of education but still important to the one advocating it. Brian Allison in the book, Values Across the Curriculum (1986) however, is of the view that Art and Design in a sense reflect a peoples' world view.

It is here that their attitudes, aspirations, beliefs and values are represented in visual forms. These forms include statues, jewellery, pictures, sculptures, their clothes, home implements etcetra. This can be illustrated with the Maasai people who have a liking for blue and red or white. This would represent the open blue sky in the savannah where they live. Red would indicate the blood and white the milk they mix for consumption. Further even flags, medals, monuments and buildings dedicated to certain movements with commemorative intentions reflect the struggles, the heritage and values of the people.

Here Art and Design spells the ideas, ideals, norms, standards and mores of the represented people in vivid pictorial patterns. Another example is Kenya's flag that has black (representing the people), red (the blood shed during the struggle for independence) and green indicating the abundance of the country.

Thus while the 8.4.4. education system sees Art, Craft and Design as a vehicle for creating employment, ipsofacto, another view is more sophisticated. It sees this form of education as a cultural outlet for expressing themselves even in religious matter, politics and other forms of communication.

Further when we talk of values we are advancing our belief, preference or ideal of what should be or should not be. We are presenting what we think should be or ought to be standard and worth while. We are advancing the most important assumptions about how life ought to be. We are projecting our worldview and bias in as much as life is concerned. And because education is both a preparation for adult life and involves the breadth and length of life it relates to education. Very naturally this forms the matrix for education practice.

Reid was not presumptuous about it:

"Assumptions about values are of all assumptions, the most obviously important for education. What we think good and bad, right and wrong, important and unimportant, will all the time be guiding us (often unconsciously) in our educational practice" (Reid, 1962,42).

One can safely add the moral and amoral or immoral, the beautiful and ugly, the virtuous and the contemptible, the religious and the irreligious and even lately the African and the non-African. These give a framework or skeleton into which flesh can be added. These offer directions for education and when the tone, mood, spirit of education diverts from the framework or matrix we can tell.

Technical Definition:

The guidance given includes the direction of morality, the emphasis and focus of the curriculum, as well as the colour and tone of our attitudes.

Milton Rokeach, is quoted by M. O. Smith saying:

"A value is an enduring belief, that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (Smith, 1977,224).

So, values are stable to allow for continuity of human personality while tending to be flexible to account for changes in character and personality. Infact most values are learned in pockets of absolute isolation and is only the process of maturation that helps one to integrate and relate one value to the other. In this way a hierarchy is erected holding one's values to one another. For instance according to Dr. D. W. Kabithe, a Nairobi consultant psychologist:

"One of the major values of education is to allow individual citizens to be flexible in order to accept meaningful changes of modern life" (Industrial psychology. Vol.1 No.10).

The willingness to change of an educated person makes him versatile. Dr. Kabithe describes this as avoiding functional fixedness where one believes that we should do things as we have always done in the past. Further, such individuals are unable to postulate - the ability to cast their mental eyes beyond themselves and their immediate situations. Rokeach's perspective of values refers to a "mode of conduct" or "end-state of existence" which can be, say rote learning as opposed to knowing how to learn. Either of the mode of learning has a value-laden educational implication. An end-state of existence would apply to a situation where the education process has convinced student that it is better to be dishonest but rich rather than honest and of average means.

These values are certain to affect the individual in his lifestyle and since no man is an island he is bound to affect those in his immediate social environment. The process continues ad infinitum. Consequent to this "the development of values is primarily a socialization process; the influence of society upon the individual determines the proliferation of values. Thus it is not surprising that the modes of life deemed desirable by individuals are generally the modes of life approved in the culture to which they belong" (Connect, vol.XI, No.3). Luckily culture does not affect us equally in this regard. As a result though we might have some things we regard as educationally worthwhile in life the order of priority varies.

As a result our value system differs significantly from that of people in the same community. History of different cultures evidences that Germany produced a Nazi murderer, Greece gave the world famous philosophers while the dark ages contributed the medieval knight; no doubt the prevailing ethos instilled certain ideals and norms rather than others.

However when the Nazi were terrorising Europe there were Germans who were hiding endangered Jews, Greece had its Spartan soldiers while the medieval knights were interspersed with ascetic monks and famous religious hermits like Saint Francis of Assisi. An appropriate African example is the Kikuyu christian converts who thrived inspite of the Mau Mau infested Central Province of Kenya.

Organismic Wisdom and Postulation

In his Freedom To Learn in the Eighties (1969) Carl Rogers agrees with the technical definition of Milton Rokeach by saying that values are flexible, changing and not fixed tendencies of showing preference for certain actions and not others. Rogers' list of categories of educational values include operative, conceived and objective values all of which at first depend on whether they serve to actualise the individual or not. The child begins with a clear idea of values unadulterated by the valuing process of his environment. "The living human being has at the outset, a clear approach to values. She prefers some things and experiences and rejects others. We can infer from studying her behaviour that she prefers those experiences which maintain, enhance or actualise her organism and rejects those which do not serve this end" (Rogers, 1969, 257). But slowly by slowly the individual begins to learn the values of others and adopts them to suit standards already set by the social, economic and political environment prevalent at the time and place.

As a result the centre of their judging the important, the beautiful and the good changes from the self to 'worthy others' who include parents, teachers and opinion leaders. This causes Carl Rogers to lament what he calls "divorcing ourselves from ourselves" by practising what is fundamentally discrepant with what we really are experiencing.

"This is introjecting the value judgements of another taking in as his own Because these concepts are not based on her own valuing, they tend to be fixed and rigid, rather than fluid and changing" (Rogers, 1969, 259). This is a very revolutionary assertion and most likely a humanistic educational dent.

This self-confessed humanist asserts that in an attempt to gain love, approval and esteem the individual relinquishes the point of evaluation that was his at first and gives it to others. He then learns the good, the lovely and beautiful from others rather than from his "organismic wisdom". What society deems good and worthwhile becomes his ideal standard and rather than his own measured good or virtuous as a sovereign individual person. This makes one care the effect of what he does to others as opposed to those who are guided by the internal mechanism Carl Rogers is referring to here as an organically built in way of judging the trivial and the worthwhile.

Probably this is why Dr. Kabithe is clearly of the idea that education equips people to see farther than themselves when he says:

"It has been found that limited understanding prevents an individual from applying the principle of postulation. The principle involves evaluation of results of an action before the action is taken.

Inability to evaluate the potential results may lead to actions which create more problems than they solve" (Industrial Psychology, Vol.1 No.10, 9).

While one can sympathise with Rogers position as an eminent educationist he is certainly looking at only one function of education. The aspect of being innovative, generating ideas or knowledge must certainly not be associated with rigidity and fixedness. True, this is the greatest function of education in the modern age where speed, invention and progress have the pre-eminence. But it is not the only one.

Education transmits prevailing cultural values as a way of sustaining the good, the virtuous and the beautiful in the prevailing culture. Further the sustenance of the social structure and function of any society need proper management of public affairs including the use and sharing of power and authority.

These are essentials of public order and social harmony that oils the cogs of cultural continuity. That is why education is deeply rooted in culture and are actually two sides of the same coin.

As a matter of fact education is conducted within a certain cultural context. Infact culture provides both the content and context of education.

One can probably claim that education is an instrument by which culture sustains itself. Theodore Brameld says:

"It is from the stuff of culture that education is directly created and that gives to education not only its own tools and materials but its reason for existing at all" (Brameld, 1957, 6).

Education & Culture

One is tempted to tag on Rogers' assertion to make the point that education is as much a social function as it is a personal function. It is M.V.C. Jeffreys, the British moral educationist who said almost as much. He volunteered that although education is properly thought of in terms of personal growth it is also right to look at it as a social instrument of both reproduction and sustenance. Culture here produces after its own kind while feeding and keeping its structures intact. Much more, culture gives both the agenda of education, and the context or Matrix in which education is conducted as Brameld has said above. Therefore Jeffrey concludes:

"Education therefore cannot be conducted in vacuō. What we believe about education implicates our beliefs about everything else.

The ends and means of education must be seen in relation to the ultimate problems of life - problems that concern the nature and destiny of man both as a member of historically developing society and as a being in the presence of eternity" (Jeffreys, 1972, 3).

The implications of this statement are immense as far as culture and education are concerned in Kenya. Since education does not take place in a closed system but in a certain culture context one is obliged to bear in mind the prevailing culture and its social, economic and political ventilations when talking about the values Kenya's education system emphasises. At the pain of repetition the importance of education tells much of structure, dynamics and the world view of the subject people. The cultural matrix has the home, school, church, mass media and the government of the day. The influence of the government will have such factors as politics, economy and the social structure or environment. All these factors in one way or another have an influence on the educational good, the beautiful and the moral that society would like to be passed onto the youth.

TYPES OF EDUCATIONAL VALUES

According to J. S. Brubacher classification of education values demand a preliminary understanding of the relationship between the curriculum content and the valuer..

The needs of those going through the educational process and their assumptions about what constitutes good education need to be taken into consideration as we classify values.. In addition it is necessary to appreciate the nature and dynamics of the learning and teaching process as well as the cultural matrix in which the education is taking place.

At times the value is resident in the curriculum regardless of the valuers' influence or bias and as a result it is always objectively there. Other times the worth is said to be in the "object or objective" of the educational process. In this case whoever ascribes value to the educational material or activity is reading his own value into the curriculum rather than it having been there all along or even being there in the first place independent of his projection. However, in the view of J.S. Brubacher there is a middle-of-the-road view. This can be expressed as follows:

"Instead of locating the wellspring of values in either the subject or the object of the educational process, it describes valuation as the product of a relation between them" (Brubacher, 1962,173).

All these seem to indicate a measure of both subjectivity or relativity in that there is no particular standard way of classifying values. Yet there are certain indicators that can help us to determine the type of value we are dealing with.

Extrinsic & Intrinsic Values

Further there are two classes of values grouped according to the timing of their utility. First extrinsic values are instrumental in attaining values rather than themselves. "Their value depends on their consequences when used to achieve some other value" (Brubacher, 1962, 176). These include courses taken as a means to join a higher institution where one will take a career course. A student takes a combination of chemistry, biology and physics or mathematics to join medical school to study medicine.

The four courses are a means to an end rather than an end in themselves. Or the Gikuyu initiation into manhood so that one can marry, own property and join the ranks of those respected in society as 'men'. Secondly but not secondarily are intrinsic values whose worth is inherent in themselves like physical education. The participant enjoys physical fitness, appreciates the ensuing recreation to instrumental music just to appreciate the beats and the resultant melody. It is the one who reads a novel who enjoys the intrigue, the plot and the emotional turmoil of a tragic thriller as an end in itself since he is not taking an exam in literature. This is intrinsic value. In other words intrinsic values are terminal rather than instrumental to some other worth. Chinua Achebe presents an example of an intrinsic value as perceived by officials of the Umuofia progressive Union.

When their hero of "Unprecedented academic brilliance" in the person of Obi Okonkwo came to their meeting dressed casually, they took offence. They expected a young man from England who had just obtained a B.A. (Hons) to come out impressively dressed while speaking some of the difficult English he had learned in England. This was in contrast to the secretary of the union who "Wrote the kind of English they admired if not understood, the kind that filled the mouth like the proverbial dry meat" (Achebe, 1960, 29).

Those officials did not care about the hot weather that dictated light clothing nor the fact that when one uses a language the aim is to communicate. To these Umuofians the use of bombastic words was necessary to impress rather than merely communicate. The importance of education was to show off in pomp and pageant rather than simply serve. Education was (in a way) an end in itself rather than a means to an end of service to their fellow Nigerians. Luckily, to Obi English was a medium of communication rather than merely passing on a message about the communicator.

As a result he spoke simply and clearly to the chagrin of his people. He saw his education as a means of service not merely to benefit himself as a person (though he did later). In reality here are two contrasting views of the worth of education. Obi's value of education was instrumental to an end of service to his people.

Recycling Values:

The line drawn between classification of values must be very thin indeed. Though instrumental values are understood to lead to certain ways of doing things that are preferable to the recipient of education, that way of behaving can be an end in itself. This includes being punctual, honest or just as a way of life. In that case the value is terminal or an end in itself. One is not using it to attain certain other things.

In the same way a value termed terminal can be recycled to produce another value. In which case then what was termed an end in itself turned out instrumental to another value. For example, one who has studied medicine can decide to make it a means to becoming a successful missionary in an area where there are no doctors. Treating physical sickness can be a way of gaining access to attend to their spiritual sickness. Commenting on this Milton Rokeach says:

"It may well be that one terminal value, so defined, is instrumental to another terminal value or that one instrumental value is instrumental to another instrumental value" (Rokeach, 1972, 230).

Since life is not made in straight lines it is possible for what we thought was the ultimate, the zenith of all else to be but the beginning. We are living in an age of frequent paradigm shifts hence value patterns keep sliding and re-orienting to internal dynamics and external re-alignments. These dynamics contribute to forces affecting education values.

An Education Water Shed:

These forces include social, political and economic to mention the major ones. Writing in an article entitled "The parents Nightmare" Columnist Martha Mbuggus asks the rhetorical question 'What on earth has made education in Kenya so expensive?' (Sunday Nation, Jan. 19th 1992).

In the article a Mrs Mremwa with a three year daughter in St. Christopher Preparatory School in Nairobi is quoted enumerating the qualities of this school. "I like this school because it is very clean and children are very happy. The teachers are trained and ensure the child learns quickly." The cleanliness of the school and the daughter's happiness make Mrs Mremwa justify paying four thousand five hundred shillings per term. In one year she will pay, all things being equal a total of thirteen thousand five hundred shillings. Incidentally the major purpose of preparatory education is to qualify pupils for primary education!

A comparison with a City Commission primary school like Kibera Olympic primary school with some of the best K.C.P.E. results in Nairobi province is revealing. Parents need only pay fifty shillings registration fee and of course new parents pay harambee fund and other miscellaneous like uniform, books et cetera. But they pay nothing near to the above quoted preparatory school. Yet they perform better than the majority schools in the whole republic. But pupils in this school lamented that there were no games organised for them. A standard eight pupil said that the last time he played was 1989 when they were in standard five. According to the pupil "they were busy preparing for their exams" (Sunday Nation, Jan 19, 1992). This is in contrast to what Mrs Mremwa said of St. Christopher's preparatory school. "The children are also taught swimming besides being involved in other regular games." Here we see a clear education watershed. Mrs Mremwa recognises the socialising effect of the school hence the values of cleanliness and happiness are desirable. The parents who took their children to Kibera Olympic got them stuffed with knowledge whether they had recreational facilities or not. Granted the Kibera pupils made it to some of the best high schools, their psychomotor developmental aptitudes were not exploited and probably got impaired. Yet their parents were fulfilled because they attained good academic grades that are currently being used in Kenya as a mark of educational achievement.

On the other hand if the cost of education can be used as a barometer of the value of education Kenyans are ready to spend alot to ensure their children got the best.

"Preparatory schools now charge about twelve thousand shillings a year. That excludes transport and cost of books" (Sunday Nation, Jan. 19, 1992).

This might be on the lower scale because as we heard from Mrs Mremwa St. Christopher charges thirteen thousand five hundred shillings per year. Things will not be any easier in primary schools where education is supposedly free. Instead parents need to look for financial safety belts. "If all things remained the same, that is the fees remained constant, and without considering other expenses like of books, transport, food and extra-curriculum activities, then a parent would expect to pay at least ninety six thousand shillings to educate a child from standard one to standard eight", observes the same article. Since things might not remain the same when we read national and international economic trends we need to appreciate the reasons for the new found prominence education has attained lately in Kenya. The exercise will shed light on new values attributable to education in this country.

Value System:

In the African traditional setting individuals born into the home of a blacksmith were naturally, "disciplined" into this same profession. With the advent of modern education the family role to educate the young has been taken over, to a large extent, by the school. While the family and tribe were also supposed to initiate the young into his status and role in society, now, we do not only have a new curriculum but even the worth of education has changed. David A. Goslin in The School in Contemporary Society (1965) observes that more and more the school is playing the role of erecting the student's value system. It allocates him a status in society and by implication influences his individual achievement. According to Goslin as the student is away from home most of his waking hours and as new figures are added to the circle of significant others surrounding the child - his teacher his classmates, perhaps certain television personalities - the resulting influences on his behaviour becomes increasingly diverse and complex. The possibility of conflict in the emulated behaviours is also increased and the child must face the task of ranking the people with whom he deals consciously or unconsciously in order of priority. At the end of the day the school has the greatest influence on the shape and character of the pupils' value system. His world view, likes and dislikes, norms and ideals are all shaped by his value system, to a large extent. An interesting aspect of education is in private returns to investment in education.

Among most Kenyan parents there are material benefits expected from education. Young men are expected to earn and uplift the standard of living of their less fortunate family members while ladies are supposed to fetch more in bride wealth relative to their level of education."

Private returns on investment in education are mostly calculated in financial terms. But enlightened parents do not altogether overlook other advantages likely to result from formal education" (Dalta, 1984, 32). Among other importance of education include proper mannerisms and refined deportment, respect for other people and their views even when in complete contrast with theirs. Thus one is able to relate with people of different shades or persuasions. This widening of personal horizon is viewed as advancement hence education for progress and development.

Finally individuals make a community who also form a collective rationale for education. M.V.C. Jeffreys in his book *The Aims of Education* (1972) observes that education is a social instrument. "Although education is properly thought of in terms of personal growth, it is equally valid to look at education as a social instrument. Education, that is to say, is the community's means of doing something with its heritage of knowledge, ideas and attitudes" (Jefferys, 1972, 6).

Education makes sure the community's knowledge is passed by word of mouth or in writing for the sake of posterity. Education also ensures that a society changes with the time through innovation without unnecessary disruption of the old system. It also transmits the ideas and attitudes of the community to the emerging youth without fail. This way society reproduces itself without fail and the past, the present discreetly passes onto the future, ideally.

IMPORTANCE OF EDUCATION VALUES

We have argued that education is an enterprise of values; an endeavour to initiate the young into their respective culture. It is to nurture them into worthy members of that society equipped with the good, the beautiful, the virtuous and the valuable. This is no doubt a moral exercise.

For instance in the author's culture when you say one is educated it is synonymous to conversion to Christianity. In fact this ethnic group has the same word for education and conversion to the Christian faith. Among the Kikuyu 'Guthoma' is to read or be educated as much as it is to become a Christian. In a way then when we say one is educated we are appraising that individual. Hence "Education is an evaluative term. To refer to someone as an educated person would be to approve of what that person has accomplished in certain aspects" (Tomlinson & Quinton, 1986, 181).

It is to see the worth of his reasoning, his ability to grasp issues, possession of qualities worth of emulation and eloquent in putting his ideas across. Another way of looking at an educated person is to ascertain him of an integrated personality.

According to J.A. Akinpelu this is "One who is economically efficient, socially and politically competent, morally acceptable and intellectually and culturally sophisticated" (Akinpelu, 1981, 183). To professor Akinpelu an educated person should have skills and knowledge to earn his livelihood, be able to participate in decision making for his own good and that of his community. He should be of good character and engender happy relations with others while leading a qualitative life in as much as it would be moral by the standards of his culture. He will demonstrate with ease the possession of the ability to be involved in what that society considers as worthwhile activities.

Role of Education Values in Society

Further education is to shape individual lives who will in return determine the kind of society that the respective people are going to have. It is education that will determine, to a large extent, how that society will produce itself culturally, while indicating how it will sustain itself both as an entity and in relation to others. To Richard Pring in Values Across the Curriculum (1986), "The educational activities promoted by any society are intimately connected with what that society believes to be a valuable form of life.

Furthermore, the particular values embodied in what is designated to be educational will be about the kind of persons that the society wishes its young people to grow up into" (Tomlinson & Quinton, 1986, 181). As the youth cultivates an image of himself in relation to the education he is receiving his values and standards, norms and ideals will come to the surface.

As he learns to manipulate the environment for his happy survival while contributing his share to the communal pool of resources much will be determined by the educational values he has imbibed. If he learned to cooperate or compete will emerge in the race to succeed in life. Pring observes that certain sensitivities like empathy, mental aptitudes or basic skills and knowledge relevant to one's culture and station in life will mark him out as educated.

Perhaps an example of our own education system will be illustrative. Paragraph Number 111 of Sessional paper No. 10 entitled African Socialism and its Application to Planning in Kenya commenting on education, training and experience states; "At Kenya's stage of development, education is much more an economic, than a social service" (Kenya Government, 1965, 39). The economic value of education was promoted at the expense of the social or even cultural values.

In fact it was only at the end of that paragraph that other things, were mentioned in passing thus; "In addition to its economic benefits, widespread education should develop good citizens, promote national unity, and encourage proper use of leisure time". Paragraphs 112, 113, 114 and 115 were solely devoted to the economic value of education. Regretably what was thought to be a temporary measure to solve the 1960's manpower shortage became the underlying motive for education. No wonder the Report of the National Committee on Education Objectives and Policies (1976) popularly known as the Gachathi Report lamented the resulting state of affairs: "Economic values have tended to dominate other socially and culturally vital values of society" (Government of Kenya, 1976, XVII).

Though the Gachathi Report was right educationally, the prevailing ethos was having a toll on the values of the youth as the government was saying one thing and planning another.

True, as the Report observed "By the mid 1970s these severe manpower shortages had been largely dealt with" and infact unemployment had started to rear its ugly head. However, the guiding beliefs, standards and ideals that characterised and pervaded the Kenya nation, the spirit that motivated the ideas and practices of Kenyans were basically economic. The value system ingrained in the people was predominantly leaning on the economic.

This is not surprising as Fring observes with a political tone. "The ethos of any society is developed through various forces and will no doubt reflect the dominant economic form of life. Individuals born into and educated within that society will imbue those prevailing values" (Tomlinson & Quinton, 1986, 182). In a very dramatic way the education system in a country determines the people's way of life and the very principles influencing their way of thinking. Kenyan newspapers have acknowledged in as many words that the country's cultural environment is not conducive to inculcating proper values in the young.

"The young generation composed of the so-called future leaders is very unfortunate because it is growing in an environment that glorifies violence and indiscipline The young live in an outrageous cultural desert that does not promise punishment on earth and in the life after for the violations of rules that govern human relations" (Daily Nation, 22nd July 1991).

In this article entitled "Society is to Blame for Rising School violence" Wahome Mutahi blamed the education for emphasising too much cramming of book learning. This results in dire negligence of "development of their moral character." This is an indictment of the much publicised merits of the 8.4.4. education system as providing jobs more readily than the 7.4.2.3. system phased out in 1985.

Hoping that Mr. Mutahi does not have an axe to grind with the status quo, it is remarkable how he takes issue with the philosophical premise of our education and the values it is passing on to our youth. Since only those who get certain grades are considered as having passed, learning is only memorising facts and figures at the expense of values. The writer taught social education and ethics in Dagoretti High School Nairobi and Religious Education for one year. While the form four of 1989 passed very well in Christian Education there was no way one could evaluate the "value intake" of the students. Infact the class had to race over the syllabus to prepare for the examinations. Frankly though the values are embedded in the subjects they are simply memorised for reproduction to the examiner. They are not assimilated to become part of the character of the student.

There is no time or set mechanism for the exercise. "The feeling is that our education system does not have a strong philosophical base and it is of the type described in Charles Dickens Hard Times in which students were taught facts, facts and nothing but facts without relating them to a social, political and economic system" (Nation 22nd July 1991). We are on the edge of producing human robots and whatever number of jobs we create we need human beings around.

National Ethos

One cannot help noting the worth of the thirteen recommendations of the Report of the primary Education programme steering committee of Kenya Institute of Education. This Committee was studying the issues raised by the formative evaluation Report of primary Education Curriculum whose main purpose was to evaluate the primary school curriculum. Recommendation Number stated: "The Ministry of Education should review the aims and desired outcomes of practical skills in order to articulate their benefits to the pupils and the community." The committee members not only wanted the value of practical skills clearly stated but they also followed it up with a revealing proposal.

"It should be stated clearly that the aim of practical skills is not to make children self-reliant but rather to develop awareness of practical skills and positive attitudes towards the world of work. This should be communicated to the general public through the mass media." On political platforms politicians kept on telling Kenyans how unemployment would be erased by the 8.4.4. system. But educationists were urging the Government to tell the same people that that was not true after all. This can be viewed as a demonstration of a 'tag-of-war' between the Government and educationists as to what values to inculcate in our youth. Only time will tell the outcome. Clearly, there is a clash of values between the educationists and the Government.

It is important that the Kenya Government and the educationist harmonise the issue of the education policy and the values earmarked to pervade the education system. What is more the national spirit and the social, political and economic environ should facilitate the cultivation of the right values in the youth. The second university Reports of the Presidential working party (1981) popularly referred to as The Mackay Report said as much; "A nation's ethos embodies the philosophy and the ideology that guides its people" (Government of Kenya, 1981, 35). If our national philosophy has to be in harmony with our educational philosophy then we have alot of work to do to put things right.

Our political motto of Harambee and being mindful of other people's welfare will amount to mere rhetoric if the national ethos has no bearing to the education system. According to Webster's Third New International Dictionary Ethos is "the complex of fundamental values that underlies, permeates, or actuates major patterns of thought and behaviour in any particular society or institution." We are talking about the value system of the people. While the stated motive of our education is praise worthy the social paradigms to the attainment of the same are basically contradictory. If a nation's fundamental values - thought patterns, behaviour and character that permeates, pervades and saturates that culture - is the guiding philosophy and ideology, then we need to know what kind of young Kenyans we are nurturing.

More specifically we need to re-examine what they are being taught, how they are being taught, who is teaching them and even the kind of environment they are growing in.

Recipe for rote-learning

We need to give credit to those who, according to Dr. W. Kabithe "thought of our" current educational system. They were pragmatic and cared about the irrelevance of the 7.4.2.3. system that we had before 1985. By emphasising on the practical and vocational they envisaged to solve the employment problem. However the basic values were to utilitarian - it became education for making a living rather than for living.

The value base of the education system changed from learning for its own sake to learning to get a job. Richard Pring is graphic on the point; "I am thinking particularly of the recent emphasis upon the practical and vocational orientation - a concern for relevance to adult life as that is understood in a fairly utilitarian and pragmatic sense. Such a view of the educated person would contrast sharply with those values which stress learning for its own sake" (Tomlinson & Quinton, 1986, 182). This ends up breeding a culture of passing exams to get the coveted job rather than educating one to acquire an integrated personality where getting skills and knowledge to get a job is just one of the many values one gets.

The result of this education system are the lack of importance of the learning teaching experience where certain values are passed on to the student. Recommendation Three of the Report of the primary Education programme steering committee of 28th August 1991 stopped Zonal Mock Examinations because the Formative Evaluation Report of the primary education curriculum at K.I.E. had raised an issue about undue tests. "As a result of the many tests and exams done in schools, there is very little teaching/learning taking place." Many members of the 'formative' panel felt that wrong emphasis is being placed on testing at the expense of teaching/learning and as a result tests had replaced teaching in schools. Consequently, parents, teachers, students and politicians were caught up in the treadmill of passing exams. Obtaining As' and Bs became a deadly obsession. Deadly because "A school boy fails to finish between first and third positions in his end-of-term exams and he commits suicide. A school girl performs badly in her end-of-term exams and the father beats her to death. A district performs badly in national exams and parents and teachers turn every soul in a school compound into scapegoats" (Daily Nation, 18th August 1991). It is most likely the scapegoat is in the values of the education system. Why the scapegoat might not be in the students is that according to Recommendation six of the Primary Education Programme steering committee of 28th August 1991 the District Education officers were asked to ensure that students actually closed school and do not come back to study over the holidays.

Four issues had prompted this recommendation:-

- 1) "Children especially those in standard eight and seven are being made to work in schools the whole year round thus causing them alot of mental and physical fatigue"
- 2) "Some children are sleeping in the classrooms all in the name of doing better in schools."
- 3) "Children go to school as early as 5.00 a.m and some leave school at 8.00 p.m."
- 4) "Teaching is being done on Saturdays and Sundays."

Anyone who would study all year round from Monday to Sunday beginning 5.00 a.m to 8.00 p.m. should not be blamed for failing. It would be more right to fail those forcing him to study that way and their system than blame the poor pupils. Certainly such a clogged system is a proper recipe for failure!

Incidentally we are playing a bad game with the country's most valued resource: educated young people. They are deceiving themselves that when they obtain As' or Bs' then they are great. A columnist commenting on the boy who committed suicide observed: "I bet that if the Njoro school boy had burnt the midnight oil memorising what he had been taught and earned the position he craved, he would not have committed suicide.

He would be great even if he were to forget what answers he wrote down immediately he walked out of the examination hall." (Daily Nation, 18th August 1991). The position is perilous because as we said the curriculum that facilitates acquisition of values concerns itself with providing a learning experience where the student interacts with a designed environment intended to benefit him educationally. Ralph W. Tyler says that during this experience it is what the student does that he learns from rather than what the teacher pushes down his 'mental throat.' "The term 'learning experience' refers to the interaction between the learner and the external conditions in the environment to which he can react. Learning takes place through the active behaviour of the student; it is what he does that he learns, not what the teacher does" (Tyler, 1950, 15). This should provide a needed alternative to those who may 'pass' their exams without learning.

Education and Virtues

Finally, our system seems not equipped to teach subjects known for their pregnancy in values. Recommendation Number Eight of the Primary Education programme steering committee quoted earlier on pleads "Since most teachers are reluctant to teach the pastoral programme the time allocated to it could be more effectively used by other subjects." While one can sympathise with the plight of the students, the teachers and by extension the education system must be confronted.

The issues that brought about this recommendation included:

- a) Lack of competent teachers hence:
- b) Time allocated is wasted.

When society decries the cultural desert we are preparing for posterity our education system must be ready to teach the pastoral programme that will deal with the meaning of ultimate questions of life. Such ultimate questions would concern themselves with say, death, the purpose of life, our philosophy of life et cetera. In An Introduction to the study of comparative Education (1957) Vernon Mallinson calls education a social force that should closely reflect the ethos of the people it is serving. "To know what we want from education we must know what we want in general, and in this sense our theories of education must derive from our philosophy of life" (Mallinson 1957, 7).

One would not be asking too much if he says that just as religious education should be answering ultimate questions of life so should secular education help people make out meaning of life on earth by imparting values in the students. Socrates is quoted by Mallinson as quipping, "Surely the aim and consummation of all education is the love of loveliness." This sounds more poetic than it is true but it is of great significance. He also quotes Plato as having "argued that education should teach a man to fight against the ugly and the false and to strive constantly for the good and the beautiful" (Mallinson, 1957, 7).

The good in the home, the offices and the whole nation should be from the educated. Values then should be the reason, the motif, the vehicle and the obvious product of a well 'thought out' education system. But the effect of the value bankruptcy of our education system has been described well by the veteran headmaster and educationist of many years, Mr. Sam. Maneno, currently heading Lenana High School.

Disclosing that the social pressure to succeed has been affecting students Mr. Maneno concluded, "Some try and succeed - others break. Many simply rebel against this pressure but the rebellion is often vented on the wrong people and objects" (Sunday Nation, 21st July 1991).

Goals and Values

This is contrary to the spirit of the "first comprehensive curriculum guide to be prepared by the Ministry of Education for the secondary schools of Kenya" (Ministry of Education, 1973, V). Among the goals and aspirations of Education as per this Curriculum Guide were both the happiness and usefulness of the youth in society. In the words of the then Director of Education, Mr Yuda Komora "Kenya has one fundamental goal for her education. That goal is to prepare and equip the youth to be happy and useful members of the Kenyan society.

To be happy they must learn and accept the national values and to be useful they must actively work towards the maintenance and development of this society" (Ministry of Education, 1973, 2-3). To be fair to Mr. Komora, Kenyan students might not agree that education has been preparing them to be happy or useful. Infact many other Kenyans might not agree either. However, while giving the Ministry of Education the benefit of the doubt there is need to ascertain the difference between the use of the words 'value' and 'goal' in culture related studies. In Cultural Foundations of Education (1957) professor Theodore Brameld says that "While all value connote what should be or ought to be - and in this sense they are always norms, standards, ideals, ends, goals of human endeavour toward which people strive - the converse proposition that all goals connote values is not equally correct" (Brameld, 1957, 198). As he explains, if you set to walk two miles from one point to the other, you will be right to call it a goal. However it might have no value at all.

It is also possible that some goals are valuable and others are not. Other times we might not perceive correctly values inherent in goals we accomplish.

In other words it is possible the Minister set goals and assumed that those goals were obvious values. "One need not, in short, contend either that all goals are values or that values are equivalent to goals because the latter may possess ingredients of value" (Brameld, 1957, 198).

Rather we should identify values and deliberately pass them on thru our cultural instrument of education. Goals though related to attempts to narrow down to specifics of what can be achieved can often remain just that; attempts.

Finally the education values can be illustrated by what is happening in Asia especially both Far East and South East Asia. This is an area that has experienced recent industrial growth which has had alot to do with her education system. Using the example of a south Korean student called Kim the magazine says: "For millions of young Asians like Kim, education has become a sophisticated form of torture. ... from early elementary school on, test scores reign supreme. Parents, teachers and administrators regard class rankings as a measure of their own status and drive the students ever harder to outperform each other in rote learning" (Newsweek, December 12th, 1991).

In an article entitled 'Asia's pressure cooker' the magazine credits the system of producing a capable and efficient work force to sustain the booming economies from Singapore to Hongkong to Tokyo. Nevertheless it warns that "The costs are harder to judge. Such regimentation notoriously discourage children from learning to think for themselves" (News Week, 12th Dec. 1991) and they turn out to be efficient machines.

Pointing that education is a moral enterprise would imply that there are some ethics involved.

The gains in Material terms must never blind us to the sanctity of the transaction of values that is education. This NewsWeek article added on a dismal note what we must guard against in Kenya. "Almost everyone complains about rote learning, but few dare to tamper with success." This will be dealt with in Chapter five. For now we need to know how education was conducted in the past among Africans. What happened to bring about the situation we are in? Are there principles of teaching or education values that we can borrow from the past. Admittedly the past was neither all scum nor full of roses. Further our ancestors had values that they cherished because the dictates of the age demanded so but are no longer applicable. A look at the essentials of contemporaneity, the psychology of the moment and the urgency of utility is necessary to understand our cultural heritage. This will help us not to cry over spilt milk but rather to stand on the ash heap of the past to appreciate the present and prospect the future.

This chapter has attempted to define, classify and show the importance of education values. However, the distillate is that education is an enterprise of values. These can be transmitted through both the teaching-learning experiences of the structured curriculum as well as the hidden curriculum of the school environment and outside it. It was argued farther that while definitions of education or even values differ agreement abounds that all education has value implications attached. Some are clearly discernible while others are not.

Further we observed that education cannot be conducted in a vacuum. As a result prevailing social patterns and predominant cultural forces influencing values or value systems need to be identified. Education should relate to them in a way that will ensure that proper values are passed on to the youth.

CHAPTER THREE

AFRICAN TRADITIONAL EDUCATION

It has always been worthwhile to look at where people have been in order to interpret their current situations. From this vantage point it is easier to prospect the future with the full advantage of hindsight. In the past the African has had his own view of himself as a child, youth and adult. Inevitably, he has had to nurture his young to adulthood in certain prescribed ways relevant to his environment, hence his education system. As Jerome S. Bruner, eminent education psychologist, concedes in The Relevance of Education (1971), it is obvious that cultural variations yield different modes of thought. These lead to a variety of conceptions about the child and how he should attain to a culturally preconceived idea of an adult. This is because "a theory fares well when it accords with a culture's conception of its functions. Each culture has conceptions of the nature of a child, some conceptions of what constitutes good adults. It also has, at some implicit level, some conception of what it regards as the appropriate means of getting from the nature of a child to the nature of an adult" (Bruner, 1971, 98). This in effect means that long before the Western type of education was introduced to Africa we had a form of education that served our intended purpose.

This was to nurture the young in the best way we know how into the social physical and spiritual environment of the respective culture. But for far too long education has been viewed as an act of schooling only. Infact the impression created by the coming of the western type of education with a penchant for literacy and numeracy is that those who are not schooled are not educated. Suffice it to say that "education describes the total process of human learning by which knowledge is imparted, faculties trained and skills developed. Schooling is only one form in which education is provided" (Farrant, 1964, 18). As long as people have been born into this world, there have been education systems through which individuals have been introduced into their culture. To live in those cultures, however primitive, people needed to acquire certain attributes, attitudes, aptitudes, knowledge and skills apart from what they inherited from their parents. Learning then is not merely the attainment of literacy and numeracy capabilities. Rather, "learning is the process by which we acquire and retain attitudes, knowledge, understanding, skills and capabilities that cannot be attributed to inherited behaviour patterns or physical growth". (Farrant, 1964, 107). Thus when the young is ready to function as a full-pledged member of his community then he is considered as learned. But that was not the end because in reality education continued the whole course of life; at least in the African context.

PURPOSE OF THE AFRICAN TRADITIONAL EDUCATION

In *Values Across the Curriculum* (1968) Tomlinson and Quinton have argued that there is a relationship between a culture's educational activities and what that society believes to be the most valuable form of life. "Furthermore, the particular values embodied in what is designated to be educational will be about the kind of persons that the society wishes its young people to grow up into - the kind of sensitivities, mental powers, basic skills and knowledge, that are embodied in the traditions and the aspirations of that society" (Tomlinson & Quinton, 1966, 161). The purpose of the African indigenous education was to prepare and conform the young to ways prescribed by the tribal elders so that they could function as full members of that society. The Acholi will be studied as an example to illustrate specific and general values of African indigenous education. Its inherent philosophical foundations and consequent value derivatives will be mentioned.

THE ACHOLI

Like most other African people the Acholi educated their young through both work and play. The young also were taught through oral literature, ceremonies and hunting excursions. Apparently formal education was interwoven with the rest of life. A look at the four fold principle of the Acholi education practice including communalism, preparationism, functionalism, perennialism and methodology of African traditional education.

According to African Indigenous Education (1973) the principle of communalism means that "Parents sought to bring up their children within a community in which each saw his well-being in the welfare of the group" (Ocitti, 1973, 93). This took care of the value of group cohesion in social ties and inevitable communal life that has been characteristic of African societies. In preparationism education was intended to prepare the young for adult responsibilities.

In this regard according to Mr. Ocitti attempts were made to make them experience either directly or indirectly almost all forms of living of the society including farming, war, hunting, fishing and looking after cattle. Like most other traditional forms of education the Acholi system was evidently utilitarian and participatory. "Education was generally an immediate induction into the society as a non-theoretical approach to preparing children for adulthood children were engaged in participatory education through work, ceremonies, rituals, initiation and play" (Ocitti, 1973, 94). This is what the same author calls functionalism. This way of learning also involved perennialism which emphasised that each generation was supposed to merely maintain and pass on the wisdom of the sages to the next generation without alteration or improvement, which should do like wise. In Mr. Ocitti's view this was the principle of absolute conservatism and here in lies the reason for the backward focus of most African worldviews.

Professor John Mbiti has evolved his "Sasa-Zamani" theory of African worldview in his famous African Traditional Religion and Philosophy 1987 from this concept. Learning looked back for wisdom and inspiration from the past and the aged to strengthen and ratify the present. Perennialism bestowed respect on the elders while making society static and conformistic. Age, greyhair and experience had the highest regard while youth and inexperience always took a back seat with the lowest social premium. Infact an Ibo proverb can demonstrate this; "What an elder sees sitting down the child cannot see even while he or she is standing" (Amadi, 1982, 53). Finally, the principle of wholisticism implied that people had to learn many things to make them versatile in harsh conditions. Specialisation could be too restrictive where environmental conditions kept swinging from best to worst. Mr D. N. Sifuna, a Kenyan scholar, agrees with Mr. Ocitti while giving a distillate of the purpose, character and nature of African traditional education. He says that it was pragmatic and relevant to its context and recipients. Its declared purpose and goals were noble. "For in the deepest sense, African indigenous education was a true education; its aim was: to conserve the cultural heritage of family, clan and tribe to adopt children to their physical environment and teach them how to use it, to explain them that their future and that of the community depend on the perpetuation and understanding of their tribal institutions, of laws, language and value they had inherited from the past" (Sifuna, 1976, 18).

It was applicable and useful, inward looking and ethnocentric because it was tailored for the context people. It was not adaptive, creative or accommodating due to its conservative tendencies.

Luckily it was relevant, inescapably necessary and essential to the immediate needs of the people.

THE AKAMBA AND GIKUYU

The Kamba system and its purpose while not differing from the previously stated reasons of the African System of education farther illustrates the point of the practical nature and usefulness of African indigenous education. As mentioned in some other African systems of education the Akamba "narratives (ngewa) reflect society's values, norms, beliefs and the people's daily struggles.

Stories - true or not - have important social functions. Besides teaching they also reaffirm the joy of living in a complex universe where man is a speck overwhelmed by the cosmos and all other creatures" (Kieti & Coughlin, 1990, 6). In fact to listen to most of these narratives is to see life in every object and to live next door to the spirit world. It is to experience the beautiful, to enjoy the best, to behold the virtuous and abhor the diabolical.

In Barking, you'll Be Caten (1990) Mwikali Kieti and Peter Coughlin illustrate that the harsh life of this part of Kenya influences a great deal the type of education given traditionally to Kamba children.

Certain virtues, obvious values are absolutely necessary to tame or at least persevere the physical, inspire the spiritual and harmonise the social environment. "Life is hard and precarious. Harmony, indeed survival itself, depends on perseverance, bravery, kindness, love and mutual assistance and understanding. These bonds and the social mechanisms reinforcing them were strong, especially within a village or clan" (Kieti & Coughlin, 1990, 7). To a large measure the narratives indicated that the contrary was punished as being vices. Since these vices were not for the good of social cohesion, family unity or tribal continuity, then they were to be shunned as unethical. "Anything threatening this order - disobedience, jealousy, cruelty, greed, treachery, murder - is scorned and punished in the narratives" (Kieti & Coughlin 1990, 7). Education was a moral business not mere academic enterprise. The most important purpose of education in the African tradition was also to allocate roles and apportion status to each member of the respective society. This bred harmony in the tribe while providing motivation for education. For example the Gikuyu people were all structured in age-groups that determined almost everything from decorum to politics, from who eats what to who is called what name.

"The whole Gikuyu society is graded by age and the prestige which accompanies a status in age-grouping, and this is done in such a way that even small children are aware of it social obligations are arranged and differentiated according to the system of age-groupings, but it is worthwhile to point out that this obtains in lesser as well as in more important matters" (Kenyatta, 1961, 106). In a pioneer ethnographic work the late President of Kenya asserts that this determines greetings, eating habits, home chores, deportment, judicial administration and the management or administration of family, clan and public affairs in the whole Gikuyu tribe. The author of Facing Mount Kenya (1961) concludes by saying that "It is in relation to this social ladder that the child's education must be studied if it is to be understood. His life is marked and his position known by the steps which denote his progress from one stage or status to another" (Kenyatta, 1961, 106). These steps were solemnised through rites of passage which determined entry of individuals into groupings which effectively slotted them for certain roles. Furthermore their new social docket in the age-group indicated their enhanced status, privileges relative to these new status and responsibility accompanying the acquired roles. From the explanation of the purpose of African education already offered, some issues have taken shape. The emphasis on the community through the principle of communalism is highly characteristic of most African values.

So deep is this African communal feeling for one another that one's individual consciousness fades into group consensus. As a result enterprise, brainstorming, creativity, self-fulfillment and actualisation are viewed as luxuriously indulgent if not outright vice.

Further, the concept of perennialism within the African mind set has been implied by some as relegating him to a non-scientific world-view. Some have suggested that his technological knowledge has been wholly xeroxed from the west. If this is true the consequences are grave indeed. But there are those who are of contrary view and feel that this has been greatly exaggerated. Most African Communities had a sense of the future in their language, they had granaries where they stored their surplus for future use. As a result the principle of perennialism cannot be applied wholesale to the African way of life hence their education system.

Suffice it to say that due to the seasonal consistency of the weather which they mostly depended on for their subsistence there was little motivation to venture into the unknown. Clearly there was little reason to tamper with the elements. More importantly there was a very thin line drawn between the secular and the sacred. Infact more often than necessary the sacred was consulted to yield clues to secular issues.

Even where the problem was seemingly natural or rational (like sickness due to unhygienic tendencies) the spirit world was still almost always invoked.

The results of this spiritual endeavour was used to explain away matters often outside the spiritual realm. Consequently little mental energy was expended to solve life's issues; this is no virtue in any contemporary academic enterprise. The notoriety that obtained from this state affairs is that most Africans saw the secret hand of the ancestors, hordes of deities and tribal gods in anything they could not comprehend.

PRINCIPLES OF TEACHING - LEARNING IN AFRICAN TRADITIONAL EDUCATION

The philosophical foundations of the traditional education as explained in the previous section in this chapter demands ways of passing on knowledge, skill and values different from the western type of education. This is because both the values and basic philosophy are different. Interestingly, the five principles explained in African Indigenous Education (1973) indicate to a large extent principles of teaching in African traditional education. These principles include communalism with an emphasis on social ties. Professor John Mbiti in African Traditional Religion and philosophy (1969) implies that the African "is" because "they are". In other words the African identity is locked up in the bond of communal ties.

First "It is with personal relations, rather than with natural phenomena, that the Gikuyu education is concerned right from the very beginning.

Growing boys and girls learn that they have one thing to learn which sums up all the others, and that is the manners and deportment proper to their station in the community" (Kenyatta, 1962, 106). In his book Facing Mount Kenya (1962) Kenyatta reveals that the whole Gikuyu society is graded by age and spells out the relative responsibility and respectability that accompanied this social stratification. which accompanies a status in age-grouping. This is done in such a way that every Gikuyu is aware of it. The whole life of each member of the tribe is pegged on how he relates to others and what they think of him. As a result boys and girls "see that their happiness in the homestead, their popularity with their playmates, their present comforts and their future prospects depend on knowing their place, giving respect and obedience where it is due" (Kenyatta, 1962, 106). The cumulative effect was a harmonious relationship among members of the community.

Further, the Gikuyu people were held together by the bond of age-grouping so much so that it was these bonds that dictated the tone and texture of life itself. The litmus test of the strength of the tribe was the social cohesion of the group.

"owing to the strength and numbers of the social ties existing between the members of the same family, clan and age-group and between different families and clans through which the tribe is unified and solidified as one organic whole" (Kenyatta, 1962, 116).

There was need for the education system to emphasise this value.

Preparationism, according to Mr Ocitti, means education was an instrument to prepare children for adult life. They were to imitate the adults preparatory to assuming their rightful places to function in the tribe. Kenyatta asserts that "their games are, infact, nothing more or less than a rehearsal prior to the performance of the activities which are the serious business of all the members of the Gikuyu tribe" (Kenyatta, 1962, 101).

Functionalism on the other hand means that the African traditional education was not abstract or mere speculative theorising whose content was to be used later. Rather, as Mr Ocitti says, for the greater part of their lives, children were engaged in participatory education through work, ceremonies, rituals, initiation, hunting and oral literature. This made the line drawn between education and its utilisation in practical life very thin indeed. In a sense education was an extended introduction to adult life and strictly utilitarian. It was almost always useful sooner than later; a factor that imbued the system with motivation.

A philosophical aspect of this education was perennialism where a belief was entertained that there was no need for innovation. This floated a theory that human nature was constant and that things ought to remain as they were. "It reduced education merely to adjustment of the known: to place stress on amassing the known and not seek the unknown" (Ocitti, 1973, 95). The result was stifling conformity and reference to the past to authenticate any form of knowledge.

Infact anything new was looked upon with unmitigated suspicion. Finally the African indigenous education was not keen on specialisation. Rather it sought to make adherents adaptable and versatile. This is understandable due to the unpredictability of the environment and the limited technological know-how to manage, if not to control it altogether. This is what Mr. Ocitti calls the principle of wholisticism.

CURRICULUM

The curriculum of indigenous education was by and large the total experience of family clan and tribe with all its institutions. Practical experiences of life, the spiritual world, physical education like wrestling, club-throwing, knowledge of herbs and a distinct cultural heritage to mention a few. These were taught in a variety of combinations including imitation of the elders by children, actual production work and play especially by the youth often under supervision of the grown ups.

Through puzzles, legends, folk songs, proverbs and dances the heritage of the tribe was passed from generation to generation by word of mouth. The syllabus and actual lesson planning varied from place to place but it consisted of life in its entirety. Generally, however, the education of small children who could not speak was done by mothers in soothingly sung lullabies while songs were employed later on. The principle here is to communicate without straining the attention span of the infants. "By hearing these lullabies daily, it is easy for the children to assimilate this early teaching without any strain" (Kenyatta, 1962, 99).

As soon as the child can speak and is able to answer questions, he is taught through question-and-answer method. And as Kenyatta quickly adds those questions are never asked seriously, they are always taken in the form of amusement or conversationally. One can see an application of child psychology imbued with a tinge of the Montessori principles of teaching-learning experiences in the way of teaching. The Montessori mode of teaching generally emphasises on learning, especially of nursery school children, by play. The children are creatively led to play with numbers, letters, pictures and figures. Underneath the beehive activity of play with paints, brushes and colours is learning that allows children to remain children. Evidence has it that soon after infancy, that now the young can walk and talk, not only does the father join in what we can call co-education but the curriculum alters while the lessons change.

"The children do a lot of things in imitation of their elders and illustrate in a striking way the theory that play is anticipatory of adult life. Their games are, in fact, nothing more or less than a rehearsal prior to the performance of the activities which are the serious business of all the members of the Gikuyu tribe" (Kenyatta, 1962, 100). It is expedient to note here that one of the criticisms of our education system in Kenya is that it denies children their right to be children even as they learn. Nevertheless, in the traditional education the mother took charge of the now bigger girl while the father looked after the boy as soon as they were able to assimilate particularised teaching relevant to either gender only.

But basic methods of work and play were always blended so that laws, moral code, etiquette in the respective society was inculcated. Alternatively amusing riddles and puzzles were used especially in the evening to exercise the mind as food was cooking and the family sat around the fireplace. Alfred North Whitehead, a philosopher of education seems to appraise the teaching of these practical bits and odds of value-laden ideas. And why not, rather than what currently obtains in the overloaded 8.4.4. system, as a student complainant put it graphically. "Imagine having ten different teachers teaching different subjects in your class everyday and everyone of them wants the homework given to be ready the next morning" (Psychology and Youth, Vol.2 No.1,11).

It is in this regard that one can see the relevance of the British mathematician turned philosopher in Aims of Education (1973) talking about teaching chunks of unrelated subjects. "The result of teaching small parts of a large number of subjects is the passive reception of disconnected ideas not illumined with any spark of vitality. Let the main ideas which are introduced into a child's education be few and important and let them be thrown into every combination possible" (Whitehead, 1973, 27). For instance, a Biology class on human reproductive system and dynamics relates to the ethics of family planning. This leads to lessons in social education and ethics. The process of procreation and the creation of man in Christian Religious Education have a lot to do with social mores or conventions involving human sexuality.

Population control has a bearing to environmental studies as demographic patterns relate with the exploitation of natural resources and are all linked to the study of biology. All these combinations will pass on the right values to our students. As someone has said science can invent the atomic bomb but it is not a scientific question whether we drop it on Nairobi or not rather it is an ethical one and outside the precincts of science. Further, there are advantages in this traditional way of teaching.

First, values and aims were shown to be of immediate consumption, there was a sense of urgency of taking care of the present while imperceptibly preparing for a looming future. It dismisses the talk of "future leaders" that postpones the utility of the youth of this nation. Secondly, the learner captured a sense of belonging and importance and this not only gave them their felt purpose for education but also motivated them on. In Philosophies of modern Education (1962) childhood should blossom into adulthood with ease. "The future should be seen to grow imperceptibly out of the present so that childhood and adulthood form one continuous development" (Brubacher, 1962, 99). The value is that people acquire a holistic perspective of life without unnecessary stop gaps. It is these gaps educational anthropologists often refer to as discontinuities with education harmful effects.

THE WATERSHED

Infact this is a watershed between traditional African system of education and the western type Kenya has adopted. It is likely that the concept of apprenticeship or discipleship can patch up the difference. This is because "With this point of departure it is obvious that education disregards either period,(future or present) at its peril. Education must therefore be a judicious mixture of participation in present life and preparation for subsequent events" (Brubacher, 1962, 99).

It is unfair, to say the least, to deny the youth an opportunity to grow by postponing their right to participate in useful responsible activities only to complain later at their perceived immaturity. Dr. D. W. Kabithe captured the irony of it this way: "For, indeed it does not make sense to teach youth responsibility by refusing them a chance to be responsible" (Psychology and youth, Vol 2.No.1, 7). Furthermore Erubacher is of the opinion that if the utility and usefulness of education is remote and in a distant future in this fast changing life chances are that its values or aims will turn obsolete sooner than they are acquired is a demotivating factor in education. For "In a contingent universe the educator cannot bank too securely on deferred values, for they may be completely rescaled before they are achieved" (Erubacher, 1962, 99).

Admittedly, therefore, the African traditional educator was stable due to the static nature of life itself yet he had taken care of the relevance of education to the recipients. It is not possible to overemphasise that learning should focus on the present in full view of the past and the present.

The Kenyan education system can do that by mainly borrowing from the principles of African traditional education. But a word of caution is in order here. We are in a global village now as communication infrastructure has bridged the gap between us and the rest of the wide world. Whatever we borrow from our African past must be laced with a good dose of modernity.

Otherwise if we do not exercise a sense of the here and now we will have taken five steps forward and six backward.

3. EMPHASIS OF AFRICAN TRADITIONAL EDUCATION

The African traditional education was basically utilitarian, hence almost all it taught was useful to the student. Its curriculum was the whole cross-section of life. As a result one who was not initiated into his society's way of life could easily be considered a misfit, a rebel or worse a virtual fugitive from his people. The social ties created up the ladder of education and consequent fellowship bonds joined the people so strongly that it not only enhanced living conditions where each was the "other's keeper" but life was unimaginable without the other. "The age-groups do more than bind men of equal standing together.

They farther emphasize the social grades of junior and senior, inferior and superior" (Kenyatta, 1961,116). This is the criterion which was used to determine status and role of each person in the social stratum, consequent social structure and function in, say, Gikuyu society of Kenya grew effortlessly out of this.

Standards And Values

This formed a social reference index of spelt out social standards, ways of making behavioural patterns and a whole world view of a people.

R.S. Peters could have as well been referring to the same in Aims of Education (1964) when he said; "I have remarked before that education implies standards not necessarily aims. It consists in initiating others into activities, modes of conduct and thought which have standards written into them by reference to which it is possible to act, think and feel with varying degrees of skill, relevance and taste" (Peters, 1964, 41).

Kenyatta illustrates this by the elaborate standards of behaviour observed between an uncircumcised youth and the circumcised. One should bear in mind that it is the circumcised whom tribal education had highly elevated above the uninitiated. When the two drunk water the uncircumcised drank after his superior, the uninitiated never bathed in the river above the location where the circumcised did and even in the distribution of food the order of precedence is observed as a rule.

"The older group takes precedence over the younger and has rights to service and courtesy which the younger must acknowledge" (Kenyatta, 1961, 116). As a matter of fact during initiation youths whose notoriety of disrespect to the circumcised lot was known were made to account for their misdeeds. In addition the above served as a preparation of the young for adulthood. Since life was either short and precarious due to a host of natural calamities or needed to be lived to the full, preparation was necessary.

Therefore. "in preparation of children for adult life: attempts were made to make them experience either directly or indirectly almost all forms of living of the society" (Ocitti, 1973, 93). Of course they had the advantage of a more or less static society. But, anyhow, often the youth were subjected to ordeals to ascertain how they would react to adverse conditions. Among most Bantu tribes including Meru, Kamba, Taita and Gikuyu this stage of education was marked by the rite of circumcision. Professor John Mbiti, a Kamba scholar himself, says of the educational importance of this rite, "Initiation rites have a great educational purpose. The occasion often marks the beginning of acquiring knowledge They learn to endure hardships, they learn to live with one another, they learn to obey, they learn the secrets and mysteries of the man-woman relationships" (Mbiti, 1969, 122). It is clear that the emphasis of this part of education is necessary because without it one can not go on to the next step of the education ladder.

Education And Worldview

The experience of this step of education was so drastic that comparison between the circumcised and the uncircumcised is revealing. According to Facing Mount Kenya (1961) the uninitiated has no rights of possession, cannot build a homestead, it is taboo for him to have sexual relations with circumcised girls.

"In contrast with all this the circumcised youth is a warrior, a daddy, a dancer, an eater of good food. He is full grown, a proper man, a full member of the tribe. He is now eligible to inherit property, he can think seriously of marriage and of putting up his own homestead" (Kenyatta, 1961, 107). He has assumed increased responsibilities as well as stepped on the most important plank on the social ladder marked by age-groupings. Just as the principle of perennialism laid emphasis on what was established by the elders so does the constant praise of age and experience. For instance, proverbs were highly valued since they were considered a distillate of proven wisdom, frequently invoked by the elders, the sages and the past. It was an established belief that "There was no revolution to upset the status of the old order - They lived in the present, but looked back to the past for an inspiration for a source of strength and for guidance" (Opitti, 1973, 95). Every day conversation was almost always enriched by anything from the past. A European among the Ibos of Eastern Nigeria illustrates the difficulty one experiences if you do not have this hind-focusing worldview even to converse with the indigenous people.

"Proverbs, fables, and stories enter very largely into the ordinary conversation of the people, and some acquaintance with them is absolutely necessary in order to take an intelligent interest in any subject of conversation" (Baeden, 1921, 273). Evidently proverbs, fables and stories clearly reflected the African mind-set.

Further his philosophy tended to clearly characterise him. The most educated - especially the elders of the people - were prolific in the art of the indigenous vernacular.

It has been said that "Africans are notoriously religious Religion permeates into areas of all the departments of life so fully that it is not easy or possible always to isolate it" (Mbiti, 1969, 1) from the rest of the physical life. When the elders who died recently and were in good social standing and those who passed away in the now-fading-past are venerated it is just part of respect for the aged. Infact those who died long ago and are referred to as ancestors are deified and called divinities who often are intermediaries between the Supreme Being and living Africans. This is the ultimate respect the Africans have for the aged and will often pour libation or offer obeisance to ancestors. Sometimes the "word" of these ancestors to the living is taken like God has ordered this and the other to be done!

But Dr. D. W. Kabithe, challenges this as of no consequence. He disputes that elders have the monopoly of knowledge. "However this notion that the older generation knows better has never been examined and verified or rejected" (Psychology and Youth, Vol.2 No. 1, 6). To him this is an unnecessary stereotype that has caused untold harm to Africa especially in what he calls collective unconsciousness.

Giving an example of this collective unconsciousness he says: "Our ancestry, for example, taught their children that the father was the absolute head of the household. Hence a man was a king in his own house. No wonder when an African is the head of a nation he behaves accordingly" (Psychology and Youth, Vol 2. No. 1,22), even when he should be operating within a constitutional framework.

Need For Balance Between Zeal & Experience

Let us look at the psychological theory of maturity in search of this balance. Psychological theory of maturity antagonises the elders. In Dr. Kabithe's view a child's mental maturity is reached at the age of eighteen years. There is no mental growth thereafter. Hence this concept of relegating youth's usefulness to the distant future as "future leaders" is to say the least irrelevant. Since the elders often suffer from functional fixedness (things should be done as they have always been) and the youth lack valuable experience or wisdom Dr. Kabithe suggests a solution.

"In order to create a balanced management of life experience and flexibility should be applied hand in hand" (Psychology and youth, Vol.2. No. 1,6). This should be done in equal measure. Infact life is a question of balance since an unbridled youthful zeal can ride roughly on the population while too much restraint can kill creativity and hamper development.

The Ultimate Goal In African Traditional Education:

Finally, the most important emphasis African traditional education had was that of relationships. First and foremost the African was always thinking in terms of 'we' because "In traditional life, the individual does not and cannot exist alone except corporately. He owes his existence to other people, including those of past generations and his contemporaries" (Mbiti, 1961, 108). Hence the age-groups, kingship ties, the family, the clan and the tribe all provide the frame work for social relations and identity. This not only gave society its structure and consciousness but also its mannerisms, deportment, habits, status and roles. According to Mr. Kenyatta, a primary place was given to personal relations in the family, clan and tribe, hence "behaviour is taught in relation to some particular person" (Kenyatta, 1961, 120), like an uncle, aunt or grandmother. When relating to such persons, their age, social standing, are consulted. This is because each step in the social ladder of education has certain modalities to be observed when relating to everyone else in the tribe.

At the risk of sounding repetitive, personal relations and social relations merge easily because "the individual can only say: I am, because we are; and since we are, therefore I am. This is a cardinal point in the understanding of the African view of man" (Mbiti, 1969, 109).

This is contrary to the Western type of education that has very individualistic undertones since one does not need the other to be. "The ultimate end of education concerns the human person in his personal life and social environment" (Frankena, 1965, 43). Infact J. Maritain, another western education philosopher, maintains that the essence of education does not consist in adopting a potential citizen to the conditions and interactions of social life, but first in making a man. By this very act of having a proper man you have a good citizen. The two are one and issue from one another.

But Kenyatta is of contrary view because he sees a deterministic influence in education when he says; "It determines the different salutations used, the manners people may adopt in eating certain foods, the different tasks in the homestead or garden; it rules habits of dress or demeanour in the community; and it explains the rights of different people in judging cases, in exercising authority" (Kenyatta, 1961, 106). But Kenyatta was probably, merely being a good academician. This is because when he came to the practical aspect as in drawing sessional paper No. 10, of 1965 he called education an economic rather than a social service.

The harm inflicted by this educational bludder is now conspicuous in the social-economic and political life of this nation.

No doubt times have changed and we need to assess the influence of both 'new and old' institutions that have a value impact on the education of Kenyans. The motive is that since these institutions are experiencing drastic changes no doubt this has an influence on the values they are passing on to Kenyans. To ascertain any remedial measures where improper values have been inculcated we need to diagnose the current situation on the education scene. It would be incomplete (if not misguided) to rely on the postmortem of this chapter only. Hence a look at the home, church, school, government and society are of essence.

In this Chapter it has been argued that definite values stand out clearly as characteristic of African traditional education. These include:

- a) Respect for the aged.
- b) Communal solidarity.
- c) Social harmony and cohesion.
- d) Integration of the sacred and the secular.
- e) Allowing children to be children as they learn.
- f) Practical utility and usefulness of education.
- g) Conspicuous emphasis on social morality.
- h) Individual interests subservient to the social good of all.

Few people dispute the worth of these values if and when incorporated into our education system. Instead it is their apparent absence in part or wholly that has been the undoing of our contemporary education.

CHAPTER FOUR

FACTORS THAT INFLUENCE EDUCATION IN KENYA

There are institutions in life that influence the education of any people because of their acquired or bestowed significance. These institutions have both perceived and potent authority to affect the young as they try to find their place in society. On them, children and indeed the youth peg a lot in terms of guidance, meaning, purpose and ultimate reality. These are the institutions that often determine the nature, structure, content and premium of learning that the youth, and to an extent even adults go through. "Young children tend to adopt the values of those who most influence them: parents, guardians, teachers, clergymen and soon books, movies, television, travel, neighbours, schools, friends - all influence the formation of our values" (Smith, 1977, 4). They form the network of our experiences and we would be right to say that the home, school, church, society through the mass media and of course the Government especially through politics heavily impact on education in this country. These five institutions manipulate the dynamics of the social environment. In these institutions are the significant others or opinion leaders who make natural reference points of mode of conduct and behavioural preferences. It is from them that data for values and standards are collected, collaborated and used for interpretations of many a situation in life.

It is the contention of the writer of this thesis that they are important index points for educational worthiness in Kenya. Farther, as agents of education when they introduce certain things in life as worth the while it is like a pebble thrown in a social pool and the ripples spread far and wide. "This is partly a logical point about education, partly a point about the social consequences of education, and partly a sociological point about the present day demands upon the education system" (Tomlinson & Quinton, 1980, 18) of any country, Kenya included. The aims, process and outcome of any education system, even in a humanistic society, are more often than not engraved on the nature, structure and aspirations of that particular people in time and space. In other words the education goals of any society are the ends such people want to attain by what they teach. Hence they will have political, cultural and economical terms to describe what they are intending to achieve for themselves.

Consequently parents in any Kenyan home will have an input in the nurturing of their young, the environment of that home will no doubt influence them. The schools, the local political situation will have their share of influence. The social ethos will erect a framework that the youth will use to interpret and exercise what they learn. The church will avail meaning to most moral paradoxies of life while providing answers to ultimate questions of this life and the next.

The Government will draw national policies, conduct politics, legislate and arbitrate between individuals and /or organisations. An individual person in the country will not escape the impacting influence of these institutions.

The Home

Many who have taken a keen interest in children have almost always been fascinated by the influence of parents right before birth. After analysing studies of unborn infants by psychologist Lee Salk and Dr. Anthony De Casper, a Nairobi Psychologist believes that children start learning before they are born. This should startle parents to attention. The biologically stable conditions in the womb can be upset by unfavourable emotional conditions experienced by the mother. The psychologist we have just mentioned said of the data; "These, and many other researches, show that infants do learn while in the womb. The results help to explain the fact that the tensions experienced by expectant mothers are very critical in the development of the infants" (Psychology Digest, vol 2. No.8, 25). He contends that not only can parents mold their children during the first three years but can begin right before birth.

The Familial Nest

While the mother is closest to the infant before birth and she is its umbilical cord to the world the father is no less important. He can cater for the right atmosphere for the mother.

Not only can he be a social shock-absorber for the mother but can also avail the right psychological nourishment in the familial nest. The truth is that if the mother is always insecure and jittery, molested and abused the possible consequences can often be an emotionally unstable baby. "The message is clear: If you want a child with healthy personality, who does not have unsuitable emotions, start shaping such personality before birth because if you start after birth it might be too late" (Ibid, 25). The onus is on the parents because no one else has access to the infant before birth. The responsibility is monumental because long before other agents of education assume their tasks parents have either messed up the child or carefully prepared him for the next educational step. This is true in both traditional and modern set-ups inspite of limited modifications. In addition parents continue to have access to their children long after other educational agents have relaxed their grip on them.

We have already observed that education is a social force whose purpose is to prepare the young to take his rightful place in society. Anthropologist Emile Durkheim was right when he said; "Education is the influence exercised by adult generations on those that are not yet ready for social life" (Sieber & Wilder, 1973, 16). The salient fact is that the family is the nucleus of society and should have a "nucleus" role in the education of the young. Partly because parents are the two members of society who relate intimately with the child giving him the grind or spectacles through which he sees the rest of humanity.

It is then who rock the cradle, hug the young to sleep, comfort him or otherwise. Parents provide as much emotional nutrients as the physical in sickness or in health. Ideally, even when parents die their example continues to be engendered in the familial pedigree and passed on as their heritage.

Values Begin At Home

One catholic clergyman had a good glimpse of this whole process. "We are not born with values but we are born into cultures and societies that promote, teach and impart their values to us. The process of acquiring values begins at birth" (Smith, 1977, 3). Consider how a child is born without a culture. He is therefore without norms, ideals, preferences, mode of conduct, without sense of right or wrong: he is a most helpless creature.

Afterwards feelings develop, attitudes emerge, thoughts mature, relationships lead to even greater experiences. All these coalesce into values that order his inner life to cope with the outside world and relate the two together. Here parents make the greatest contribution by helping their young to derive meaning out of the intercourse of their inner self and environmental data. This include social environment and natural phenomena.

In his book Values Begin at Home (1960) Ted Ward advances that the quality of home life has a relationship with the type of upbringing the child receives.

This is like saying the obvious but take the example of an erratic environment: it is not conducive to the growth and development of children. Children need to anchor for "few things are more important in a child's early development than having people around who are consistent. Too much inconsistency is likely to retard the child's moral development. So long as the parent is gentle, almost anything done consistently to help the child find the difference between good and bad behaviour will be useful. There are few magic formulas for bringing up children - but being as consistent as possible is perhaps the closest" (Ward, 1960, 53).

The unfortunate thing is that not only are we breeding a generation of plastic people who are consistently inconsistent but also the average age of most parents is falling. An extreme example are "teen parents" who are no more than children bringing up smaller children. Frankly, from such parents we can only expect the reality of what and who they are. People who have been stunted in their physical, psychological and emotional development are ill-equipped to rear children. These kind of parents who include the majority of single parents will, perhaps, pass on their problem to their unfortunate children.

To such youthful parents we can demand minimal consistency. This is because the predicament exerts undue pressure on the single parent who has to assume status and role inconsistent with our culture. Children also feel the emotional if not the socio-economic deficiency and often react in kind. That is one reason why we have parking boys and girls phenomenon even drug addiction among children and youth in Kenya. We are saying that apart from genetic contribution that parents inevitably make to the personality of their offspring the premium of the life by the closest individuals to the child leave an indelible mark etched on the life of the child. They eat, feel, cry, laugh, suffer and hope together. The child watches the actions and reactions of the parents in all these. Further, for quite sometime not only is the child's exposure vetted by the parents but the child's social ecology is structured by them.

How he relates to the world is influenced, to a large extent, by the parents' relationship with him.

"There is evidence that early experiences of having an absolute claim on one's parents' affections and attention allows a child to feel entitled to a place in the world as he grows up" (Psychology Digest, Vol. 2.No.12, 8). In other words how the child relates to others, the problems he encounters, the challenges he experiences and how he faces all these begins from the cradle. How he nurtures hopes or prioritises goals has some bearing on parental input; consciously and unconsciously.

Interpersonal Relations

Not only do both father and mother determine the kind of school he goes to but also what influences him as social role models. They choose the academic paraphernalia that goes along with the child's education. This is so crucial that it matters whether parents are illiterate or well educated. In a major study, by Priscilla Kariuki of the Nairobi University on the influence parents have, both on the academic performance and choice of career of their children we note: "It may be concluded in view of these findings that the role of interpersonal relationships between parents and students, discussions on educational matters too play a crucial part in the formation of aspirations. In other words, the kind of motivation that students get from their parents need to be emphasised in school and at home" (Kariuki, 1976, 88).

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Thus parents who are able to interact intellectually with their children motivate them to aspire higher educationally.

This is exactly what they do in Strathmore school, Nairobi where the parents and the teacher-counsellor work together to nurture the boy spiritually and academically. This makes the student's world holistic where home and school have to merge effortlessly into one another. To achieve this, both parents and prospective student are interviewed to assess if they can fit in the system. The school is under the spiritual guidance of the Dei prelatore, a catholic order, who are very good at student counselling. "This is the hall mark of the schools' high standards of discipline" (Nation, Feb. 23, 1991), says Headmaster John Branya. Clearly schools that involve parents in the nurture of the youth seal up character loop holes. Otherwise these defects would go unchecked if both school and parents were doing things separately.

However parents do not always inculcate important things in their children the same way. It is not always kindly or by example. Among the Mae Enga tribesmen of New Guinea it can be crude and often bloody but the motive is more less the same. In this regard J. P. Spradley and D. W. McCurdy observed that; "A second very rich setting for discovering values occurs when parents are teaching their children proper behaviour. You saw for instance how angry Wakul was when his son was not careful and the bear wandered into another man's garden.

But when he cut off his son's earlobe and made him eat it to teach him to take better care of his pigs this was an impulsive act: it was a customary way to teach an important value' (Spradley & McCurdy, 1975, 283). At a very high price indeed. One wonders whether the cut ear will hear instructions better next time.

These two American anthropologists continue to say in Anthropology (1975) that the MacEnga men reprimand their sons for carelessness when herding pigs by taking an axe and cutting off the first joint of their sons' fingers or securely tying and hanging them over the fire for some hours. All these is an effort to emphasise to them how important pigs are as a medium of exchange.

Pigs are an item of cementing relations, sealing contracts, enhancing fellowship and as a worship accessory for sacrifice. In a word life among these people is impossible without pigs and the more you own the more enhanced your social standing is among the people. Granted that there are many ways of saying the same thing parents do not need to amputate to communicate or inculcate values in their siblings.

A Hunch

In her thesis "Parental Influence upon students educational and occupational Aspirations" (1976, August). Priscilla Kariuki considers the example of parents to their offspring.

She ascertained the parents educational background, availability of literature, their career quests and the children-parents social intercourse. Then she related her findings to the quality of education the respondents aspired to and their occupational hopes. The results also indicate that high educational and occupational aspirations are characteristic of respondents whose fathers have high education and also hold good jobs The study generally shows that high aspirations are highly correlated with parental levels of education and the status of their occupation" (Kariuki, 1976, 87).

To those who have most, more will be added, indeed! Proponents of the 8.4.4. system who believe that social inequality can be eradicated by the democratisation of education are antagonised. While we have a moral duty to avail education to the under privileged in the Kenyan society there is a limit. Apart from erecting the necessary infrastructure and installing required facilities what is done beyond that like dishing out favours need to be watched.

The spirit of the infamous quota system in our education system has alot to discredit it. The writer has a hunch that this is a political attempt to solve genuine problems using the wrong method, that is education. It is true, however, that there are highly educated individuals in families without any other educated person. Such are an exception rather than the rule.

These individuals have had to overcome many odds including a culture of illiteracy often drawing heavily from outside his home. The point we are making is that giving a conducive academic climate, especially at home, goes far to enrich the education and career prospects of students. Exceptions are few and far between.

School:

In this country the school is associated with the acquisition of academic qualifications that culminate with the attainment of certificates and other testimonials. School is farther regarded as the place where numeracy and literacy aptitudes together with socially desirable habits especially related to modernity are acquired.

Nevertheless, the school is a new institution that has come with both the colonial onslaught and missionary enterprise but now fully entrenched in our society. According to Random House Dictionary of the English Language: The unabridged Edition school is "A place, institution or building where instruction is given especially to children. The body of students or pupils attending such an institution." We will adopt either meaning as situation demands. Suffice it to say that we will associate school with buildings located in certain places, students or pupils where teaching - learning experiences will be availed.

Random House dictionary farther provides that a school is "a regular course of meetings of a teacher or teachers and students for instruction." This not only takes care of Kenyan schools taking place under trees but also introduces the idea of a curriculum and syllabus - a regular course of meetings. It is from this premise that we will ascertain the effect that school ethos, curriculum content, the teachers, and also the interrelationship among students themselves has on the education that students receive.

Automation Or Outcast

The importance of school in this regard in Kenya is such that it not only docket members of the society in predetermined social pigeon holes but also has a say in their social status and roles in this country. The school has assumed the role of allocating responsibility and respectability to individual initiates of its programmes.

According to the Kamunge Report (1988) education in Kenya through the school system "Develops an egalitarian society by availing equal educational opportunities ... Education and training create awareness in cultural, social, economic, political and democratic values It must also prepare and re-orient the youth to realise and to practise the norms and values of society" (Government Printer, 1988, 10).

The impression created here is that the school as an institution prepares one to live in his own country first as an individual, secondly as a member of the Kenyan society. It is also imputed that what school imparts is of life value to one as a respectable member of the Kenyan Society. Infact the school determines the quality of life that the members of society enjoy or endure individually and collectively.

Today not only has education been transferred from the family and the tribes people as practised by the Africans but it has also been snatched from the church and handed over to the school. Unfortunately both the church and the home have not passed their aims, goals, methods or philosophy of education to the new educating institution; just the responsibility. For instance, the third National Goal of education according to the first comprehensive curriculum guide to be prepared by the Ministry of Education in 1973 was to provide opportunities for the fullest development of individual talents and personality while helping every child to develop his potential interests and abilities.

The document boldly summarised the goals of Kenya's education system as to "prepare and equip the youth to be happy and useful members of Kenyan Society" (Ministry of Education, 1973, 2). Now nineteen years to the year nothing can be far from the assertion. A graduate of this education system volunteered that to him when one goes through the school production line he comes out as an automation.

"On the other hand if he fails, becomes an outcast who is filled with bitterness" (Nation, 16th February 1992). This no doubt legitimises a look at the content of the curriculum, albeit, very briefly.

Stress And Strain

A lot has been said about Kenya's contemporary education curriculum which is one sided. The truth is that it is congested and very difficult to implement. There are some who feel that inspite of the virtues of the motives in establishing the 8.4.4. system of education, there is some degree of lack of planning. Mr. G. K. Ikiara, an economist with Nairobi University warned of the prohibitive cost of the system's implimentation in 1985. Even educationists are reported to have complained: "Professor Daniel Sifuna of Kenyatta University contended that the introduction of practical subjects necessitated retraining the teachers, building workshops and developing new books" (Sunday Nation, 16th February, 1992). This is work that was not done before the implimentation of the system in 1985. Necessary contingencies were not in place.

Much to the chagrin of most Kenyans as illustrated by both the Kamunge Report (1988) and the Saitoti Review Committee among others the system was introduced anyway.

A pupil was supposed to take ten subjects in the Kenya Certificate of Primary Education examinations as opposed to the three subjects a candidate took in the now defunct certificate of primary education examinations. At the secondary level a student was supposed to take ten subjects in the Kenya certificate of Secondary Education rather than the six subjects allowed as minimum in the former 'O' level examinations. What followed was stress and strain, to say the very least. According to the Report of the Primary Education Programme Steering Committee of 28th August 1991 sitting at Kenya Institute of Education, "The Ministry of Education should review the aims and desired outcomes of practical skills in order to articulate their benefits to the pupils and community." It was these practical subjects which were excrescent in the country's education system touted by the status quo as of great technological benefit. According to the same KIE report this recommendation to "clip" the curriculum to size arose from the issue floated by many educationists to the effect that the aims of practical skills subjects were over-ambitious.

The report farther killed the idea constantly recited by the proponents of the 8.4.4. curriculum by proposing to the Ministry of Education: "It should be stated clearly that the aim of practical subjects is not to make children self-reliant"

For this would deny them their right to be children. This was the clarion call of all those who thought that this was an excellent homegrown recipe for un-employment. But their good motives were not enough!

Ripple-Shaped Value Effects

Like a pebble thrown in a pond the effects of the 8.4.4. system of education were felt far and wide. Some people are of the view that an unproportionately high premium was unduly attached to passing examinations using many unorthodox ways. These ways included leakages, cramming for answers through tests instead of the normal teaching - learning experiences and a variety of other shortcuts.

The situation was more grave (and still is) at the universities. According to the Daily Nation of Saturday 9th March 1991, the facilities in our national universities overproduce graduates of the general degree like Bachelor of Arts. Yet the curriculum is oriented to practical - vocational, professional degrees like Forestry, Architecture, Engineering or Pharmacy excetra.

In this article, Education Editor Wamahiu Muya pleads; "It is time the state rectified this anomaly whereby universities overproduce graduates who have no place in the economy but under-produce professionals desperately needed by the country". To many it sounds like the curriculum is inflating the unemployment!

This is because while the Kenya Government advanced that many more university entrants meant credit to the current education system the Director of Education had more revealing data. "The Director of Education Professor James Waitthaka said that out of the 40,000 students enrolled in state universities only 37% or 14,800 of them are doing science-based courses" (Nation, 9th March, 1991). It is likely that a chunk of this percentage is in the Bachelor of Education (Science) rather than being in purely professional degrees. It all adds up to the fact that the content, context and implimentation dynamics of any curriculum has ripple-shaped value effects. We need not go far to see the value content of all these that spill over to the students sooner than later. The Registrar of Kenyatta University, Professor S. N. Bogonko was reported in the same article to have "pointed the dangers of this contradiction between official policy and the reality" (Daily Nation, 9th March, 1991). When the students or even the public are fed on such a menu of a mixed salad of half-truths and contradictions they atrophy to whatever they are told.

They become irresponsive cynics in the Kenyan Society. As Ted Ward has already been quoted saying in this chapter, inconsistency is a bad nutritional ingredient for nurture. Psychologically our education system overworked students and physically drained them. An issue raised by the formative Evaluation Report of the Primary Education curriculum at Kenya Institute of Education explains:-

Added to this is the myths of the omniscience teacher who, often, whole village is the only person who can decipher any literary document.

This is enhanced by the role of arbitration of the achievements of the students that they play. "The decisions that must be made about the kinds of training he may select and the opportunities for advancement open to him are for the most part left to the school. The child and his parents may influence those decisions, but in the majority of cases the school plays the major role" (Goslin, 1965, 9). Since the school has no face it is the person of the teacher who selectively interprets the syllabus, assigns marks or grades, de - or motivates the students and finally writes any necessary recommendation (or declines the same) to institutions of higher learning or possible employment. This sounds encroachingly deterministic but it is the reality in Kenya.

Most teachers are revolutionary by the very nature of their work but some can be conservative yes-men. Consequently, the student faces a problem as he/she imbibes teachers' values juxtaposed with what he acquires from his cultural roots. This can lead to a schizophrenic worldview. In the African situation the cultural roots advocate traditional wisdom including respect for age, Consensus as opposed to brainstorming. Experience is the highest qualification while school allocates value to academic certificates, cognitive ability or potential and rational elegance.

Contemporary teachers elevate the ability to postulate and investigative aptitude - qualities which are basically anachronistic with the person of the traditional African and his worldview. Honestly the Kenyan student has problem knowing what to accept or reject as he erects his value -system.

No Academic Technician

Admittedly the teacher is not merely an instrument or medium but should be one interested in the development of other equally important people like his students. He must be communicating a message by his very presence not merely dish out ideas. "The truly excellent teacher is not one who simply acts as an impersonal and fragmented technician whose sole purpose is to transmit human knowledge.

A most significant quality of an excellent teacher is the ability to protect and extend the conditions for and commitment to the full human development" (Faculty Dialogue, , No. 19, Spring 1991). Both Edward Trunfio and Mark Lamport advocate the avoidance of what they call the scientific paradigm. This is where teachers merely pass on skills and techniques without bothering to develop or nurture their students. Teaching is a moral duty and not merely a profession like architecture or quantity survey. The teacher is then a social moral agent nurturing lives and posterity. He is not an academic technician.

Granted the above is the case, without saying it in as many words, the student becomes the centre of education and everything else as merely facilitating that end. In the words of Brenda Cohen, the brilliant author of Means and Ends in Education (1982). We pay more attention to the student who is the central theme of education enterprise:

"Instead of processes of education being seen as the means to goals beyond and outside the individual while still conceiving of education as a means sees its aims as centred on the individual at the heart of the educational process" (Cohen, 1982, 48). The consequence is that both the teacher and student will work from a relationship rather than an impersonality. The conviction of the author is that this will influence the attitude of the teacher towards the student and vice-versa. This will richly enhance the teaching - learning encounter as human.

Moral Authority

Finally and most importantly the teacher must consider himself as commissioned by society to reproduce and nurture it by interpreting social ideals, explaining its norms and imparting its values with the authority of God and society. Posterity looks up to him while the destiny of many Kenyans dangles precariously on this person. Well equipped with the heritage of his society, wrapped up with the aspirations of his people, he should appeal to the unction of the nobility of his task.

In the conception of Sam D. Sieber and David E. Wilder it is not from outside himself that the teacher will get his authority to teach but from an inner faith and conviction that he will draw from continually. "Thus moral authority is the dominant quality of the educator. For it is through the authority that is in him that duty is duty. What is his own special quality is the imperative tone with which he addresses consciences, the respect that he inspires in wills and which makes them yield to his judgement. Thus it is indispensable that such an impression emanates from the person of the teacher" (Sieber & Wilder, 1973, 18). The impeccability of the personal integrity and the dignified manner in which the teacher blends both his person and office need not be exaggerated. What cannot be overemphasised is that it is the absence of moral authority that makes teachers use anything from manipulative coercion to crude duress to extract respect and attention.

For teachers who no longer command respect, teaching is a burdensome drudgery. Anything short of moral authority that exudes self-confidence and the informed grace of a teacher is not good enough.

Hidden Curriculum And Its Effects

It is healthy to view the school society as a miniature of the large society they are preparing to go and serve or live in.

This is worthy of note in as much as the school environment can influence the education of the student. The power structure in the school communicates the importance of class. While the four education commissions or Reports from the Ominde Commission (1964) to the Kamunge Report (1988) exhort the virtues of building an egalitarian society, our schools' authority is organised hierarchically. From the Headmaster or Principal power and authority is pyramidal in shape. Communication is supposed to percolate downwards through not so porous a structure. The end result is an authoritarian system that create repugnant attitudes towards the idea of authority. The minority lord it over the apathetic majority. The efficiency of these structures and the assumed discipline associated with them are nothing compared to the attitude and concepts it engenders.

One is the 'we' and 'they' demarcation degenerating into 'their school' and 'my own thing' misconceptions. Definitely this is not in black and white of the school curriculum. But in the silence of it are the practical cues of what happens everyday, what is expected of each member of the school commonwealth without saying it in as many words. The salient aspect of the silence of the hidden curriculum is something akin to the reported exchange of "chai" or bribery in offices before one is served. Though this is not an official requirement services are promptly forthcoming when one follows this pattern of operation. As a result mental barricades are erected against authority to the detriment of the declared aims and objectives of the school.

"The authoritarian system discourages co-operative effort and instead fosters an individualistic out look on the part of the student, and a tendency for him to think only in terms of his own personal goals" (Cliffe & Saul, 1973, 273). Much as we may later talk about pulling together in Harambee or Nyayo philosophy of minding other people's welfare we are involved in a game of words. Our actions are speaking louder than our words. In this context the writer may as well question the wisdom of asserting that Kenya's education philosophy should be in consonance with the National philosophy of this country. Can we afford a periodic review of the education system to align it with the erratic nature of Kenyan politics especially with the introduction of multiparty politics?

The power of the hidden curriculum should never be underestimated. The way teachers, the bursar, cooks, librarians and technicians handle students tell what they think of them regardless of the content of the class lessons. When students have no school fees, have failed examinations or are merely being punished for genuine reasons what is the attitude of those who wield power and authority.

Are they vengeful, sadistic and intolerant or do they empathise with the students as they tread the terrain of these experiences? On the other side of the continuum the school authorities should not create false images about themselves which they cannot support in real life experiences.

There is a place for being human yet above reproach because one did not stoop too low or created an image he could not possibly support which students can easily identify with. But consider the predicament of students in schools where teachers and workers are involved in immorality, corrupt practices and in short a decadent school system. The student drinks deep from this social cesspool and the same traits creep into the adult life. Infact teachers are known for a number of professional misconducts. "The most common professional breaches teachers commit include having sexual relations with their students (Male teachers and mature school girls know it), embezzling and mismanaging school finances and neglecting duty" (Daily Nation, 28th September, 1991). Whether they get caught or not is not important.

What is of educational worth to the poor student is that these malpractices go on at all among the educated. This fact gnaws like cancer at their moral fabric. It can turn out to be an educational ethic regardless of Christian Religious Education or Social Education and Ethics they have been taught. Why, because the school was saying do as I say not as I do but actions spoke louder than words!

One example of the cultivation of values in the life of the student is the Jewish system of education. The emphasis on the hidden curriculum was obvious. We are told that their teachers lived what they professed as the very embodiment of their teachings.

Mastery of content and eloquence were not an excuse for living shoddy lives rather a requirement for an integrated personality on the part of the teacher. "Though the sages were remarkable pedagogues, the greater part of their achievement doubtless resulted from the atmosphere generated by their personalities, an atmosphere of unbounded love for the Torah and of Supreme self-discipline in the observance of Mitzot" (Encyclopaedia Judaica, Vol 6, 1971, 402).

This way they were able to pass a rich heritage through the tumultuous corridors of an uncertain history. The aura created by their teachers with unprecadented self-discipline and love for the practice of what they taught is unparalleled. It is partly due to those qualities of their teachers and not inspite of them that the content and spirit of their teachings have been passed on almost unscathed.

It is remarkable that Jewish pedagogues or the reknown sages of the art of education were well instructed in their profession. "But the teacher's most valuable asset was the example he set for his students" (Encyclopaedia Judaica, Vol. 6, 1971, 402). It is sad, isn't it, that little can be said of the good example our teachers are to their students. This is a major blow to the worth of education in Kenya.

CHURCH

Kenya's education system is an offshoot of Western-type of education that was basically introduced by the missionaries. There was an apparent correlation between the values advanced by the church and those taught in the school. Interestingly christian conversion was incomplete without an acquisition of some western values. At the outset literacy was a requirement to becoming a good christian. This prerequisite enabled one to read the Bible for themselves. Later on as the British colonialists set up a government and an administrative infrastructure there was an employment market for auxillary staff. These people needed to have literacy and numeracy aptitudes. Along with the aptitudes they needed certain attitudes and values that were not part of the African value system.

As a result:

"Conversion and book learning were initially geared to producing those people who would ultimately get involved in production of value change as well as purely economic production" (Mutiso, 1975, 9). A colonial marriage between Christianity and education was solemnised. Consequently most major schools in this country were initiated by the church. They include Precious Blood, Kabaa High School, Alliance, Tumutumu Girls, Nyeri High School, Bishop Otunga, Kahuhia High School, Kaaga Girls, Mangu High School to mention but a few. Practically almost all mission stations became bee-hives of education activity as the church became the focal point of learning.

Christian Villages:

The result was that the value ripples spread into the heart of the African Worldview. His value system was shattered as the merciless education wedge divided the African society into classes. In extreme cases some missionary groups like the Quakers in Western Kenya created christian ghettos. Here the African like a fish out of water could not resist imbibing the values. To Gilpin Clifford Wesley this was the height of the success of the Friends Africa Mission party that came to Western Kenya in 1902. Here "they promoted Christian villages as centers of community life based on traditional social ties and concepts of mutual support" (Wesley, 1976, 2).

According to Wesley the church remained the chief education force altering the aspirations, ideals, aims and mores of the Luhya people in and around Kaimosi. "In the 1920s the proliferation of the Christian village marked the success of the Friends in Creating an institution which molded the lives of its members into a single, harmonious educational experience reflecting a common set of beliefs and values" (Wesley, 1976, 92). The most remarkable aspect of education at this juncture is that it was mainly in the hands of the church. As a result because the church was involved, value changes were the focus of the education interprise. This is not new because even during medieval period schools and universities were controlled by the church.

Hence they were able to chart out the future of the youth in the corpus christianum. According to Paul Tillich the church's education system inducted generations of people into its 'World' or 'body christian'. This "embraced religion, politics and culture ... and exercised educational functions on every level of man's individual and social life" (Tillich, 1959, 148). However Johann Comenius and much later John Lock illustrate how education was divorced from the church and got married to politics and society.

Then enlightenment witnessed educationists like Johann Pestolazzi, Johann Herbart and Friedrich Froebel help students to shed off the church type of schooling. But the inward-looking element of education and some of its metaphysical commitment especially in relation to man demand the role of the church in education. In Modern Philosophies of Education (1964) the author has a glimpse of this:

"Education is a sort of world building in which the learner tries to construct an inner world-view which as nearly as possible approximates outer reality, the Absolute" (Brubacher, 1964, 346). It is this world-view that the educated uses to perceive the world around him. Since the church as a spiritual institution is inward looking it is only natural that it is involved in education.

Absolutes

Consider the pivotal role played by the Sunday school. Before most children know much about the secular school today they are introduced to the church and her activities through this school. Here they learn about their neighbours and how they should relate to them. They learn right and wrong including how to love the virtuous and eschew evil.

"Thus the Sunday school has the function of developing the spiritual nature of its pupils from the standpoint of psychology, sociology, ethics and theology" (Bryne, 1977, 209).

No wonder, later, the church becomes a social reference point for what people do, why they do it and even how. In this regard it has an advantage over other institutions. The reason is that the church deals with absolutes like the ten commandments. This renders her consistent in standards and values while related institutions have long lost or at best polluted this quality. It is this that partly enables the church to sanction social pressure with the capacity to mold personality of individuals and consequent national characteristics. This is what an experienced educationist and author meant when he wrote:-

"Our ethical standards, our moral behaviour and our standards of judgement are the product of our religious training And education which attempts to train children while excluding religion starts in a crippled state" (Farrant, 1964, 79).

Not only would such a 'crippled system' have trouble spelling out its theory of the origin of man and theory of values but also its epistemology. In addition few institutions, if any, can rival the church in communicating the meaning of life much less offer clues to ultimate questions of life like death.

Conscience Of Society

The truth is that even if we had a buoyant economy and all our material needs were met questions like who am I? Why am I here and where am I going? These questions consistently plague us regardless of our social status or roles and more, when we are inquisitive students. Here the church comes in to help. This is because it is only, "a properly comprehensive Christian education programme help students to develop a more adequate and realistic perspective of life, which enables them to confidently face a perplexing world" (Wilhoit, 1986, 12). Here the inference is that education without the contribution of the church gives an incomplete picture of reality. Without Christian education the world is confusing if not actually confused.

One would not be surprised to hear serious minded students crying with the philosophic "stop the world I want to get off." Rather than reassuring us, technological advances leave most of us groping for meaning, purpose or even value of life. That is what J.S. Farrant means when he asserts that an education system devoid of God is crippled - cannot go very far.

In his book Principles and practice of Education (1964) Farrant clearly demonstrates that most educational processes and practices are a remnant of what was introduced to Africa by missionaries and their colonial colleagues.

While conceding the exorcistent nature of the religious ingredient introduced by the church in these systems of education, he allows with gratitude the new role played by the church. For instance, values in these countries including Kenya are in great flux due to the shifting social structures. Much is changing so fast that instability can ensue in the event of the failure of institutional stabilisers like the home, the church and the government. At this juncture the church comes in handy with her teachings for two reasons;

"It gives to people, purpose for their efforts and standards by which to assess the value of achievements or the quality of behaviour" (Farrant, 1964, 77). By providing the purpose, meaning and standards (often absolutes) the church gives society its conscience. This is what Dr. Zachary Onyonka meant when he declared; "There are lapses in the minds and hearts of society, and the churches must not abdicate their responsibility of realigning our feelings and actions. A nation without a conscience is like a buoy bouncing on the waves" (Okullu, 1974, 10). What Farrant means is that these standards that the church hands to society are passed on through education. They are both the means and methods that people are able to define themselves and also provide a way of regulating society.

A Secular State

This writer is of the experienced opinion that Kenya's education system has effectively pushed the church on the sidelines and has only been dealing with it by proxy. The proxy has been both the Catholic Secretariat and the National Council of Churches of Kenya. The historical recapitulation to this tragic state of affairs is necessary. The Ominde Commission (1964) "pledged to respect the convictions of persons of all religions and none." This was a blatant declaration of religious neutrality in our education system. In an attempt to escape the problems of a pluralistic society the seeds of educational secularism were deliberately sown. The report of this commission said the same albeit in more words! "To the secular state, the use of any public service to entrench the claims of any religion is repugnant. Consequently we have had to reconsider the whole question of the relationship of the church and state in education" (Kenya Government, 1964). As a result of this unilateral declaration of autonomy by the Government we have witnessed a systematic state-sponsored takeover of church schools by the ministry of Education. This has been followed by a progressive relegation of the church into the periphery of Kenya's education enterprise even in areas in which it is more competent than the Government.

One is left debating the sincerity of the content of Chapter Two of Kenya African Nationalism (1986). Of special note is the section that deals with the evolution of Nyayo philosophy. "Again by drawing its principles and guidelines from the African heritage, from the eternal Christian tenets and from the best brands of political and nationalistic professionalism, Nyayoism becomes the cornerstone in the building of a nation which is set upon, the solid rock of history and heritage, tried by the eternal concepts of a living Christian faith" (Moi, 1986, 24). Political propaganda aside, it is implied that one of the roots of Nyayoism is Christianity. Chapter three of the Kamunge Report (1988) ends with a recommendation that Kenya's education philosophy be in concordance with the national philosophy. This is Nyayoism with a heavy, ostensibly, Christian dose. If our education system has sidelined the church then our national philosophy professes what the education practice of this nation denigrates.

Counting The Cost

The educational blunder filters into the school as a quiet policy guideline. Let us recreate the scene. While in 1964 the first education commission emphasised the secularity of Kenya's education policy the Nyayo philosophy claims roots in Christianity. The current President of Kenya, its architect, confesses to Christian conversion without abrogating what the Ominde Commission pioneered.

If the two philosophies were in consonance Recommendation Eight of the Report of the Primary Education programme steering committee, sitting on 18th August 1991 at Kenya Institute of Education would not have been necessary. It said in part "Since most teachers are reluctant to teach the pastoral programme, the time allocated to it could be more effectively used by other subjects." This arose from issues raised by the formative evaluation Report of the Primary Education curriculum. A very technical reason to finally do away with the pastoral programme - the most value laden of all teaching - learning experiences the pupil might encounter. It is this writer's contention that the failure by the Gachathi (1976), Mackay (1981) or Kamunge (1988) reports to annul the Ominde declaration in chapter one paragraph eight that "Our approach must be the approach of the secular state is in effect a policy. This is granting that silence is consent. Let us count the cost. First it is on record that St. Kizito secondary school was taken away from the Catholic Church. At least Bishop Njue has said as much. The school's tragedy seems to be a twist of fate. Saint Kizito was a page in the Kabaka's court who was martyred for failure to grant homosexual services to the Kabaka due to his Christian faith. That aside our schools are currently under siege by drug addicts and peddlers.

"According to one schools inspector a survey done in schools within his jurisdiction revealed that majority of ages 12 and above have either experimented, seen a variety of drugs or are already hooked" (Step Magazine, Vol.14, No.1,9). This writer met some 14 and 15 year olds in form one who were already addicts as a secondary school teacher in 1989. Connie Kisuke, a former teacher herself and now Editor of Step magazine gives the reasons for the problem. She quotes the Inspectorate official as saying that peer pressure drive both students and teachers to get high and be seriously addicted.

"Ages fifteen and above are seriously on drugs mainly due to peer pressure among colleagues. In less than 10 schools in that area 200 students of this age group were discovered to be on drugs and 90 teachers (both male and female) in one division were already addicted" (Step, Vol.14, No.1,9). One dreads the day this affected generation is holding responsible posts in the army, churches, university, parliament or judiciary. We will not just have a nation of psychopaths but pathological mental cases running this nation. Some parents have thought that the answer is to consign their children in expensive boarding schools where they are, ostensibly, insulated from the outside world. All he can do now is study, they reason. A survey done by Parents Magazine this year disagrees with this theory; "However, boarding school does not insulate your child from these vices.

Girls in boarding school do still get pregnant, and the problem of drugs is everywhere - in both boarding and day schools. Infact some youngsters have picked the habit from friends in boarding school" (Parents Magazine, No. 67, Jan. 1992, 17). By excluding the church from our school system we planted tares and licensed what the church opposes -evil. As noted earlier students learn alot from the quiet or implicit curriculum which includes the behaviour of their teachers. The evidence we just saw in Step Magazine tells us that teachers are no better than their students. This is the cost of not involving the church in the education of the youth of this nation.

Higher Learning Is Spirituality

Even in institutions of higher learning spirituality and academic excellence should go hand and glove. In a remarkable flight of insight the late Emperor Haile Sellasie perceived the spirituality of the pursuit of knowledge and training in higher institutions. He saw the result of the discipline of the mind as genuine morality. He advanced that religious organisations like the church inspire students to perspire in search of even more knowledge. Inaugurating Hale Selassie 1 University in December 1961 the former emperor waxed eloquent: "Discipline of the mind is a basic ingredient of genuine morality and therefore of spiritual strength.

Indeed, a university taken in all its aspects is essentially a spiritual enterprise which along with the knowledge and training it imparts, leads students into wise living and greater sensitivity to life's true values and rewards. Because of this spiritual nature of the university experience, religious institutions can play an important role, particularly in inspiring students to seek knowledge and training with greater eagerness and to exert themselves to their utmost in their studies" (Cowan, O'Connell & Scanlon, 1965, 40). If education is a spiritual enterprise there is no way it can go on without the entrenched participation of the church. If the university is a spiritual experience the church will have to be at the centre of it.

There is a common ring to what father Dr Donatos Mathenge, Vicar-general of Nyeri Catholic Archdiocese, said before the Presidential Commission on unrest and indiscipline in schools. The vicar-general said that Kenya's secondary schools lack a spiritual ethic hence breakdown in discipline. It is well known that this is what the church was doing before the unwelcome take-over by the Government. It was transmitting a spiritual ethic through christian education and not christian religious education which lacks the life giving vitality.

In Christian Education: Seeking for Meaning (1986) the distinction of religious knowledge and christian education is clear:

"Much of education is concerned with helping people know what their teachers know. Christian Education is concerned with helping people become what their teachers are" (Richards, 1988, 30). An emphasis of 'knowing' the facts is radically different from one of 'being'. The church strives to impart character in the students by passing knowledge together with values. The church is concerned about the hidden curriculum. This includes the school's social ecology geared to engender what the explicit curriculum teaches.

A Deadly Sin

What however obtains in Christian religious education is the teaching of facts about a religion called Christianity. Christ is presented as a philanthropist who lived many years ago like Buddha, Mohammed et cetera. He is presented as merely a good man worthy to emulate. Hence the students try and strive to attain to Christian character by their effort and ability. The result is constant failure and frustration. Conversely the church presents Christ in his uniqueness as God and man who can miraculously convert a totally depraved humanity. The church presents Christ as able to equip one to change into full, godly and integrated character. Infact the Apostle John promises such people to receive the power to become the sons of God. However this is not instant but a process. Richards is more precise:

"Christian Education is concerned about a process of personality and character transformation" (Richards, 1975, 25). It is hard to talk character into students but we can guide them into proper behaviour by our own godly lives. This is the only way they can acquire knowledge while developing worthy character. The Indian non-violence political activist Gandhi often spoke of seven deadly sins:

"Wealth without work; pleasure without conscience; commerce without morality; science without humanity; worship without sacrifice; politics without principle; and most germane to this discussion, knowledge without character" (Faculty Dialogue, No.14 Spring 1991). While giving Kenya education system the benefit of doubt there is evidence of the sin of knowledge without character. As a result students often take drugs, engage in strikes or simply abandon school as quoted earlier on. The writer is of the view that more and more knowledge cannot change a depraved humanity. Rather man needs Christ who can change him in the inner man. The teachings of great philosophers or religious pundits will teach him to strive some more. This is the sin our education system is guilty of.

Society

The Kenya Society has had some lapses in her educational enterprise. One such lapse concerns the social model that the people of this country have availed to the youth.

It is even more serious when the Kamunge Report (1988) Chapter III Section 3.2 recommends that Kenya's education philosophy should be in consonance with the national philosophy and the declared aims of this society. One is tempted to venture that the influence of our society on her own education is, therefore, logically warranted. The intercourse of education and society demands an informed perusal. This is even more necessary if we accept the definition we have been employing that education is the influence that adults exert on the young as they acquaint them with their roles in society.

Social Eco System

In the first national report on education in Kenya, Chapter one spelt out the purpose of education in this country. Paragraph six said in part that the purpose of education was to "foster the psychological basis for nationhood" (Ominde Report, 1964, paragraph 6). Kenya was acceptably a geographical entity and a constitutional sovereign but the Kenyan society lacked a social identity as a people. Consequently we have not developed a tangible social ethic. This fragmentation has continued today and what is prevalent in our society are disjointed social values now afflicting our education process and outcome.

These include an enterprising spirit often degenerating into razor-sharp competition, ethnic allegiance that coagulates into nepotism and ethnocentric perceptions, greed that buds into corruption and immorality.

No wonder immediately after the St. Kizito Secondary School tragedy our newspapers and journals heaped blame on society. In an article entitled "Society is to blame for rising school violence" the Daily Nation lamented: "The young generation composed of the so-called future leaders is very unfortunate because it is growing in an environment that glorifies violence and indiscipline. Young people are daily fed with deplorable examples of how to misbehave by those who should be setting examples of better behaviour" (Nation, 22nd July 1991). The enigmatic sugar mummies and daddies, the twilight girls, the parking boys and girls are a social statement of how deeply in the quagmire of social decadence we have sank. No doubt the youth have been imitating us. Our culture has become a double-edged predicament that is blunt enough to cut our society into double standards. On the one hand when we behave unacceptably as far as contemporary standards are concerned we happily invoke our roots in the African culture. When we blunder acceptable social standards we claim that even Westerners do the same things. This apparent dilemma prompted Mr. Wahome Mutahi; 'Nation' Cultural Editor to write that "This mask of our African traditions is wearing thin".

Revealing the behavioural acrobatics involved in the use of this mask Mr Mutahi appealed for more consistency in social modelling when he declared; "When some people talk about African traditions, it is as if the past was paved with roses.

The past had its rot and it would be foolish of us to beautify that dross to dress our present irrationality" (Daily Nation, 22 July 1991). This irrational tactic has been used to justify public immorality, certain ideological persuasions, lack of accountability among public officers, failure on elders to be transparent with the inquisitive youth. Even the Law Reform Commission headed by Justice Emmanuel Okubasu is using African Culture to draft for Parliament to legislate a sociological legal system that knows no absolutes but relies on social relativity. At the end of the day things will be wrong because the majority have said that they are.

When our youth drink deep from this inconsistency we nurture a people to whom anything goes - nothing is black or white. A pleasure loving society knows how to wriggle out of conventions that otherwise keep society intact.

A hedonistic society is committed to non-commitment and concerning values or standards such a people are relativistic. "The young live in an outrageous cultural desert that does not promise punishment on earth and in the life after for the violations of rules that govern human relations" (Daily Nation, 22nd July 1991).

Simply because nothing is wrong until we agree it is and our young people know it. This of course appeals to their fragile instincts and since children are not born with social values they just acquire what they see in the social environment: mainly economic and political rivalry.

Rivalry

Kenyans can learn from the Kwakiutl Indians of North America. As a pioneer anthropologist volunteers in Patterns of Culture (1934) "The chief motive that the institutions of the Kwakiutl rely upon and which they share in great measure with modern society is the motive of rivalry" (Benedict, 1934, 246). In our country it began as the enviable spirit of enterprise (Remember days of 'uhuru na kazi') which later slumped into competition before degenerating into openly institutionalised rivalry. According to world famous anthropologist Ruth Benedict, rivalry is a struggle that is not centred upon the real objects of the activity but upon outdoing a competitor just for the fun of it. The problem is that this impregnates the prevailing social ethos resulting in unbridled enterprise, competition and open rivalry. This eclipses anything to do with co-operation or the often quoted minding other peoples' welfare.

As most of us watch helplessly as the socially privileged, marshall too much material wealth which they later destroy in more less modified methods we cannot help equating the Kenyan society with the Kwakiutl people.

"The attention is no longer directed towards providing adequately for a family or toward owning goods that can be utilised or enjoyed, but toward outdistancing one's neighbour and owning more than anyone else. Everything else is lost sight of in the one great aim of victory" (Benedict, 1934, 246). The victory, so called, sets a vicious circle where many Kenyans are winning battles at the expense of the war they need to win which is their own selves. Discretion as the best part of valour is derided while moderation or balance as worthy social virtues are stigmatised as dogmatism and cowardice. Our youth see this in us and read it in the newspapers. It dawns on them how beastly and destructive Kenyans can be on the roads, in parliament, in courts of law and public offices. Often they imitate us.

Education And Aids

Interestingly the educated are no better. Burton R. Clark in the early sixties believed that education liberates attitudes. That it makes society more democratic - one would like to believe this whole heartedly. Infact one would wish for the truth of the assertion that; " A growing body of evidence indicates that education leads towards tolerant and humanitarian attitudes" (Clark, 1962, 27). The writer would like to believe with him that college graduates are more tolerant than high school graduates in attitudes toward ethnic and racial groups. That they are more supportive of democratic norms such as having a multiparty political system.

But this is a very serious stereotype. Infact, there is an almost direct correlation between high standard of education and immorality in Kenya. According to professor A.E.C. Ocholla Ayayo who headed the research on "sex practices and the Risk of the spread of AIDS and other STDs in Kenya," educated kenyan are very promiscuous.

To substantiate, he insists that "The more educated a Kenyan is the greater the sexual activity" (Nation, 21st February 1992). As a result, he recommended that "It may soon be necessary to have AIDS test before getting into married life" (Nation, 21st February 1992). The insurance policy extraction, employment terms and other contractual endeavours will need proof of ones moral past. But this is not the answer because what happens after the contract is sealed? Are we free to live to please our worst instincts? If we are, the contract will be harmed any way because at the end of the day we will have picked the AIDS virus. However what we see in our society as the perceived national social character is neither genetic nor inhaled from the air. Rather it is a consequence of the prevailing social climate and behaviour. J.S. Farrant thinks it is the result of the social eco system when he says:

"The so-called national characteristics are not inherited; they are the result of social environment" (Farrant, 1964, 76). This includes our parents, relatives, friends and our immediate community who have some direct or indirect influence on us.

They influence our choices, standards, values, preferences and consequent mode of life. Our social critics have offered suggestions as to how our social morality can be improved. None is as revolutionary, albeit callous, as Rev. Dr. Njoya's:

"The community should discourage from becoming parents, teachers and pastors those immature adults who lack resources, time, will and proper values to communicate to their children" (Njoya, 1989, 78). This is not far from genetic engineering! But while we can effectively vet those who want to become pastors and weed out irresponsible teachers, it is a titanic job to bar adults from becoming parents, ethically. Granted parents, teachers and pastors do their work, they are only in scattered insitutions. There is a whole spectrum of the Kenyan social ecosystem to grapple with. This includes the mass media, political leaders et cetra who manipulate society often adversely. Can we really improve our society by restraining some people from procreating without depriving them of their human rights, abusing their human dignity? The view of this writer is no. And even if we do we will be cutting the bad human tree only to leave the stump to sprout out all over again and bear the same bad fruits.

St. Kizito Fiasco

After the infamous Saint Kizito fiasco it became clear to many of us that it was not just the marouding boys who were wrong but our whole social environment. The poor boys merely manifested what was latently ingrained in their society.

One editorialised version ran: "It was not just the young men involved who must be held responsible for these crimes but also the principal and his deputy who although they were aware that the rape of school girls was a common occurrence at St. Kizito, had let the boys get away with it" (Wajibu, Vol. 6 No. 3,1). A more detailed study showed that illicit brew, khang and miraa were consumed in the vicinity of the school.

Even in the protracted court case that ensued, the boys got away with as light sentences as four years jail or merely handing them over to the custody of the probation officer. Others were freed for lack of enough evidence as if death and the social convulsion Kenya experienced was not enough to hold them accountable. Explaining the choking congestion in the school dormitories the principal gave two major reasons; political and social pressure. It is no wonder then that this school is situated in the home constituency of an Assistant Minister of Education, Mr. Adams Karauri. No more evidence is necessary to show that society was an accomplice to this heinous crime against humanity. It is increasingly evident that "Development in other areas in the sense of per capital income, more literacy, spread of modernity, adoption of wider worldviews etc has not meant a gentler, more composed population" (Wajibu, Vol. 6 No. 3,17). Rather, man has become even more bold to flex his depraved muscles against man at great social cost.

The old argument that the more one knows the good, the better he is morally sounds like a broken record. As a matter of fact the more socially sophisticated a people become the more wider they open the flood gates of immorality. Infact one of the negative effect of the influence of development is the superimposed mentality as to what it constitutes. As our society achieves increased material wealth and a higher standard of living there is an excuse to discard social conventions.

This is what the Gachathi Report was refering to: "A great deal of indiscipline in schools is basically a reflection of the social problems, of an open and increasingly affluent society in which lack of insistence on strict discipline and upholding of valued social constraints have been tolerated to levels that have never been seen before in the country" (Government of Kenya 1976, XVIII). A parallelism can be drawn from the fact that more often than not it is the children of the well-to-do who lead strikes in institutions of learning. Anyway the Gachathi Report came out almost fifteen years ago and the situation is worse by far today.

Teachers' New Image

Most parents have imagined that schools have the capacity to inculcate ethical values in their sons and daughters. The reality is that even in courses that are supposed to teach social education and ethical values, the teachers are too busy preparing students for examinations.

At least that is where society lays the highest premium. This leaves the teachers little time to attend to the character aspect of the education of their students. After all, society does not care about that but the 'A' grade or 'B'. On the other hand the teacher no longer commands the respect that society accorded him previously. This came as a result of a number of factors. First, parents have been scolding teachers in the full gaze of the students. The writer had once to restrain an enraged parent who wanted to punish a deputy headmaster infront of his expelled son in Dagorreti High School. The consequence of this is a diminished public standing of the poor teacher. Secondly, "The low esteem teachers have today due to their low financial standing in our increasingly materialistic society" (Industrial psychology, Vol. 1 No. 10, 12) has had a toll on the value of education. Teachers are demotivated and demoralised. This is in sharp contrast to the demands that society has on the teacher's social conduct. This is not to mention his performance in school. When he cannot meet the standards set for him by society due to no cause of his own making, society is quicker to blame than to emphathise. Social changes have ocassioned a new image of the teacher. With this is availability of more literate people in society, students access to the mass media including the radio, television, magazines and the daily newspapers. These have put a formidable challenge to the teacher as the only source of knowledge.

A changed social structure demands a redefined social function of the teacher. It is also true that the early teacher was almost always related to the church hence was expected to be a social moral standard. Infact he was a product of church education if not Christian education. The picture is totally different today. Most of our teachers are "technicians" who can give the necessary literacy and numeracy skills to the students so they can pass with flying colours. Just as it is in society they hate to be viewed as models by society or in class. "Those who subscribe to the teacher-as-technician syndrome are put off by the notion that teachers are supposed to be exemplary models. Others do not feel comfortable or even able to be viewed in or out of class as a model" (Dialogue, No. 14, Spring 1991). This is a spill over from society because leaders, parents, politicians, churches et cetra want to live their professional or functional lives independent of their private behaviour. The teacher and indeed school would like to define, teach and live what the government is or other institutions in society are. The problem is that he has no control of society or the dynamics that dictate its structure and function. Yet, " A teacher represents the government, the family, the industry and the church in the classroom and conveys to the pupils what all these institutions expect from them" (Njoya, 1987, 115). But these institutions rarely reciprocate in kind or kindness to enhance the teacher in society. The precise predicament of the teacher is aloneness to the detriment of society, student, school and the whole education system.

The tragedy is that society blames the teacher for most of these ills. For instance, society through their elected leaders have opted for an examination oriented education. But even an educated person of the calibre of Rev. Dr. Njoya can say of the situation:

"The teacher therefore armed with ideas of success in examinations as passport to economic, political and social masterdom wants to eliminate from success those who have no prospects of passing examinations" (Njoya, 1987, 115). Is the teacher to blame really? The church, industry, government and the family all insist to see grades to certify that one is educated. At least they have said as much through their representative Government.

Finally, probably our education system is proving E.B. Castle, in his book on education of teachers in Africa, right. "The history of education during the last 2,000 years has shown that people change their aims in education when their view of God and man change and when their social needs change" (Castle, 1973, 134). The creeping relativism about God and man, Kenya's fastly changing social needs are in a way dictating new education expectations. In a word the changing social ethos is entertaining a new view of man and how he should know what he needs in order to live full lives in this country.

GOVERNMENT

Education is an essential social service and the Government being the manager of public affairs has a major stake in it. The government influences education through the development of curriculum, its implementation, training of teachers, planning and implementation of education policy and creation of a conducive ethos. There are of course those who feel strongly that the facelessness of the state should determine the destiny of individuals through education. Others feel that education is such a moral function that left to a gigantic and inefficient corporate body like the Government of Kenya is to consign our youth to abuse and neglect. These sentiments have been vindicated more often than necessary by immoral teachers, corrupt headmasters, a negligent inspectorate and an obsolete education policy. In our teachers' colleges many educationists believe that our teachers are training in teaching skills and not developed into teachers. Such teachers end up to be technicians whose life and work are not related. Such cannot be good role models for the Kenyan student hence our students suffer from education schizophrenia. They learn and know one thing but act a completely different way, thanks to their teachers.

Social Self-Reproduction

But education sociologists led by Emile Durkheim believe that in spite of all these objections the state must be involved in education:

"On the contrary, everything that pertains to education must in some degree be submitted to its influence" (Sieber & Wilder, 1978, 16). First since society has entrusted the Government of the day in running and managing her public affairs which includes education. Secondly this is the only way that an effectively collective function of social-self reproduction can be centrally harmonised. Otherwise if the enterprise were to be subjected to many authorities, social character uniformity would be hard to come by. By social self-reproduction we are referring to the conservative function of education of self-propagation. This is the act of passing on its heritage to the new generation of that society.

That is why the four education commissions from 1964, 1976, 1981 through to 1988 have attempted to postulate the kind of society this nation intends to build. The Kamunge Report (1988) says as much; "Educational philosophy realises the rationale underlying the objectives emanating from the national philosophy to seek the ultimate reasons that justify the practice of education" (Government of Kenya 1988, 10). Simply put the intention is to harmonise the philosophy, objectives and policies of our education system with Kenya's social, economic, political and cultural development.

A Tree Or A Forest

Further when we ascertain the role of education in society we do not see education in a vacuum. We see education in the context of individual and communal development or well being. The equality and inequality allocation of education services and infrastructure call for a centralised mechanism. The quality, content and relevance of education is a great concern of any government worth its constitutionality. Hence the need of having reviewed our education system fourtimes in a periodicity of eight years, five years and seven years within a period of 24 years. In effect few individual bodies would care to cater for all these concerns. Only the Government has the interest, the bureaucracy, mechanism and constitutional sanction to undertake such an exercise. As a result "Good education must be defined in terms of its value to the citizens individually and collectively and to the interest of national economy and stability" (Industrial psychology, Vol 1. No. 106). The salient factor here is the collective exigency of education.

While individuals can mind their educational business with probable impunity there is very little chance of individuality in the collective aspect of education. Granted that the individual interests can be catered for in the 'whole' there are more reasons than not to allow governmental control (facilitation) of education.

Furthermore, the social function of education especially in education for citizenship demands character and moral development (not merely training). The essence of this is that it should be done in a corporate but humane frame work rather than in little corners of individuality. Character hermits need to be subject to social influences. This is the crucible of one's morality or the lack of it - for one cannot be holy alone in a corner except we exchange innocence for holiness! "The growth of personality is in fact essentially a social experience and the higher activities of man, such as moral conduct are meaningless apart from relations with other persons" (Jefferys, 1972, 11). This is in no way to license the loss of the individual into mere statistic in the hollowness of society. Rather it is to see one in the other. Seeing the tree in the context of the forest while appreciating that it is individual trees that finally make the corporate forest. In any case the function of the forest as an entity is different from that of the individual tree. "Individual and community are inextricably involved with one another because neither can exist without the other and because to a large extent the quality of a community is determined by that of the individual who compose it, and the quality of individuals is influenced by that of the community in which they live" (Jeffreys, 1972, Xiii). In effect the dynamics that determine the equilibrium need to be under non-partisan control to avoid unnecessary manipulation.

The Government of Kenya serves this function better than any other interested party probably can. The economic value of education places it best in the hands of the Government so that production, communication, planning and general development can be harmonised. The political function of education also has a stake in the way it is conducted. In fact the ideological slant of education can serve or jeopardise the government of the day. For instance, it dictates whether the respective society will be a class society or an egalitarian one with all the ramifications. At the end of the day the nature of the functions of education incline that it be handled by a centralised format and not be subservient to clusters of interested parties here and there. Ideally, however, we are granting that the interest of individuals are taken care of at the exigencies of the whole nation.

This can never be overemphasised. Probably this is what sessional paper Number Ten meant while explaining the range of controls necessary for proper control of resource use. In paragraph thirty three it said in part: "The State therefore has a continuing function to perform not in subordinating the individual in society but in enhancing the role of the individual in society" (Government of Kenya, 1965, 11-12). There is a big temptation on the part of those who wield power and authority in the control of resource use to turn to private use that which should be shared equitably in the name of the State.

The other extreme is to see the instruments of the State turned on those they should otherwise serve. One cannot help thinking about the police and the army when they are used against the common man. Public corporations that enjoy monopolistic privileges are not exempted especially when they lower their standards or are incompetent while fully aware that their services are not available elsewhere. It is possible the young person gets the impression from all these that might is right. He can entertain the belief that if you are stronger than your fellowman you can have your way.

At times this filters down to politicians to whom professionals and bureaucrats work. The fact that most government jobs and those in parastatals, especially at senior levels, are held at the pleasure of the politicians has its risks. For instance impartiality on the part of civil servants can be hard to come by. Though legislation of checks and balances in the management of public affairs can attempt to arrest the mismanagement of, say, education it is no guarantee. The result can be a politicised civil service with little regard for professionalism. Here one can see an unintended wrong leadership model availed to the youth. Let us illustrate what we are saying.

The Distillate

It is the writer's thesis that this has adversely affected education in Kenya. Consider this. Though the public recommended changes in Kenya's education system back in 1976 through the Gachathi Report it is evidently clear that the implementation was heavily politicised. After the World Bank gave funds to start the primary education project that was to research and test the implementation ramifications of the recommended reforms the rushed implementation of Mackay Report (1981) in 1985 in to compromised the World Bank funded feasibility studies. Suffice it to say that this was in complete disregard of any social or economic implications since the normal scientific way of handling a project of that magnitude is to pilot project it first. This is what was going on for "The pilot project was supposed to be implemented in 50 schools before being introduced countrywide" (Daily Nation, 21st Sept. 1991). However, this was not to be as 'Nation' Education Editor continues:

"Right from the beginning educational changes were well planned but somewhere along the way, the professionals lost the initiative to bureaucrats and politicians" The professionals held their posts at the pleasure of politicians. The reforms were so politicised that the Government saw political opposition and even treasonable subversion in any dissent, however well-intentioned. The distillate is that the 8.4.4. system was bulldozed through into our schools.

The economic implications have been very depressing. Parents and entire communities have had to fundraise from their meagre resources as our economy continues to deteriorate. The Government's fiscal spending has been nothing but convulsive. Negative conditions have greatly antagonised the bravado expressed in sessional paper No. 1 of 1986. Consider these statistics: "In 1984/85 the Ministry of Education's recurrent expenditure constituted slightly less than 30% of the Government's entire recurrent budget. A year later, this amount rose to 35.9% and then more slowly to 36.4% in the 1986/87 fiscal year, and then to 37% in the 1987/88 fiscal year" (Weekly Review, 22nd Feb. 1991). The writer of the article concluded by saying that "The shift to the 8.4.4. system has placed a great financial burden on the government and members of the public." This may be the reason why the Minister of Education Mr. Oloo Aringo announced a cutback on University admission in February 1991. According to the minister instead of admitting 21,000 students the universities would admit 10,000 entrants. This was less than half the previous intake! It seemed like some message was coming home to the Government loud and clear. That something went wrong some where along the corridors of education reforms implementation. It is this writer's thematic contention that a coercive executive, apartisan professional a politicised civil service and an easily manipulated bureaucracy have adversely affected our education system. It is consequently right that the buck should stop at the door step of the Government.

Policy Inconsistencies

One more illustration seals up this contention. One of the recommendations of the Kamunge Report (1988) insisted that:

- a) "Environmental studies be made part and parcel of the education and training curricula and be taught at all levels of the education system.
 - b) Concerted efforts be made to educate members of the public on methods of and their specific role in the conservation and enhancement of the environment"
- (Government of Kenya, 1988,4).

While appreciating the Government effort in arresting soil erosion by encouraging building of gabions, political expediency and monetary returns have often tainted the authority's good motives. The proposed Kenya Times complex that was to have been erected at Uhuru Park was to cut a big chunk of the sprawling public park. Professor Wangari Maathai took the Government to the high court as the leader of the Green Belt Movement. Of course the Government won the legal battle but Professor Maathai won the environmental war because the complex was abandoned this year. This punched holes in the policy enunciated in sessional paper No. 6 that had expressed the Government acceptance and adoption of the Kamunge Report. Authoritative revelations at the defunct Ouko Commission of Enquiry alluded to illegal deals involving senior Government ministers where huge kick backs were involved.

With the advantage of hindsight one can see why the Government was riding roughshod to contradict its own policy of environmental education. More recently the President had to intervene when the former Chairman of the Nairobi City Commission also threatened to turn Jeevan Jee Gardens in the heart of "Concrete Jungle" into another 'underground car park'. Here we see callous political interference with stated environmental education. To be fair to the Government not only has it been flouting its stated education policies for financial exigencies but also meddled in educational matters for political expediency. These are the instances that deprive the Government of moral authority to exercise its educational prerogative. Unnecessary political zeal and impudence force the Government to abdicate this role. Otherwise in the words of Durkheim the state should play a big role in the education of the citizenry. "It is then up to the state to remind the teacher constantly of the ideas, the sentiments that must be impressed upon the child to adjust him to the milieu in which he must live. If it were not always there to guarantee that pedagogical influence be exercised in a social way, the latter would necessarily be put to the service of private beliefs and the whole nation would be divided...." (Sieber & Wilder, 1973, 16). Probably Durkheim assumed that the state was both representative of the whole population and that checks and balances were in place to ensure that personal interest was subservient to that of the majority.

One would wish that politicians also let professionals perform their duties without undue influence. Further, one would hope that the State's office bearers (Politicians, bureaucrats and professionals) respect the separation of the person and the office. For instance the person who is say, the President and the office or the presidency be viewed separately.

Unfortunately these four institutions (home, church, Government and school) have not played their roles equitably. Lamentably it is the corporate Government of Kenya that has dominated the scenario with undue emphasis on the economic value of education. As argued in the next chapter the social price attached to this has been exorbitant while the economic bill has been prohibitive. There is need to harmonise the contribution of each institution involved (home, church, school, government and society) while taking deliberate steps to curtail the paralysing influence of the Government. In this chapter an attempt has been made to show the overwhelming influence that the four institutions have on the values of the Kenyan student. The inevitability of the embryonic nestle of the home to the young has been demonstrated. The contemporaneity of the school influence is indulging while the spiritual significance of the church is clearly captivating. But it is the incumbent government and the prevailing social eco system that we have argued has the greatest impact on education values.

In the next chapter the economic motif in education cultivated by the government is held responsible for impregnating our education value system with a lethal dose of economics. It is argued that private returns expected from education incline too much on the economic. Far from being a social force of change, renewal, stability and preservation education in Kenya is preoccupied with money, competition, affluence and self-aggrandizement.

CHAPTER V

THE ECONOMIC MOTIF IN EDUCATION IN KENYA

The history of the development of education in this country is a sad commentary. It is a statement of the promotion of the economic worth of education often at the exclusion of other factors especially its social service. It is an expensive attempt to use education to solve non-educational problems by an economically deprived people. This has gone so far as to define education in economic terms.

ECONOMIC PRE-EMINENCE

From the dawn of Kenya's independence her education policy and practice reveals an economic bias. It started as Government policy to alleviate economic deprivation using the tool of education: "At Kenya's stage of development, education is much more an economic than a social service. It is our principal means for relieving the shortage of domestic skilled man power and equalising economic opportunities among all citizens" (Kenya Government, 1964, 39). This was basically defining education. This policy in sessional paper No. 10 was, in effect, saying that education, far from being a social service was an economic enterprise. A possible derivative was that education was not to develop Kenyans as a nation but it was mainly to solve their economic problems. Consequently, among other things, many Kenyans were airlifted to Europe, America and even Ethiopia to acquire this economic tool.

This was in total agreement with the socio-economic ethos born of the political climate prevailing at the time. Our problems were viewed with political spectacle and even education was used without due regard for purely social needs. However, this greatly conflicted with the letter and spirit of the Ominde Commission which Sessional Paper Number Ten quoted intermittently. The first ever education commission in independent Kenya had not only detected but also cautioned against an entrenched spirit of competition. This is normally born of an unhealthy social climate where economics determined most other things. Paragraph Twelve of the Ominde Commission says:

"We must make a determined effort to blunt the edge of competition for we cannot build a nation out of failures" (Kenya Government, 1964, 23). True to sessional paper No. 10, however, about twenty years later Professor J. K. Ng'eno the then Minister for Education, Science and Technology revisited the importance of the 'economic' in Kenya's education. Launching the 8.4.4. system of education in 1984 the Minister said:

"It is hoped that in this way children will get an opportunity to acquire the necessary knowledge, skills and attitudes to impart to them an ability to make a living after school. They should be able to make, produce and sell functional items such as baskets, pots, stools, jikos and cards and posters to name but a few" (Ministry of Education, 1984, 3).

He was articulating the official education policy of the Kenya Government. Though the education philosophy was changed with the switch from the 7.4.2.3 to 8.4.4, the economic importance of education remained in place. As a matter of fact the Government kept on explaining how marketable the 8.4.4. graduates would be. Hence the use of education as an instrument of economic emancipation and national development, ipsofacto, persisted from 1964 to 1984. It is this writer's thesis that this has not changed to date. This is so regardless of the fact that Kenya has many social and economic problems due to this dilemma.

Success Drive

Interestingly, a dozen years after the enactment of Sessional Paper No. 10, The Report of the National Committee on Educational Objectives and Policies (1976) dwelt on the same issue. It decried the misguided preoccupation of Kenya's education with the economic at the expense, say, of its social service to Kenyans. In fact this report said that this educational dent has resulted in social problems and even economic ones it purported to solve. The Committee that drew the report led by a former permanent secretary, the late Peter Gachathi said in as many words:

"That many of the problems that have subsequently confronted the country in relation to education derive from the momentum created by the high economic returns that have been expected from formal education" (Kenya Government, 1976, 11).

This report came out in the 70s when Chebukube smuggling racket, Namanga, Busia and other famous 'panya' routes were used to acquire massive wealth. Uganda coffee was smuggled into Kenya and made many rich overnight including famous politicians. The economic success drive had been partly fanned by a lopsided education policy. Ways prescribed by the Government to satisfy it were too inefficient hence Kenyans devised illicit means. "The culture holds out certain goals for all its members, yet the conditions of culture render the approved means of reaching these goals ineffective for most people. The culture in short arouses expectations that can rarely be fulfilled in the ways it provides" (Kneller, 1965, 118). Our culture has indicated the ways that success and fulfilment can be obtained - through economic achievement via education. But this has been a cul-de-sac. Many have attained financial success without being educated first while the educated languish in comparative poverty hence apathy consequently the role of education in harmonising our culture and apparent civilisation has been visibly antagonised. The Gachathi Report (1976) as this report we have been referring to as nicknamed, farther bemoaned the vicious cycle that has resulted from the foreign economic values that have crept into the country via this economic bias. To the committee here was a threat to Kenya's development.

"It has become increasingly evident that the influence of foreign economic values may be playing an important role in determining the continued underdevelopment of countries such as Kenya" (Kenya Government, 1976, 11). But this was bound to happen because our education system was a transplant with inherent economic values of a class society like Britain. Hence sticking the slogan that we aim to evolve an egalitarian society is like planting bananas hoping to harvest wheat! So, while Sessional paper No. 10 was a blue print of "African Socialism and its Application to planning in Kenya" its education policy should have been at best ad hoc. The reason being that after twelve dizzy years (from 1964 to 1976) economic convulsions were evident. The balance of payments were overwhelmingly against Kenya and according to this report education was to blame. Further the system of education was also creating a class society which was neither socialist nor African while the official goal was to evolve an egalitarian society. The report nicknamed by some as Kenya's education bible said as much; "The demands created by the elite and school leavers tend to force the country to sustain heavy import bills, heavy pressure on foreign exchange, increasing push for production of cash crops for export sometimes at the expense of essential food stuffs for internal consumption and a continuing weakening of the bargaining strength of the country's foreign exchange" (Kenya Government, 1976, 11).

The report was therefore of the opinion that we need to redefine our education values so that we can adjust "the economy towards meeting basic internal needs of the core of African Society." This is easier said than done because we have created an elite complete with taste and class. What is more, we should be prepared to pay the bill!

National World view

Escape routes look sealed because we cannot ignore the spoilt elites. In any event they are the ones who are managing the economy, structuring the curricula that can perpetuate the status quo. The common man remains a pawn dangling precariously in their hands. In visible desperation the Report appealed for an overhaul of the general worldview of Kenyans to reverse the trend:-

"This can only be achieved if the values, aspirations, motivations, beliefs and choices of the core society are taken into consideration in national development processes" (Kenya Government, 1976, 11).

The most difficult part of this is what their values, aspirations and beliefs mean. How they look out and understand the world around them. The elite would not be willing to give up the perch on the vantage slot of social and economic privilege.

Few things except revolution or educational paradigm shift can alter worldview, preference, mode of conduct: Otherwise trouble looms large in the horizon educationally and economically.

This far our education objectives and policies have dwelt unnecessarily on the conspicuous: totally ignoring that values resident in the society have a lethal effect on the education of the young. More than what is taught in class, society 'lesson plans' and 'lectures' with its very ethos. We often advise the youth to mind education and not engage in smoking, beer drinking, sexual immorality et cetera while most grown ups do those very things without qualms. This provokes them to feel the urge to experiment with what it feels to be successful or grown up. In effect they want to imitate the socially powerful, the respected and the privileged. After all, that is where they are heading to. Therefore:

"It would be mistaken to confine ones attention to explicit values for more important are the hidden values reflected in the educational system. A lot has been written recently about the way in which the school reflects the values of society and quite unknowingly socialise pupils into ways of seeing, appreciating, and experiencing the world in particular the social world of power, authority, status and relationships" (Castle, 1973, 97).

Very unfortunately this is true in Kenya in relation to the economic value of education because money means power, status, class and even authority. Monetary power can acquire most other privileges, position of leadership, influence and even 'relationships'.

One can buy political relationships and even marry women who are influenced by money. This is a well-known line of thinking in this country. It adversely influence students to visualise that the successful, happy, accomplished or fulfilled Kenyan is one who has money. In other words if you know a shortcut to the acquisition of money then what is the use of striving through education. Probably that is why the Gachathi Report (1976) took time to caution Kenyans that :-

"It should be understood that money as an end in itself does not constitute a socially effective survival value" (Government Printers, 1976, 11). Money as an end in itself is harmful - socially - it is only correctly perceived as a means to a personal social end. This was as true then as it is today. But in the face of daily economic realities in this country this sounds like indulging in abstract philosophising. Since Kenya's education philosophy, of necessity, derives from the national philosophy it is proper educational protocol to begin from the known. Simply, we cannot begin to inculcate values which are not in the cultural milieu of our people. Hence we need to relate education - a cultural aspect - with our civilisation. Lets see how the three relate.

A Tri-Une Paradigm

If culture reflects the worldview, the mode of conduct, the preferences, norms, ideals and the values of the people education then must relate to it. The reason being that education is concerned with introducing the young into the culture of his people: it is enculturation. Civilization should reflect the social framework, dynamics and functions of such a society. Hence the relationship of culture, education and civilisation should be one of harmony rather than attrition. "It is clear that in a healthy society culture ought to interpret the civilisation that exists and not one that has ceased to exist or never existed" (Jeffreys, 1972, 6).

It is the thesis of this writer that the education prescribed in the four education Commissions alluded to in this work is one thing. The official policy as in Sessional Paper No. 10 or the Ministerial Statements as inferred in Professor Ngeno's speech in 1984 is another. The latter seems to be what is operating in the society. While text books and lectures follow the education commissions and the prescribed curricula, our social ethos is heavily laced with the economic motif. Our education practice has in effect not been sensitised to its role of harmonising, relating and effectively postulating for this society.

"If culture is to be in living relation to civilisation, sensitively responding to social change and anticipating social adjustment, education must pay as much attention to the work of renewal as that of conservation. The three things civilisation, culture and education are in fact connected in such a way, that none of the three can be healthy unless all three are in proper relation to one another" (Jeffreys, 1992, 7). There is a problem here. We have a culture that does not relate with our education because what we teach is not what our everyday norms, ideals and aspirations are. Rather what we have agreed as secondary school curriculum and syllabus for social education and ethics is quite contrary to the prevailing social ethos. Our civics in schools describe a professional civil service but we have a politicised and partisan one. The textbooks talk about an independent judiciary and a supreme parliament while most of our courts are accused of being 'Kangaroo' and parliament a rubber-stamp for the Executive. Further, while our leaders invoke African traditions and our education commissions prescribe how this will be instilled in the youth the rules on the ground are different. These values no longer exist among the educators or the leaders hence we are merely crying over spilt milk! In effect we buy time to procrastinate admission that we need a major paradigm shift from the exaggerated position we have given to a culture of money.

"If the culture of a community is out of gear with its civilization - if for example the culture represents a social pattern and social values which no longer exist - the education of that community using the obsolete culture as its material is bound to be ineffective and unreal" (Jeffreys, 1972, 7). The distillate can partly be that detection of defects in our education system should force us to look at the structure of our society, way of life of the people and relate them to our education. Could we be using an obsolete culture as the teaching context that is anachronistic with the current milieu in Kenya.

No Coat Of Many Colours

The example of Tanzania is worth emulating if only at the philosophical level. The goals and aims of the people as enunciated in the Arusha Declaration were the guiding posts of the Tanzania education system. In Socialism in Tanzania (1973) it is clear that Tanzania's education system is to be seen, understood and analysed in the context of the society - its goals-social, cultural, political and economic. The book says in part:

"The goals which Julius Nyerere set for the education system in helping to build a socialist society, laid stress on the inculcation of certain values, while aiming at a realistic preparation for a working life in a developing but overwhelming rural society.

The values which were to be emphasised included a sense of commitment to the total community, cooperative endeavour, concepts of equality and responsibility to give service. Our education must counteract the temptation to intellectual arrogance" (Cliffe & Saul, 1973, 217). The aim of the education was an egalitarian society, a socialist community, in a rural setting hence the need for harmony, co-operation, equality and commitment to duty and to one another. This sounds both socialist and African, life rural Africa is often precariously uncertain, hazardously unpredictable hence the need of the values listed. According to Cliff and Saul who are the editors of Socialism in Tanzania (1973) students were encouraged to use the local Swahili language, respect the Elders' wisdom and traditional values. They were supposed to respect their uneducated parents. School life was reorganised from the elitist colonial set up to full integration with the communities around them. This was partly because as we advanced earlier on: "No amount of civics classes, open days or more egalitarian attitudes within the school will remove elitist attitudes so long as students are reminded of the precious nature of their potential contribution - the logic of the market and the rhetoric of manpower planning thus combine into a headybrew of nascent elitism" (Cliff and Saul, 1973, 221).

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This potent wonder, they are told, can only be unlocked to full blossom with the equally mystical key of education. Here lies the Nation's future and survival! You talk about Joseph's dreams about being the son while the moon (his parents) and the stars (his brothers) worship him. This could have been provoked by the coat of many colours his father gave him. One wonders whether we need to tell our youth how indispensable they are to the development of Kenya. Probably we should not tell them in as many words as these. One can venture to compare this with what the Kenyan youth understand all these to mean. They are no different from Obi Okonkwo's perception of education in terms of transfiguration into a white man. The epic No Longer At Ease (1960) expresses it thus:

"A university degree was the philosopher's stone. It transmuted a third - class clerk on one hundred and fifty a year into a senior civil servant on five hundred and seventy, with a car and luxuriously furnished quarters at nominal rent" (Achebe, 1960, 84).

No wonder the hue and cry in Kenya when the Government issued a statement that it can no longer guarantee employment for university graduates in 1990. Many Kenyans including opinion-leaders have been heard to say that education has lost value. It is clear that the benefits in terms of privileges, respectability and enhanced social standing were directly related to the acquisition of foreign tastes.

Evidently the monetary returns were staggering but were used to fan the flames of the recently imbibed mannerisms and foreign habits. The irony was and still is, though a university degree is a philosopher's stone, philosophers like Plato or Socrates emphasised on character while the graduates of our system have tended to attach little premium on this. Rather they strive to acquire an elitist perch with an inflated self-image. To this Achebe says:

"And disparity in salary and amenities did not tell even half the story. To occupy a 'European post' was second only to actually being a European. It raised a man from the masses to the elite whose small talk at Cocktail parties was 'How is the car behaving'" (Achebe, 1960, 84). Is it any wonder that many of our educated people have attempted to bleach themselves with skin lightening creams, or treat their hair to be like a white person's or even adopt funny accents as they speak English or merely gesture.

The tragic end of Obi Okonkwo and the abortive visit to Africa by Michael Jackson are distinguished examples. Consider this, as rich and famous as the music star is he has undergone repeated plastic surgery, ostensibly, to make him more 'white' and less African. His skin all bleached, a long nose to match Jackson could not bear the stench of his homeland. Obi Okonkwo also became a foreigner in his own home of Nigeria. Evidently the educated African is a child of two worlds.

The dual purpose of education in a modern society like Kenya leaves the African with a double personality. The demand of preserving the status quo and the urge to be creative, innovative and the need to modernise or look progressive are double edged. The relationship of the two 'edges' of education is one of attrition rather than harmony. Ansu Datta of Nigeria saw it this way: "In a modern society education itself may engender conflict because of its dual emphasis on the conservation and transmission of social values on the one hand and the creation of new ideas, knowledge and values on the other" (Datta, 1984, X). The creation of new values in a fast changing society in the Kenya scene is transparently obvious. From a purely African, egalitarian society, to a full capitalist economy and an individualistic society we have a major value leap. Infact people who live in urban areas and have to travel to their places of origin now and then experience the difference. In the towns (like Nairobi) money means a lot while human relations have a higher premium back at 'home'.

Time and punctuality are of the essence in Nairobi while it is not taken as seriously in the rural setting. Hence often the 'educated' keep going through transfigurations to adapt to these overlapping social situations.

Private Returns

Interestingly, however, the two overlapping ethos seem to have a common opinion on the economic value of education. For instance private returns of education seem to be the same in principle rather than in proportion. An old man who has educated his daughter to undergraduate level will not give her hand in marriage easily. Sons who have been educated at great familial expense are greatly valued. Often a family's desires, goals and future aspirations are pegged on this person only. "Among the Gusii of Kenya the popular perception of the material benefits of education has passed into the realm of mythology Parents expectations from their children's education are on the whole realistic and are confirmed by studies seeking to correlate the amount of education and personal earnings" (Datta, 1984, 30). A value twist from the moral to the monetary is evidenced during marriage negotiations. In-laws demand bride wealth relative to the amount of education the bride has attained. In the past most African communities demanded high bride wealth and elaborate ceremonies if the bride was a virgin. Now education dictates the worth while morality is rarely invoked. There is an exchange of morality for money via education which is uncalled for since proper education is a moral enterprise.

According to professor Ansu Datta, a professor of Education, Kenyans are notorious for associating education with monetary private returns. The higher one goes up the education ladder the higher the expected rate of returns.

If the findings of private returns of education conducted in 1971 and Datta's analysis are to be taken at face value Kenya's education is more monetary oriented than most other countries. A study done when University education was fully subsidised in the early seventies says:

"Calculating the average private rate of returns to higher education in Kenya, under the full subsidy system in 1971. Fields show that the private rate of returns for form VI education was around 17% in contrast with about 30% which was the corresponding figure for university education. The author concludes that the private rate of returns to education in Kenya were very high compared to rates earned in the U.K., the U.S.A. and in some other countries" (Datta, 1984, 32). Such interesting findings and the cautionary remarks in the Gachathi Report of the same decade combine to justify the need to arrest the entrenched 'money' motif in Kenya's education. Granted that these returns are not forthcoming many Kenyan's will question the worth of education. Yet a few will see it from a more integrative, holistic perspective. The development of an integrated personality rather than a treasure digger and more of acquisition of attitudes rather than aptitudes only.

More often than not it is the educated parents and those whose basic needs have already been catered for who will have more reflective attitudes toward education.

"Private returns on investment in education are mostly calculated in financial terms. But enlightened parents do not altogether overlook other advantages likely to result from formal education Given such gains from education it is not surprising that most people should see it as a means of individual advancement" (Datta, 1984, 32). The view of this writer is that an educated lady will benefit the home, society and posterity in more than one way. She knows what it means to maintain a hygienic environment for her family. She readily appreciates the virtues of a balanced diet, need for immunization etcetra. An educated man will not only be apt to manage his finances well but will read newspapers and magazines hence widen his social horizons. This is in addition to being informed of government policies as a prerequisite to good citizenship. Hence it is indignant to see a lady as worth more only in terms of finances because she is more educated. Equally the value of an educated man is not simply in monetary terms rather it should be in his enhanced personality.

Contradictions Of Equality

Understandably however, since education is part and parcel of culture it is no wonder that it will react, adjust to and reflect the prevailing ethos. Our education system borrowed a lot from the prevailing ethos of the 70s, pregnant with enterprise as the famous africanisation attempts were gaining momentum.

Unfortunately, often, schools simply indicate helplessly what is going on in society. Passively describing the intensity of the social tornadoes of change that affect the schools and leave the curricula no longer the same. In Value Conflicts and Curriculum Issues (1974) the school is shown to be a helpless victim of social change:

"Schools lack control over external change and can only marginally influence each wave's consequence. Schools react, sometimes respond but as the evidence demonstrates are incapable of turning aside such potent movements. Because of this as the waves of social change sweep across schools, each wave leaves a curricular residue" (Schaffarzick & Sykes, 1979, 159). This is exemplified by political changes that alter the ideological inclination of education in the country. Since the philosophy of education of a country must be in concordance with the national philosophy, curriculum changes often follow political changes. As at now the situation is one of desperation, nay, apathy as schools are literally manipulated by politics, economics and other external forces rather than influencing them. As a result education merely reacts (often weakly), or vaguely responds to whirlwinds of change.

Soon after Kenya's independence, for example, the two groups created by education and the lack of it - the Asomi and the non-Asomi - competed for the control of this nation.

The transparent strategy of the asomi was to control the economy and its infrastructure so that they could consolidate their political hold. What we would like to suggest is that independence transformed this Asomi class into the political petty bourgeois as a result of having control over the state machinery which then gives access by the class to internal economic opportunities, be they land or trade or even distributive and non-substantive managerial partnerships with international firms" (Mutiso, 1975, 76). The educated had an edge over the non-educated and the former used the dependence of the later for their own ends. According to Mutiso, while the non-asomi needed the land for on to logical reasons their fascination with the economically viable white highlands was more for idemnity rationale rather than economic superiority. The feeling was that political freedom should go hand in glove with the return of chunks of land confiscated by the Europeans from the Africans. However the Asomi were geared for political power and economic superiority in the country. It is this writer's assertion that this early use of education to achieve political muscles for economic reasons has left our education with numerous contradictions.

One of these contradictions is that we have introduced the practice of solving non-educational problems using (misusing?) education. Often regional economic inequalities have been blamed on education.

Consequently unprofessional and unethical practices have been legitimised to deprive one group and apportion to the other. The rationale has been to bring about equality of opportunity that can guarantee equitable distribution of economic dividends. Glaring examples are the ethnic groups living in marginal areas and entertained a knack for clinging to their traditional way of life even after independence.

According to Barkan:

"The contradictions of Kenya's education policy stem from the difficulty of fostering an ethos of equal opportunity where pre-existing regional and ethnic inequalities in access to education within the population have developed momentum of thier own, in the context of a highly selective education system monopolizing access to the highest rewards in society" (Barkan, 1984, 284).

While appreciating the benevolence of equalising regional and economic disparities the use of education to do that is at best amoral. Good motives alone or political magnanimity at most are not enough to jeopardise basic principles of education. Professinalism and competence are visibly undermined while the criterion of merit plummets in premium. It is a sad affair that examination results and the awarding of scholarships have been politically manipulated in this country to justify one or the other equalising attempts.

All this is to the detriment of education as recorded in Politics and Public Policy in Kenya and Tanzania (1984)

"The situation has presented an irresistible temptation to try and correct the historical imbalance by administrative fiat through such measures as preferential allocation of scholarships and positions and the over riding of examination results in favour of those from historically disadvantaged but now politically powerful groups. One consequence of such administrative acts that take little account of merit is a decline in the over all competence level and morale in the public service" (Barkan, 1984, 285). Education anarchy ensues. The teacher and his pupils are antagonised. The teacher becomes dishonest to his profession as he continues to advocate for merit and objectivity. Students turn apathetic if not cynical as they are cheated out of their chances. Worse they can turn out warped due to this dented modelling. Finally since education is not taking place in a vacuum the distillates will percolate into the prevailing social ethos that can impregnate society into a social cesspool. Here we would reap the full consequences of regionalism, sectionalism, favouritism, clanism and even tribalism.

Possible Equilibrium

However, in a strange twist of events this phenomenon has potent ingredients to solve Kenya's education problem. Education might, some where along the way, not be viewed as the way out of economic deprivation.

This is because it is so prone to manipulation by the ruling elite especially because the ruling tribe might keep changing erratically. This can be a demotivating factor and most likely an equilibrium will be attained and hopefully redefine education or its values. Barkan is more surgical:

"Few who live in Kenya are unaware of the sentiments that a visible elite is manipulating the school system as well as other instruments of the state for its own advantage. At the point at which - if the process is continued - individuals cease to regard more education as a way out of their personal poverty" (Barkan, 1984, 291).

The considered view of this writer is that if Kenyans no longer "regard education as a way out of their personal poverty," all the better. The reason is that the epicentre of education worth will, most likely, shift to the social, cultural, or political. Hence students will be taught how to relate to an integrative life view rather than merely choosing a career. The question of employment will be oriented to what can satisfy one as a whole person.

What can assist to live a fulfilled life with the rest of society, himself and God in full view. Emphasis on financial rewards (indispensable as they are) will be toned down but not quashed completely lest we move from one extreme to the other. Definitely, it will be necessary to downplay the relationship between education and employment for monetary purposes only.

At the end of this national precipice the definition of education by J.A. Akinpelu can serve a much needed purpose. He begins from the product of education rather than from a hypothetical process of education. He says that an educated person is one who has evidenced a well integrated personality. He continues:

"An integrated person will be one who is economically efficient, socially and politically competent, morally acceptable and intellectually and culturally sophisticated" (Akinpelu, 1984, 183). This professor of education philosophy agrees that the economic aspect is there but is tamed because it means that "he possesses skills and knowledge which earn him and his family means of survival as well as making a contribution to the common good." Thus it is not for self-aggrandizement at the exclusion of others. On the contrary, part of it is for the common good of all. The constitution of this definition is such that the 'economic' does not have undue prominence. Rather it is at par with the other facets of education including the social, moral, intellectual and the cultural.

The writer concedes that: "The ethos of any society is developed through various forces and will no doubt reflect the dominant economic form of life" (Tomlinson & Quinton, 1986, 182). However, reflecting must not be construed to mean dominating the respective ethos. The quest for an even keel must begin in earnest to shift the education paradigm from the economic to a more social pattern.

Are Schools for Kenyans or for Employers

This is a major question for our education system to answer. Sammy Kipkemboi Rutto in his 1986 thesis, "Self-knowledge and its implications for education with special Reference to the Creative Development of Students in Schools," tried to answer it. To him "Schools in Kenya are to some extent taken to be training centres rather than education centres" (Rutto, 1986, 216). The reason being that students are coached as to what subjects to take to bag specific esteemed careers like medicine, engineering, law etcetra. In Mr Rutto's opinion education should be for the total man and not merely an attempt to impart skills for the employment market. That way, education puts a ceiling on how much students are able to achieve as human beings: "Accordingly, education essentially becomes a process of acquisition of skills. This emphasis and other similar ones fail to challenge and evoke the higher powers of human response.

The capacity for intelligent thought, for initiative and ingenuity, for the expression of what is unique in an individual is atrophied for want of development and use" (Rutto, 1986, 216). The situation is that when education is wholly for the immediate utility we retrogress to times when berries and roots were enough to sustain a whole race. There was little attempt to see beyond our noses and no ability to postulate a head of our circumstances at our very peril.

Could it be because our education originated with our colonial masters and they prepared it for subjects not for citizens? The situation is further complicated by the fact that our education system as at now is tragically limited. This is because it operates like a closed shop in an economic straight jacket. As demonstrated in Chapter Four, if a student fails to get 'As' or 'Es' he is no good hence consigned to the social dust-bin of failures. Most regrettable, however, has been the monotonous preoccupation of Education Commissions, Reports, and working parties with the production of manpower rather than with the development of men and women for their own sakes as human beings. As a matter of fact the most recent one was "Report of the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond."

Reading through the report and the subsequent sessional paper gives an unduly prominent place to the education or training to meet the nation's manpower needs. Otherwise as Mr. Rutto emphasises education should be a social instrument to develop (not merely train) the total man:

"The process of education which is largely social in character, basically aims to provide situations for the expression of all the dimensions of man's being" (Rutto, 1986, 208). But our system strives to docket students as early as possible into some economic pigeon holes while those who do not quite fit (and they are the majority) are pronounced as never-do-wells.

Consequently Mr. Kipkemboi Rutto recommends an integrative curriculum designed to turn out an all-round graduate who is not narrow due to specialisation but one who understands life from many dimensions. Exposure of students to a variety of experiences enriches his faculties and provokes creativity due to the students multidimensionality of perception. This is in contrast to a single lane system that encourages rote-learning and exam passing.

Human Development

When education is for utilitarian motives only, there is a sense in which we can call it dehumanising. Since it is not designed for self-knowledge but for one's possible utility in, say, a factory hence the misguided emphasis on examination passing. "In this case the learners see themselves as marketable commodities filled with essential content. They become objects of employment." Teachers on the other hand become mediators between the students and employment requirements" (Rutto, 1986, 216). The need for educating Kenyans into citizenship, character and especially in the area of morality cannot be overemphasised. Social values and vices and their relation to a national ethic need to be emphasised over and above all other development related acts. This is because a corrupt citizen can sell what has taken many years to build for a few thousands of shillings. Hence such value as character modeling, punctuality, bravery, thrift and transparency or a sense of accountability are of great familial and societal value.

In the circumstances this writer harbours the belief that the development of Kenya must begin with that of Kenyans. It is not the development of communication, production, marketing, tourism and other industrial infrastructure that will make Kenya develop. Rather it is the development of the people of Kenya as human beings - their dignity, creative faculties, spiritual wellbeing, individual integrity and social harmony or collective vision - that will develop Kenya.

Development is a magic word in Kenya. Unfortunately it has been used as a stereotype reason for debasing education. Statistical growth rates have for far too long provided the major economic index for development. If development is the transformation of old processes into more efficient ones this must include people. The goods and services production, distribution, consumption etcetra - the hallmark of progress - must accept the centrality of man. After all it is all being done for the benefit and enhancement of man. The thesis of this writer is that economic development must take due cognizance of human development. Remove it from the centre of all development of this country and we are left with an abstract, mechanical and hollow purpose for development, nay, life itself. One looks forward to a time when education in Kenya will be used first and foremost to nurture, foster, sustain national characteristics that will act both as the matrix of our nationhood and social stabilizers (not tranquilizers) in times of crisis.

But due to the nobility of the Art of education complimentary contingencies in the exercise must be discreetly secured. The Onus to ensure success falls squarely on the shoulders of the professional educator. However, all of life must be involved because:

"Life is short, the Art long, opportunity fleeting, experiment treacherous, judgement difficult. The physician must be ready not only to do his duty himself but also to secure the co-operation of the patient, of the attendants and of the externals" (Daunt, 1975, 1). The educator's job is great because apart from grabbing the attention of the Kenyan student who is his patient now, he will also relate well with the teachers. Finally and most important for this writer he will with all discretion take charge of the 'externals'. The externals that come to mind include the institutions we considered in Chapter four. The church and her moral teachings, the family and her warm nestle, the government and its corporate influence on public affairs are part of these 'externals'. Further, the government through its political activity, the mass media especially radio, newspapers and television are all significant externals. These are major contingencies the teacher must contend with, affiliate to or merely align with at the exigencies of education. This is because they influence what people learn, how they think, what they believe and do. The potency of the externals is in the fact that they have either perceived or prescribed authority over the student.

A warped View Of Education

It is lamentable that education has often been viewed as a means to most non-educational ends. Its importance is often seen in being instrumental to the acquisition of social, political and economic goals. Infact much of the national planning consults education policy, statistics and projections. Consequently national developmental goals, objectives and targets are strategised or prioritised vis-a-vis education. Much of the research in the economics, sociology, and politics of education hinges on implicit assumptions about relations in production and the functioning of labour markets. Thus the theoretical basis for educational investments and educational planning in many countries rests on an unstated theory of the behaviour of employment, productivity and income in response to educational expansion" (UNESCO, 1980, 13). That the basis for educational planning and investment is the character and needs of the labour market is a pity. If the education one gets is only necessary when it answers the question, "To who am I worth with this diploma? then our conception of education is warped. If education is mainly for material quest then we have stooped low enough - we are using education to dehumanise Kenyans. British education philosopher R.S. Peters looked at this issue, thus:

"The majority of men are geared to consumption and see the value of any thing in terms of immediate pleasure or as related instrumentally to the satisfaction of their wants as consumers. When they ask the question 'What is there in this for me?' or 'Where will this get me?'" (Peters, 1966, 145). This is how most Kenyans treat education. The gist of contention with this position is simple. A utilitarian motif gags scholarship and can rarely facilitate objective research, intellectual pursuit is muzzled for lack of a purely academic motivation in education enterprise. Hence though prevalent, as R.S. Peters concedes, it is wrong. Though a distinct human instinct it is, to say the least, base, because it merely scratches the veneer of human potentiality. This is because students do not assert themselves enough since they are only seeking minimum qualifications to secure employment. After employment they relegate to near illiteracy because they stop reading. Incidentally the nature of man demands that he knows and how he knows what he does matters. Access to information and knowledge is a human right in as much as it helps one to live a good life. Knowing what one ought or need to know relaxes them and helps to release human potential to innovation and creativity. For it is hard to be creative when you are anxious, uncertain or merely fretting in ignorance.

A Social Force Of Change

Thus education to inform, instruct, equip and then challenge one to live discreetly and conduct oneself circumspectively is above the scrutiny of economics.

There is a place for education without economic tags. As a result while World Bank Report of 1986 is right in its observation on the economics of education it seems to view education with economic spectacles.

Consider this:-

"Worldwide experience over the past two decades demonstrates that education is a prudent economic investment, one that consistently earns high rate of return" (World Bank, 1986, 1). Unfortunately rates of returns as we found out in Education and Society: A sociology of African Education (1984) by Ansu Datta is almost always calculated in economic terms. Early in this chapter it was found out that these 'returns' are higher in Kenya than in the most capitalistic countries we know including Britain and the United States of America. Must education investment have an overwhelmingly economic paradigm? As a matter of fact when it does we exchange our humanity for a dime. That is why the Report of the National Committee on Education objectives and policies (1976) was not merely being philosophical when it said:-

"It should be understood that money as an end in itself does not constitute a socially effective survival value" (Government of Kenya, 1976, 11). To the committee economic emancipation was not everything.

It need not be sculptured into a larger than life portrait. One would rather hear how educational investment is culturally beneficial both to contemporary situations and to posterity. For instance if education is a long term investment to erect a social or cultural infrastructure for social order and function then it is worth the while. As long as it might nurture a civilisation, create a literary culture where drama, music, art and poetry are well developed then other facts of education including economic can follow. In more ways than one such education begins with the centre of all human endeavour, man himself, and then spreads abroad. More less like charity it will set a cycle of social returns that begins first purely educational then spreads to the rest of life. Educating mothers is one like it:

"The educational attainment of mothers has an effect on their children. Children of better educated mothers are more likely to be enrolled in school, and they achieve at higher levels" (World Bank, 1986, 6). Rushing to consign education to economic investment sounds like trying to break out a flower in bud, like attempting to strain the cocoon of a pupa to give out a butterfly. The tragic humour of these acts is that at the end of the day one will neither have the 'present' nor the 'future'. No beautiful flower or dazzling butterfly to enjoy. Worse of all there will be no cocoon or bud to prospect the beauty of nature's labour from.

This is the double tragedy of an education system intoxicated with quick economic returns. Its students will miss proper education as a social force of change and stability. They will also not fully contribute to the economy since its graduates will be less creative as earlier indicated. Finally their acquired habits and tastes will be inclined to squander more than their share of the national contribution.

SUMMARY AND RECOMMENDATIONS

This thesis observes and recommends the following:-

1. This work has argued that there was a lot that was good in the African traditional education system. We identified fundamental educational principles Africans practised in general that are worth emulating. These included communalism, functionalism and wholisticism. The pragmatic nature of the system endeared itself to the African way of life so that there was no discordance between the indigenous curriculum allowed and the pattern of every day life. As a result we need to appreciate the noble principles and practice of the African traditional education. Equally we hasten to point out their generally anachronistic inhibitions that limit their whole sale applicability to contemporary situations. As example is the indigenous African educational principle of perennialism that leaves little or no room for creativity. However a restrained borrowing with due regards to contemporaneity is in order. This is an area that needs farther study.
2. Rarely can the youth grow and develop without some amount of relation to a home, church, school or government. This can be direct or by agency of the institution(s). The study has lamented the lack of a collective approach to a proper education relationship by the four institutions concerned.

This thesis therefore recommends that the three institutions in the process of education of the young (home, church and government) liaise with the school in a way that will create a social environment conducive to proper modelling. This is because the situation obtaining now is that, to a large extent each does their own thing only to blame the consequences on the school. For instance when students fail academically few parents think they have a share of the blame. They heap a lot of it, if not all, on the school. In reality, of the four institutions each has a portion of the blame to bear.

3. We have argued that for education to be useful to the country and people where it is being practised it should in one way or another relate to their way of life. Further, the corporate body running the public affairs of such people should some-how be involved in its management and administration. Such a body has certain views of the kind and quality of society it wants to create.

In Kenya's case this is the national philosophy of Nyayo which should relate to the 8.4.4. philosophy of education. However, while there is nothing wrong in relating Kenya's philosophy of education to the national philosophy there should be some limit. For instance education should not be viewed as the sacrificial lamb on the altar of political expediency.

In fact education should not be squeezed to fit into the erratic whims of Kenyan politics nor totally ignore it as to antagonise itself with irrelevance. This remains true whether we are in a single party situation or multiparty system. It has been argued that a people's civilisation, culture and education should be so related as to feed into each other effortlessly. The implementation of the recommendation of chapter twelve paragraph thirteen of the Kamunge Report (1988) that recommended the establishment of a "think tank" is overdue. This is the organisation that would monitor and review Kenya's education system on a continuous basis and carefully align it with the prevailing social needs.

4. This thesis has attempted to evaluate the role of the teacher as a role model for the students in the context of the hidden curriculum. We especially belaboured the fact that the teacher now plays a greater role than ever before in determining the place of the youth in society. Consequently the youth is tempted to copy him in more than one ways. As a result the tendency of our education system to train teachers who are good at teaching only is not enough. This thesis recommends that Kenya's teachers' colleges from training "teaching technicians" with skills and techniques for teaching only. Rather they should be encouraged to develop professional teachers who are appropriate character role models. These should be people who live what they teach.

Their lives should carry about themselves an aura of the right, the beautiful, the honourable and the virtuous. There should be concordance in the teachers talk and walk in everyday life.

5. In Chapter five it was indicated how politicians hijacked the pilot projecting of the 8.4.4. system of education that was financed by the World Bank. It has been argued that professional educators were relegated to near obscurity while politicians had the major share implimenting the current education system. Some believe that this is what faltered the system from the word go.

Consequently it is recommended that the implimentation of education policies be left to the expert discretion of professional educators, experienced teachers while contingent forces have an auxillary role. As a matter of caution politicians would well be advised to refrain from acting without the necessary advice from professionals in education matters.

6. From Sessional Paper Number Ten, through the reports and commissions set up to study Kenya's education pattern and needs one subject has been recurrent. This is that education should be used to solve the problem of social inequality brought about by regional imbalance among other non-educational problems.

For instance in the Curriculum guide for secondary schools Vol. 2 (1973) Mr Yuda Komora, the then Director of Education stated the purpose of education. He said that education was meant to make Kenya's youth happy and useful to the nation. One could understand this to mean that education was to solve their problems and thus make them happy. Evidently there is an extent to which education can be used to solve non-educational issues. As a result it is recommended that where education must be used to solve non-educational problems such endeavours must not compromise education principles, ethics, standards, norms or values. The reason is that this would compromise and possibly antagonise education. For instance selection of candidates for job, training or scholarship opportunities must be purely on standard educational criterion like academic merits.

7. We have observed that education can serve the country even better if viewed as a social force. We spelt out how it can be used as a social force of change, stability and harmony. It is therefore recommended that the teaching of the worth of education for national service, social cohesion and progress be enhanced. This can be incorporated in the continuous assessment aspect of our national examination system. Efforts should not be spared to discourage the economic overemphasis in our education system because "money does not constitute a socially effective survival value."

Hence deliberate attempts should be made to lower the level of expected returns to investment in education. Instead a socially and educationally acceptable criteria of rewarding such investment should be made like acquisition of a more enhanced position of respectability. More research is necessary in this area.

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