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Editorial Address
Department of Educational Foundations, Kenyatta University, P.O. Box 43844-00100 (GPO), Nairobi-Kenya
Tel: +254 20 8710901-19 Ext: 57495 Cisco Line: 3785/3786

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The idea of starting ‘Msingi’ is an old one in the history of the Department of Educational Foundations at Kenyatta University. In early 1980s, members felt there was a need to provide a platform through which they could present, publish research findings, debate issues, communicate with the audience beyond the confines of the department and the then University College at large. Meetings were held to discuss ways and means of starting a forum for such discussion. The end result of the meetings was the birth of a journal. They named it 'Msingi', Kiswahili for Foundations. Since they had little financial support from the College authorities, members of staff with a lot of determination, enthusiasm, and passion mobilized their own resources. These efforts culminated in the production of the first issue of ‘Msingi’ in 1985. Among the founders of ‘Msingi’ were Prof. R.J. Njoroge and the late Prof. G. Bennars, its first editor.

The journal was well received in academic circles. It gave hope to many scholars in the department and beyond who had been yearning for such a forum in which to publish. After a few issues, however, ‘Msingi’ went out of production mainly due to
many financial challenges that faced the editorial team. Despite this setback, the dream of having a departmental journal did not die. The need for ‘Msingi’ that was identified in 1985 is still relevant today as it was in the days of the founders. Recently members of the department have, yet again, mobilized resources to revive the journal. The current issue has put the department back on the journey that was started in 1985. Members of the editorial committee are, therefore, excited and happy to present the reborn ‘Msingi’. Articles in this issue focus on the theme, *Education and Development in the Context of Vision 2030*.

We are grateful to all members of the Department of Educational Foundations, the authors, reviewers, the publisher and all those who in one way or another have contributed to make the production of this issue a reality.

________________________________

Prof. Mambo Karugu
EDITOR
Realization of the Right to Education: Towards Free Primary and Secondary Education For All in Kenya

Akattu Enock
Department of History, Archaeology and Political Studies, Kenyatta University

Abstract

This paper evaluates the state of education as a human right and demonstrates that it is possible to implement and ultimately protect the right to education within a domestic context. Despite its importance, the right to education has received limited attention from scholars, practitioners and international and regional human rights bodies as compared to other economic, social and cultural rights (ESCRs). NGOs have been increasingly interested in using indicators to measure and enforce a state’s compliance with its obligations under international human rights treaties. Education is one of the few human rights for which it is universally agreed that the individual has a corresponding duty to exercise this right. This paper first of all draws up an inventory of the many international instruments which mention the right to education and analyse
them in order to obtain a more precise idea of the content of this right, which often appears blurred. The paper also discusses the right to education as it is guaranteed in articles 13 of the Covenant on Economic, Social and Cultural Rights (ICESCR), article 28 of the Convention on the Rights of the Child (ICRC) and article 13 of the Protocol of San Salvador. The enjoyment of many civil and political rights, such as freedom of information, expression, assembly and association, the right to vote and to be elected or the right of equal access to public service depends on at least a minimum level of education, including literacy. Similarly, many economic, social and cultural rights, such as the right to choose work, to receive equal pay for equal work, the right to form trade unions, to take part in cultural life, to enjoy the benefits of scientific progress and to receive higher education on the basis of capacity, can only be exercised in a meaningful way after a minimum level of education has been achieved.

Similarly, this paper discusses education in Kenya as a basic need and a human right (enhancing access, participation, retention, achievement and quality of schooling) to girls and
boys and by extension women and men especially with the promulgation of the new Constitution of Kenya 2010 that recognizes education as a Bill of Rights and everyone is bound by the Bill of Rights. This means that all people in Kenya must respect education as a human right. The Bill binds all government institutions and state officers. They are required to respect human rights and deal appropriately with the special needs of individuals and groups in our society. In this paper, the provision of education in the first 4 to 18 years of schooling is considered to be basic, thus a basic right in Kenya.

Introduction

Education can be defined in a broad sense to imply “the entire process of social life by means of which individuals and social groups learn to develop consciously within and for the benefit of the national and international communities, the whole of their personal capacities, attitudes, aptitudes and knowledge” (Hogson, 1998, p. 3). Generally, the term education is used in international instruments to refer to formal institutional instruction. For example, in the UNESCO Convention Against Discrimination in Education of 1960, “education”
refers to “all types and levels of education and includes access to education, the standard and quality of education and the conditions under which it is given” (UNESCO Convention Against Discrimination Article 1(2)). The objectives of education may vary according to the national context, but there is a growing consensus under present international human rights law that tolerance and respect for human rights are major characteristics of educated human beings (Sarelin, 2006, p. 3). Thus, the role of human rights education is vital in order to create a universal human rights culture (Nowak, 2001, pp. 245-271, pp. 245-246). Human rights education is also crucial when asking questions in relation to what children are taught in school.

The Special Rapporteur on the right to education on the United Nations Commission on Human Rights, Katarina Tomasevski, is concerned that these questions are asked much too rarely (Tomasevski, 2003, p. 15). Education is widely perceived as something inherently good. It is however, wrong to conclude that getting all children to school is the same as the right to education. In addition to human rights education, opposing human rights violations and indoctrination in schools are major concerns (Tomasevski, 2003, p. 8). Although there
is a strong interrelation between the right to education and human rights education, this paper is limited to the former and does not go into the role of human rights education. On December 10, 2008, the world celebrated the 60th anniversary of the Universal Declaration of Human Rights (UDHR) (The Secretary-General, Message of the Secretary General on Human Rights Day http://www.un.org/event/humanrights/2008/statementssg.shtml).

This historic milestone marked another achievement of the universal human rights system (Mehon, 2008). The United Nations General Assembly’s adoption of the Optional Protocol to the International Covenant on Economic, Social and Cultural Rights (ICESCR) (Human Rights Education Associates, 2009). The Optional Protocol to the ICESCR institutes an individual complaint mechanism to address state violations of economic, social and cultural rights (ESCRs) (Human Rights Education Associates, 2009). This new mechanism for state accountability underscores the importance of human rights in international law and the role of ESCRs as integral to a “trend towards a greater recognition of the indivisibility and interrelatedness of all human rights” (Mahon, 2008, p. 618). Today, the challenge the human rights scholars,
practitioners and inter-governmental organizations face is how to fulfill promises of the UDHR and ICESCR as economic and social rights grow in importance (Kalantry, 2009, p. 4).

In contrast to civil and political rights – which have been more actively recognized and accepted by the world’s nations – economic, social and cultural rights have been neglected by certain countries who find them to be anathema to their conception of state obligations in society (Steiner & Alston, 2000). This practice of distinguishing between these “first” and “second generation” rights, however, is no longer widely accepted (Melish, 2006). Indeed, the false distinction between ESCRs and CPRs is collapsing: both types of rights require both positive and negative obligations from states which are responsible for upholding them (Udombana, 2006). ESCRs are now seen by the human rights community and other states as essential to the full realization of human rights and necessary to live a life with dignity (Nrula, 2006). Despite an increased focus on ESCR, there have been major obstacles impeding their legal application. Historically, some scholars and practitioners have viewed these rights as non-justifiable (Peerenboom, 2005). In fact, one of the main obstacles to justifi-
ability of ESCRs under the ICESCR is measuring whether or not a state party has satisfied its obligations with respect to the rights enumerated in the treaty. The main reason for this measurement challenge is the concept of progressive realization embedded in the ICESCR. With respect to many of the obligations set forth in the ICESCR, states parties to the treaty are not required to provide them immediately upon ratification of the treaty (ICESCR art. 2 Dec.16, 1966, p. 993). Instead, the concept of progressive realization permits states parties to increasingly progress over time in realization of the right (although no time period is specified in the Covenant) (ICESCR 1966 art. 2(1), General Comment 3 at para. 2). In other words, a state party would be in compliance with the ICESCR even if it was not guaranteeing 100% of the people within its jurisdiction the full enjoyment of treaty rights immediately upon ratification. However, states parties may not halt or retrogress on progress (Dennis & Stewart, 2004). Thus, it is important to know what percentage of the population enjoys the rights in question.

The right to education is one of the most complex rights in international human rights law (Nowak, 2001). It is a “multiplier” (Tomasevski,
2006) or “empowerment” right (Coomans, 1995) as well as an essential means to promote other rights, (UN ESCR General Comment No. 13). The denial of the right to education leads to “compounds of denials of other human rights and the perpetuation of poverty” (Tomasevski, 2004 Report) even in the United States, where ESCRs are generally less well-recognized, and many state constitutions guarantee the right to education (Lavesque, 1997; Steinke, 1995).

Recognizing that “it is doubtful that any child may reasonably be expected to succeed in life if he or she is denied the opportunity of an education” (Brown v. Board of Education of Topeka, 1954). Several key international instruments mention the right to education including those relating to specific groups such as children, racial minorities and women (ICERD art.5 (e) (v). Dec 21, 1965, 660 U.N.T.S. 195), but the ICESCR provides the most comprehensive protections of the right (General Comment 13; Beiter, 2006). As such, we focus our paper on the realization of ICESCR in Kenya. By focusing on the right to education in Kenya, we hope to rejuvenate scholarship and professional dialogue surrounding the realization of free and compulsory primary and secondary education to all
in Kenya. We will first analyze the language of the ICESCR and elaborate on the concepts emanating from the ICESCR. In section II, we will briefly discuss the historical and theoretical foundations for the right to education as it relates to ICESCR; in section III, we will propose a methodology for measuring treaty compliance with ECSRs; in section IV, we will discuss the right to education in Kenya.

**The Right to Education in the ICESCR: A Brief History and Theory**

Competing theoretical perspectives have shaped the right to education guarantee as enumerated in the international instruments including Articles 13 and 14 of the ICESCR (ICESCR art. 13). During the last few centuries, the responsibility to educate populations has generally shifted from that of the parents and the Church under a liberal model to that of the State (Beiter, 2006; Hogson, 1998; Nowak, 2001, p. 191). What had been an upper-class privilege was repositioned as a “means of realizing the egalitarian ideals upon which the French and American Revolutions were based...” (Beiter, 2006, p. 20, quoting Hogson, 1998, p. 8). Such revolutions exemplified the old axiom that “political and social upheaval is often accompa-
nied by a revolution in education” (Rury, 2002). Indeed, although liberal concepts of education in the 19th century reflected a fear of too much state involvement in the education system by giving parents the primary duty to provide an education to their children, states began regulating curricula and providing minimal educational standards (Beiter, 2006, p. 22; Nowak, 2001, pp. 191-192). Under socialist theory, the State was the primary means to ensure the economic and social well being of communities (Nowak, 2001, p. 192; Hogson, 1998, p. 9). By the dawn of the 20th century, such ideals underscored the need to respond to the rapid industrialization and urbanization of rapidly-developing countries such as the United States (Rury, 2002, pp. 135-137).

The right to education provisions in the ICESCR was derived from both the socialist and liberal theoretical traditions: i) as the primary responsibility of the State to provide educational services, and ii) as the duty of the State to respect the rights of parents to establish and direct private schools to ensure that their children receive an education that is in accordance with their religious and moral beliefs (Beiter, 2006, p. 24). Thus, the ICESCR enumerates a combination of obligations
requiring both non-interference and positive action on the part of states parties to provide education to their citizens. Even with these competing traditions shaping the right to education under the ICESCR, the aims and objectives of education have moved towards a growing consensus in international human rights law: that education should enable the individual to freely develop his/her own personality and dignity, to participate in a free society and to respect human rights (Nowak, 2001; UDHR, 1948, p. 13).

Despite its widespread acceptance and fundamental importance, the right to education was not directly or specifically declared an international human right until the post-World War II era (Hogson, 1998). At that time, the international community contemplated the adoption of an International Bill of Human Rights (Humphrey, 1975-1976), including the 1948 Universal Declaration of Human Rights (UDHR); a document that has become the contemporary foundation of human rights codification and the primary source of internationally recognized human rights standards (Hannum, 1995-1996). In 1946, the United Nations Educational Scientific and Cultural Organization (1945) employed a committee of leading scholars to find
common ground among the various cultural and philosophical foundations of all human rights, including the right to education (Glendon, 1997-1998).

Then, the United Nations Human Rights Commission (UNHRC) prepared a first draft of the Declaration (Glendon, 1997-1998). The draft was circulated among all United Nations member states for comment and went to the UNHRC for debate (Glendon, 1997-1998). After many revisions and lobbying efforts, the Economic and Social Commission (ECOSOC) approved the final draft of the UDHR and submitted it to the United Nations General Assembly in the fall of 1948. At the time of its passage, the most ground-breaking part of the UDHR was its fourth section – Articles 22 through 27 – which protected ESCRs as fundamental rights. The addition of ESCRs was not viewed as a concession to the Soviet Union’s insistence on including these rights; rather, it was seen as a deliberate inclusion of rights articulated in constitutions across the globe. These guarantees received broad-based support; however, it was much more difficult to find agreement as to the relationship of these “new” economic and social rights to the “old” civil and political rights.
The Right to Education under ICESCR

Article 2 (1): Progressive Realization

All of the rights in the ICESCR are subject to the concept of progressive realization enumerated in Article 2 (1). Progressive realization means that states parties are not obligated to realize these economic, social and cultural rights over time. Additionally, realization is subject to states parties’ maximum available resources (ICESCR; Beiter, 2006, p. 382). Here, the committee allots states “wide discretion to determine which resources to apply and what to regard as maximum” (General Comment 3). Moreover, the CESCR has declared that the concept of progressive realization “imposes an obligation to move expeditiously and effectively as possible towards the goal of the full realization of the right in question (General Comment 3, p. 9). In general, states parties must progressively realize economic and social rights under the ICESCR.

Even though the rights in the ICESCR can be realized progressively over time, states parties are obligated to immediately “take steps” toward the full realization of those rights (Steiner & Alston, 2000, pp. 246-249). According to the
Committee’s General Comment No. 3, the requirement that states parties “take steps” toward full realization means that “while the full realization of the relevant rights may be achieved progressively, steps towards that goal must be taken within a reasonably short time after the Covenant’s entry into force for the state concerned” (General Comment 3, pp. 376-377). Furthermore, “such steps should be deliberate, concrete and targeted as clearly as possible towards meeting the obligations recognized in the Covenant.”

**Articles 2(2)3: Nondiscrimination Equal Treatment**

Articles 2 (2) and 3 oblige states parties to ensure all rights under the ICESCR, including the right to education, are enforced equally and without discrimination (ICESCR at art. 2 (2). Article 3 specifically mandates states “to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights are set forth in the present Covenant.” The obligation of non-discrimination is of immediate effect (General
Comment 3; General Comment 13).

Articles 13 & 14: The Right to Education

a) Primary Education

Articles 13 and 14 of the ICESCR specifically articulate the guarantees of the right to education (ICESCR, at art. 13 & 14). These articles impose differing obligations for each level – primary, secondary and tertiary levels of education. Article 13 recognizes that “primary education shall be compulsory and available free to all.” Although not explicitly enumerated in the ICESCR, the Committee has stated in its General Comment No. 13 that primary education should be immediately available to all even if it is not immediately made compulsory and free to all (General Comment 13, para. 51). Further, under the ICESCR, states parties that have not secured compulsory, free primary education at the time of treaty ratification must develop a plan within two years and must implement it within a reasonable number of years after ratification (ICESCR; Beiter, 2006). The education plan must also be “sufficiently detailed” and contain all necessary actions to secure “the comprehensive realization of the right “to education” (General Comment 11, 1999).
b) Secondary and Tertiary Education

While primary education must be made immediately available to all, secondary education must be made generally available to all (ICESCR at 13 (2) (b) and tertiary education must be made “equally accessible to all on the basis of capacity” (ICESCR id). In addition, states parties must progressively achieve provision of free secondary and tertiary education (ICESCR at art. 13 (2) (b). With regard to secondary, tertiary and fundamental education, (General Comment 13, at para. 21-22) states must immediately take steps toward full realization under Article 13 (2) (b) – (d) (General Comment 13 id). These steps must include adopting and implementing a national education strategy, which should provide mechanisms, such as indicators and benchmarks, to measure progress towards the full realization of the right to education. The Committee also affirms obligations under Article 13 (2) (e), noting that states must provide educational fellowships to assist disadvantaged groups.

The Right to Education in Kenya

This right is enshrined in Article 13 of the ICESCR and other instruments discussed in earlier sections of this paper.
Legal Framework

Chapter Four of the Bill of Rights, Part 3, Section 53 (The New Constitution of Kenya, 2010) provides that every child has the right to education. It obligates the state to institute a programme to implement the right of every child to free and compulsory pre-primary and primary education and in so doing to pay particular attention to children with special needs. Further, the state is obligated to take measures to make secondary and post-secondary education progressively available and accessible (Ngondu-Houghton, 2005, p. 105).

There are 14 Acts of Parliament that touch on different aspects of education in Kenya. These include: the Education Act (1968), the Children Act (2001), the Adult Education Board Act, related Acts of Parliament, Teachers Service Commission Act, Kenya National Examination Act, Universities Act and various Acts and Charters creating universities. Most of these laws create institutions of education and administrative institutions such as boards. There are, however, many early childhood development; special education and alternative approaches to education such as non-formal education.
The education sector has for a long time suffered from lack of proper legislative and policy framework and this led to the development of the Draft Education Bill of 2003 which was approved by the government of Kenya and passed into law on August 17, 2012 (Daily Nation, Friday August 17, 2012). The Draft Education Bill, 2003 aimed to repeal the Education Act consolidate all the laws relating to education in Kenya; and provide a legal framework for the organization, management and coordination of education. The Bill contained progressive provisions with regard to promotion of the right to education for all. In addition, the Bill gave the Minister of Education the responsibility of promoting and coordinating the education and training of the people of Kenya. It also provides examples of policy guidelines to be followed including: access and equity, quality and relevance, affordability, efficiency, management, gender equality, adult continuing alternative education, environmental education and conservation, promotion of health with emphasis on HIV and AIDS, promotion of education of girls and women in vulnerable and marginalized circumstances.

The revised Education Bill, 2012 makes learning compulsory from pre-school to form four,
which together constitutes basic education. Previously, pre-school was not compulsory and basic education only covered primary level. The revised Education Bill, 2012 states: “Any person who contravenes this section shall be liable on conviction to a fine not exceeding KShs. 100,000 or to imprisonment for a term not exceeding one year, or both” (Daily Nation, Friday August 17, 2012). The fine shows that the government is serious in the implementation of the Bill of Right in line with the promulgated new Constitution of Kenya, 2010. In addition, the government states that it shall be the responsibility of every parent or guardian to admit or cause to be admitted his or her child, as the case may be, to a basic education institution. However, no mechanisms have been put in place to ensure that the law is enforced effectively.

The analysis of the current policy framework for the development of education in Kenya can only be effectively done from a historical perspective. This is because some policies, which were made decades ago are still operational and have great consequences on the realization of key aspects of the right to education. The Kenya government since independence had an unequivocal commitment to the development of the education
sector, as seen by the progressive increase in budget allocation relative to other sectors over the years, with a view to increase availability, accessibility and quality of education (Elimu Yetu Coalition, 2003). The Kamunge Report, with its devastating effects on accessibility to education for majority of Kenyans became the core policy document of the education sector to date especially after the shelving of the Master Plan on Education and Training, 1997-2010.

In 1998, the government, responding to public discontent with the 8-4-4 system of education and to keep its election promise of its reform, appointed the Commission of Enquiry into the Education System in Kenya. The report of the commission, known as the Koech Report, has been argued to be the “most comprehensive and forthright of all educational commission reports since independence” (Elimu Yetu, 2003, p. 147). However, the Koech Report was not pleasing to the government of the day and so was never implemented. It covered virtually all aspects of education and evaluation in addition to providing a timeframe for the implementation of its recommendations, hence would have increased availability and equity of education to vulnerable groups within the timeframe.
The government, in liaison with other stakeholders in 1998 developed the *Master Plan on Education and Training (MPET), 1997-2010*, with the purpose of providing policy direction in preparing the country for the goal of industrialization by 2010. The report covered aspects such as: development of curricula geared at high quality and relevance to economic needs, efficient teacher development and deployment, resource mobilization and allocation, governance and management, improving efficiency and effectiveness, increasing equity in participation and reduction of cost to parents without necessarily increasing budgetary allocations from the exchequer. All these recommendations would have enhanced different aspects of the right to education in Kenya. However, the *Master Plan on Education and Training (MPET), 1997-2010* was never launched or implemented.

*The Free Primary Education (UPE) Policy, 2003* is a progressive policy that has significantly increased enrolment rates in the country. The goals of UPE are, however, threatened by the incidence of child labour with 1.9 million children being said to be engaged in it with 1.3 of them being completely out of school and with the rest combining work with
school. It is also threatened by lack of sustainable financial resources required to achieve its targets. Furthermore, the government of Kenya committed itself at a policy level to implement *Free Secondary Education* (FSE) albeit with many challenges. The FSE was prematurely introduced in 2008 with retrogression immediately thereafter. *The National Poverty Eradication Plan 1999-2005*, significantly focused on the goal of basic education for all, acknowledging declining enrolment and completion rates of the poor, the failure of the cost-sharing strategy and the declining social indication and restates the importance of paying for basic open cycle of education through public funds and using a key development service to help alleviate inequity.

*Education* (FSE) albeit with many challenges. The FSE was prematurely introduced in 2008 with retrogression immediately thereafter. *The National Poverty Eradication Plan 1999-2005*, significantly focused on the goal of basic education for all, acknowledging declining enrolment and completion rates of the poor, the failure of the cost-sharing strategy and the declining social indication and restates the importance of paying for basic open cycle of education through public funds and using a key development service to help alleviate inequity.
The National Development Plan 2002-2008, acknowledged the persistent challenges to education despite advances: cost of education and training, inequity in access, high wastage rates, problems of relevance and quality, among others. The plan set out to increase enrolment and completion rates especially for primary education, streamlining the financing of education and improving relevance of education within the context of industrialization. Early childhood development, primary education, secondary education, special education among other areas are core areas of focus and set goals and targets on improvement including raising transition rates from primary to secondary from 4% to 70% by the year 2008; reviewing the cost-sharing policy to realize the goal of UPE; strengthening the bursary scheme in secondary schools to increase accessibility; and to establish programmes for the disabled persons as well as to review the policy framework for special needs in education to increase availability and acceptability for people with special needs.
Conclusion

Kenya faces critical challenges towards the implementation of the right to education (Report of ESCR June, 2009). While the student enrolment rate has continued to increase since the introduction of FPE by the government in 2003, it is estimated that about 1.7 million children are still missing out of the education system in Kenya (UNICEF Child Friendly Schools Manual, 2009, 11). Issues of non-discrimination and equity especially for children living with HIV and AIDS, pastoralists’ children, urban slums and informal settlements, children with disabilities, children with albinism and out of school youth, pregnant girls and single mothers continue to bedevil the education sector. The two major factors contributing to the lack of equal access to education for all children are accessibility and affordability at primary, secondary and university levels of education.

The provision of bursaries and loans to aid poor and needy students in financing higher education is misapplied and not targeted. Current public primary, secondary and university institutions are unable to cope with the demand
particularly in poor urban settlements and rural areas. Feeding programmes which were introduced to promote school attendance have been inconsistently applied and not prioritized to benefit children in famine affected areas. The steady and consistent teacher recruitment, deployment and distribution in all primary schools to meet the desired teacher-pupil ratio of 1:40 have yet to be met (current ratio estimated at 1:60 to 1:80 and sometimes 1:100). At this juncture, it is critical that Kenya reviews the education sector’s legal frameworks, policies and programmes with a view to improving its target taking into account the poverty mapping proposed in vision 2030 under the equity and poverty elimination programme in the social pillar. There is also an urgent need to strengthen the role of the state in financing, provision and regulation of education, if the poor, marginalized and vulnerable groups are to enjoy equal access to acceptable quality education. Finally, regulation of the education sector by the government is necessary, especially for the mushrooming dubious commercial institutions purporting to provide quality education.
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Kombo, D. K., Department of Educational Foundations, Kenyatta University
Kalai, J. M., Department of Educational Administration and Planning, University of Nairobi
Sang, A. K., Department of Curriculum Instruction and Educational Management, Egerton University

Abstract

Adequate preparation and professional development is imperative for institutional leaders and managers particularly those in the education sector with a view to equipping professionals with requisite knowledge, skills and attitudes to function to the required competency levels. The Ministry of Education (Kenya) has been spending large amounts of money on development of educational managers, through its management training agency Kenya Education Management Institute (KEMI). For instance, in 2006 the annual management training budget was KShs. 250 million (Kenya Education Staff Institute, 2006). The budget is likely to have
gone up owing to inflation rates and escalating living standards. This study sought to analyse the influence of KEMI management training on secondary school principals' management practices in their administrative task areas in Kenya. The study also sought to determine whether significant differences existed in principals' management practices scores between principals exposed to management training and those who had not been exposed to KEMI management training. The study also sought to determine whether principals’ management practices scores differed significantly based on school categories (provincial and district schools). The findings indicated significant differences in principals’ management practices based on exposure to management training by KEMI, and those not exposed to such training programmes. In particular, principals exposed to KEMI management training exhibited higher scores in all administrative tasks while all principals cited challenges in financial management, legal aspects in education and resource management. Principals in provincial schools indicated having more of the best practices in management than their counterparts in district and private schools.
Introduction

Scholars, policy makers and practitioners in education underscore the imperatives of effective and efficient governance and leadership in educational institutions as a vehicle for realising institutional effectiveness as well as realising national development goals and aspirations (Republic of Kenya, 1988; Mbiti, 2007; Griffins, 1995; Republic of Kenya, 1999). Effective governance is imperative to enable developing countries to realise their national goals of education as well as international commitments such as the Millennium Development Goals (MDGs). Translating the national goals of education into a reality demands strategic planning and governance at institutional and policy making levels. Studies on governance and management of secondary schools have pointed out managerial and operational deficiencies (Morumbasi, 1993; Koech, 1994; Wachira, 1996; Kalai, 1998; Republic of Kenya-Koech Report, 1999). Other scholars such as Onyango (2001), Wachira (1996), Koech (1994) and Kalai (1998) attribute managerial and governance underperformance in secondary schools to appointment of principals without systematic preparation for their managerial roles. In addition, governance of secondary schools is constantly affected by the
socio-economic dynamics and global economic trends and environments as well as dwindling resources which make it difficult for principals to perform their roles as expected without adequate preparation.

Given the foregoing scenario, a need existed to determine trends in educational management practices in secondary schools. Alleged cases of mismanagement and misappropriation of funds have been cited in the Kenyan setting (Republic of Kenya, 1988, 1998; Karani, et al. 1995 & Daily Nation July 4, 1998). Some of the management and administrative shortcomings have occurred even among some of the head-teachers who had been exposed to in-service training organised by Kenya Education Staff Institute (KESI) and some of those who have been attending annual head-teachers’ conferences.

Professional and research findings tend to cite a high correlation between the nature of management offered by the principals and the quality of results in national examinations (Asunda, 1983; Njuguna, 1998; Nxumalo, 1992 & Okoth, 2000). Similarly, Eshiwani (1983) in a study on factors influencing performance of primary and secondary
schools noted that some head-teachers who were heavily involved in private business mainly mismanaged schools due to divided attention and hence their schools performed poorly. Furthermore, in a study on secondary school principals' leadership styles and students' performance in Kenya Certificate of Secondary Education in Nairobi, Okoth (2000) established that in schools where principals were more democratic, the results were significantly different from institutions where principals were autocratic. Moreover, Okoth noted that schools whose principals had undergone management training performed significantly better than those schools where principals were not exposed to such training. Kariuki (1998) indicated that leadership tends to be a determining factor on academic performance in secondary schools, a factor supported by Griffin (1994) and Olembo, Wanga and Karagu (1992).

**Statement of the Problem**

Kenyans are now very conscious of the quality of services that they receive from public offices and other places where they seek services regularly, including from principals of secondary schools. The keenness on the quality of services could be attrib-
uted to mass media exposure, levels of education and public campaigns that have been carried out in the last few years during public service weeks organised by the Ministry of Public Service. Such campaigns have underscored that “quality service is every citizen’s right”. Although KEMI uses a lot of funds for leadership development programmes, feedback on what principals think of the effects of such programmes is not conclusive. While the rating of KEMI leadership programmes among principals is unanimous that such programmes are useful, the extent to which principals appreciate their role in enhancing their leadership competencies is a matter of conjecture (Morumbasi, 1993; Kalai, 1998 & Onyango, 2001). Given that principals provide direction on provision of quality education, it was imperative that their perceptions of the KEMI leadership programmes be established particularly in areas that have scarcity of resources like the Arid and Semi-Arid Areas (ASAL) where resource mobilisation poses a major challenge to principals. It is in the light of the foregoing that this study sought to analyse the secondary school principals’ perceptions of the influence of Kenya Education Management Institute (KEMI) leadership development programmes on leadership competence levels in Machakos and Kitui Counties, Kenya.
Objectives of the Study

To realise the purpose of the study, the following objectives were formulated:

a) To analyse secondary school principals’ perceptions of the influence of Kenya Education Management Institute (KEMI) leadership programmes on their levels of competence in:

i) Curriculum and instruction

ii) Student personnel

iii) Physical facilities and

iv) Financial management in Kenya

b) To determine whether significant differences existed between principals exposed to KEMI leadership development programmes and those not exposed to such programmes on their perceptions of the influence of Kenya Education Management Institute (KEMI) leadership programmes on their levels of competence in:

i) Curriculum and instruction

ii) Student personnel
iii) Physical facilities and
iv) Financial management in Kenya

c) To determine whether significant differences existed between secondary school principals in different school categories (provincial, district and private) on their perceptions of their levels of competence in:

i) Curriculum and instruction
ii) Student personnel
iii) Physical facilities and
iv) Financial management

Research Design

This study used the descriptive survey design, which according to Vyhmeister (2001), is appropriate for making reality known through collecting detailed factual information that describes existing phenomena at a given time. Survey research can also be used to examine effects of several groups at one time (Mertens, 2005). The data involved in this study focused on secondary school principals’ perceptions on their levels of
competence in their administrative task areas. The use of descriptive survey to establish status of things or conditions is supported by Mugenda and Mugenda (2003). The study was conducted in two counties (Kitui and Machakos Counties that now have sixteen districts).

**Target Population**

The study focused on 100 secondary schools in Machakos County (District Education Office, 2003) and 68 secondary schools in Kitui County (District Education Office, 2003) that had candidate classes - form four classes for the previous three years before the research was conducted, that is the year 2001 to 2003. These translated into 168 secondary school principals from whom respondents for the study were drawn.

**Sampling Size and Sampling Procedure**

A stratified proportionate sampling technique was used to obtain representative samples from three school categories of schools (private, district and provincials schools). The use of stratified proportionate sampling was informed by the fact that each of the schools had to have a
number proportional to their strength in order to guarantee representative samples from each sub-stratum. Twenty schools were chosen out of the 30 private secondary schools, while the rest were left out due to having not done twelfth grade examinations for three years consecutively (a requirement in the study). Forty-five district and 45 provincial schools were selected for this study, hence 110 secondary schools. This study contacted 88 schools with principals exposed to management training by Kenya Education Management Institute (KEMI) and 22 schools under principals not exposed to such programmes.

**Research Instruments**

This study used a self-appraisal report (an open-ended questionnaire), which had a number of sections. The first section focused on background information of the secondary school principals while six other subsequent sections focused on the six administrative task areas of principals. The self-appraisal report was validated through two ways. The first approach was through expert judgement of the thesis supervisor, a team of researchers referred to as Research and Recognition Committee. Thereafter, the instrument was
subjected to content validity through a pilot study of five principals. Moreover, the Teachers’ Service Commission Form “A” (S) was used to corroborate information obtained through self-appraisal report while interaction with students in counselling sessions helped verify part of the obtained data.

Data Analysis Techniques

Kerlinger (1986) defines data analysis as a statistical method used to analyse data so that it can be interpreted. Research analysis breaks down data into constituent parts to obtain answers to research questions. The Statistical Package for Social Sciences (SPSS version 11.5) was used to generate frequency tables, percentages, group means, test results and case summaries as per the rating norms of National Assessment and Accreditation Council, with minor modifications. The tests used for this study were: (i) One-way analysis of variance used to determine differences of group means between school categories, (ii) T-test was used to compare educational management practices scores in secondary schools in the six management task areas between schools under principals exposed to management training by KESI and those without such exposure, (iii) By use
of descriptive statistics, frequencies were tabulated and compared to indicate strengths and weaknesses of various practices. By adding the weight-ages of the six criteria, the institutional score was obtained. Schools that scored 55% were rated as satisfactory in management practices.

**Discussion of the Study Findings**

The first objective of the study sought to analyse secondary school principals’ perceptions of the influence of Kenya Education Management Institute (KEMI) leadership programmes on their levels of competence in curriculum and instruction. The comparison of T-test scores were as shown in Table 1.

**Table 1:** T-test for equality of means in principals’ perceptions of their levels of competence curriculum and instruction based on exposure to KEMI

<table>
<thead>
<tr>
<th>Curriculum and instruction</th>
<th>Means</th>
<th>T-test for Equality of</th>
<th>95% Confidence interval of the difference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>fig</td>
<td>(2-tailed)</td>
</tr>
<tr>
<td>Equal variances assumed</td>
<td>5.48</td>
<td>88</td>
<td>0.00</td>
</tr>
</tbody>
</table>

The findings indicated that the calculated t (5.486) is greater than the tabulated t (1.980);
hence it was held that significant differences existed in curriculum and instruction between schools under principals exposed to management training by KEMI and those not exposed to such training programmes. The findings suggest that exposure to leadership development programmes by KEMI had a significant difference on principals’ perceptions of their level of competence in curriculum and instruction. Given that curriculum and instruction is the core business of any educational institution, such findings would suggest the necessity for leadership development of principals in the task area. However, the findings could also be attributed to availability of qualified teachers in public schools and principals’ guidance, part of which stems from their experience and training in management among other factors.

Another objective sought to analyse secondary school principals’ perceptions of the influence of KEMI leadership programmes on their levels of competence in student personnel or student welfare services. Table 2 shows the schools scores on perceived principals’ competence levels in management of student welfare services.
Table 2: Comparison of principals’ perceptions KEMI leadership programmes on their levels of competence in student personnel / welfare services based on school categories

<table>
<thead>
<tr>
<th>School categories:</th>
<th>Exposure to Management training by KEMI</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Private Schools</td>
</tr>
<tr>
<td>65.00 - 74.99</td>
<td>8 (40.0%)</td>
</tr>
<tr>
<td>75.00 - 100.00</td>
<td>12 (60.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>20 (100.0%)</td>
</tr>
</tbody>
</table>

The findings on students’ welfare services corresponded with school categories both at the lowest scores and at the highest scores. Principals in provincial schools had the highest scores followed by district schools and finally the private schools. Similarly, schools under principals exposed to KESI in-service training programmes had higher percentages when compared by those schools under principals who were not exposed to in-service training programmes in students’ welfare services. The services in question included planning for provision of guidance and counselling, health services, discipline, students’ data management and ensuring that a holistic approach to student development in and out of school was adopted. The
findings also correspond with the inferential statistics as reflected in table 3.

**Table 3:** Analysis of Variance on principals’ perceived levels of competence in management of student welfare services based on school categories

<table>
<thead>
<tr>
<th>Student welfare services</th>
<th>Sum of Squares</th>
<th>Degrees of freedom (df)</th>
<th>Mean Square</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Between Groups</strong></td>
<td>2120.50</td>
<td>3</td>
<td>1060.251</td>
<td>114.7000000</td>
</tr>
<tr>
<td><strong>Within Groups</strong></td>
<td>988.622</td>
<td>97</td>
<td>9.239</td>
<td>0.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3109.12</td>
<td>99</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From Table 3, it is evident that the obtained F value (114.753) was greater than the critical value 3.07 with 2 and 107 degrees of freedom (df) at 5% level of significance. As such, this study held that significant differences existed in secondary schools principals’ perceived levels of competence in management of student welfare services based on school categories. This was evident even in comparison of group means among school categories. The 20 private secondary schools had a group mean of 73.6694, while the 45 district schools had a group mean of 79.5878. The provincial schools had the highest mean of 85.6093.
The objective that sought to determine whether significant differences existed in principals’ perceptions of their levels of competence in management of school plant (physical facilities), the findings were as presented in Table 4.

**Table 4: Analysis of variance on principals’ perceptions of their levels of competence in management of school facilities**

<table>
<thead>
<tr>
<th>Institutional Percent Criterion 4</th>
<th>Sum of Squares</th>
<th>Degrees of freedom (df)</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>6486.381</td>
<td>2</td>
<td>3243.191</td>
<td>64.127</td>
<td>.000</td>
</tr>
<tr>
<td>Within Groups</td>
<td>5411.485</td>
<td>107</td>
<td>50.575</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>11897.866</td>
<td>109</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From Table 4, the obtained F value (64.127) was greater than the critical value of 3.07 with 2 and 107 degrees of freedom (df) at 5 percent level of significance. As such, the study held that significant differences existed in secondary schools’ educational management practices, in infrastructure and learning resources based on school categories. This was further evident even in pair wise comparison of group means among school categories. The 20 private secondary schools had a group mean of 54.5000, while the 45 district schools had a group mean of 55.0000. The provincial schools had the highest mean of 70.4603. The
better facilities in provincial schools could be attributed to the resources pumped into such schools in terms of government assistance as well as the students’ enrolment which could guarantee raising of the required development levies. This may not have been possible in some of the schools that were under-enrolled.

The next objective sought to determine whether significant differences existed in secondary school principals’ levels of competence in school plant (facilities and learning resources) between schools under principals exposed to leadership development programmes by KEMI and those who lacked such exposure. To test further whether significant differences existed between the two groups, the two-tailed t-test was tabulated as shown in Table 5.

**Table 5:** T-test for equality of Means in principals’ perceptions of their levels of competence in School plant based on exposure to KEMI

<table>
<thead>
<tr>
<th>Equal variances assumed</th>
<th>T</th>
<th>Df</th>
<th>Sig. (2-tailed)</th>
<th>Mean Difference</th>
<th>Std. Error Difference</th>
<th>Lower</th>
<th>Upper</th>
</tr>
</thead>
</table>
The findings of in Table 5 indicated that the calculated $t$ (3.997) is greater than the tabulated $t$ (1.980); hence it was held that significant differences existed in aggregate mean scores of schools in school plant between schools under principals exposed to leadership development programmes by KEMI and those not exposed to such programmes. Among the possible factors for the differences in the levels of facilities in schools could be economic ability of the school sponsors. Some of the mainstream churches such as the Catholic, the Presbyterian Church of East Africa and the Anglican Church of Kenya tend to have strong material support for their schools.

While this situation was true for the Catholic Church in the area of study, other denominations tended to confine their sponsorship to moral and spiritual development. Other possible factors for differences in school facilities could be the date of school establishment, the school categories and principals’ level of innovation. The date of establishment of a school could influence the level of type and the condition of facilities available. Newly established schools could lack some of the basic facilities while established schools could have more than the average schools in terms of their condition of facilities.
This study also sought to establish whether significant differences existed in secondary school principals’ perceived competence levels in school finances based on school categories (private, district and provincial secondary schools). The findings were as reflected in Table 6:

**Table 6:** Analysis of principals’ perceptions of their levels of competence in school finances based on school categories

<table>
<thead>
<tr>
<th>Management of school finances</th>
<th>Sum of Squares</th>
<th>Degrees of freedom (df)</th>
<th>Mean Square</th>
<th>Fig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>2450.522</td>
<td>2</td>
<td>1225.261</td>
<td>68.718</td>
</tr>
<tr>
<td>Within Groups</td>
<td>1907.846</td>
<td>107</td>
<td>17.830</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>4358.367</td>
<td>109</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From Table 6, the obtained F value (68.718) was greater than the critical value 3.07 with 2 and 107 degrees of freedom (df) at 5 percent level of significance. As such, this study held that significant differences existed in management of school finances among school categories. The findings were also supported by the group means,
which were as follows: private schools (64.8571) district schools (73.9048) and provincial schools (78.1587). Levels of administrative experience, the available facilities, school culture reflected in open communication systems could be responsible for differences in group means based on school categories.

A related objective sought to determine whether significant differences existed in management of school finances based on principals’ exposure to leadership development programmes by KEMI. The comparison of the two-tailed t-test was tabulated as shown below:

**Table 7**: T-test for equality of means in management of school finances based on exposure (or lack of exposure) to leadership development programmes

<table>
<thead>
<tr>
<th>Management of school finances</th>
<th>t-test for Equality of Means</th>
<th>95% Confidence Interval of the Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>Mean Difference</td>
</tr>
<tr>
<td>Equal variances assumed</td>
<td>-9.341</td>
<td>.000</td>
</tr>
</tbody>
</table>
The findings from Table 7 above indicate that the calculated t value (9.341) is greater than the tabulated t value (1.980). Hence, significant differences existed in management of school finances between schools under principals exposed to leadership development programmes by Kenya Education Management Institute (KEMI) and those who lacked such exposure. The findings are in agreement with the group means. The next section compares the overall ratings of principals in aspects of educational management compared by school categories and exposure to leadership development programmes by KEMI:

Table 8: A comparison of schools’ overall rating by study variables:

<table>
<thead>
<tr>
<th>Range of scores compared by study variables:</th>
<th>Private Schools</th>
<th>District Schools</th>
<th>Provincial Schools</th>
<th>Total</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>55.00-59.99</td>
<td>2 (100.0%)</td>
<td>0 (0.0%)</td>
<td>0 (0.0%)</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>60.00-64.99</td>
<td>9 (60.0%)</td>
<td>6 (40.0%)</td>
<td>0 (0.0%)</td>
<td>15</td>
<td>65.1777</td>
</tr>
<tr>
<td>65.00-69.99</td>
<td>7 (20.6%)</td>
<td>27 (79.4%)</td>
<td>10 (47.6%)</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>70.00-74.99</td>
<td>1 (4.8%)</td>
<td>2 (7.7%)</td>
<td>23 (88.5%)</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>75.00-79.99</td>
<td>1 (3.8%)</td>
<td>0 (0.0%)</td>
<td>12 (100.0%)</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>80.00-84.99</td>
<td>0 (0.0%)</td>
<td>45 (40.9%)</td>
<td>45 (40.9%)</td>
<td>110</td>
<td>71.3427</td>
</tr>
<tr>
<td>Total</td>
<td>2 (100.0%)</td>
<td>15 (100.0%)</td>
<td>34 (100.0%)</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>65.1777</td>
<td>68.3064</td>
<td>77.1189</td>
<td>71.3427</td>
<td></td>
</tr>
</tbody>
</table>
From Table 8, it is evident that differences existed based on school categories. The provincial schools and district schools principals rated themselves higher in different aspects of leadership and administrative task areas. The private schools had peripheral ratings of just being average. Similar ratings also emerged on comparison of principals’ ratings in terms of those who were exposed to KEMI leadership development programmes and those who lacked such exposure. The findings are presented in Table 9.

**Table 9:** Principals’ perceptions of their overall management ratings compared by exposure to KEMI leadership development programmes
To determine whether the differences between principals’ perceptions of their ratings in their administrative task areas were statistically significant, one-way Analysis of Variance was computed. The findings were as shown in the table 10.

**Table 10: One-way Analysis of Variance on Overall principals’ ratings in their administrative areas**

Table 10 shows that schools’ overall scores had differences based on categories and schools under principals exposed to in-service training as compared to those who had not been exposed to leadership development programmes by KEMI. The underlying reasons for the differences could be an interplay of institutional and principals’ factors. Institutional factors could include such factors as the school category that mainly determine the level of staffing and the entry behaviour of the students admitted, the experience of the teaching staff, the number of administrative staff, their administrative experience among other variables that could influence institutional differences and principals’ perceptions of their competence in their administrative task areas.
Conclusion

This study found significant differences in principals’ perceptions of their competence levels in curriculum and instruction, student personnel, school facilities and management of school finances. The findings were consistent across the task areas under investigation. Principals in different school categories (provincial, district and private schools) rated themselves in such a way that those exposed to KEMI leadership development programmes rated themselves higher than those who lacked such exposure. It was therefore concluded that categorisation of schools influenced the principals’ perceptions of their levels of competence in governance of secondary schools. This was also evident from the F ratio as well as the sample means of all the three categories of schools compared. The comparison of the t-test in all the six criteria showed significant differences between schools under principals exposed to management training by Kenya Education Staff Institute (KESI) and those who lacked such exposure.
Recommendations on Policy and Practice

i) This study found significant differences between principals exposed to KEMI leadership development programmes and those who lacked such exposure. Those principals who had such exposure scored higher in their rating of the academic performance of their schools as well as their own perceptions of their own competence. This study proposes that a study be conducted to determine the preferred leadership development approaches for acquisition of leadership competencies particularly for secondary school principals in an era of changing governance structures.

ii) Capacity building programmes for principals should incorporate among other aspects school-based planning, financial management, dealing with giftedness among students, management of human resources, school-community relations and labour legislation in relation to educational institutions. Such sensitisation and training programmes should seek to empower educational personnel at school levels to adopt pro-active approaches to
their operations rather than being over-dependent on external supervision by Ministry of Education officials.

Suggestions for Further Research

i) This study was confined to only two Counties of the country owing to limited funds and its nature of examining schools from a holistic view. In light of this, the efficacy of this study’s findings can be tested by replicating it on a broader sample that cuts across different parts of the country or any other part of the world. Such a study can examine principals across the different regions of the country and include all categories of schools for a holistic and a more representative study that can give a true reflection of the situation in the whole of Kenya. Including of national schools would further shed light on the management practices in a broad spectrum of variables.

ii) This study also recommends a research to determine the efficacy of various staff development programmes, performance management and improvement strategies in both primary and secondary schools. This stems from the need to avoid making schools experimental grounds for all manner of educational management fads.
References


Influence of Industrial Attachment on the Competence of Instructors and Students in Enabling Creative Innovations for Industrialisation in Kenya

David Mutahi Muthoni,1 Prof. Samson Okuro Gunga,2 Irene Wairimu Mutahi,3 & Dr. Japheth O. Origa4

1 KCU, 2 UTCC, 3 University of Nairobi, 4 University of Nairobi

Abstract

Industrial Attachment was a key imperative for instructors who train in technical disciplines. Student attachment had been practised for several decades. However, teaching staffs’ industrial attachment (TSIA) was a novel idea in developing countries. TSIA could improve the learning environment for competence-based training and assessment (CBTA). Akin to in-service training, TSIA would boost the abilities of staffs in determining relevant content materials; provide linkages with industries on-the-job training and use of appropriate pedagogical strategies for graduates’ competitive-edge in the world of work. Competent human capital development in the current technological trends would encourage creative innovations for rapid industrialization desired in
Kenya. Shortage of creative innovations among technical and vocational graduates which was associated with instructional challenges had persisted. However, reviewed literature focused on research and publications, instructors’ in-service training (INSET), further education, social and industrial partners’ participation in developing curriculum among other strategies for improving students’ performance in curriculum based examinations. Although TSIA could encourage creative innovation and catalyze rapid industrialization, it had not been fully exploited. Yet, graduates’ lack of creative innovations had persisted. The purpose of this study was to establish the influence of industrial attachment on instructors’ and students’ competence in creative innovations for improved industrial output. The objective of the study was to determine the influence of TSIA activities on the quality of students’ industrial output in Kenya. The study found that TSIA played an important role in establishing a link with socio-industrial partners, relating teaching and learning processes to the latest development in the industries, providing opportunities for working with most current technology, machinery, equipment, tools and systems, contributing to product and industrial
processes through creative innovations, involvement of industrial staff in students’ competence development, reducing cost of recruitment and hence improving industrial savings. The study concluded that if collaborative industrial attachment between instructors and students was practised, the result was improved students’ competence in creative innovations leading to globally competitive industrial output. The study recommended involvement of industrial and social partners in standardized assessment of collaborative supervised industrial attachment for students and academic staff.

Introduction

Like other developing countries, Kenya endeavoured to provide flexible technical, industrial, vocational and entrepreneurship training (TIVET) aimed at training skilled manpower, prepare the youth for self-employment, generate new knowledge through research and creative innovations and stimulate industrial take-off (Brunnet, 2006; GoK, 2005; Muthoni, 2012). Besides other running costs, Kenya spent scarce foreign exchange to import expensive equipments
for TIVET (Kerre, 2010; Muthaa, 2009) while TIVET was about five (5) times more expensive than general education (Kerre, 2010). Yet, the investment was not commensurate with graduate output. The studies by Brunnet (2006); GoK (2005); Kerre (2010); Muthoni (2012) and Ngware (2000) did not investigate the influence of TSIA as a catalyst for creative innovations for the desired rapid industrialization in Kenya.

On-going on-the-job and off-the-job academic staff training and development can motivate staff and students to produce creative innovations. The rapid changes in technology, the use of information communication technology (ICT) for diagnostic evaluation of automated systems in maintenance, repair and operations (MRO) and labour market conditions call for an elaborate teaching staffs industrial attachment (TSIA) for implementation of competence-based training and assessment, CBTA (Duger, 2011; GoK, 2010; Kuppe & Loring, 2006 and Yan, 2011). Combined with supervised industrial attachment (SIA), TSIA will guarantee the development of creative innovation. Industrial attachment anchored on a standardized curriculum for both academic staff and their students could spur Kenya to a knowledge-based economy, provide
employable skills and create opportunities for self-employment. Creative innovations will encourage job creation through increased productivity in agricultural activities, reduce food insecurity, provide adequate medical care, clean water, efficient transport and communication networks, optimize industrial processes and lead to creative industrial products for socio-economic development as enshrined in Vision 2030 (GoK, 2005; ILO, 2010; Kerre, 2010; NCST, 2012). Despite the need for qualified personnel, students’ technical and vocational competence in creative innovations is low (Kerre, 2010; King and Palmer, 2010). Low graduate competence in creative innovations has been associated with instructional challenges which include poor training strategies, instructors’ lack of industrial experience and inadequate training equipments and facilities as well as inappropriate training and development of TIVET educators (GoK, 2009; Ngerechi, 2003; Yan, 2011). Dominative instructional strategies which were prevalent in TIVET institutions helped student acquire facts, theories and principles for examination purposes but they did not develop the necessary skills and competencies needed for creative innovations (Khakala, 2009; Kerre, 2011). TIVET instructors require retraining through in-
service training (INSET) which emphasises industrial attachment and incorporates supervised industrial attachment of students for optimum results. However, the current scenario is such that collaboration between TSIA and supervised students industrial attachment is not fully exploited.

Problem

Low competence in creative innovations among TIVET students is a concern of various stakeholders because graduates’ industrial output is not commensurate with the investments. The low competence in creative innovations can be attributed to instructional challenges because little attention is given to instructors’ development and training. TIVET instructors were found to lack industrial experience; 90% of those working in public TIVET systems need upgrading. The purpose of this study was to establish the influence of industrial attachment on instructors’ and students’ competence in creative innovations for industrial output. The objective of the study was to determine the influence of TSIA activities on the quality of students’ industrial output in Kenya.
The global view of TIVET instructions in developed countries such as Britain, Germany and Japan among others was anchored on the advent of digital simulation for learning in engineering, creative designing, architect, and actuarial science (Zachary, 2009); robot teachers in Japan (Gatonye & Mathenge, 2009); mobile phone learning in Korea (Nyantino, 2009). Instructional activities could help students to effectively use the physical tools for enjoyment, nurture social interaction, creative and innovative learning (Kerre, 2010; Muthoni, 2012; Zachary, 2009). Students in Singapore used team-based technology for simulation of real world projects. The technology used in Singapore included IDEALab and mobile devices for innovations and designing for enterprise applications (Maithya & Ndebu, 2011; Yan, 211). To overcome the challenge of overuse of digital simulation without hands-on experience, the Germany dual system of education provided practical experiences to students in TIVET by division of time between working in industries and school instructions through industry-based projects (Kerre, 2010; Kuppe, & Loring, 2006). Similarly, Singapore TIVET instruction emphasized hands-on (manipulative skills), minds-on
(intellectual skills) and hearts-on (soft-skills) philosophy. The emphasis was work-flow of industrial practices that provided experiential understanding of the real workplace and develop relevant industry portfolios (ILO, 2010 and Yan, 2011). Collaboration between teaching staff and students’ industrial attachment could deal with complexities of real world problems of deadlines and resource constraints (Kuppe & Loring, 2006). European Union member countries such as the UK, Switzerland, Republic of Ireland and Sweden recognized the role of industries in students’ situational training and collaborative learning in the provision of competence-based training and assessment, CBTA (Brunnet, 2006; Duger, 2011 and Wu, 2011). In particular, the European Union member countries recognized the need to involve skilled academic staff to work in partnership with industries to provide mentoring and coaching of apprentices (ILO, 2010). However, collaborative learning between teaching staff and their students had not been given due attention.

The Kenyan desire to develop TIVET graduates with 21st century creative innovations for rapid industrialization depended on her ability to tap from foreign exchange potential in renewable
energy and green technology along with skills gap in new and emerging technology (Kerre, 2011 and Kerre, 2010). Similarly, developed economies such as the USA, European Union member countries recognized the role of competence-based training and assessment (CBTA) to tap from renewable energy and green technology global market potential. The leading green technology economies included Japan, Germany and China (Kerre, 2010). Germany, aimed at using renewable energy as impetus for exports, economic growth and a means of reducing youth unemployment by offering 170,000 jobs (ILO, 2010; Kuppe &Loring, 2006 and Brunet, 2006). China was also expected to set up clean coal and wind power plants and planned to triple her wind power generation by 2010 so as to become the largest wind power producer by 2020. California in the US planned to reduce carbon gas emissions by 25% by 2020 and cut the emission by 80% by 2050 (Wu, 2011 and Kerre, 2010). However, involvement of social and industrial partners in enabling collaboration between teaching staff and students in the 21st century instruction in TIVET disciplines to enable them make use of the new and emerging technologies in developing countries like Kenya had not been fully exploited (Kerre, 2010, 2011 and Wu, 2011).
Modelling TIVET of Kenya and Africa countries on East and South Eastern Asian countries (Chinese, Taipei, Japan, Hong Kong, and Singapore) was aimed at encouraging and supporting knowledge-based economies, skills development and to respond to modern and emerging technological advancement, enormous energy need for industrialization by 2030 and modernization in a competitive world (Kerre, 2011). Singapore competed globally and favourably ahead of emerging industrial tigers like Korea, China and India (Agrawal, 2011) because of her prowess in encouraging and supporting knowledge-based economies, industry-related skills development that respond to modern and emerging technological advancement (Kerre, 2011; Yan, 2011 and Mar, 2011). Although Singapore had superior TIVET instructions, Indian and Chinese home-based industrial production which used hand-held tools where learners produced for the market were a notch higher. Particularly, Chinese TIVET instructions were rich in 21st century employability skills development based on use of practical and occupational agricultural skills training and innovations. Consequently, Chinese industries produced cement, synthetic fibres, plastics, paper and paper-board; bicycles, motor vehicles and
television receivers, and pharmaceuticals (Maclean, 2007). The above scenario whereby home-based industries are integrated with education and where learners produce for the market suggested the need for involvement of students in industries. This could spur Kenya to rapid industrialization. However, inclusion of teaching staff and students in home-based industrial production was not given due attention.

Unlike the Chinese, Indian youth preferred white-collar jobs to home-based industries and farm based occupations (Agrawal, 2011 and Wu, 2011). This situation can be attributed to the emphasis on general education compared as opposed to TIVET instruction. TIVET instructions in India, Bangladesh and the Mongolia was faced with challenges including shortage of instructors, lack of funds and a mismatch between supplied and demanded skills. The intervention strategies adopted by India and Bangladesh involved private-public partnership, provision of adequately trained teaching staff and performance based funding as well as competence-based training and assessment facilitated through TIVET-industries partnership (ILO, 2010; Kerre, 2011 and Ngerechi, 2003). Particularly, the industry-TIVET partnership
aimed at in-company training, provision of training equipments, practical training, and setting up workshops, laboratories and support delivery of modern training materials.

The provision of TIVET instructions in Kenya among other African countries such as Egypt, Nigeria and Tanzania was characterised by instructional related challenges that include shortage of qualified staff, institutional lack of modern equipments and facilities, lack of industrial experience among teaching staff and overemphasis on theoretical and analytical skills with less practical activities for creative innovations (Amuka, Olel & Gravenir, 2011 and Muthaa, 2009). Student related challenges included high failure and referrals rate leading to mass wastage, lack of prerequisite skills, low morale for study due to the view that TIVET was meant for less academically gifted students, hence reduced internal efficiency (Kerre, 2010; Muthaa, 2009 and Ngerechi, 2003). In particular, Nigerian TIVET had high instructor-student ratio, obsolete equipment, and low morale among teaching staff. In Kenya and Egypt, lack of training quality and relevance and shortage of modern equipments and facilities had been witnessed while in Kenya and Nigeria there were
shortage of qualified staff, lack of modern equipments and facilities in institutions, lack of industrial experience among teaching staff and shortage of funding to finance TIVET activities. These challenges undermine competence for creative innovations. Social and industrial partners could play an important role in improving quality and relevance of training; encourage competence-based training and assessment as well as sourcing for funding to meet the logistical and instructional financial needs of TIVET. However, collaborative industrial attachment of teaching staff and students as an intervention strategy for creative innovations had not been given due attention.

The Kenyan government was committed to overcome instructional challenges in an attempt to improve competence in TIVET disciplines. The Kenyan intervention mechanism was TIVET, social and industrial partnership through active and continuous transfer of technology (Kerre, 2010; Ngerechi, 2003 and Muthaa, 2009). Similarly, Nigeria, Egypt, Republic of Ireland, Sweden, Switzerland, Brazil, India, and Mongolia among others sought to work with social and industrial partners such as industrial supervisors, private enterprises, training companies, trade unions and
employer associations. Their partnership was meant to provide opportunities for students’ supervised industrial attachment, competence-based training and assessment, financial support, streamlining TIVET instructional policies and review of curricula and ethic policies (ILO, 2010, Kerre, 2011 and Ngerechi, 2003). The partnership between academic staff and industrial supervisors, employer associations and trade unions sought to develop instructors’ retraining packages to establish master trainers, establish opportunities for joint policy formulation and development, experience in work and business processes (Kuppe & Loring, 2006). In Brazil, the funding was to be nagged by employer organizations. The trade unions were to identify the key competency needs. The enterprises identified training priorities and carried out course curriculum design (ILO, 2010). The teaching staff industrial attachment, if adopted and practised, could offer consultancy services, supervise students during their industrial attachment, provide theoretical courses to the apprentices, conduct research and development to improve industrial processes and develop goods and services that are globally competitive. Although a combination of teaching and students’ industrial attachment could improve creative innovations, the
strategy had not been fully exploited in Africa, including in Kenya, among developing countries. Hence, this study was justified.

**Methodology**

A cross-sectional descriptive survey research design was used. Questionnaires were administered to fifty (50) students and twenty three (23) academic staff. A semi-structured interview schedule was used with thirteen (13) industrial supervisors in Kenya. The instruments were used to collect data related to the role of collaborative industrial attachment between teaching staff and students in developing creative and innovative competencies needed for rapid industrialization. The study represented the results in frequency tables showing the frequency and percentages in parentheses on the opinion of students, lecturers and industrial supervisors on the role of supervised industrial attachment. The results were discussed to respond to research objectives and questions.
Results and Discussions

The results were analyzed and discussed under the following five study questions.

*Question (i): What are the benefits of teaching staff industrial attachment?*

*Table 1* showed results related to benefits of academic staff industrial attachment

<table>
<thead>
<tr>
<th>Statement</th>
<th>Student</th>
<th>Lecturer</th>
<th>Supervisor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Impart relevant and up-to-date knowledge and skills to effectively support industries</td>
<td>31(62%)</td>
<td>20 (80%)</td>
<td>11(84.6%)</td>
</tr>
<tr>
<td>Nurture linkage with industry for students industrial attachment</td>
<td>28 (56%)</td>
<td>20 (80%)</td>
<td>10 (76.9%)</td>
</tr>
<tr>
<td>Professional do part-time teaching with apprentices in the industries</td>
<td>29 (58%)</td>
<td>19 (83%)</td>
<td>9 (69.2%)</td>
</tr>
<tr>
<td>Appropriate explanations and facilitate discussion giving latest examples</td>
<td>33 (66%)</td>
<td>21(91%)</td>
<td>9 (69.2%)</td>
</tr>
<tr>
<td>Broaden instructors knowledge and experience</td>
<td>34 (68%)</td>
<td>17 (74%)</td>
<td>12 (92.3%)</td>
</tr>
<tr>
<td>Able to provide latest information about the industry and expected expertise</td>
<td>30 (60%)</td>
<td>19 (83%)</td>
<td>11 (84.6%)</td>
</tr>
<tr>
<td>Facilitate organizational stability and security</td>
<td>33(66%)</td>
<td>18 (78%)</td>
<td>12 (92.3%)</td>
</tr>
<tr>
<td>Elaborate theoretical aspects more effectively and efficiently</td>
<td>31(62%)</td>
<td>17 (74%)</td>
<td>11(84.6%)</td>
</tr>
<tr>
<td>Improve efficiency and effectiveness in the working culture</td>
<td>34 (68%)</td>
<td>20 (86%)</td>
<td>12 (92.3%)</td>
</tr>
<tr>
<td>Inculcate values and develop well balanced students in spiritual and academic achievement</td>
<td>28 (56%)</td>
<td>14 (61%)</td>
<td>10 (76.9%)</td>
</tr>
</tbody>
</table>
The current study, the work by Kerre (2011) and Kerre (2010) concurred that industrial attachment could meet the experiential training needs of Kenyan TIVET instructors. Similarly, the current study, ILO (2010), Kerre (2011), and Obonyo (2011) agreed that developed countries like the UK and US; developing and transitional countries like Kenya, Singapore, Egypt, India, China and Ghana need to re-orient their TIVET educators training and embrace continuous development to meet the challenge of modern, changing and emerging technologies. The agreed intervention could spur Kenyan manpower into creative innovations necessary to tap into the greening economy, obtain the scientific and technological human and material resources.

| Improve confidence in sharing knowledge and skills with colleagues and students | 49 (98%) | 20 (80%) | 11 (84.6%) |
| Use specialized equipment, machinery and tools not available at college | 33 (66%) | 19 (83%) | 12 (92.3%) |
| Expose students to challenges faced in the outside world situations | 32 (64%) | 17 (74%) | 10 (76.9%) |
| Acquaintance with new technologies, machines and equipment function | 30 (60%) | 17 (74%) | 11 (84.6%) |
| Bridge the gap between higher learning and industry requirements in terms of skills | 25 (50%) | 19 (83%) | 12 (92.3%) |
| Use hand-outs provided during industrial attachment for instructions | 25 (50%) | 21 (91%) | 11 (84.6%) |
needed for use of renewable energy; reduce carbon emissions; introduce environmental friendly industrial systems and be globally competitive.

Question (ii): What activities can be carried out by teaching staff industrial attachment for competence development?

Table 2 was used to show activities that teaching staff could undertake in their industrial attachment to develop competence in creative innovations.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Lecturer</th>
<th>Supervisor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carry out industry-related funded research activities to finance TIVET</td>
<td>19 (83%)</td>
<td>11 (84%)</td>
</tr>
<tr>
<td>Customer oriented product design and packaging activities</td>
<td>21 (91%)</td>
<td>13 (100%)</td>
</tr>
<tr>
<td>Use specialized equipment, machinery and tools not available at college</td>
<td>17 (74%)</td>
<td>12 (92%)</td>
</tr>
<tr>
<td>Support consultation services to bridge gap between theory and practice</td>
<td>18 (78%)</td>
<td>12 (92%)</td>
</tr>
<tr>
<td>Collection, analysis, presentation, interpretation of data for decision making</td>
<td>20 (80%)</td>
<td>13 (100%)</td>
</tr>
<tr>
<td>Form part of think tank for innovation and problem solving</td>
<td>20 (87%)</td>
<td>12 (92%)</td>
</tr>
<tr>
<td>Sharpen and Apply manipulative skills using hand-held tools and equipments</td>
<td>20 (87%)</td>
<td>13 (100%)</td>
</tr>
<tr>
<td>Work with industrial supervisors in developing manuals for industrial attachment and assessment besides being a co-supervisory and trainer</td>
<td>19 (83%)</td>
<td>12 (92%)</td>
</tr>
<tr>
<td>Acquaintance with how new technologies, machines and equipment function</td>
<td>16 (70%)</td>
<td>9 (69%)</td>
</tr>
<tr>
<td>Participate in brain-storming sessions for problem solving</td>
<td>20 (80%)</td>
<td>12 (92%)</td>
</tr>
</tbody>
</table>
The current study, the work by Brown (2003), Duger (2011), ILO (2010), Kerre (2010), Kuppe & Loring (2006) and Yan (2011) concurred that partnership between academic staff, industrial supervisors, employer associations and trade unions could develop instructors’ retraining packages to establish master trainers, establish opportunities for joint policy formulation and development, experience in work and business processes. The partnership between TIVET teaching staff and industries in Kenya among other countries such as Brazil was meant to provide opportunities for students’ supervised industrial attachment, competence-based training and assessment, financial support, streamlining TIVET instructional policies, and industrial attachment for students, review of curricula and ethic policies and ensure that funding was managed by employer organisations. The current study and the work by Duger (2011), Kuppe & Loring (2006) and Yan (2011) concurred that trade unions could identify key competency needs. The current study and the work by Duger agreed that Kenyan and Australian TIVET staff and industries could adopt market-based pricing to meet demanded training needs through benchmarking where clients negotiated and purchased needed training.
Question (iii): What competence in soft skills is developed by teaching staff and their students through industrial attachment?

The results in Table 3 showed the competence in soft skills developed among teaching staff and their students through industrial attachment.

<table>
<thead>
<tr>
<th>Competence in soft skills developed include:</th>
<th>Student</th>
<th>lecturer</th>
<th>Supervisor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical and creative thinking skills</td>
<td>33 (66%)</td>
<td>18 (78%)</td>
<td>11 (84%)</td>
</tr>
<tr>
<td>Problem-solving skills</td>
<td>30 (60%)</td>
<td>17 (74%)</td>
<td>11 (84%)</td>
</tr>
<tr>
<td>Negotiation skills</td>
<td>31 (62%)</td>
<td>16 (70%)</td>
<td>10 (77%)</td>
</tr>
<tr>
<td>Information handling skills for effective communication</td>
<td>29 (58%)</td>
<td>17 (74%)</td>
<td>12 (92%)</td>
</tr>
<tr>
<td>Conflict resolution skills</td>
<td>33 (66%)</td>
<td>17 (74%)</td>
<td>10 (77%)</td>
</tr>
<tr>
<td>Assertiveness without being offensive</td>
<td>30 (60%)</td>
<td>18 (78%)</td>
<td>12 (92%)</td>
</tr>
<tr>
<td>Team-work skills</td>
<td>35 (70%)</td>
<td>17 (74%)</td>
<td>10 (77%)</td>
</tr>
<tr>
<td>Ability to engage in community service</td>
<td>33 (66%)</td>
<td>17 (74%)</td>
<td>12 (92%)</td>
</tr>
<tr>
<td>Physical and mental wellbeing</td>
<td>25 (50%)</td>
<td>16 (70%)</td>
<td>10 (77%)</td>
</tr>
<tr>
<td>Coping with stress</td>
<td>33 (66%)</td>
<td>17 (74%)</td>
<td>10 (76.9%)</td>
</tr>
<tr>
<td>Healthy interpersonal relationships and (psychological health)</td>
<td>34 (68%)</td>
<td>21 (91%)</td>
<td>12 (92.3%)</td>
</tr>
<tr>
<td>Make informed and effective decisions (informed choices)</td>
<td>34 (68%)</td>
<td>18 (78%)</td>
<td>10 (76.9%)</td>
</tr>
<tr>
<td>Translate knowledge, attitudes, skills and values into action</td>
<td>22 (44%)</td>
<td>17 (74%)</td>
<td>11 (84.6%)</td>
</tr>
</tbody>
</table>
Results from the current study, findings by Ahmad and Rashid (2011) on the need for man-
power development in skills for global stability and security, the study by Kairu (2012) on Kenya’s need
to develop skills necessary for practical work ethics, the work by Mudashir (2011) on newly employed
TIVET instructors’ lack of industrial skills in Nigeria as well as the research by Kuppe and Loring
(2006) and Norbech (2002) on the role of social and industrial partners in developing a suitable envi-
ronment for enduring and sustainable creative innovations in engineering education in UK con-
curred on the need for collaboration of teaching staff and students industrial attachment for train-
ing and development in soft skills. The current study and reviewed literature identified the need
for development of manpower with competence in soft skills for sustainable creative innovations for
rapid industrialization desired in Kenya.
Question (iv): What challenges do students face during industrial attachment?

The results in Table 4 show the challenges faced by students during industrial attachment.

Table 4: Challenges faced by teaching staff and students during industrial attachment

<table>
<thead>
<tr>
<th>Challenges</th>
<th>Student</th>
<th>Lecturer</th>
<th>Supervisor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language barriers in multinational organisations</td>
<td>35 (70%)</td>
<td>20 (86.9%)</td>
<td>12 (92.3%)</td>
</tr>
<tr>
<td>Some industrial mentors lack the ability to seek for knowledge and information</td>
<td>49 (98%)</td>
<td>18 (78.2%)</td>
<td>11 (84.6%)</td>
</tr>
<tr>
<td>Inadequacy of knowledge and skills in college to deal with current industrial needs</td>
<td>33 (66%)</td>
<td>19 (82.6%)</td>
<td>11 (84.65)</td>
</tr>
<tr>
<td>Some mentors inflexibility in accommodating alternative conception of the problem</td>
<td>34 (68%)</td>
<td>17 (73.9%)</td>
<td>12 (92.3%)</td>
</tr>
<tr>
<td>Few ladies to mentor and encourage their female apprentices in the profession</td>
<td>33 (66%)</td>
<td>17 (73.9%)</td>
<td>9 (69.2%)</td>
</tr>
</tbody>
</table>

The current study concurred with Agrawal (2011) and IICBA (2012) that the challenges experienced during industrial attachment revolve around little or no support from social and
industrial partners. That was because industrial attachment trainees sometimes have little or no follow-up (Agrawal, 2011 and IICBA, 2012). The results in the current study concurred with the objective of Kenyan TIVET in Kerre (2010), Ngerechi (2003) and Muthaa (2009) on the need to have active and continuous transfer of technology through collaborative approaches between TIVET institutions and the relevant industries. The current study concurred with Kuppe and Loring (2006) that although challenges were experienced during the involvement of industrial and social partners such as industrial supervisors, employer associations and trade unions could develop instructors' retraining packages to establish master trainers, establish opportunities for joint policy formulation and development, experience in work and business processes. The funding was to be managed by employer organizations. The trade unions could be involved in identifying the key competency needs. The current study and that by Kerre (2010), Ngerechi (2003) and Muthaa (2009) concurred that social and industrial partners working with teaching staff in their industrial attachment could develop sound policy, provide accreditation and certify competence-based training and assessment (CBTA). The current study
concurred with Agrawal (2011) and IICBA (2012) on the need to seek for social and industrial partners such as industrial supervisors, private enterprises training companies, trade unions and employer associations in manpower development for creative innovations. However, the role that could be carried out by teaching staff in industrial attachment to reduce or eliminate the above mentioned limitations was not fully addressed. The industrial attachment of teaching staff could provide a link between TIVET institutions and social as well as industrial partners. The attachment, if adopted and practised, could work toward offering consultancy services, supervise students during industrial attachment, provide theoretical courses to the apprentices, conduct research and development to improve industrial processes and develop goods and services that are globally competitive. Although integration of teaching and students industrial attachment could improve creative innovations, the strategy had not been fully exploited in Africa, at least not in Kenya. Hence, this study was justified.
Conclusion and Recommendations

Results of the current study indicated that supervised industrial attachment plays an important role in establishing a link with industrial and socio-partners, relating teaching and learning processes to the latest development in industries, and provides opportunities of working with most current technology, machinery, equipment, tools and systems. Further, it contributes to creative innovations in product and industrial processes, involves the industrial staff in students’ competence development, reduces the cost of recruitment and hence improves industrial savings. The study concluded that if academic staff and students go for industrial attachment at the same time, collaborative teaching and learning would occur simultaneously and this would improve students’ competence, spur creative innovations, support and encourage quality and globally competitive industrial output. The study recommends the involvement of industrial and social partners in policy formulation, design, implementation, financing and standardised assessment of collaborative supervised industrial attachment for students and academic staff.
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Intangible Assets for Sustainable Competitive Advantage in Institutes of Higher Learning: A Case of Kenya

Jeketile Jacob Soko
Tangaza College, Catholic University of Eastern Africa

Abstract

Resources and capabilities are the building blocks upon which an organisation can create and execute value-adding strategy so that it earns reasonable returns and achieves strategic competitiveness (Management, 2012). A company’s resource strength forms the cornerstones of strategy because they represent the company’s best chance for market success (Duncane, Ginter, & Swaye, 1998). This article seeks to find out what kind of resources and capabilities thriving institutes of higher learning in Kenya possess and build to make them stay afloat amidst stiff competition. The ever-changing tastes and customer needs and preferences have significant influence on how businesses shape their strategy to compete with other industry players. The education industry in Kenya has not been spared from this trend. Colleges and universities are facing demanding customers who seek customised education
services tailored to their own pace, preferred location and time. While some colleges and universities have thrived because they have taken advantage of the opportunities in their environment some have closed doors while others have resorted to unethical ways to attract students. The play-field has been left to those colleges and universities that have reengi- neered their organisational activities to address the ever-changing needs and preferences of customers in order to have a competitive edge in the industry. This article discusses the value of intangible assets, anchoring its arguments on the resource based view of the firm. We argue that reputation, organisational leadership, and collaboration are vital for institutes of higher learning to thrive. It recommends that institutes of higher learning should concentrate on building resource strengths and capabilities that make them gain and sustain competitive advantage. We propose action research to continuously improve organisational processes. We fur- ther propose a conceptual framework that may lead institutions of higher learning to gain and sustain competitive advantage. By focusing on building intangible assets, which are less prone to imitation, this article will address the challenges of competition in the higher education industry.
Introduction

This paper discusses building resource strengths and capabilities in institutes of higher learning. It reviews theoretical and empirical literature regarding resource strengths and capabilities and relates these to competitive advantage (CA) and sustainable competitive advantage (SCA). It attempts to respond to the question, "what resources lead institutes of higher learning to gain and sustain competitive advantage and how then should they be built or rather what makes some institutes of higher learning be preferred than others by customers?" The paper begins with a background on Institutes of Higher Learning (IHL) in Kenya and then reviews both theoretical and empirical studies before pointing out research gaps. It concludes with recommendations.

Background: Institutes of Higher Learning in Kenya

Higher education plays a crucial role in a nation. It creates tax revenue, increases savings and investment, and leads to a more entrepreneurial and civic society (Bloom, Hartley,
& Rosovsky, 2006). It is widely regarded as the route to economic prosperity, the key to scientific and technological advancement, the means to combat unemployment, the foundation of social equity, and the spread of political socialisation and cultural vitality (Psacharopoulos, 1985). The higher education industry has witnessed growth in the past decade, leading to intense competition. Cubillo, Sanchez, and Cervino (2006) observe that competition among universities is increasing, with some entering into joint ventures and franchise operations. Competition has also intensified due to the increase in the number of degree choices; prospective students have a wider variety of universities from which to choose. Messah (2011) and Ngure (2012) note that intensity of competition has led some universities to have relatively low student enrolment. As a result of this, the need for universities to build competitive advantage is self evident, resulting in a search for strategies that can make the universities to thrive (Canterbury, 1999; Coates, 1998; Nicholls, Harris, Morgan, Clarke, & Sims, 1995; Taylor & Darling, 1991).

Africa has seen a rapid increase in the number of private universities and private wings (self sponsored students) of public universities
In the 1960s, there were about seven universities on the continent. However, by 2005 there were 85 private and 316 public universities in Africa. Kenya took the lead from 2 private universities in 1980 to 9 by 1990. In the 1990s, Tanzania moved from 1 university in 1990 to 11 by 2000; Uganda from 2 to 10; Congo from 0 to 4 and Senegal from 0 to 3. In the last couple of years, the movers have been Burundi, which went from none in 2000 to 4 by 2002, and Ghana (Sawyerr, 2004). Onsongo (2007) observes that Kenya is the leader in the expansion of private higher education in East Africa with 16 in 2006 compared to three in 1980. In 2009, Kenya had 7 public universities and 23 private universities and several public institutions including polytechnics, which offer industrial and technical training (Government of Kenya, 2005; Ministry of Education, 2009; Nation, 2012). Today some of the polytechnics have been elevated into universities, increasing the number of players in the industry further (Nation, 2012).

Competition in the higher education industry has resulted to numerous institutions and some business schools to experience declines in enrolment (Smith, Scott, & Lynch, 1995; Tagwireyi,
2013; Taylor & Darline, 1991; Canterbury, 1999; Nicholas, Harris, Morgan, Clarke, & Sims, 1995; Coates, 1998; Ngure, 2012). However, the decline in enrolment is not as a result of decreasing number of students per se but rather because of the variety of degree programs offered by various Institutes of Higher Learning. Sha (2009) observes that the number of students increase year on year and so too are the number of education providers. As a result of this, Ngure (2011) points out that some universities are compelled to devise ways of remaining afloat amidst the cut-throat competition. He notes the following survival strategies regarding competition in the education industry: use of unethical means of survival such as establishing pre-university programs that admit KCSE graduates with a minimum of grade C-minus with shorter duration; charging unbelievably low fees which attract hundreds of students (later they find themselves sharing poor facilities and crowded lecture rooms); shortening semesters to save on costs though students pay for a full semester credits. These strategies undermine the credibility
of higher education. How can IHL compete ethically?

The Role of Resources in Institutes of Higher Learning

Resources are the bloodline of every institute of higher learning; without them organisations cannot operate. As Thompson, Strickland, and Gamble (2008) put it, a company can achieve considerable competitive vitality, may be even competitive advantage, from a collection of good-to-adequate resource strength that collectively give it competitive power in the marketplace. Building resource strengths and capabilities to achieve advantage over competitors is therefore imperative. But the question is, how do institutes of higher learning build resource strengths? For organisations to build resource strengths and capabilities, they need to first identify resource strengths and competitive capabilities then assess their competencies and capabilities then enhance those that bring sustainable competitiveness.
Assessing Resource Strengths in Institutes of Higher Learning

A set of tools can be used to assess the resources of an organisation. Thompson, Strickland, and Gamble (2008) point out the following tools: Strengths, Weaknesses, Opportunities, Threat (SWOT) and Internal Factor Analysis Summary and External Factor Analysis Summary and Value Chain. They add that after listing the strengths, weaknesses, opportunities and threats, the implications are very important in order to help an organisation improve.

SWOT Analysis: This is a critical assessment of the internal appraisal of the organisation’s strengths and weakness and external appraisal of the opportunities and threats to an institute of higher learning competition within an industry (Kaplan, 2006). SWOT analysis is important because from it an organisation can draw conclusions and translate these conclusions into strategic actions to better align its strategy into resource strengths and market opportunities, to correct key weaknesses and to defend against external threats (Thompson, Strickland, & Gamble, 2008).
Value Chain: An organisation’s value chain identifies the primary activities that create customer value and the related support activities (Thompson, Strickland, & Gamble, 2008; Porter, 1990). Value activities are the physically and technologically distinct activities of a firm which represent the building blocks by which value is created for the buyers of a product or service (Kaplan, 2006). The value chain can help institutes of higher learning to assess how resources are utilised and linked to competitive advantage. It does this in three steps, namely identifying the value activities, identifying cost or value drivers and identifying linkages.

Identifying the value activities includes an assignment of costs and added value and identification of the critical activities. These are the various activities that underpin the product and delivery of the organisation’s products or services, including the supply and distribution chains. It is important for firms to identify the valued activities that are crucial in terms of its gaining and sustaining competitive advantage.

Identifying the cost or value drivers is actually looking into the factors that sustain the
competitive position called the cost drivers or value drivers. For example low cost supply can be necessitated by physical proximity of the suppliers and could disappear with geographical expansion.

Identifying linkages on an organisation’s value activities and the linkages between them are the source of competitive advantage. There may be important links between the primary activities. For example, good communication between sales, operations and purchasing can help cut stocks; the purchase of more expensive or more reliable machinery and equipment may lead to cost savings and quality improvement in the manufacturing process.

**Benchmarking:** Benchmarking is a potent tool for learning which companies are best at performing particular activities then using their techniques or best practices to improve the cost and effectiveness of a company’s own internal activities (Thompson, Strickland, & Gamble, 2008). Benchmarking is a continuous, systematic process for evaluating the products, services, and work processes of organisations that are recognised as representing best practices for the purpose of
organisational improvement (Kaplan, 2006).

**Building Resource Strengths and Capabilities of Institutes of Higher Learning**

Hornby, Wehmeier, McIntosh, Turnbull, and Ashby (2005) define resource as the total means available to a company for increasing production or profit, including plant, labour and raw materials. Barney (1991) states that resources include all assets, capabilities, organisational processes, firm attributes, information, knowledge controlled by a firm that enables it to conceive of and implement strategies that improve its efficiency and effectiveness. Capability is defined as the firm's ability to undertake a productive activity, which is created through the simultaneous deployment of resources and factors of production (Teece, Pisano, & Shuen, 1997). Capability is the ability to or qualities necessary to do something (Hornby, Wehmeier, McIntosh, Turnbull, & Ashby, 2005). Capabilities refer to an organisation's skills at integrating its team of resources so that they can be used more efficiently and effectively (Management, 2012).

Building an organisation with the
competencies, capabilities, and resource strengths to execute strategy successfully is very important (Thompson, Strickland, & Gamble, 2008). Every organisation has actual and potential strengths and weaknesses (Mintzberg, Lampel, Quinn, & Ghoshal, 2002). These capabilities serve as the foundations for the direct sources of competitive advantage: cost advantages arising from privileged access to critical assets and proprietary technology; customer captivity via habit formation, high switching costs, and high substitute search costs; economies of scale; and other factors, such as government protection or superior access to information (Greenwald & Kahn, 2005).

The capability of an organisation is its demonstrated and potential ability to accomplish, against the opposition of circumstance or competition, whatever it sets out to do. Building resource strengths and capabilities helps organisations to evaluate resources that can help them gain and sustain competitive advantage. The power of a company constituting a resource for growth and diversification accrue primarily from experience in making and marketing a product line or providing a service. Resource growth is manifested through developing strengths and
weaknesses of the individual organisations, the degree to which individual capability is effectively applied to the common task and the quality of coordination of individual and group effort (Mintzberg, Lampel, Quinn, & Ghoshal, 2002).

According to Thompson, Strickland and Gamble (2008), an organisation can build resource strengths in two approaches, namely performing value chain activities more proficiently and secondly performing value chain activities more cheaply as discussed in the following paragraphs.

**Performing value chain activities proficient**

The first of the two approaches begins by management effort to build more organisational expertise in performing certain competitively important value chain activities, deliberately striving to develop competencies and capabilities and adding power to its strategy and competitiveness. This requires that management makes selected competencies and capabilities cornerstones of its strategy and continues to invest resources in building greater and greater proficiency in performing them. Over time, one of
the targeted competencies/capabilities may rise to the level of a core competence. Later through organisational learning and investments in gaining still greater proficiency, a core competence could evolve into a distinctive competence, giving the company superiority over rivals in performing an important value chain activity.

**Performing value chain activities more cheaply**

The second approach entails determined management efforts to be cost-efficient in performing value chain activities. Such efforts have to be ongoing and persistent, and they have to involve each and every value chain activity. The goal must be continuous cost reduction, not a one-time or on-again/off-again effort. Organizations whose managers are truly committed to low-cost performance of value chain activities and succeed in engaging company personnel do discover innovative ways to drive costs out of the business have a real chance of gaining a durable-cost edge over rivals.
Continuous Improvement through Action Research

Sankaran, Tay and Orr (2009) describe Action Research (AR) as a process of collaborative enquiry carried out by people affected by a problem or concern, often using a cyclical process to increase their understanding of the real problem before moving towards a solution. AR is geared towards improving the practices of organisations and is ideal in investigating and evaluating practitioners work in view of improving them (McNiff & Whitehead, 2006; Slavin, 2006). Since AR seeks to improve the practices of the organisations and leads to organisation learning, it is ideal for building resources and consequently helping organisations to gain, sustain competitive advantage and increase performance.

According to Griffin (2013) organisational performance is the extent to which the organisation is able to meet the needs of its stakeholders and its own needs for survival. Tsiotsou and Vlachopoulou (2011) point out service productivity as a measure of performance; Ramayah, Samat, and Lo (2011) mention employee-satisfaction and Zhou, Brown, and Dev (2009) point out service quality and
market share as measures of performance. Performance in this article refers to overall growth in student enrollments, favorable financial benefits from student recruitment, excess demand for places of study, and a level of optimism for growth in student enrollment for the future (Mazzarol & Soutar, 1999).

Garvin (1993) points out that in the absence of learning, companies and individuals simply repeat old practices. This means that the ever changing needs and preferences of the customers are not being responded to in a timely manner because the internal organisation does not have the capacity to re-engineer itself in a reflective manner in view of improvement. This means that at some point students are disappointed with the value they get; consequently the image of the institute is ruined.

A study by Mulec and Roth (2005) noted that the use of AR in development of a drug enhanced the performance of a project management team who were involved in that research. A study by Khresheh and Barclay (2007) in hospitals in Jordan, found that using AR at different levels of the system enabled achievement of quality
improvement in using Jordanian Consolidated Birth Record. Auer and Follack (2002) contend that AR aligns the practices of the organisation to customer needs. Evidence has shown that AR contributes both the practical concerns of people in an immediate problematic situation and to the goals of social science by joint collaboration of the researcher and the researched factor (Sha, 2009).

Stata (1996) argues that the rate at which individuals and organisations learn may become the only sustainable competitive advantage, especially in knowledge-intensive industries. The AR approach is participative by nature, fostering collaboration between the people who own the problem being addressed (Zuber-Skerritt, 2012). This participative and collaborative process of organisational improvement creates bundles of resources that are rare, hence inimitable. A rare-resource organisation is the one that is complex made of different bundles of “knowledge” (Pearce & Robinson, 2007). Rare also means that a resource is imperfectly inimitable (either through unique historical conditions, causal ambiguity, or social complexity) and without strategically equivalent substitutes (Barney, 1991). Such resource would give organisations a competitive advantage.
Resource Based View and the VRIO Framework

The Resource-based View (RBV) of the Firm (Barney, 1986, 1991; Penrose, 1959; Wernerfelt, 1984) has earned a reputation as a promising contemporary theory that combines strategic insights on competitive advantage and organisational insights on firm existence. The RBV approach argues that organisations can gain sustainable competitive advantage if they utilise the resources well. The resources that can give institutes of higher learning competitive advantage are those that are inimitable or cannot be copied.

According to Pearce and Robinson (2007), resources are classified into three basic groups, namely tangible, intangible assets and organisational capabilities. Tangible assets are physical and financial means a company uses to provide value to its customers. They are the types of resources found on a firm’s balance sheet. They include production facilities, raw materials, financial resources, real estate and computers. Although tangible resources may be essential to a firm’s strategy, because of their standard nature, they are only occasionally a source of competitive advantage.
Intangible assets are resources such as brand names, company reputation, organisational morale, technical knowledge, patents and trademarks, and accumulated experience within an organisation. These assets often play important roles in making a firm gain and sustain competitive advantage.

According to Barney (1991), resources fall into three categories: physical capital resources, human capital resources, and organisational capital resources. Physical capital resources consist of such things as the firm’s plant and equipment, technology and geographic location. Human capital resources include such things as the experience, judgment, and intelligence of the individual managers and workers in the firm. Organisational capital resources consist of such things as the firm’s structure, planning, controlling and coordinating systems, and the informal relations among groups within the firm and between the firm and other firms in its environment (Barney, 1991).

Four empirical indicators of the potential of firm resources to generate sustained competitive advantage are proposed as VRIO: Value, Rareness, Inimitability/substitutability and whether the
Organization takes advantage of the resource. The following paragraphs discuss the elements.

**Valuable:** Within this context, for a firm resource to have the potential of generating competitive advantage, it must be valuable, in the sense that it exploits opportunities and/or neutralises threats in a firm’s environment. Resources are valuable when they enable a firm to formulate and implement strategies that improve its efficiency or effectiveness. People are valuable resources because they possess knowledge and expertise in the organisation that is acquired through a process. Pearce and Robinson (2007) add that it is important to recognise that only resources that contribute to the competitive superiority are valuable.

**Rare:** When a resource is scarce, it is more valuable. When a firm possesses a resource and few if any others do, and it is central to fulfilling customers’ needs, then it can become the basis of a competitive advantage for the firm. If competitors or potential competitor also possesses the same valuable resource, it is not a source of competitive advantage because all of these firms have the capability to exploit the resources in the same way.
For it to give sustainable competitive advantage, it should be uncommon, rare, and relative to other competitors. Therefore, such an organization ceases to be having rare resources. A rare-resource organization is the one that is complex made of different bundles of “knowledge” (Pearce & Robinson, 2007). Rare also means that a resource is imperfectly imitable (either through unique historical conditions, causal ambiguity, or social complexity); and without strategically equivalent substitutes (Barney, 1991).

**Costly to imitate or difficult to imitate:** This is key to value creation because it constrains competition. If the resource can be imperfectly imitable, then any profits generated are more likely to be sustainable (Pearce & Robinson, 2007). Having a resource that competitors can easily copy generates only temporary value. Resources and capabilities must be valuable, rare as well as difficult to imitate or substitute in order for a firm to attain SCA over time. If organisations have diverse workforce, the bundles of their resources become unique. Therefore, for an organisation to attain sustainability in the long run it needs to deploy resources that do not succumb to inimitability, substitutability and mobility, and it is
the diversity component which can bring about this SCA. Barney (1991) mentions three reasons to conceal imitation. These are unique historical conditions, causal ambiguity and socially complex. He states that resources are also based on the history of an organisation and the specific place in time that this gives the organisation.

**Organization exploitation of the resource or capability:** In order to fully realise the potential of the resource or capability, a firm must be organised to exploit its resources and capabilities.

**Superior Skills, Superior Resource and Superior Position**

In the works of Mintzberg, Lampel, Quinn, and Ghoshal (2002), competitive advantage can be traced to superior skills, superior resources and superior position. **Superior skills:** Skills involve the adept coordination or collaboration of individual specialists and are built through the interplay of investment, work, and learning. Skills are the dominant distinctive capabilities and competencies of the personnel or of the organisation as a whole. Skills are enhanced by their use.
**Superior resources:** Resources include patents, trademark rights, specialised physical assets and the firm’s working relationships with suppliers and distribution channels. In addition, a firm’s reputation with employees, suppliers and customers is a resource. Resources that constitute advantages are specialised to the firm, are built up slowly over time through accumulated exercise of superior skills or are obtained through being an insightful first mover or by just plain luck.

**Superior positioning:** Positioning consists of the products or services an organisation provides the market segments it sells to, and the degree to which it is isolated from direct competition. Superior position can be facilitated by being the first mover and reinforcers whereby the first player closes off followers and locks in customers.

**Critiquing the RBV Model**

While the model is very important and very helpful it falls short of measurability of the intangible assets. Hoopes and Madsen (2008) hold that the resource based view does not provide tangible translations for operationalizing the theory; furthermore many researchers consider the
Conceptual Framework

From the foregoing discussions, we can conclude that resources are very important for organizations; without them institutes of higher learning would be at a standstill. However, from the two models, Resource Based View and McKinsey 7s model, it can be said that particular resources can make organisations gain and sustain competitive advantage. Figure 2, the Conceptual Framework, summarises this concept.

Source: Author, 2013

With reference to Figure 2, the combination of intangible and tangible assets leads to capabilities of an organisation. In effect, it is unlikely that
we can attribute the success of a firm (and hence SCA) to one specific resource. Consequently, it may be more fruitful to consider combinations of resources. By combining resources firms may be able to add value if they are complementary (Harrison, Hitt, Hoskisson, & Ireland, 1991), related (Dierickx & Cool, 1989) or co-specialized (Lippman & Rumelt, 2003) in nature.

These capabilities can make an organisation to be efficient and effective. Effectiveness is the achievement of organisational goals or the extent to which an organisation realises its goals while efficiency is achieving the ends with the least amount of resources (Daft, 2010). Capabilities can make an organisation gain and sustain competitive advantage through superior skills, resources and position which competitors are not able to achieve.

Action Research contributes to continuous improvement of the practices of the organization. Hence, AR helps build resources in a collaborative way leading to organisation learning.
Recommendations for Institutes of Higher Learning

*Intangible assets versus tangible assets*

Many examples demonstrate that intangible assets, not physical assets, are the principal wellsprings of competitive advantage and shareholder wealth. Recently, the greatest consensus was achieved on the integrating classification provided by Fahy and Smithee (1999): tangible assets (having a fixed long run capacity and the properties of ownership, relatively easy to measure and relatively easy to duplicate), intangible assets (intellectual property, having relatively unlimited capacity and being relatively resistant to duplication) and capabilities (invisible assets, encompassing the skills of individuals and groups, organisational routines and interactions, having no clearly defined property rights and being very difficult to duplicate).

A study done by Gagliardi and Levine (2006) found that Dell sustained and leveraged its competitive advantage by patenting not only product, but also its innovative business model. Institutes of higher learning can as well patent their educational models.
**Building capabilities**

In a comparative study by Chandra (1999) regarding capacity building of Chinese, Indian and some Canadian firms, China placed emphasis on investing on in-company training of its workforce in modern technology and managerial skills to build organisational capabilities. On the average, Chinese textile firms gave 70 hours of training each year to an experienced worker as opposed to 32 hours in Canada and 10 hours in India (Chandra, 1999). This survey also found that about 16 per cent of Indian firms did not provide any training to a new employee as opposed to 1.8 per cent in China. The results were that the greater the training hours offered, the more competitive the firm became. Institutes of higher learning should embark on inside trainings as well since majority of lecturers come from a variety of backgrounds and often work part time.

**Reputation**

In a 2004 study about the importance of a company’s logo in relationship to reputation among students from Stevenson University regarding the Haier brand logo, it was found that the logo had a
significant importance on the company reputation (Omar, Williams, & Lingelbach, 2009). This means that poor reputation will not attract customers; consequently, it will not lead organisations to gain a competitive advantage. Therefore institutes of higher learning should build reputation to attract and retain customers. A perceived poor logo is a resource disadvantage. Nayyar (1990) concurs with this finding and states that reputation serves as an implicit contract. In an article titled, ‘Why Strathmore Always Has Lucky Graduates’, the author points out that reputation has been created by the market about employability of university students (Standard, 2012). This therefore attracts customers to enroll with the university. Jamah (2012) argues that it is common for institutions of higher learning to promise in their mission statements what they cannot deliver. This is deception of customers; it destroys the reputation of the institutes of higher learning.

Collaboration

Studies by Amit and Schoemaker (1993) regarding Caterpillar revealed that numerous components of an organization are relevant to the question of organization, including its formal reporting
structure, explicit management control systems, and compensation policies. The two authors called these components complementary resources and capabilities because they have limited ability to generate competitive advantage in isolation. However, in combination with other resources and capabilities, they can enable a firm to realise its full potential for competitive advantage potential. Caterpillar’s sustained competitive advantage in the heavy-construction industry is traced to its being the first supplier of this kind of equipment to Allied Forces in the Second World War. This is because Caterpillar’s, management had taken advantage of this opportunity by implementing a global formal reporting structure, global inventory and other control systems, and compensation policies that created incentives for employees to work around the world. In a similar way, Wal-Mart’s continuing competitive advantage in the discount retailing industry can be attributed to its early entry into rural markets in the southern United States. Other studies also reveal that it has competitive advantage because of its complementary resource capabilities such as good reporting structures, control systems, and compensation policies (Kearns & Nadler, 1992; Smith & Alexander, 1988).
Finally, studies by MacCormack, Forbath, Brooks and Kalaher (2007) regarding Airbus, Boeing, and TransCo showed that collaboration was superior and led to competitive advantage in building the 787 ‘Dreamliner’ aircraft. Institutes of higher learning should embark on strengthening collaborations at this time when there is so much competition for students.

Research Gaps

Empirical literature points towards focusing on the intangible assets because of the perception that they are the ones that can lead to sustainable competitive advantage. However, it is important to note that it may be difficult to take notice of the resources and capabilities that generate competitive advantage because of the interaction of the resources and again because they are taken for granted as part of the day-to-day experience of managers in the firm, that these managers are unaware of them.

The Resource Based View relies much on capabilities which are developed and vested in people. People are resources that are ‘movable’. Since people are assets that can easily ‘walk away’ from
an organization, there is need to research on motivation of personnel, retention and gaining and sustaining competitive advantage.

There is no empirical study based in Africa regarding the VRIO variables. There is need to conduct empirical studies in Africa on building resources and capabilities in relationship to RBV. We propose a multivariate model of assets (tangible and intangible) and how they influence gaining and sustaining competitive advantage in institutes of higher learning. Such a study will guide institutes on what kind of resources they should build.

There are no standard ways of measuring most of the intangible variables. Hence, they can be termed perishable. For example, reputation is a fragile resource; it takes time to build, cannot be bought, and can be easily damaged. The emphasis placed on careful cultivation of this resource by domestic and global leaders signals that it is important for every stakeholder to be both a promoter and a custodian of the reputation of the organisation that benefits them or employees.
Conclusion

In order to develop sustainable competitive advantage one needs to know how barriers to imitation can be created. There is need to conceal the resource or its influence on your competitive advantage, for example if the resource is a business process, by making it in-transparent. Therefore, hide the strategic logic. Patents or other legal permits set an industry standard. There is need to combine the resource with brand, reputation, installed base, distribution channels, use historical advantage. The use of economies of scale as first mover is very important to prevent other industry players from penetrating the industry. Using economies of scope and network externalities can help organisations gain and sustain competitive advantage. The use of social complexity, organisation culture, social networks and rare technical know-how can render an organization immune organisation from being imitated.

In addition to the components mentioned above, there is need for a framework based on effective leadership, employees, development of competencies and capabilities. The management of particular institutes of higher learning should assess their resources in order to build resource strengths
and capabilities. There is need to put together a strong leadership team. Employees are also crucial in building resource strengths. It is therefore important to recruit, develop and retain employees. Also needed is proper screening, training programs and retention strategies for employees. A commitment to develop core competencies and organizational capabilities is critical.

This paper has discussed the crucial role of resources in institutes of higher learning. The paper has argued that it is imperative to build resource strengths and capabilities in order to gain and sustain competitive advantage. It also pointed out that gaining sustainable competitive advantage means that organisations need to build resources that are Valuable, Rare, Imitable/Non substitutable and that organizations should be able to take advantage of them. Steps should be taken to analyse the resources available to institutes of higher learning and establish their state. Building sustainable advantage is easier said than done; few organisations gain competitive advantage; fewer still succeed in sustaining it. Embracing Action Research is beneficial for it helps organisations to improve in a collaborative manner so that no member of the firm is left behind.
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Indigenous Knowledge Perspective on Holistic Education and Sustainable Development

Wyclife Ong’eta
Department of Educational Foundations
Kenyatta University

Abstract

The potential for education to engender development and therefore to provide individuals and communities with opportunities to lift themselves out of poverty is, correctly, stressed throughout contemporary development literature (Subtle, 2009). In confronting the many challenges in the planet, humankind sees in education an indispensable asset in its attempt to achieve ideals of peace, freedom and social justice. In Kenya, Ochieng (2012) contends that citizens are highly educated yet the education is academic only given that socially we are probably the world’s most ignorant group. Ours is an extremely bad education system as innovation systems do not effectively serve critical national needs. This paper points out that the only way we can fix challenges hindering sustainable development of Kenya is by adapting our colonial
education system to enable the young citizenry find identity, meaning, and purpose in life through connections to the community, to the natural world, and to spiritual values. This paper will explore indigenous education systems to interrogate how communities have generally relied on their vast indigenous knowledge and technology to interact with the environment as well as stable coexistence with their immediate environment thus maintaining ecological equilibrium with quality life. Furthermore, the paper will give suggestions that will help educators, policymakers and educational stakeholders to advocate for a holistic system of education that will accelerate Kenya’s sustainable development and achievement of Vision 2030.

Introduction

In confronting the many challenges that the future holds in store, humankind sees in education an indispensable asset in its attempt to attain the ideals of peace, freedom and social justice (UNESCO, 1993). Furthermore, UNESCO notes that education is the principal means available to foster a deeper and more harmonious form of human development and thereby to reduce poverty,
exclusion, ignorance, oppression and war as well as espousing sustainable development initiatives. However, in many societies, Ochieng (2012) posits that members are highly educated yet our education is academic only given that socially, morally and spiritually we are probably the world’s most ignorant group. The same view is expounded by Mosha (2000) that most world leaders are “well educated” but justice and peace continue to escape us and billions of people are not anywhere close to a life fully alive, fully human.

Most of the elites running the government and education sector as Nyambura (2008) noted were schooled in colonial schools and thus find it difficult to break away from the past. She further observes that the syllabus continues to glorify the virtues of “modernity” which is seen as westernisation at the expense of the traditional lore. Scholars like Crawford and Rossiter (1993) argue that over-emphasis on employment-oriented competencies may eclipse the attention that should be given to aspects of education concerned with personal development in the rich sense of the concept including physical, personal, social, spiritual and moral development. Crawford and Rossiter (1993) posit that school curricula, no
matter how successful they may be in achieving new target levels of equity, retention and measurable employment-related competencies, will remain flawed if they fail to give a prominent place to studies concerned with human meaning and values.

According to Skattom (2009) western world-view and languages have long dominated educational systems in Africa and other developing countries, and the enormous gap this creates between school and home is one of the reasons for the drop-outs, repeating and poor school results even for those who come through the system, which undermine the important financial resources actually allotted to the education sector both by the countries themselves and international donors. It is a sad fact that illiteracy still prevails in these parts of the world. And as we know, illiteracy constitutes a main barrier to development in important sectors like health, the working world, economic life and not least democracy.

Most contemporary discussions on indigenous knowledge rest in the shadow of Western globalization ideas about structural adjustment, etc and congruently it is projected as a
stagnant, limited, and inoperative paradigm which pushes some to conclude that any serious discussion about the indigenous transmission of values and its accumulated knowledge in Africa is a waste of time. However, via an African centered synthesis one can begin to appreciate the particulars of indigenous ways of knowing and their epistemologies (Zulu, 2006).

It is my contention that the education system we inherited from the colonial government be blended with salient indigenous knowledge that connect the mind, soul and the body as well interconnecting the community to the natural world and to spiritual values to address the hiatus discussed above. Perhaps, as GoK (2007) observes, “people can draw wisdom from the long established indigenous beliefs and traditions that with different contexts and structures, have formed the basis for a life in harmony with nature.” Indeed it should be noted that indigenous knowledge produces a whole person as well as espousing peaceful coexistence, an ingredient of sustainable development of all inhabitants living in the planet.

Through sustainable development, UNDSD (2005-2014) contends that we could meet the needs
of the present without compromising the ability of future generations to meet their own needs. It will contribute to enabling citizenry to face the challenges of the present and future and leaders to make relevant decisions for a viable world. These actors will have acquired various skills (critical and creative thinking, communication, conflict management and problem solving strategies, project assessment) to take an active part in and contribute to the life of society; be respectful of the Earth and life in all its diversity and be committed to promoting democracy in a society without exclusion and where peace prevails.

UNESCO (2007) notes that the transition towards a more sustainable future begins with each and every person making informed choices for a better understanding of how our present production and consumption patterns impact the planet’s natural resources. It also implies the ability and capacity of different peoples around the world (and future generations) to meet their needs.

Holistic education is the true means through which sustainable development can be achieved. It enables people to develop the knowledge, values and skills to participate in decisions about the way
we do things, individually and collectively, locally and globally, that will improve the quality of life now without damaging the planet of the future (UNDSD, 2005-2014). This kind of education as Mosha (2000) observes, advances the human innermost spiritual dimension and its off springs: intuition, inspiration, the inner voice, and the ever present human search for the transcendent meaning of life and the world. As Susan (2012) asserted:

Applying holistic thinking to all humankind’s activities is a complex task. Yet, the failure to do so has created serious ecological imbalances and environmental degradation. Ultimately, environmentally destructive behavior is the result of a failure to recognize that human beings are an inseparable part of Nature and that we cannot damage it without severely damaging ourselves. People can draw wisdom from the long— established indigenous beliefs and traditions that, within different contexts and structures, have formed the basis for a life in harmony with nature. The “holistic vision” inherent in all of them and the importance given to being in constant communion with nature is perhaps one of their key lessons.

It is important to mention that indigenous knowledge is a means to sustainability due to its
interconnectedness with various facets of life as well as local patterns resources use. As Ashok (2011) contends a civilized body has so many things to be learnt from indigenous knowledge system of a nature-bound community, especially at this high time when this planet has severely suffered from so many problems like pollution, global warming, loss of biodiversity, war and economic crises, increasing economic diversity and subsequent fuel and food crises and at the end, use of genetically modified food, bio-piracy, etc.

**Indigenous Knowledge in Sustainable Development**

Indigenous knowledge as Mapara (2009) observes is a body of knowledge, or bodies of knowledge of the indigenous people of particular geographical areas that they have survived on for a very long time. According to Asma (2012): “The long-standing traditions and practices of certain regional or local communities, constitutes a cumulative body of knowledge, wisdom, moral values, know-how, practices, and representations maintained and developed by peoples with
extended histories of interaction with the natural environment.” In light of the definitions above of indigenous knowledge, one can arrive at the following facets of Indigenous Knowledge Systems that appear to be more or less explicit to indigenous knowledge:

- Utilitarian in nature;
- Culture and context-specific;
- Tacit and practical knowledge;
- Transmitted orally from one generation to another;
- Formative and develops the whole person;
- Dynamic, adaptive, resilient and time-tested;
- Holistic - it cannot be compartmentalized and cannot be separated from the people who hold it as well as rooted in the spiritual health, culture and language of the people.

This kind of knowledge as UNESCO (2010) pointed out has been the basis for agriculture, food preparation, health care, education, conservation and a wide range of other activities that sustain societies in many parts of the world. It espoused the ideals of peace, freedom and social justice as
well as enabled the youngsters have identity, meaning and purpose in life through connections to the community, natural world and the spiritual world. It is worth mentioning that integrating indigenous knowledge in our education system will go a long way in nurturing and moulding an all round citizenry and the ideals of peace, sustenance, innovativeness and social justice that are salient for sustainable development. These skills, knowledge and attitudes, for instance as Ocholla (2010) notes when shared, adapted and refined, sustain communities and bring sustainable development in areas such as:

- Healing (e.g. alternative/traditional/herbal medicine; physical and mental fitness - the Maasai’s treatment of foot-and-mouth disease; the Fulani’s treatment of cattle ticks with Euphorbia plants)
- Nutrition (e.g. vegetarian cuisine; the Hoodia stem/cactus used by San people to stave off hunger and control thirst on hunting trips)
- Wealth, income and business (e.g. intellectual property, tourism, the informal sector or small, medium and micro-enterprises)
• Education (e.g. customs, traditions, culture, language)

• Entertainment (e.g. traditional music and dance)

• Politics (conflict resolution through an indaba, baraza, imbizo, kgotla, etc.)

• Architecture and design (some wonderful African architecture exists in Egypt and South Africa; clothes/attire), and countless more.

Reagan (2005), discussing traditional African educational thought and practice observed that it is characterised not only by its concern with the whole person but also by its interweaving of social, economic, political, and educational threads together into a common tapestry. Morally as scholars like Bogonko (1992) aptly put it, “the child was governed by clearly spelt out groups of avoidances, prohibitions and permissions, or simply a strict code of morality, on which individual and ethnic group welfare depended. These rules and actions were aimed at predetermining conduct and carried with them a spirit of discipline and moral sustainability.”
Writing about traditional systems of education in Africa, Sifuna (2006) observed that indigenous education was guided by the principle of “learning by doing”. Children received functional learning which largely prepared them to live and work on the land as well as in specialised occupations. For instance, through apprenticeships and participation in the world of work, children developed physical endurance skills, a sense of observation and good memory as well as reliance. In his outstanding study of indigenous knowledge systems in Zimbabwe, Mapara (2009) began by noting that indigenous people developed traditional ways of weather forecasting that helped them to plan their activities for at least two to three days in advance. This knowledge was very useful especially in summer and immediately after harvesting when crops like finger millet would be in need of thrashing and winnowing in an effort to have sustainable food reserves to combat hunger.

Indigenous ways of knowing as Mapara (2009) observes have also brought forth useful knowledge on medicine and health. In fact, their resilience in this area led to the recognition that traditional healers or alternative medical practitioners got to date. For instance, among the
Shona of Zimbabwe, when one was suffering from malaria, plants like *chiparurangoma* (*borerria dibrachiata*) were used for treatment. It was administered orally and one was usually healed of the ailment within twenty-four hours. Mapara further notes that the Shona used the shrub called *muvengahonye* (*canthium huillense*) to treat and heal wounds that had become septic on both human beings and livestock. Other plants like *chikohwa/gavakava* (*aloe*) were and continue to be used to heal people who are suffering from stomach ailments. The same plant was, and in some places continues to be used as preventive medicine for new castle disease in chickens.

Taboos promoted preservation as Cheserek (2005) posits of environment. For instance some birds were not killed and certain plants were not used for firewood. The Marakwet prohibited the cutting of live trees and preferred dead wood, except in circumstances such as when mending a beehive or cattle trough. Most indigenous trees were also considered sacred and were used to perform rituals. This practice ensured trees grew to maturity hence, the preservation of water catchments. The community also encouraged the planting of indigenous trees around rivers and
streams to reduce direct interference from human activity and that of livestock and wild animals. Although this may have increased evapotranspiration, these trees ensured that water courses were not eroded during heavy rainfall.

Cheserek (2005) further notes that Marakwet purified dirty water using local shrubs/herbs such as ‘chepluswo’ (*maerua edulis*). Interestingly this technique worked and immediately the water became pure. Women also inserted burnt ash into water pots to settle any dirt and make the water sweet. Occasionally, the water storage pots were cleaned and put outside to dry facing upside down. In addition, Emeagwali (2003) contends that at the level of economic sustainability, self-reliance, and cost effectiveness, indigenous knowledge continues to prove its viability and strength. Blending indigenous and modern technologies enhances the ecological sustainability of the results as IFAD (2003) pointed out leading to production increase, better quality products and new products.

According to Sifuna (2006) indigenous knowledge also inculcated a very religious attitude to life. Religion, which was mainly concerned with
morality, gave support to the laws and customs of the community and its accepted rules of conduct. This includes courtesy, generosity and honest. Individuals had to learn when to use or avoid the ancestral spirit and other mysterious powers for the sake of their sustainable livelihood as well as social cohesion. As UNESCO (2010) observes, social cohesion has been the key to survival for many indigenous cultures. Food gathering and hunting depend on mutual support and co-operation and disharmony within a part of the group is dangerous to the whole. In many cultures men and women have developed complementary, if not equal, roles; political decisions are arrived at by consensus in many cultures, and other social arrangements that benefit the entire community have often been incorporated into indigenous cultural traditions.

For indigenous people, the land was the source of life – a gift from the creator that nourishes, supports and teaches. Although indigenous peoples vary widely in their customs, culture, and impact on the land, all consider the Earth like a parent and revere it accordingly. ‘Mother Earth’ is the centre of the universe, the core of their culture, the origin of their identity as a people. She connects them with their past, present,
and future (as the legacy they hold in trust for their children and grandchildren). In this way, indigenousness carries with it a sense of belonging to a place. At the heart of this deep bond is a perception, awareness, that all of life—mountains, rivers, skies, animals, plants, insects, rocks, people—are inseparably interconnected. Material and spiritual worlds are woven together in one complex web, all living things imbued with a sacred meaning (UNESCO, 2010). It is worth to mention that the interconnectedness existed between indigenous people and nature, indigenous people and spirituality was the key to sustainable livelihood and harmonious coexistence; it was and it is the engine to sustainable development of any country in the planet.

Indigenous Means of Transmitting Knowledge

According to Mapara (2009) the other means Africans used to teach their youngsters included among others proverbs, riddles, folktales, songs, legends and myths. Proverbs can be defined as summary statements of generalised truths that have been accumulated through the experiences of preceding generations. There educational value lies in the fact that they are used by elders to teach
youngsters about experiences of the past that they should emulate or avoid as well as evoke deep-seated reflection in the listener and motivate one towards moral and spiritual action.

Proverbs are for Chagga people, as Mosha (2000) observes, one of their four treasured possessions: land, cattle, water and proverbs. He further expounded that land, culture, and water nourish their economy and bodies, whereas proverbs (wisdom, enlightenment, inspirations) nourish their moral integrity. Among the Abagusii an elder will say to a young man who shuns the duty of protecting the community: Nguru chiamomura Nchogu eguatia mbara (A young man’s ability is equated to an elephant splitting wood). In his book *Non-western Educational Traditions*, Reagan (2005) argued that the basic idea underlying proverbs is that such sayings provide a succinct, easily remembered summaries of important ideas and experiences that are part of the shared cultural knowledge of the community.

Riddles, as Mapara (2009) notes, were also used to foster quick thinking on the part of the youngsters. Riddles have proven that indigenous knowledge systems are not something that is static,
but a form of education and entertainment that some people today call edutainment, that is a combination of education and entertainment. In his outstanding study of indigenous systems of Chagga people in Tanzania, Mosha (2000) writes that, “riddling helps significantly in the development of language skills, logic, and arithmetical thinking.” He further notes, riddling is significant in transmission of indigenous systems of education in the following ways:

- It assists listeners, especially young ones, to know and appreciate the usefulness and awesomeness of cosmic phenomena around them.
- Riddles give environmental education.
- Numerous African riddles give excellent intellectual training in mathematics and logical thinking.

Examples of Abagusii riddles, and their correct responses, include:

- Question: Chingondi ibere koru Nyakongo? (Two Sheep lead down the mountain?)
  
  ⇒ Answer: Amamira (Nostrils)
• Question: Enyomba yaane yaagaacheirie egesigisa ekemo? (The house is supported by one pole?)

⇒ Answer: Oboba (Mushroom)

It is worth mentioning that in a bid to educate and mould the heart, soul and the body of individuals in the society, indigenous people significantly used riddles. As Sifuna (2006) added: “riddles dealt with issues pertaining to protection of the homestead against enemies, committing adultery and many others.”

Writing about indigenous knowledge systems in Zimbabwe, Mapara (2009) noted that songs are another tool that was used as a form of education. He further observed that they could be used to memorise the qualities of a good wife/husband as is given in the songs “Sarura wako” (Take your pick) or to teach about chiefs and trees that are found in one’s area of residence as is given in the songs “Dudu muduri” and “Tsatsa ndikatsandika.” As Mosha (2000) aptly puts it: “Good songs goes beyond the intellect straight into our hearts and there evokes reflection, intense feelings, inspiration, and a strong feeling of connectedness with those around us and with all that is.” When these forms of education are compared to
the Western ones, as Mapara (2009) observes, for example the English nursery rhymes and songs, it can be observed that these do not relate to the African child’s experiences. In fact, the education that Africans have inherited from the West has not empowered them, but has disabled them and has sold them the lie that they should be employed to make progress in life and to raise the standard of living.

It needs, however, to be pointed out that not all indigenous practices as WB (1998) contends are beneficial to the sustainable development of a local community and not all indigenous knowledge can provide the right solution for a given problem. Typical examples are slash and burn agriculture; female circumcision; overgrazing practices by pastoral communities such as Maasai of Kenya and use of indigenous farm equipment such as hoe that espouses small scale farming practices that has rendered communities incapable of sustaining adequate food reserves in a bid to combat hunger. Therefore, before adopting indigenous knowledge, integrating it into development programs, or even disseminating it, practices need to be dissected for their appropriateness just as any other technology. In addition to scientific proof, local evidence and
the socio-cultural background in which the practices are embedded also need consideration in the process of validation and evaluation.

**Sustainable Development**

Sustainable development is a key concept in debates on development issues. As earlier discussed, it is the development that meets the needs of the present generation without compromising the ability of future generations to meet their needs. The concept of sustainable development as GoK (2007) notes emerged in the 1980s in response to a growing realisation that economic and social activities have potential to compromise environmental quality as well as lower the productive potential of natural resources. It takes into account society, environment and economic factors conceptualized as pillars in order to ensure a more balanced form of development.

The World Summit of Sustainable Development, held at the end of August 2002 in Johannesburg, South Africa, issued the *Johannesburg Declaration on Sustainable Development* which once more reaffirmed the importance of eradicating poverty, a fair and just
allocation of resources and the removal of “the deep fault line that divides human society between the rich and the poor and the ever-increasing gap between the developed and the developing world which pose a major threat to global prosperity and stability” (Skattom, 2009).

According to UNESCO (2007) the following are the essential characteristics of education for sustainable development:

- It is based on the principles and values that underlie sustainable development; deals with the well-being of all three realms of sustainability – environment, society and economy;
- promotes lifelong learning;
- is locally relevant and culturally appropriate;
- is based on local needs, perceptions and conditions, but acknowledges that fulfilling local needs often has international effects and consequences;
- engages formal, non-formal and informal education;
• accommodates the evolving nature of the concept of sustainability;

• addresses content, taking into account context, global issues and local priorities;

• builds civil capacity for community-based decision-making, social tolerance, environmental stewardship, adaptable workforce and quality of life;

• is interdisciplinary: no one discipline can claim ESD as its own, but all disciplines can contribute to ESD;

• Uses a variety of pedagogical techniques that promote participatory learning and higher-order thinking skills.

Using indigenous knowledge in sustainable developing programmes gives it legitimacy and credibility in the eyes of both local people and outside scientists, thereby increasing cultural pride and motivation to solve problems with local ingenuity and resources (UNESCO, 2008)
Conclusion

There is a constant need to respect, preserve and maintain knowledge, innovations and practices of indigenous communities embodying traditional life-styles and that would be very much relevant for the maintenance of sustainability in environment, ecosystem, and nature. It needs, however, to be noted by policy makers, educators and all educational stakeholders that the education that Africans have inherited from the West has not fully empowered us; it has disabled us to some extent and has sold the lie that we should be employed to make progress in life and to raise the standard of living. It is my contention that our education system needs to pay attention to the following critical issues in a bid to espouse holistic education and sustainable development in an African context:

- Redefining education to have a holistic perspective
- Supporting conservation of biodiversity to sustain life
- The relationship between science and indigenous knowledge to be emphasised
- There is need to contest decolonization of the mind and ethnocentrism
• There is need to support moral education to inculcate fundamental human virtues

• A re-definition of sustainable development that emphasises the importance of indigenous knowledge

• There is need for teachers and students to gain enhanced respect for local culture, its wisdom and its ethics, and provides ways of teaching and learning locally relevant knowledge and skills.
References


Peace Building in Schools Using African Traditional Values: A Case Study of Two Primary Schools in Nairobi-Kenya

Timothy Gachanga

Introduction

This paper describes and presents the findings of a case study research on how primary school teachers build peace in schools through African traditional values. The study was conducted between September 2005 and January 2006 in Kariobangi and Korogocho in Nairobi, Kenya and sixty primary school teachers participated in the study. The overall picture generated by this research is that peace building through African traditional values cannot be underrated and should be a crucial way forward in all levels of learning in Kenya. A narrow conception of traditional African values and its importance in peace building by teachers could be responsible for the increase of violence in schools and society in general.
Background Information

Cultural heritage, both tangible and intangible, is an invaluable resource that can be mobilised as assets for “livelihoods, democratization, truth telling, peace building, nationhood and identity” (Hughes, 2011). Throughout the colonial and post-colonial era communities have continued to use this heritage for peace building. This is evident through research and conference report on the existence and use of cultural heritage in peace building. The solution to humanitarian crisis such as those of Rwanda and Northern Uganda for instance, seems more likely to come from narratives of traditional reconciliation systems. In Rwanda, alongside the work of the tribunal set-up by the International Criminal Court in Arusha (Tanzania), it is the contribution of the narratives of the traditional courts known as gacaca (from the name of the grass that is carried as a symbol into the process) that has made a major contribution to healing and reconciliation in the country. As far as Northern Uganda – ravaged for over 20 years by Lord’s Resistance Army of Joseph Kony - is concerned, a solution is yet to be arrived at, but the efforts that so far has come closest to end the violence and bring peace is that of the
Acholi Religious Leaders Peace Initiative, which is built on traditional narratives of healing, reconciliation and forgiveness (Carrera 2010, 12-14). The same can be said of Angola, Sierra Leone and Liberia where cultural heritage has played significant role in reconstructing the war-ravaged countries and in reintegration of soldiers returning from war (Wessel, 2009; Comerford, 2005).

An examination of the education system in Kenya reveals there has been considerable discussion about the need to nurture this heritage through the teaching of African culture, history, languages, literature and other aspects of African life. In 1964, the first independent parliament under President Jomo Kenyatta set up a commission to advise the government on the kind of education suitable for Kenya. The Kenya Education Commission Report, often referred to as the Ominde Report, indicated that one of the objectives of the school system should be to foster respect for cultural traditions (Ominde Report 1964). According to Somjee (1996:94) the report emphasized the Africanization of the history and geography syllabi and the promotion of African art, crafts and music in the school system. Kenya’s indigenous heritage was further supported by the
Ndegwa Report of 1971, which stated that the educational system must respect, foster and develop the country's rich and varied cultures (Ndegwa Report 1971). The Mackey Report of 1981 strengthened this again through the syllabus developed for the new 8-4-4 system of education (denoting years of primary, secondary and university). According to Bogonko (ibid: 121), more than ever before, the 8-4-4 syllabus aims to make pupils aware that they are Kenyans, initiating them into their culture and place in society, both locally and globally.

With the growing recognition of the important role African traditional values play in peace building, I undertook a study to establish how primary school teachers employ this knowledge in building peace in schools.

**Research Methodology**

The study was done in two phases. Phase one of the study was conducted using a questionnaire as the main research tool. Phase two of the study used other research tools such as interviews, observation and document analysis. Sixty teachers were issued with questionnaires. A
questionnaire was used because I wanted to see what information was readily/easily available on African peace traditions that could enable me to focus on specific areas for more detailed information (Irwin 2002:5) using interviews and field observation.

Snowball sampling was used in selecting the respondents (Sanders & Pinhey 1974:121). I randomly identified a teacher from each school where I conducted the study. This teacher then introduced me to ten other teachers in their school. Sanders & Pinhey note (ibid: 121) that the method could be used to generate a sample of persons who might not otherwise be easily found. I was interested in teachers who demonstrated both above and below average understanding of African peace traditions. A Likert scale was used to allow teachers to give relative weighting to their perceptions of African peace traditions (Ndaruga & Irwin, 2003:222).

Semi-structured interviews were conducted for the ten teachers who were selected on the basis of their responses to the questionnaire. According to Patton (1990:287-290) and (Ndaruga 2004:131)
semi-structured interviews have the ability to guide the researcher on question sequence using pre-prepared questions but also allowing flexibility to alter sequence and wording in order to probe further. Purposive sampling was used in this phase of the study. This concurs with what Patton (ibid: 171) refers to as the “intensity sampling technique” where cases are selected for being rich in information that manifest the phenomenon of interest intensely (but not extremely). Patton refers to the intensity sampling technique as the selection of, for insistence, above average or below average, good or poor teachers and not selecting the exceptional cases. The interviews were used to probe some responses further, which emerged or were generated in the questionnaire.

**Study Results**

*Teachers’ Understanding of Peace*

The first aspect of inquiry in this study was teachers understanding of the term peace. Teachers were asked to explain in a questionnaire their understanding of the term peace. The purpose of this question was to explore the meaning teachers have generated about peace in their experience
with their indigenous traditions in their day to day experiences and misconceptions, if any, they have about peace. The study assumed that because of their position in society teachers experience indigenous traditions through their interaction with the grassroots people; they experience ubiquitous conflicts and participate in building peace in one way or the other. In the process, they participate in generating meaning on what peace entails.

Fifty two teachers responded to the question. Their responses revealed that teachers understand peace in three different ways. To some, peace is absence of violence. By this, they meant absence of overt physical harm to persons and to property which emanates from wars and riots. According to Assefa (1996:43), this conception of peace holds that the maintenance of law and order and the pursuit of stability are primarily objectives of peace. In this understanding of peace, the absence of visible (overt) violence in schools provides an indicator of successful peace and peace building. When there is no violence in schools, then there is peace. Caning and corporal punishments are usually the instruments used to bring about and enforce this ‘type of peace’ in schools. Regrettably, this is a view held by many teachers.
Assefa (1996:43) however, finds a shortcoming in this conception of peace. It preoccupies itself with controlling overt violence. This may condone or perpetrate more covert violence arising from unjust, repressive and oppressive punishments. According to Dr. Griffin as reported in Daily Nation (August 24, 2000) schools that over-use the cane make students resent the discipline measure and become violent. He attributed good performance of Starehe Boys to freedom of movement and speech. “We ensure an environment in which discipline and punishment are not synonymous and pupils are orderly, happy and free from undue stress”, he observed.

For others, peace was viewed as a condition of tranquillity where there is no disagreement or disputes, conflicts and people, individually and collectively, live in calm and serenity. According to Assefa (1996), this conception fails to recognize conflict as a fact of life. He argues that instead of acknowledging its existence and learning to use appropriate mechanisms to deal with it, this conception can lead people into misguided perception that if you avoid conflict, it will go away.

For still others, peace goes beyond a preoccupation with the absence of conflict or
violence. It is seen as the transformation of conflictual and destructive interaction into more cooperative and constructive relationship. This understanding equates peace with conflict transformation and resolution. In this view, peace is not simply a state of general tranquillity or an imposed order that suppress discord, but rather a network of relationships full of energy and differences. According to Assefa (1996:43), in this conception of peace, structures are available through which personal and social differences can be identified and worked out in ways satisfactorily to all involved parties as well as to the society at large. Sometimes in this process, the status quo may be disturbed or long-standing structures may be shaken; but this definition maintains that peace is achieved only when the root causes of the differences or conflictual relationships are explored and resolved. Dialogue is an important ingredient in this conception. Institutions which have embraced dialogue in resolving their internal conflicts have reported few incidents of unrest. This explains why we have reduced cases of unrest in our universities.

Notwithstanding, the responses suggested that teachers are aware of what peace entails. This
is important because teachers cannot champion something that is inadequately understood and conceptualized. Narrow conception of the term may influence the way they build peace in schools.

*Teachers’ Awareness of Indigenous Peace Knowledge*

The next aspect of inquiry was to establish whether teachers were aware of indigenous peace knowledge. This was done through a questionnaire and the interviews. The aim of this question was to explore whether teachers have some knowledge about indigenous peace traditions which they have acquired through their experience with their indigenous traditions. As I have just noted above, teachers cannot champion something that is inadequately understood and conceptualized. The same applies to indigenous peace knowledge. Teachers cannot employ this knowledge in peace building if they have not adequately understood and conceptualized it. The question assumed that teachers have interacted with their indigenous traditions for a considerable length of time by either being brought up or having lived in rural areas, having participated in indigenous activities such as rituals or ceremonies or having interacted
with the grassroots people in one way or the other and are able to acquire some knowledge about peace through this interaction. Fifty one teachers responded to the question. Their responses revealed that the majority of the teachers are aware of indigenous peace knowledge.

**Sources of Indigenous Peace Knowledge**

The study also explored through a questionnaire where teachers learnt these indigenous peace knowledge. Forty three teachers responded to the question. The aim of this question was to establish avenues through which teachers learn indigenous knowledge. Some of the responses included learning institutions, elders, books, church, peers, workshops, community, media, and peace clubs.

Learning institutions were identified as a major source and conduit of indigenous knowledge. By learning institutions, they were referring to schools, colleges and universities. Teachers’ responses revealed that there were many opportunities through which teachers as students were exposed to indigenous knowledge. This is because learning institutions bring together people
from various cultural backgrounds and there are numerous opportunities through which these cultural mosaics interact hence transmitting indigenous knowledge. They gave examples of cultural activities such as inter-cultural competitions among pupils, cultural dances and other informal interactions that schools used to organize. This concurs with what Datta (1984:33) observes regarding the role of learning institutions in preserving and passing on of culture from generation to generation. It is also in line with what the Government requires of learning institutions in Kenya.

Elders were ranked second. Teachers were of the view that elders still participate in generating life through their experience, which they pass on to younger ones. They know how life comes about and how it ought to be preserved and passed on. Fugleang (1982:2) describes elders as the “information storage and processing unit” of a society, like the hard drive on a computer. Throughout history, elders have helped communities to build and maintain peace by teaching indigenous values and virtues, which enhanced African morality and community life. Evidence indicates that many cases were (and still
are) resolved and reconciled by elders after other means failed. They are thus accorded maximum respect for their wisdom.

Books were ranked third in the transmission of indigenous knowledge. Teachers cited books such as *Facing Mount Kenya* by Jomo Kenyatta and Ngugi wa Thiongo’s *The River Between*. History books were also identified as a source of indigenous knowledge. The reason for this could be that the research respondents are literate and are able to read on their own. At the same time, teachers are expected to be widely well read so that they have the ability to make pupils understand their environment and their cultures as is required by the school curriculum.

One teacher mentioned the media as a source of indigenous knowledge. By this he meant the print media, radio, and television. This underlies the important role media plays in transmitting values within society. As Schultze (1994:17) has noted, media is currently competing directly with parents, pastors and teachers for the job of raising children. At the same time, traditional authority figures are increasingly distraught over the apparent power of the media to shape the youth’s values and beliefs.
Five teachers suggested that they learnt these traditions from their peers. They recalled their childhood days and how this came to shape their lives. According to Datta (1984:67), a peer group shelters and protects its members. It gives them psychological sustenance by meeting emotional needs of affection, understanding and acceptance. Peer groups provide an effective learning situation: it transmits the culture of society, teaches certain roles and social expectations and conditions the attitudes and sentiments of its members.

One teacher identified peace clubs as a source of information on indigenous peace knowledge. By peace clubs, he meant voluntary associations or extracurricular movements within school that are aimed at building peace. Through clubs, students learn many things not necessarily about what their teachers intend them to learn. The students can decide on the activities to undertake as well as the timing. There is also minimum external pressure and the activities could be confined to a single theme, usually from the members' interests. He said that the club was initiated by a local NGO and is engaged in a number of activities all aimed at building peace in
their school. The NGO also provided some sporting materials to be used in sporting activities as one way of building peace. The members of the club are also engaged in activities such as discussions, volunteer service, and peace competitions.

**Examples of Peace Traditions**

The study went further to explore whether teachers are able to pinpoint some of these indigenous peace traditions. The aim of this question was to explore what aspects of indigenous traditions teachers consider to be of value in building peace in schools. This is important because there are aspects of the indigenous traditions that could propagate and promote violence rather than peace. For instance, some traditions such as the Maasai emphasize warriorhood and strong exercise of patriarchal authority. These may not be oriented towards peace building. The question therefore aimed at understanding the misconception teachers could have on indigenous peace knowledge. What do they consider to be a peace tradition? What values do these traditions promote? These misconceptions may lead to generation of negative meanings about peace. Forty three teachers responded to the question.
Thirteen teachers suggested myths, stories, proverbs and riddles as a source of information on indigenous peace knowledge. They highlighted their entertaining and instructive values which constitute the most popular and most important form of oral literature. They noted that apart from fulfilling the normal artist creativity and aesthetic functions, they have morals to convey to the listeners while at the same time they play important valuable education and informative roles. According to Ociti (1972), in the indigenous setting children learnt by listening to myths, legends, folk-tales, proverbs, riddles and folk songs, rhymes, and other aspects of oral literature. In the deep well of folk-lore were found moral messages, histories, wisdom and philosophy or outlook into life of each clan.

Three teachers suggested indigenous symbols such as peace trees and sacred sites, and their importance in peace building. They recalled a reconciliation meeting held in Kariobangi after the Kariobangi killings in 2002 that claimed over twenty lives (Daily Nation, March 3, 2002). They learnt how peace trees and sacred sites are used in peace building in different ethnic groups throughout Kenya. They said that peace tree seedlings were used as symbols of reconciliation
during this meeting. The survivors from different ethnic groups exchanged peace trees with those believed to be the perpetrators of the massacre. Those who lost their family members took with them peace trees to plant at the gravesite of the deceased as a symbol of reconciliation and forgiveness. They also established a peace tree garden in Kariobangi as a symbol of reconciliation among the Kariobangi community.

Fifteen teachers suggested indigenous songs, dances, and ceremonies as a source of information on indigenous peace knowledge. The teachers were of the view that the songs, the dances and the ceremonies have important peace values they unconsciously instil upon children on listening. The teachers’ responses concur with Boulding’s (2000:103) observation regarding the role of ceremonies in peace building. She observes that celebrations are the play life of a society, occasions for embodying the experienced beauty of both inner and outer life worlds in song, dance, poetry and the creation of symbolic imagery. They are also occasions for reaffirmation of identity and social values. At their best, feasting and gift giving emphasize sharing and reciprocity, a scene of the community as one family. Celebrations are a powerful reinforcement of peaceful and caring
community relations. It is a time for letting go of grudges, of reconciliation among persons whose relations have become strained. A good example is the bull fighting ceremony among the Luhya people where the entire community comes together to celebrate the winning bull.

Two teachers suggested sporting activities. They observed that sporting activities help in promoting collaboration, cooperation, interdependence, communication skills, fair play and justice and the need to abide by rules. Sporting activities are an ignition of creative imagination which would be the motor of all future thoughts and reason. According to Boulding (2000:105), sporting activities allow the imagination of children to explore alternatives to everyday reality. These alternatives may be thought of as images of possible futures. A society that encourages the play of the mind encourages the exploration of other and better ways of ordering life ways.

**How Teachers Employ Indigenous Peace Knowledge in Building Peace in Schools**

The other aspect of inquiry was on how teachers employ indigenous peace knowledge in
building peace in schools. Teachers were asked both through a questionnaire and during the interview to state whether and how they employ indigenous peace knowledge in building peace in schools. The question assumed that teachers respond to conflicts on the basis of the indigenous meaning they have about peace. Having experienced their indigenous traditions for a considerable length of time, the possibilities are that the teachers would respond to conflicts on the basis of the existing ‘social meaning’ about peace. The social meaning in this case refers to the already prescribed meaning about peace, which as already noted has been passed on from generation to generation. The teacher has internalized this and uses this understanding either the way it is or modifies it to suit the prevailing situations. Thirty nine teachers responded to the question.

The responses revealed that teachers do employ indigenous knowledge in peace building in various ways. For some, they employ this knowledge when resolving conflicts. It emerged that teachers do not simply respond to conflicts because it has occurred but are involved in proactive teaching about how pupils should live in peace with each other. This teaching is not written
down. It is clearly known to both the teachers and the pupils. It is stated everywhere, in every activity, at virtually every hour of the day. It is embedded in the structure of their language.

For others, they employ indigenous knowledge when teaching in class. The responses revealed that teachers do not merely teach for academic purposes. They also pass on life values necessary for keeping conflicts to a minimum. These values not only help pupils in understanding their environment but also direct pupils on what the society considers to be right or wrong so as to build peace. They also direct them on how they should respond to any conflict that does occur. The responses also reveal that resolving conflicts is not merely clarifying what is right and what is wrong. It involves teaching pupils what they should do as members of the society. There may be clarification of what is right and wrong but such clarification seems to be secondary to lessons learnt in practical storytelling about the kind of things that would happen if the pupils continue to do what the school and the society considers as wrong. This confirms that schools play a role in inculcating societal norms to pupils.
Storytelling featured prominently as one way through which teachers employ indigenous peace knowledge in peace building. This could be because storytelling is interesting and persuasive teaching skill whereby teachers create the environment in which the story is told. It also entertains children and is capable of holding children’s attention by mirroring real life at the same time teaching important concepts, attitudes and skills. Moreover, it provides opportunities for child participation, for retelling and repetition of the story, and for deeper understanding. Achebe (1987:2) has correctly observed that a storyteller weaves the fabric of the memory so life takes on meaning. According to Ayindo et al (2001:3), we shape our world through stories. We transform not just the narrative but also the world around us. Through the stories of a people you hear the music of their triumphs, failures, frustrations and despair in the quest to make the world more human. It is by telling stories that we become makers of history rather than objects of it. It is through storytelling that we enhance a culture of peace.
Challenges in employing Indigenous Knowledge in Peace Building

The study sought to identify challenges that hinder teachers from employing this knowledge in building peace in schools effectively. A number of challenges were highlighted. Diversity of ethnic backgrounds was identified as a major challenge in employing indigenous knowledge in peace building. Some teachers explained that different communities have different views regarding peace building. For instance, some communities may consider circumcision as an initiative to build peace in that it makes an individual more responsible and accountable to the society. This may not be so in those communities that do not practise circumcision. What a particular community considers as an appropriate way of building peace may not be appropriate in another community/

Language barrier was also identified as a challenge. At times, it requires one to use an indigenous language to fully approximate the intended meaning latent in an indigenous expression. Many pupils have not mastered their mother tongues well. At the same time, many teachers are limited to one indigenous language –
their mother tongues, hence are unable to employ knowledge from other ethnic groups. This leads to another problem of making the indigenous knowledge of the teacher more superior than other languages.

Pupils' background was also noted as a challenge in employing indigenous knowledge in peace building. One teacher argued that some pupils have been brought up in a Christian background and they consider indigenous practices as 'paganism.' She gave an example of when she was in secondary school. In their school, they used to have inter-house competition where students would organize some cultural dances for competition. She said she normally exempted herself from such activities because they went against her religious beliefs. She however observed that there is much in common between African traditions and Christianity. Traditionally, the teacher noted, if there were problems in the family or the community such as sickness, elders would slaughter a bull and everyone participated in sharing this meal. Women would fetch water, young girls would fetch firewood, and elders would send young boys for errands. Once the meals were ready, the whole community would come together to eat. Elders would then offer prayers for the
whole community. Today, the teacher ensures that a joint prayer is made before she starts the class and before they leave for home.

Parents were also blamed for being an obstacle in employing indigenous knowledge in peace building. Some teachers complained that some parents do not accept that their children are in the wrong. They side with their children thus complicating peace-building initiatives. This denies peace building the relational goodwill that comes about when respect and ties to the family and age comes in as a regulator of peace building. Related to this, some teachers suggested that some parents do not counsel their children. They felt that parents have a role to play in building peace in schools. If parents do not join hands with the teachers then peace building becomes difficult.

Lack of resources was also noted as a major challenge in employing indigenous knowledge. Some teachers complained that there are no adequate learning and teaching materials on indigenous knowledge. They also felt that there is a lack of good resource persons to help in building peace in schools. This has been brought about by the fact that traditional authority figures such as elders and the parents are increasingly rendered
irrelevant by the apparent power of the media to shape youth’s values and beliefs.

Frequency of conflicts in schools was also noted as a challenge in employing indigenous knowledge in peace building. Teachers were of the view that peace building is a process that requires a lot of creativity and time to sustain. When many conflicts such as theft, fighting and other wrong behaviours that disturb smooth running of the school occur at the same time, they do not have time to think of the best approach to resolve the conflict. They instead resort to punishment as the only way to deal with a conflict. This denies the peace building process of the values which guide it. A typical statement is that punishment responds to the ‘hurt’ of wrongdoing with the ‘hurt’ of punishment. That is, if the wrongdoing was serious, then punishment is serious. A peace building process is however, guided by the value of healing. It removes the offending behaviour of pupils from a criminal framework and places it within an educational or/healthy framework.

Conclusion and Recommendations

In conclusion, the study reveals that teachers generate meaning about peace through symbolic
interaction. This meaning is derived from their interaction with the grassroots people and their indigenous traditions. The meaning derived is in concord with the existing social meaning about peace. The social meaning in this case refers to the already prescribed meaning about peace that has been passed on from generation to generation. Teachers have internalized these meanings and use this understanding to build peace in schools. This implies that peace building in schools should have a historical vision, building on existing peace building traditions. It also suggests the need for teachers’ training institutions to put more emphasis on cultural activities so as to increase the opportunities of learning about indigenous knowledge. In regards to where they learnt this knowledge the analysis revealed that elders are an important source of indigenous peace knowledge. The study points out that there is a place and way that the elders can make a contribution to peace building in schools. Teachers should give the elders a view and a direct experience of the kind of conflicts in which they encounter in schools, give them a chance to explore what is possible; help them do what they think could contribute towards peace building, and perhaps strengthen their capacity to use appropriate tools and skills.
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Dr. Peter M. Gathara  
Department of Educational Foundations,  
Kenyatta University

Abstract

The objective of this paper is to explore and analyze the role of mentoring in improving teacher development as a tool of Continuing Professional Development in the achievement of vision 2030. This has been necessitated by the aim of Kenya vision 2030 that strives in making the country globally competitive and prosperous with a high quality of life. This aim can be achieved when the current education system realizes that the trial and era teaching and take it or leave it professional development programmes are no longer acceptable. This has been necessitated by the diverse compositions of student population, changing paradigms in teaching and learning together with the changing expectations.
about the quality of education that are occurring at an unexpected rates. Teacher training is more than the mastery of certain practical knowledge, pedagogical skills and techniques. Therefore, CPD through mentoring plays an important role in teacher improvement geared towards classroom practices. This paper has highlighted the plight of secondary school teachers and the need for teachers to be involved in CPD. The methodology involved a vertical case mixed study approach design that involved analysis of macro and micro aspects using quantitative and qualitative techniques in the collection of data. Twelve secondary schools in Kirinyaga County were sampled for the survey while six others were subjected to an in-depth case study. The data analyzed indicated the importance of mentoring and involvement of other stakeholders in provision of CPD as laid out by the education policies. As the study indicates, there are several challenges’ that are experienced by teachers in their quest for mentoring. In the light of these findings, mentoring of teachers can play an important role in improvement of classroom practices and the school as a whole. For the attainment of Vision 2030 teachers should be supported at the school level so that they can participate in and complete the programmes of mentoring that take place especially where young and newly recruited teachers are involved.
Introduction

Teacher’s role in education is central. After the learners, teachers are the most important actors in the education process. The Education for All (EFA) targets adopted at the Dakar conference in 2000 recognized that enrolment in schools does not ensure quality education (EFA 2006). The Dakar framework on Education for All Goals (Goal 3 and 6) advocated that the learning needs of all young people and adults should be met through equitable access to appropriate learning and life skill programmes. Goal 6 advocates improving all aspects of the quality of education and ensuring excellence so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills (EFA 2000). In the light of the above goals, if schools are to achieve their educational aims, there must be effective systems to select, prepare, deploy, manage and support teachers. This is the role that Kenya Vision 2030 is geared to attain by making the country globally competitive and prosperous with a high quality of life. This will be achieved by transforming the country into a newly industrialised, middle income country by providing a high quality of life to all its

The EFA Global Monitoring Report (2005) defined the central role of the teacher in any education system, emphasizing that the quality of education is directly linked to how well teachers are prepared for teaching. It further acknowledged the need to balance the time and money spent on initial training and continuing professional support. According to Darling-Hamond (1998) each dollar spent on improving a teacher’s qualification nets greater gains in student learning than any other use of an education dollar. More incremental training via several routes such as full time, part-time, day release, residential and distance learning in a variety of locations such as the school, teacher centres, colleges and universities need to be explored. The opportunities available should be used to develop teachers’ professional skills over a working lifetime. This is because today’s teachers need to be equipped not only with subject specific expertise and effective teaching methodologies, but with the capacity to assist students to meet the demands of the emerging knowledge-based society. On the other hand, UNESCO (2010) report has recognized that teachers are at the centre of educational
change. They are active and powerful change agents who have the power to make a difference both individually and collectively in a society. This is in line with Kenya vision 2030 that recognises education and training as the vehicle that will be required to steer the country to the economic and social goals of the vision (Report of the Republic of Kenya 2007).

The teacher's professional development is the tool that policy makers use to convey broad visions, disseminate critical information, and provide guidance to teachers. It has many facets as evidenced by numerous terms used to refer to the process. Some call it professional growth, in-service education, on the job training, continuing education, recurrent education, staff improvement, or renewal. Hassel (1999) considers professional development as the process of improving staff skills and competencies needed to produce outstanding educational results for students. According to Olivia and Pawlas (1997), professional development programmes are activities planned and carried out to promote the personal and professional growth of teachers. Villegas-Reimer (2003) and Ganser (2000) further explained that professional development includes formal experiences such as attending
workshops, professional meetings, and mentoring and informal experiences such as reading professional publications and watching television documentaries related to an academic discipline (Villegas-Reimer, 2003, Ganser 2000). This conception of professional development is broader than career development that is defined as the growth that occurs as the teacher moves through the professional career cycle and broader than staff development, which is provision of organized in-service programmes designed to foster the growth of groups of teachers.

This paper conceptualized the term Continuing Professional Development (CPD) to mean all programmes and practices initiated at the national, school or at an individual level that gives the teachers a chance to reflect, renew and acquire new professional skills with the aim of improving professional practices and the quality of education in schools. Any experience that teachers engage in to widen their knowledge, appreciation, skills, and understanding of their work should be in line with goals, values of the schools and the interests and needs of teachers (Duke & Stiggins, 1990; Beerens, 2000; Norton, 2008).
All forms of teacher training emphasize the acquisition of pedagogical skills. What differ are the models. The pre-service programmes vary dramatically around the world in terms of institutional context, content areas, time allocation and forms of practical experiences for the students. Initial preparation can vary from zero to five years and increasingly pre-service teachers spend more and more time on practicum sites. There has been a strong tradition of teacher training that emphasizes obtaining the required pedagogical skills, instructional technology, and practical experience for teachers. In Kenya the approach is towards training that tries to balance between mastering subject matter in content areas and pedagogical skills. Hallinan and Khmelkov (2001) mentioned that as the result of the new trends, educators and policy makers had shifted their attention from improving schools to improving teaching. This is the point where mentoring of new and young teachers should be done to improve on the competence and skills with the aim of improving student performance.

Teachers need a wide variety of ongoing opportunities to improve their skills. Effective CPD of teachers begins with the understanding of teachers’ needs and their work environments (Gaible&Burns,
It is believed that the main step in any training programme is to determine whether training is needed and, if so, to specify what that training should provide. Although the majority of teachers consider themselves to be knowledgeable and confident, due to the new expectations and challenges, they feel inadequately prepared to become an expert teacher. If in-service teacher training programmes are established with the involvement of participants, Butler (1989) argued that they would meet participants’ needs, level of awareness, mastery, and concerns. Unfortunately, needs analyses are usually ignored in the formulation of most teacher training plans. This leads to a waste of time, human resources and money while damaging the motivation and enthusiasm of those involved in the programmes. According to Wanzare and Ward (2000), CPD for the twenty first century should give teachers an opportunity to contribute to these programmes, which address their own training needs.

Consequently, the teachers’ job has become more complex and stressful in the face of new expectations of schools and adjustment to social changes. Many countries in the world face formidable challenge of how to expand the size of their teaching force while improving professional quality.
good CPD Programmes is expected to fill this gap. Again, the issue here is that teachers need to refresh their skills from time to time to meet new challenges. In schools the majority of novice teachers begin their career in a teaching environment with little or no professional assistance. Some new teachers may teach disciplines that differ from their area of specialization. Given the calls for pedagogical renewal, practicing teachers require to be provided with CPD opportunities especially in developing countries. CPD is the means by which members of professional associations maintain, improve and broaden their knowledge and skills and develop the personal qualities required in their professional lives. It involves conscious updating of professional knowledge and improvement of professional competence throughout a person’s working life.

The Plight of Secondary School Teacher Education in Sub Saharan Africa

In Sub-Saharan Africa (SSA), the question of quality is still intrinsically linked to access. Secondary education is not widely spread in SSA. Late entry and high repetition rates mean that the ma-
jority of secondary school age children are bogged down in primary school classes. Only nineteen percent of young people of secondary school age are enrolled in secondary school (SEIA 2007). In some countries such as Burkina Faso, Chad, Guinea, Mozambique and Niger, enrolments are less than ten percent. However, the region faces many challenges in meeting the goals of further expansion of secondary school teacher education. Only a handful of countries in the region have achieved secondary education access rates of 20 % (UNESCO, 2001). This phenomenon has various causes. These are low primary enrolments; low transition from primary to secondary and high drop-out rates in secondary school. Lack of access to secondary education has increasingly been seen to constrain a country’s abilities to train more teachers for the secondary sector and hence to sustain an effective economic growth and formulate development strategies (UNESCO, 2001; World Bank, 2005).

Generally, teachers throughout the region are poorly trained with considerable variations between countries. In addition to the problem of training enough qualified teachers, low salaries cause severe retention problems. This leads to teachers taking extra teaching loads or other paid
works to secure a decent income. In this line mentoring would be an important component for the poorly trained teachers in order to improve their skills.

In addition, the cost of expanding the capacity of teacher training colleges by increasing the numbers, spaces and candidates to meet the needs of a growing secondary education sector places even more financial pressure on already stretched educational budgets. EFA (2006) indicated that more than 20 percent of teachers lack training in more than half the countries in SSA. Moreover, many governments are hiring contract and volunteer teachers as cheaper alternatives to traditional college courses. Efforts are also being made to equip teachers with enhanced skills and competence through CPD. However, studies of students’ achievements offer very little evidence that these types of teacher preparation are having positive effects on the learning of students in schools. Not enough is known about how effectively teachers working in different educational environment and context adopt and adapt knowledge and skills they have acquired through formal training or how they are able to address the particular learning needs of the students in their actual schools. Where such
teachers lack adequate training and service conditions, the practice has had a negative impact on the quality of education. Other teachers need to have their skills upgraded and require additional professional training to enhance their careers.

Many educators, researchers and policy makers are convinced that investments in pre-service education are not yielding the expected results and that resources would be better utilised if redirected to other more productive areas (World Bank, 2010). The fact is that pre-service training has remained virtually unchanged is raising more doubts about its effectiveness (SEIA, 2007). This is particularly so where secondary school teachers are concerned since their pre-service training relies almost exclusively on specialised knowledge training at universities with little, if any, practical training in the teaching and learning process (World Bank, 2010). The teaching practice that is provided is not effective and takes a short time merely one school term. To a great extent, this means that secondary school teachers have to be responsible for their own CPD once they start teaching in schools. This shortcoming can be improved through mentoring programmes within the school set up.
In Kenya, there has been great concern for teachers to be involved in CPD in secondary schools in Kenya due to the continued increase in enrolment and expansion of the sector as a result of the introduction of Free Primary Education (FPE) and subsidized secondary education. However, policy on CPD through mentoring programmes for secondary school teachers has been fragmented, incomplete and more often than not simply non-existent. The development of coherent, medium term, financially sustainable teacher policy, tailored to meet the demand for new and existing teachers, has been widely neglected despite internationally agreed goals in education. Teachers’ policy on CPD through mentoring programmes has often been an afterthought to EFA and the Millennium Development Goals (MDG) targets receiving less attention than universal schooling. The authority line within the Ministry of Education has not been clear and sufficiently prioritised, resources are not compatible with needs, and responsiveness of teacher education system to the changing environment in the field has been slow, as has been engagement and contributions from the private sector and general public. Despite that, the policy documents (Report on Republic of Kenya 1964; Report on Republic of Kenya 1977; Report on Republic of Kenya 1999)
had highlighted the need for teacher CPD; implementa-
tion had been hampered by lack of follow up and funds. However, Sessional paper no.1 of 2005 indicated that this was not the case and there are limited opportunities that have denied teachers the chances to enhance their skills beyond those acquired during their basic training. Kenya Education Sector Programme (KESSP, 2005) recognizes the urgent need to improve teacher capacity in secondary sector by empowering the teachers in order to deliver the revised curriculum. In order to improve the quality of secondary education, the government has recognized the need to maintain a well educated and disciplined teaching force committed to CPD and life-long learning. This is the gap that the current paper intends to fill by analysing the policies and practices that are prevalent in the country in relation to mentoring of secondary school teacher.

However, many districts in Kenya are spending less money and resources on teacher CPD through mentoring programmes. The MOE is not directing their professional development money in a coherent way towards sustainable, practical learning opportunities for teachers. In addition, there are challenges that involve widespread weak-
ness in teachers’ skills due to lack of CPD training (Onyango, 2009). Moreover, the country lacks a national system of teacher CPD training accreditation and most of the courses are not well coordinated and standardized.

Fundamentally, a change is required in the way the teaching profession is viewed: a teacher must be seen as a professional, an acknowledged worker who does not spend his or her entire professional life in just one education system or even in a single country. Like students, teachers must be prepared to work in changing and unpredictable environments in which knowledge is constructed from different sources and viewpoints. The ability to teach challenging content to learners with different experiences and conceptions depends on the capacity of practitioners to create powerful and diverse learning experience that connect with what students know and how they can most effectively learn. Therefore, the problem of the study was to establish the policies and practices related to teacher mentoring in Kenyan secondary schools by comparing the national policies with the actual practice in relation to Kirinyaga district.
Methodology

The Vertical Case and Mixed Study approach research designs were used in the collection and analysis of the data. The concept of vertical case study strives to situate local (Micro) action and interpretation within the broader cultural, historical and political investigation. The next approach that was used in the study was the mixed method that collected and analysed data both qualitatively and quantitatively in a single study. In this paper, the qualitative approach was the dominant design that was applied. Triangulation of data as a means for seeking convergence across qualitative and quantitative methods emerged the additional reasons for mixing. The reason why the current researcher has used mixed method approach was to expand the understanding of teacher involvement in CPD in Kenya through exploration and explanation of the context in which the teachers operate. By employing a pragmatist lens the researcher was able to zoom into microscopic details within the school set up in Kirinyaga county or zoom out to the national policies and practices on teacher CPD in Kenya. As such, mixed method approach afforded the researcher opportunities to combine the macro and micro levels of the study. Therefore, the study
on aspects of teacher CPD and mentoring programmes has an added advantage when it was conducted using the mixed method approach as it benefited from the data that was qualitative and even quantitative in the explanations obtained from interviews, focused group discussions and questionnaires administered during the field work.

The research work was carried out in Kirinyaga district that was purposefully sampled for the study. The selection of this research site was due to a number of considerations. First, the community that inhabits the area is made up of mostly rural farmers with a fairly fragile economic base. The fragile economic base is thought to affect, not only their ability to meet educational expenses but also the motivation to engage and invest in CPD courses as compared to other more immediate social needs. Teachers are involved in some of these economic activities and this may affect their involvement in CPD geared to mentoring in schools. This is as a result of the competing interest between school time and involvement in other economic activities to augment their incomes. In some schools teachers only attend classes and then go away to attend to other economic activities that they run concurrently with the teaching job. However, even when
communities are economically able, motivation to engage in CPD courses geared to mentoring of young and inexperienced, newly recruited teachers and those on transfers to the new schools are determined by their perceived relevance to their daily existence and the aspirations they have for improving their professional skills.

In selection of the schools in Kirinyaga district, stratified random sampling was used. In the current study, the researcher had a list of schools in the county and selected the schools according to their classification as provincial, district boarding or district day schools. In each category, the researcher purposively selected one type of school so that the required information from each category could be obtained. A total of twelve schools were sampled, four from each category. Six of the schools and two from each category were subjected to interviews, focused group discussion and were also administered with questionnaires. The other six were administered with questionnaires only. A total of 334 teachers formed the target population from the twelve sampled schools. The researcher sampled 132 from the target population. After administration of 160 questionnaires the researcher was able to collect 94. A total of 34 teachers were
involved in interviews in the six schools. On the other hand, 33 teachers were involved in Focussed group discussions. A total of six FGDs were conducted at least one from six school that were involved in in-depth analysis. The head teachers in six sampled schools were involved in interviews. Three education officers were sampled at the district level and interviews were conducted. At the national level three education officers at the Ministry of Education head quarters were involved in interviews. Two more officers were used to collect statistical data at the Ministry of Education and Teacher Service Commission headquarters on teachers that have completed various programmes. This was important in finding out whether the type of school does influence teacher participation in CPD through mentoring.

Findings

Provision of Professional Advice through mentoring in Schools in Kirinyaga district

Teachers were asked to indicate whether they were provided with professional advice through mentoring in their schools and the people responsible. Of the teacher’s interviewed sixteen
(47.05 %) agreed that teachers are provided with professional advice in their schools. The category of the school affected the responses given by the teachers. In provincial schools staff meetings, briefs in the morning and briefs after a teacher has attended a workshop and seminars were the main avenues. The principals were the main sources of the professional advice that was given to teachers. In one of the provincial schools sampled, guidance and counselling team was involved in the role of counselling teachers. A female teacher involved in teacher counselling indicated that:

We usually have counselling sessions on how to relate as teachers. It is organized by the counselling team in the school. (Teacher, 01P02FI, 2008)

As indicated earlier, principals do give advice on the matters that are affecting their particular schools through staff meetings. In case the principal had information on the courses that are to be attended by teachers and HOD, the information was always communicated. The HOD and teachers who manage to attend the courses are later expected to brief the teachers under their jurisdiction with the information that they would be able to get. In some cases, especially in provincial and district
boarding schools teachers formed discussion groups according to their subject areas and solved the professional issues that are facing them. Moreover, those who attend seminars and workshops also come back with booklets and handouts that are given to teachers.

Teachers who attend the particular courses are expected to ensure that the content is typed and given to all those concerned. In addition, those who attend seminars are expected to brief their colleagues on what they have covered. But this has faced opposition from the teachers. They argued that if teachers get information from a second and third source, distortion might occur. A male teacher in a district boarding school commented that;

*May be the person may be feeling that the points that he/she should not give is what he/she feels is a threat on his/her side. Also when you attend a seminar not everybody is attentive. So one may miss a lot of points that could have been relevant.* (Teacher, 0DB03MI, 2008)

It was only in provincial schools where departments had more than one teacher and were able to consult one another. The newly employed
were supported and the senior teachers were ready to assist the young ones whenever they had problems. The senior teachers were checking on what was being done and helped the young teachers whenever there was need. This was well portrayed by one case where a teacher used to teach in a college was transferred to a secondary school. He commented that:

\[ I \text{ used to teach in a college. I never taught my subject. So, something that I had not taught for ten years, I had to begin from zero. It was the colleagues in the department who greatly assisted.} \]

(Teacher, 02P03MI, 2008)

Teachers were asked whether they are provided with professional development advice in their schools. A group of ten teachers (29.411%) noted that they were not provided with any professional advice in their schools. This group comprised of teachers from district day schools. They indicated that they used to get the advice in sporadic manner from the principals. They were also categorical that there was no professional advice provided in schools. They had to take their own initiative and get the required information. A male teacher in a district day school noted that:
There was almost nothing. Unless you take your own initiate and try to find out you cannot get anything from the school. There is nobody who would remind you of the various professional aspects that you are expected to fulfil. This is left to the individual to decide. (Teacher, 02DO2MI, 2008)

Teachers were requested to indicate whether young and newly employed teachers were mentored in their new stations of work as part of their professional development. An analysis of the interviews and focus group discussions indicated that mentoring was done informally and there were no procedures on how teachers should be mentored in schools. A female teacher in a provincial school observed that;

I would say it is done informally. The process is continuous so as to avoid conflict with the administration and even the students. It is not well coordinated since there are no laid down guidelines on how it should be done. It is done informally. (Teacher, 01D04MI, 2008)

The HODs assign the workload and make sure young and newly employed teachers are linked up in the department. In case the young teachers had problems they are expected to consult the old
teachers on how to handle them. HODs are expected to induct the incoming teachers so that they would know the expectations of the school. There are departmental meetings where such teachers are inducted. At personal level teachers were expected to ask for help.

In contrast, district day schools have a problem with the numbers of teachers per department. The study found out that there was only one teacher in each department and this has made mentoring difficult. In some cases, the newly employed teachers are the only one in that subject area. This makes induction and mentoring difficult for the newly employed and transferred teachers. A male biology teacher commented that:

“We can only assist in other general things but not the individual subject. Like in biology we are many, while in agriculture I am alone, while physics also has one teacher. (Teacher, 01DB02MI, 2008)

Those who allow the new teachers to discover things on their own further complicated the above problem. The older teachers only come in to help when they realize that the newly employed teachers had serious problems that may affect the
student performance. A female teacher in a district day school observed that:

“When you see that they are in deep problems, those are the times when we come in. We assume that they are professionals and know what should be done” (Teacher, 01D01FI, 2008).

Nine of the interviewed teachers (23.52 %) from district day schools indicated that mentoring was lacking in their schools. They argue that apart from the introduction that teachers get during the assembly, there is nothing that a new teacher gets to help them fit or adjust in the school. In the focused group discussion they agreed that teachers are given textbooks, timetable and told to go to class to teach. They are not helped and when they join the profession they are expected to know about it. When they are in the staff room the only help they can be given was to locate their classes, provided with timetable and told what was expected of them. They are expected to inquire from the rest in case they have problems. More over, there are some teachers who are not ready to discuss anything because they consider themselves too experienced in the profession. When novice teachers go to look for something they are good at, they are the same
teachers who frustrate them by ensuring that the novice teachers are the most overloaded in the school. The general atmosphere was that most of them would rarely help you.

Discussion

As the policies indicate teacher mentoring in schools has been implemented as recommended by the different policy document though the practice differs according to the school category. This may greatly influence the attainment of vision 203 in Kenya. The principal is the key mentor in schools and several avenues such as staff meetings, morning briefs, and briefs after attending workshops and seminars are utilized. Other personalities that are involved in mentoring are the HODs and senior teachers. This aspect is in line with what the policies indicate in the use of different stakeholders in the provision of professional advice through mentoring in schools that are important in attainment of quality education as envisioned in Millennium Development Goals and Education for All which are in line with vision 2030.

Though the policies are followed in all the schools, implementation is greatly influenced by
the category of the schools. Provincial schools have more elaborate mechanism of mentoring compared to the district boarding and day schools. This can be attributed to the large numbers of teachers in each department. This is important in ensuring that the experienced and more knowledgeable teachers do assist the newly employed and transferred teachers in their departments. They are able to organise and encourage mentoring in their departments with the aim of improving performance in their respective subjects. In all the sampled provincial schools the HOD are expected to attend seminars and workshops. In turn they are expected to brief their teachers on the issues covered during the workshops and seminars.

Teachers have been consulting each other on areas that they feel inadequate, with the view of improving their professional competence. In order to sustain the quality of the subjects, the senior teachers have to support and mentor the young and newly employed teachers. Old transferred teachers are mentored in order to adjust to their new environment. This group is expected to request for help in case they have problems. This is in line with the policy recommendation that agitates for evaluation and examinations of the prevailing circumstance.
and the need to improve professional advice through mentoring which are critical to attainment of vision 2030.

In contrast, teachers in day secondary schools lamented a lot on the provision of advice through mentoring. They indicated that the process is sporadic especially by the principal. They have to put personal initiative where they use personal resources to gather the required information. Teachers are left on their own despite the policy indicating the need for teachers to be assisted in the mentoring process. This indicates a disparity with what the policies articulate in the need for mentoring in schools. Such practices in day secondary schools will negatively influence the attainment of vision 2030. This is because they are the majority in the country and failing to mentor teachers will lower the quality of professional development offered in schools.

In addition, teachers have complained that departments in day schools are made up of single teachers. This leaves them with no option to conduct mentoring in their schools. It was argued that, teachers only assist in case when newly employed teachers have serious problems. This is further affected by the personality of the teachers in the departments.
There are some who would be ready to help while others are not. This is in confirmation of what Wag (2013) argued that a teacher is simply given a mentor to contact if they need help. With luck this person may be trained, compensated, accessible, knowledgeable and willing to help (Wag 2013). This indicates a disparity with what the policies articulate where senior teachers should assist the young and newly posted teachers. In this case professional development through mentoring is not efficient and this will lead to delayed achievement of vision 2030.

In all the categories of the schools, mentoring is done informally and this contradicts with the policies that require formalised process. The policies require mentoring to be formally instituted and guidelines formulated in schools. This differs with the practice in all the three categories of the schools. There are no laid down guidelines in schools on how mentoring should be carried out. Garvey (2013) has warned that informal mentoring does not improve teaching over time. This is as a result of the difficulty to identify and support informal mentoring programmes that are carried out in schools. On the other hand vision 2030 requires elaborate structures that will enhance education as
one of the key social pillars. Lack of elaborate structures of professional development through mentoring will in turn affect the attainment of Vision 2030.

In order for the education sector to contribute to attainment of Vision 2030 mentoring programmes should be made sustainable, intensive and on going. Delivery should be responsive to the mentoring needs that build on prior learning in spiralling ways. They should span over a full year, multiple years, including day to multiple week retreats and on going support during classroom implementation. They should focus on teaching strategies in order to meet the learning needs of the students. They should also incorporate some opportunities to practice inquiry, engaging teachers as active learners and problem solvers. Delivery should be job embedded in order to provide opportunities for teachers to practise new learning. On going learning should be considered the norm; professional development should be part of every school day. Systems should be put in place that would provide teachers with daily opportunities to collaborate with peers, team teaching and mentoring, joint lesson planning and coaching. This would greatly contribute to achievement of vision 2030.
Conclusion

From the foregoing, it is evident that there is a disparity between what the policies indicate as the priority areas in mentoring in schools and the reality of the practice in schools. Mentoring differs according to the category of the school. Provincial schools are better served compared to district boarding and day schools that have fewer teachers in each subject. Mentoring of all teachers in all the schools is done informally and there is no procedure on how it should be done. The guidelines laid by the policy are not followed in schools. Therefore, there is need to involve teachers in mentoring programmes as a prerequisite to attainment of vision 2030. Mentoring would contribute to human resource development where teacher training would be improved by identifying talent within the teachers and help in fast tracking especially in areas that require urgent attention. This would help to equip the teachers with the understanding and knowledge that will enable them to make informed choices about their lives and those facing the society. The education sector will, therefore, provide the skills that will be required to steer Kenya to the economic and social goals of Kenya vision 2030 (Report of Kenya 2007).
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Rights of Children in the Kenyan Primary School Curriculum

Prof. A. M. Karugu
Department of Education Foundations,
Kenyatta University

Abstract

Kenyans today are very conscious and assertive of their rights. They ensured that basic human rights are enshrined in the new Constitution of Kenya 2010 that they passed. Despite all these, it is relevant to question how knowledge about human rights is transmitted and acquired by young Kenyans. We carried out a study in an attempt to provide an answer to this question. Using content analysis method we examined the rights of children as discussed in various social studies text books that are currently used in Kenyan primary schools. The objective was to identify rights of the children, interrogate them as well, as compare and contrast how various authors/publishers have presented them. In addition, the same method was used to identify and document incidents of violation of children rights as reported in the Daily Nation. The major finding of this study is that the social studies curriculum in primary schools as presented in the books that we examined adequately exposes young Kenyans to their rights and related issues. Pupils who suc-
cessfully complete primary school course can be viewed to be knowledgeable and aware of their rights. Examining the reported incidents in the Daily Nation however showed that there is still a societal problem in protecting children from abuse. Children are vulnerable and defenseless. Generally, they are not capable of asserting their rights. This is evident, especially, in situations where violators of children rights are people close to them such as parents, guardians and teachers.

**Introduction**

A discussion on rights of children often elicits a lot of controversy. Two differing opinions are usually visible in discussions on the topic. On one hand, there are people we may classify as conservatives or traditionalists. They hold strong views that; children have no rights especially in relation to their parents, guardians or other persons who have authority over them. Those who hold this view argue that granting children rights would lead to indiscipline and bad upbringing. Indeed, incidents of child abuse by parents, guardians and teachers have at times been justified on grounds of disciplining a child. A contrary opinion is held by those who may be termed as liberals. In comparison to traditionalists, this group of people argues that children
have rights. Children rights need to be respected and protected by all in society. The Kenya Government in its pronouncements and actions appears to support this latter view. This is shown by the passing of the Children Act (Republic of Kenya, 2012). The Act is a milestone in consolidating and enhancing children rights in Kenya. The question that needs to be asked is whether children, the beneficiaries of the Act, know their rights as stated not only in the Act, but also in the constitution of Kenya. If the answer is in the affirmative, what is the source of their knowledge? It is in an attempt to answer these questions that we carried out a study, whose findings form the basis of the discussion in this paper.

Method of the Study

In the first part of the study, we gathered social studies text books approved for use in the teaching of the subject in primary schools in Kenya. We got textbooks from different publishers. There were books from the Jomo Kenyatta Foundation, Longman Kenya Ltd, The Oxford University Press and the Macmillan Kenya Ltd. In the second part of the study we perused through various issues of the
Daily Nation newspaper in the year 2012. In this exercise, we were interested in examining newspaper reports on children rights and abuse. We used the content analysis method in examining both the rights of children as presented in the textbooks and as reported in the newspaper.

**Children's Rights in Primary School Textbooks**

Children rights as a topic in social studies is taught in Kenya primary schools from standard one to standard eight. Our objective in studying the social studies text books was to examine how the authors have presented the topic to the learners in various classes. A challenge faced by the authors of the social studies text books is that of defining the concept of rights to learners in lower primary. Children at this level have limited mastery of the English language. The problem of mastery of the language may be more acute in rural, than in urban schools where English is not the medium of instruction in lower primary. In summary, authors of these books have some difficulty in simplifying legal language to be easily understood by learners in lower primary.
In the text book, Primary Social Studies Pupils Book One, published by the Macmillan Kenya Ltd., the topic is found in a unit three – “Our Family Needs and Children Rights” (Sanya, Njuguna & Nyaga, 2003). On page thirty five, the authors pose a question. Why do children have rights? This appears to be a rhetorical question since the authors do not provide an answer. They define a right as freedom to some things. There is a caution that is usually given on enjoyment of one’s freedom. The freedom to enjoy our rights should not infringe on the freedom of others. The word infringe is difficult for standard one pupils. In the absence of a better word, the authors have written that freedom to some things should not make others unhappy (Sanya, et al., 2003:35). This explanation stretches the meaning of the word infringe. One can simply be unhappy with someone without one’s freedom being infringed. The authors further state the following three children rights: The right to go to school, the right to be with friends and freedom to choose toys and games. In addition, they have stated things that children should not do, thus: work for money, be sent to sell some things, and be forced to marry, smoke, sniff glue or drink alcohol.
Furthermore, standard two text, books published by the following four different publishers were examined: Jomo Kenyatta Foundation Kenya, Longman Kenya, Longhorn Publishers and Oxford University Press. The standard two book published by the Jomo Kenyatta Foundation, discusses the topic of child rights in unit seven. The book starts the discussion by revising the rights as they were presented in book one. These are: rights to a name, primary education, play and rest, worship and parental care, food and health. In addition, there are rights to: protection from child labour, to life and protection from drugs. However, other rights mentioned in this text book need some discussion and elaboration to avoid misinterpretations. We point out a few here; the right for a child to express his or her feelings – The authors are not specific on the feelings they have in mind. This right could easily be misinterpreted unless it is qualified. There are certain feelings, for example, sexual; one that children are not expected to express till they reach adulthood. The right for a child to live with parents; a child is quite helpless in invoking this right. What can a child do, if his or her parents decide to divorce, is orphaned by war or death of parents? The right to be treated equally despite his/her gender. Economic and cultural factors lead to discrimi-
nation of children based on their gender. Finally, the authors of the book have stated that every child has a right to be protected from harsh punishment. It is not clear what they mean by harsh punishment. The authors ought to have given a few examples of what they take as harsh punishment. This would help children in invoking this right. (Jomo Kenyatta, 1988).

It is also in book two that the concept of child abuse is introduced. The authors discuss it in the context of the home and the school. They define child abuse as, simply, not observing the rights of the child at home. It can be done by the parents, brother or other members of the family. Examples of child abuse at home include: children are not allowed to go to school, children are forced to do difficult jobs, and they are not allowed to complete their education especially girls who are also married early in some communities. Other type of child abuse at home identified by the authors is punishment given to children mostly by parents. The authors observe that children are at times given very harsh punishment at home. They define harsh punishment as beating, burning hands and other parts of the body. Other forms of harsh punishment are: refusing to give children food, locking them out of
the houses at night and locking disabled children in the house for long periods.

The authors identify and discuss forms of child abuse that commonly occur in schools. One of the most common forms of child abuse found in schools is bullying. Some child bullies may force other children to do things for them. In some schools bullying of fresher's has been institutionalized. If bullying is discouraged in primary schools it can be eliminated altogether in the secondary schools where, in some of them, it has become an accepted way of welcoming form one students. Another common example of child abuse in schools may be attributed to teachers. Teachers abuse children by using bad language and also giving children harsh punishment. The authors have, however, cautioned teachers not to punish children harshly.

The second book that we examine is the one published by Longman Kenya Ltd. The authors discuss the rights of the child in unit seven entitled “Child Protection” (Galgalo, Owich, Ogomo & Mwaniki, 2009). In what appears to be answer to the question - Why should children have rights? the authors have stated that child rights protect
children from bad things and help them grow well. Like other authors discussed above, they do not define what they mean by bad things. They have, however, broadened the range of children rights by, including the right to be heard and the right to clean environment.

In addition, the authors have discussed child abuse under the same unit. They have attempted to define child abuse by giving an example of a child who is badly beaten at home. At times the beating may cause injury to a child. This is what the authors term as child abuse. We found some of the examples of child abuse that the authors give, somehow, overstretched. For example, failing to teach children in school is denying them the right to education and this according to them is child abuse. Another example where a teacher is shown outside a classroom talking to another teacher. The consequence is that the class/children miss a lesson. The authors state that teachers should teach all lessons. Failing to teach, according to the authors, is denying children the right to education. This is child abuse (Galgalo, Owich, Ogomo & Mwaniki, 2009).

The third book we examined is pupil’s book two published by the Longhorn Publishers
The approach of this book is different from the others. The authors use pictures to converse the concept of children rights. In the picture, children are shown visiting an Aunt - Mrs. Ali. They ask her to tell them about child rights. It is a question and answer session. Children ask Mrs. Ali - what is a right? She answers - A right is a claim to something. It is not clear whether children in standard two understand the meaning of the word claim as used here. It would also have helped if the authors had qualified this definition by pointing out that a claim has a limit. One cannot claim what does not belong to them. The authors discuss types of child abuse using photographs. In defining child abuse they have written - some people treat children badly - this is called child abuse. Although they have given child labour as an example of child abuse we think they still needed to have gone further and demonstrated what they mean by a child being treated badly.

The fourth book that we examined was *Our Lives Today: Social Studies Pupil’s Book Two* by Cephas C. Kamau, Maryclaire Indire and Gideon M. Ombongi published by Oxford University Press. The authors of this book define rights of the child in very broad terms. They assert - “there are things
that children must have in order to grow well”. The authors call these things rights of children. (Kamau, Indire and Ombongi, 2009:65). It is from this definition that they proceed to show the various rights of the child. In regard to child abuse, they define it in terms of signs. They observe that when some bad things are done to children these are signs of child abuse. For example, when parents beat their children very hard. It is not, however, clear what they mean as beating very hard.

In upper primary, the topic “Child Rights” changes to “Human Rights and Democracy”. We examined this in standard five, six and seven text books. For instance, in the book, *Living together: Social Studies Standard 5* by Eve Galgalo, G Owich, C. Ogomo and C. Mwaniki (2009) published by Longman Kenya Limited, the authors restate the rights of the child. They define child abuse as denial of child rights. Furthermore, they upgrade the discussion of children rights from that of lower primary by stating that one may protect children from abuse by respecting child rights. Additionally, one may report to the children department, religious leaders, police, teachers and parents cases of child abuse. They have not, however, discussed some of the difficulties a child may experience in
reporting abuse. It may prove difficult for a child to report incidents of abuse especially where their abusers are parents, guardians or teachers. In situations where protectors, become culprits and violators of the same rights that they are expected to defend, children may not know what to do simply because they are afraid of the consequences of reporting, parents, teachers or guardians.

In standard six pupils book, Living Together: Social Studies Standard 6 by Eve Galgalo, G. Owich, C. Ogomo and C. Mwaniki (2009), published by Longman Kenya Limited, the concept of human rights are also is elaborated comprehensively than in standard five. The writers state that human rights are also called basic rights. These rights are based on values which favour human dignity, that is, what makes a person a human being. They point out that the government does not give rights. All persons are born with these rights. The role of the government is to ensure that every person enjoys certain rights and protects people against human right abuse. In a further attempt to clarify the concept, the authors have classified human rights into three categories: Civil and political rights, social and economic rights, environmental, cultural and developmental rights. Apart from the
categorization, the authors do not discuss or give examples of these rights. It would have been useful to both teachers and pupils if some common examples of each category had been given in order to trigger discussions among children and their teachers on various categories of human rights.

In the standard seven pupils book, Living Together: Social Studies Standard 7 by C. Ogomo and Savani, (2009), published by Longman Kenya Limited, the authors continue with the discussion on “Democracy and Human Rights”. They explain in more detail, than in standard six, the relationship between democracy and human rights. In this book, they have pointed out that without democracy and human rights, society cannot work. They have also discussed abuse of human rights and given examples such as wrongful confinement, wrongful arrest and denying one a chance to go to school. It is important to note some of the abuses are, at times, committed by officers or organs of the State. Although the authors do not point this out, the fact that they have given such examples as wrongful arrest, wrongful confinement and others, is sufficient evidence of the democratic space that has been created in Kenya in the recent past. In the same breath the authors also discuss the importance of respecting human rights.
From the above examination of Social Studies Text books, it is clear the issue of children rights is satisfactorily covered in the primary school curriculum. A child who has completed primary school, successfully, may therefore, be expected to have basic knowledge of their rights. Equally, such a child has also been exposed to knowledge of child abuse. If children have the knowledge of their rights and how they are abused, what are the challenges confronting them? The challenge lies in the fact that children may have the knowledge of their rights but are still vulnerable and defenseless. They are unable to assert or demand their rights. They are in most cases helpless in regard to people such as parents, guardians and teachers who instead of being protectors, may sometimes, turn out to be the greatest violators’ of children rights. In case of parents the issue becomes more complex in situations where the rights of the parents is comparison with those of the child are not clearly demarcated. What is the right of a parent over their child, especially in regard to punishment?

Is this right absolute or limited? In the second part of the paper we examine incidents of child abuse by parents as reported in the Daily Nation. The intention, here, is to argue that we need to go
beyond equipping children with mere knowledge about their rights. There is a need for more to be done to ensure that children rights are not abused by parents, and that they are respected and protected.

Reports of Child Abuse in the Daily Nation Newspaper in 2012

There are many cases of violation of children rights and child abuse that occur daily, but remain unreported. Some of the reports found in the daily newspapers show that there is a significant violation of children rights by parents and teachers. Parents and teachers are persons whose roles, on a daily basis, put them in close contact with children. For the purpose of this paper, we examined the reported cases of child abuse by parents. We examined two types of child abuse cases attributed to parents that were highlighted in reports by Daily Nation in the year 2012. One type is in regard to cases associated with severe punishment, especially beating, meted out by parents on their children. The second type is cases associated with parents’ religious beliefs. Some parents have been reported of denying their children medical care because their faith does not allow taking the sick to hospital. We examined these two types of cases to demonstrate the weakness and
helplessness of a child in a situation where a parent is a child abuser. The first report that we examined is that associated with severe punishment of children mainly, beating.

Mr. Benjamin Cheruiyot and his wife Ruth from Chepterit village, Nandi County beat their daughter, Olivia Chepkirui, to death between 9th and 10th June, 2012. Olivia was a standard eight pupil at Kongwal Primary school where she was registered to sit for her Kenya Certificate of Primary Examination, (KCPE) later in that year. The reason why the parents beat her to death is that her father had found her intimate in bed with her teenage lover and neighbour, 17 year old Moses Kipkemboi. The two parents were charged with murder of their daughter. Ruth was released after their lawyer successfully argued that she was not involved in the killing. The charge against Benjamin was reduced to manslaughter and he pleaded guilty. On June 27, Benjamin appeared before Justice Festus Azangalala. He was locked up for a day. While Benjamin welcomed the judgment since he had expected a long jail term, it was received with shock and indignation in some quarters. Public opinion remains sharply divided on the issue. (Daily Nation, June 29, 2012)
On one hand, there were people and groups opposed to the judgment and who called the Chief Justice to order a retrial of the case. On the other hand, there were those who supported the judgment arguing that the judge’s rulings were within normal principles of law. This latter position was especially expressed by the North Rift Chapter of the Law Society of Kenya. Mr. James Njuguna, the spokesman of the chapter argued that ‘disciplining a child is part of the parental correctional duty, but it was unfortunate that Olivia died in the process’ (Daily Nation, July, 9, 2012). According to Njuguna, the judge was fair in the ruling, considering that the father demonstrated his remorsefulness for killing his daughter in the process of disciplining her.

Those opposed to the ruling were mainly members of civil society groups. They argued that one day sentence undermined the value of human life, noting that it was likely to encourage other parents to abuse their children in the pretext of disciplining them. Nick Omito of the Centre for Human Rights and Democracy observed that ‘no one has the right to kill, even when wronged, and the sentence would set a bad precedent to other parents’ (Mazera & Tom, 2012). There is little dispute that parents have a responsibility, indeed a duty, to discipline
their children. The recurring debate, however, has been the extent to which a parent can go in disciplining an errant child? What should be the type and form of parental discipline? Should it be caning, denying a child food, locking a child out of the house or what? Should a parent spare the rod and spoil the child? This is the dilemma that faces parents as well as the general public in the debate on discipline. Though it is widely agreed that discipline is essential for the wellbeing of society there is little consensus on the form and type of disciplining children.

We have seen how the authors of the text books, examined above, in order not to be drawn into the controversy on child discipline have avoided providing direct answers to the questions associated with the issue. They have, for example, written vaguely that parents should not punish children harshly or beat them badly. We consider this vague and avoiding the issue since the authors have not indicated what they would regard as harsh punishment or bad beating.

The second type of punishment that attracted headlines in the Daily Nation is that of parents who, because of their religious belief, denied
Refusing to take a sick child to hospital is an offence under the Kenyan laws. We examined cases reported by the Daily Nation of parents arrested and taken to court for denying their children medical care. Majority of parents prosecuted for committing the offence are members of a church known as Kanitha Wa Ngai (Church of God). Members of this church refuse to take children for immunization or treatment for a disease. They believe healing comes through prayers. Another church that holds and propagates the same beliefs is the Holy Ghost Church of East Africa. Interestingly, the two churches are found in Nakuru County. In July a Mr. Macharia, a member of the Holy Ghost Church was charged, in a Njoro court, with failing to seek medical care for his two children. According to the police, two of Mr. Macharia's children, one of them aged one and half years and the other nine months, died in June, 2012 after falling ill. The children's deaths were attributed to the fact that their father, Mr. Macharia, did not bother to seek medical assistance for them when they fell sick. Mr. Macharia was arrested when he went to get a burial permit from his local chief. At the same time, it was also discovered that apart from the dead children, Macharia had two other children who were sick at home. In the court the judge gave
Macharia two options. He was asked to choose between remaining in remand and taking his children to hospital. Mr. Macharia preferred remaining in remand to taking his children to hospital. (Daily Nation, July 4, 2012). According to him, people should only rely on faith to either keep diseases at bay or die. He stated that ‘to get sick, to be well or to die are all the will of God’. The Holy Ghost Church’s teaching against seeking medical attention is based on the Book of Exodus. In Exodus 20, the children of Israel were cautioned against worshipping idols. Going to hospital and seeking treatment from a doctor is, according to the followers of this church, synonymous with worshipping the doctor (Daily Nation, July 4, 2012). We narrate the following case of Margaret Nduta, a member of Kanitha Wa Ngai, to show the extreme fanaticism of the followers of the above mentioned two churches.

Margaret Nduta had defied a court order to take her baby to hospital. As a result she was forced to do so under prison officers’ escort. She was taken to Nyahururu District Hospital to have her one year-old daughter examined. What is shocking about this case is that Nduta refused to give even slightest assistance to her sick child. She declined
to hold the baby as the doctor examined her. She protested that her faith did not allow the use of drugs to heal diseases. (Daily Nation, September 14, 2012). Nduta was cautioned by the court to stop using her daughter's condition to discredit the immunization offered by the government free of charge. She was reported to have told other breast feeding mothers that her daughter's condition worsened after she was immunized and that she feared that the girl might never walk. It was this malicious rumour, spread by Nduta, which had prompted the court to demand a medical report on the child's health, (Daily Nation, September 14, 2012). Nduta had six other children who were under eighteen years old. The Nyahururu Children Officer pleaded with the court not to give Nduta a custodial sentence since her children stood to suffer. Here lies the dilemma. What to do with a mother like Nduta, who has several children, and, cannot be jailed because of not giving medical care to one sick child since the rest of her other children are likely to suffer in the process.
Conclusions

In this paper, we set out to examine the rights of children as presented in the Kenyan primary school social studies textbooks. From our findings it is evident children are sensitized about their rights from an early age. The topic is introduced, for the first time, in standard two. Majority of children in this class are usually eight years old. The fact that the topic is covered in the social studies syllabus of standard two to eight is evidence to show that children who complete the primary school course in Kenya have been exposed, sufficiently, to issues regarding their rights. What is not clear is whether this exposure or awareness is enough to make them demand, assert, claim or defend their rights. A general observation derived from this study is that children are broadly weak and afraid to assert their rights against parents and teachers. Children rights are prone to abuse in day to day interactions with parents, guardians and teachers. A child may be abused in this interaction and may remain silent. If sometimes silence in such situations is noticed it should not be taken to mean the abused child does not know his or her rights. Instead, silence on the part of the victim could be attributed to the fact that a child has
to submit to those who have been put over him or her in order to survive.

In the last part of the paper we have discussed the examples of violation of children rights by parents through severe beating. We have discussed the public debate which followed the case of the parent who beat his daughter to death. We have also cited cases where children have been denied medical care because their parent’s religious believes are against taking the sick to hospital. These incidents which were reported by the Daily Nation newspapers in 2012 are just a tip of the iceberg. There might be many other cases which go unreported or do not come to the attention of the public. This is because most cases of child abuse occur in confined places such as homes or classrooms where children are at the mercy of either parents or teachers. Children officers are state employees who are expected to investigate and prosecute offenders of children rights. This cadre of people could play a very important role in sensitizing the public on children rights. They are, however, rarely seen, heard or even known in most parts of Kenya. Few children, when abused, would have the courage to report to the police. Police officers are generally feared and children tend to run away
from them. Despite these shortcomings, this study has shown that efforts have been made through the primary school curriculum to create knowledge and awareness of children rights. However, there is a need to strengthen the school efforts by educating the general public about the importance of observing and protecting children rights.
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Indigenous African Education for Socio-Economic Development: Selected Studies of Western, Eastern and Central African Communities

Moses Wandera
Co-operative University College of Kenya

Abstract

Education in Africa has been in existence since time immemorial. This study sought to examine the activities of Lantana in Benin on their specialised training, Dogon of Mali in their world view, Futo Toro of Senegal in their various trades, Poro of Sierra Leone in the training of the youth, Takensi of Ghana in their social order and the Akan of Ghana. Also examined are the activities of the Chamba and Yoruba of Nigeria in their adult centred training and forecasting of the future respectively. The Chagga of Tanzania and the Abakwayaare were also examined on their initiative plays and economic activities. The paper also studied the Ndembu of Zambia on the past analysis and the activities of the Mijikenda of Kenya among other Kenyan tribes. The study used the theoretical framework of Emile Durkheim on the social and moral order, while the design of the study was on content analysis of available information and expectations. The study recommends positive approaches in the indigenous
education that can be adapted, mainly for Kenya in its desire to achieve Vision 2030. However, further research should be done on specific values, foods, attitudes and the rule of law, how achieve social, political and economic progress in African nations and especially how the current economic integration blocks have followed the same pattern of the communities and their values.

**Introduction and Background**

There was no one single indigenous form of education in Africa since societies differed from each other as they do now and developed different systems of education to transmit their own particular knowledge and skills. The education methods have been formal and informal as they go towards socialisation.

The social framework of education in Africa went hand in hand with the political systems. Before the British and other colonialists arrived, there were the kingdom of Ashanti and Dahomey in West Africa, the Zulu under Shaka in South Africa, Tallensi, the Ibo and Yako of West Africa, the Nuer of southern Sudan as well as the Touga of Southern Zambia.
Men lived in close relationship with nature, that is, land, vegetation and animals and because of limited technological development, they were related to each other by extended ties of kinship which bound them to such unlined kinship groups as the lineage and the clan.

For socialisation, instructions were given in the camp on tribal laws and customs especially on do’s and don’t’s of various behaviour as well as on occupational training for instance transmission of skills in handicrafts and the impartation of social skills. Parents, institutions and the age groups participated in the education process. An age group was important as a means of moulding the personality of its members and defining their attitudes to tasks and problems which they were to face in adult-life. The age-group also encouraged and taught respect for elders, solidarity and cooperation. In many African societies, age-groups were part of division of labour for economic, social, cultural and political functions were allocated on the basis of age.

In Senegal, Sierra Leone, Northern Nigeria and Guinea there lived the Kpelle, Gbunde and Loma. Among these people, a young person was ini-
tiated into the Poro after circumcision. Formal entry into the adulthood could not take place before the completion of the Poro education. The length of a term in the Poro School was theoretically four years, but the period a youth had to spend in it varied. Similarly, joining the school was not obligatory. Poro was attended with much funfare and there was much singing and dancing when a group of boys joined it voluntarily. Among the Gbunde, a boy entering the group was stopped and asked all kinds of nonsensical questions to get him confused.

The community also had formal training; apart from the formal training of all adolescents, there was in most societies formal education for a number of functional categories, for instance, herbalists, drummers, blacksmiths and priests. Training for such occupations was organised through a kind of apprenticeship system. In a limited number of societies which developed standing armies, formal training in warfare was imparted through an institutional arrangement by the State. For example, the Ndebele of the Zimbabwe under their great ruler Mzilikazi (1790 – 1868) developed a system of military training often lasting three to four years. At the royal headquarters, young men of around fifteen years of age were given lessons in the use of
weapons and tests of endurance such as long and strenuous marches and bare-handed fights with hyenas.

Formal and informal methods also varied. Knowledge, skills, ideas, attitudes and patterns of behaviour were transmitted through riddles to explain the origin of the tribe and the genesis of man. Similarly, names of trees, plants, animals and insects were imparted with their dangers and uses among others. Boys herded cattle or farmed land with their fathers, while girls helped their mothers in household work. The Tellensi of northern Ghana were good examples, just like the Ganda fathers of Uganda. For the latter, the fathers would, through formal instruction, teach their children appropriate manners and knowledge of genealogical positions of different clansman.

The Tellensi, just like other tribes, had formal and informal methods of knowledge, skills, ideas, attitudes and patterns behaviour. Riddles were used to test children’s judgement and myths to explain the origin of the tribe and genesis of man. Names of trees, plants, animals and insects as well as the dangers and uses of each were learnt as boys herded cattle or farmed land with their fa-
thers and girls helped their mothers in household work.

The Kipelle, Gbunde, and Loma of Sierra Leone and northern Liberia and borders of Guinea also practised circumcision in their initiation. Among the Poro of Senegal for instance, the stage symbolised formal entry into adulthood (Ukeje, 1960). In some societies, formal training for adolescents was extended to functional or specialist areas say herbalists, drummers, blacksmiths and priests. The training here was organized through apprenticeship system; the Ndebele of Zimbabwe through their leader who developed a system of military training, often lasting three to four years; with lessons extending to use of weapons and tests of endurance like bare-handed fights with hyenas. The method and content also varied from community to community. For instance among the Yoruba of south western Nigeria and Akan of Ghana, practices such as child-weaning which formed part of the ‘curriculum’ in the indigenous education varied widely in method and perspective.

Jomo Kenyatta’s “Facing Mount Kenya” describes the Agikuyu age-set system and its formal education. It had succeeding stages of initiation
from status to status. The assumption of each status was accompanied by a sequence of rites which had organised instruction.

Initiation ceremonies and formal training for adulthood have been reported from many other societies of the continent. These include the Sidamo (Ethiopia), Nandi (Kenya), Masai (Kenya and Tanzania), Luhy of Kenya and Pare and Makonde (Tanzania).

The curriculum depended greatly on the level of stratification and the mode of political and economic organisation of the society itself. In many African countries the whole community is the principal educative and socialising agent. However, some specific organisations and individuals have the task of educating the young, while others specialise in teaching particular disciplines.

Religious institutions were also a major contributor of socialisation in indigenous education. For instance, Koranic schools were set up in or near a mosque. The teacher sat in front of his pupils, controlled their activities and recited to them verses from the holy book which was repeated by the pupils. Older pupils were taught to read and write the Arabic scripts. Therefore, Islamic educa-
tion in pre-colonial Africa was highly formalised, characterised as it was by learning and occurring at a specific place and time, mediated by someone who was specialised as a teacher.

**Aims of the Study**

This study sought:

- To investigate goals of indigenous education in Africa.
- To understand activities of some communities in Africa.
- To discover some socio-economic and political impacts of indigenous education in Africa.

**Theoretical Framework**

The content of indigenous education consists of what sociologist Emile Durkheim refers to as moral education. According to Durkheim, 'morality is a system of rules and actions that predetermine conduct'. An essential element of morality, Durkheim maintained, was a spirit of discipline which assumed the existence of organisations and authority.
He noted that to act morally is to act in the light of a collective interest; he added that the domain of moral begins where the domain of the social begins. According to Durkheim, it was society in the sense of a supra individual element in social life beliefs, which gave moral rules and ideals their authority. In Durkheim’s view a child needed to be taught morality, and this meant among other things teaching him or her about the nature of family life and in general ‘about the nature of the social contexts in which he will be called to live.’

Durkheim’s ideas on moral education help us to understand the content and goals of indigenous forms of education. Though indigenous education in its various forms has a many-sided character, it is intimately intertwined with social life. What is taught is related to the social context in which people are called to live (Bray, Clark & Stephens, 1986: 102-103).

Sociological Theoretical Orientations

Organic societies are much more complex and are organised on the basis of difference rather than similarity. This type of society is increasingly dominant in Africa and is the one which concerns
the national level. In these societies, there is considerable interdependence for specialisation usually, meaning that individuals gain skills in one task at the expense of skills in others. If one group breaks away or dies, the whole society is liable to collapse because it is unable to replace their knowledge and expertise. Education plays a role in maintaining this type of society not only by providing individuals with skills but also by providing them, particularly during childhood, with altitudes which permits the whole society to function. Organic society views were further developed by Talcott Parsons and Karl Marx.

The Marxist model provides a theory to explain the changing nature of society, economic changes; hence knowledge of these theories is useful because it enables us to understand how individuals and groups relate to each other in a wider context (Bray et al., 1986: 24-25). Further, the systems of action according to Parsons were supposed to be:
Pre-colonial political systems in Africa included among others, Kingdom of Ashanti and Dahomey in West Africa, Zulu under Shaka in South Africa, Tallensi, Ibo and Yako of West Africa. There was also the Nuer of Southern Sudan and Tonga of
Southern Zambia. It is said that men lived in close relationship with nature, the land, vegetation and animals because of the limited technological development. They were related to each other by extended ties of kinship which bound them to such unilineal kingship groups as the lineage and the clans (Bray et al., 1986).

**Features of Traditional Social Systems**

Traditional education systems had the following features:

- Limited specialisation and division of labour.
- Technological backwardness together with limited specialisation.
- Little economic surplus due to the absence of a developed productive technique.
- A limited store of knowledge to transmit.
- Greater prevalence of informal, face to face relationship[s] and a low level of scientific knowledge.
- Absence of a written language.
• A well integrated society in which religion and ethics were inextricably bound to with social life.

• Traditions were regarded as sanctified.

**Goals of Indigenous Education**

Although indigenous education systems varied from one society to another, the goals of these systems were often strikingly similar. They included:

• Normative goals: concerned with instilling the accepted standards and beliefs governing correct behaviour.

• Expressive goals: concerned with creating unity and consensus.

These are the principal objectives of indigenous education. Other instrumental goals included encouraging competitiveness in intellectual and practical matters, but this competitiveness was controlled and subordinated to the normative and expressive aims (Bray et al, 1986:102)

Further, indigenous education was not only concerned with the systematic socialisation of the younger generation into the norms, religious and
moral beliefs, and collective opinions of the wider society. It also put very strong emphasis on learning practical skills. It is not that the idea of art for art’s sake or the notion that the acquisition of knowledge and wisdom and the improvement of an individual’s intellectual capacities have no place in indigenous education.

Acquisition of knowledge is useful to the individual and society as a whole. However, the specific aims of education in pre-colonial Africa were:

- To preserve the cultural heritage of the extended family, the clan and the tribe.

- To adapt members of the new generation to their physical environment and teach them how to control and use it.

- To explain to them that their own future and that of their community depends on the understanding and perpetuation of the institutions, laws, language and values inherited from the past (Ansu, 1984).

Similarly, in traditional African society everybody was a worker. There was no other way of earning a living for the community hence it was a sense of security and also for universal hospitality.
On education it was meant to re-educate members of the community to regain the former attitude of mind as in the traditional African society. Individuals were just within a community and children were education through informal means; stories by the elders and every adult were a teacher. Tribes were related with other tribes in spirit. There was also customs of sharing items, and initiation was done by some tribes, this was also the purpose of overall information education (Nyerere, 1974).

Some Limitations of Traditional Education Sub-system

However, the traditional educational subsystem also had some limitations.

- There was no separate functional category of teacher.
- Relative absence of specialised instruction.
- There was difficulty in maintaining special service categories (like the hairdresser, accountant, interior decorator, architect, chef, waiter, and more relevantly for our present purposes, the teacher of general education) since such occupational categories can only exist in a society in which there is an economic surplus.
- The system had heavier stress on informal education.
- No separate schooling period set apart.
- Absence of generalisations, that is, a heavier emphasis on relating instruction to specific contexts.
- Education was provided through oral communication.
- Education tended to attach great importance on religious and moral instruction.
- The conservative function of education (at the expense of its innovative function) was underlined with the result that there was hardly any scope for rational experimentation (Ansu, 1984:15).

The Research Design

The design of the study is based on context analysis of available literature on communities in Western and Eastern Africa and Central as the scope of the study. Content analysis and grounded theory go hand in hand since content analysis involves summarising and reporting written data; that is the main content of data and their messages. On the
other hand it explains the grounded theory by explaining what emerges from data rather than the other way round. The consequences and partners to systematic data collection and analysis bring together the patterns and theories that are implicit in the data that is waiting to be discovered (Cohen, Manion & Marrison, 2008). Content analysis also consist of scoring specific information that is required. The advantage of this method is on the revelation of what was initially considered as descriptive study (Isabel, Luis, & Isabel, 2011).

The population here comprised all the communities in western, northern, southern, central and eastern parts of Africa that have been recorded in the economic, social and political activities. However, stratified random sampling on the main socio-economic level of the whole community was used as it captures demographic variables (Best & Kann, 2004).

**Validity and Reliability**

The study adapted content validity, cultural validity as well as theoretical validity. However, reliability has depended on the contents that have been recorded over time for the communities, mainly socio-economic.
Discussion of the main Socio-Economic Activities of African Communities

4.1 Western and North African communities

i) Dogon of Mali

- Here an individual’s actions were regarded as being closely interlinked with the way society in general and the world operate. An individual was not one ‘self’ or ‘soul’ but rather a multiple entity made up of several ‘selves’ or ‘souls’ each one of which reflected a concrete relationship between that individual and the wider world.

- At birth, a person was only potentially a human being; it is the society into which that person was born that provided the individual with a spiritual, sexual, social and intellectual identity. The process happened gradually. The community, during one of their numerous naming ceremonies which the newborn person underwent, like reincarnation; that is upon the child being born both an intelligent soul, that provided the individual with the capacity for acquiring
knowledge and the ‘grains’ which connected him/her with the laws of the universe.

**ii) Yoruba of South-Western Nigeria**

Like the Dogon of Mali, though an individual had freedom and responsibility, life was divinely pre-ordained and sociologically conditioned. The Yoruba diviner (babalawo) of South-western Nigeria, by contrast, was concerned with forecasting the future. This does not mean that their functions were essentially dissimilar. However, both provided their clients with authoritative models for the purpose of decision making.

- The Yoruba diviner (babalawo) sought to reveal his clients’ destiny and by so doing indicated how the client would improve upon it in this life. Illness, bad medicine, evil spirits, money and family disputes, as well as questions of status, authority and power were also handled. An experienced babalawo knew twice as many ‘poems’ as the beginner (Bray et al., 1986:102-103).

- Traditionally, the Yoruba lived in a large polygamous extended family with its most
senior male members as the head. Each wife had a separate room or hut to herself where she lived with her minor children. Even in the pre-colonial period, Yoruba land was characterised by many towns with a high density of population. Although rapid urbanisation has created some problems for the corporate functioning of the extended family and the lineage in the urban situation, there is reportedly a high degree of correspondence between compounds and localised lineages in Lagos, Oshogbo, Oyo and other Yoruba towns (Ansun, 1984:65)

### iii) Chamba of North-Eastern Nigeria

Here educating the individual to be independent was a much longer process and in one sense the Chamba did not regard the child or even the adolescent as a person or individual before it. The child is not a person; he is his father’s property. A young man cannot own what he kills in a hunt without it being given by his father. The father and his brothers have complete control over the children, it was emphasised.

- There existed also a conscious model of the ideal woman, and it is with this ideal in
mind that the children are educated in the second stage of the educational process. The ideal man was to preserve and strengthen the cultural, social and moral features of the society. The ideal woman was a wife and mother who through the bearing of children and in her role as educator assisted her husband in the task of preserving and strengthening the customs and traditions of the group.

- It was said for instance that if the father was a farmer, then the male children are trained as farmers. Likewise, the practical education provided for the female child were determined by her mother’s role as wife and mother and her occupation which could well include cooking and possibly dyeing or trading.

- For this community though children were instructed and guided by their parents, there was strong emphasis on the learning process which was by participant observation.

iv) Lantana of Western Nigeria
Just like the Chamba, Lantana people had bead making and also trade in Ilorin was used to train them in their crafts through hereditary occupations where the family handed down, usually to the oldest male child, the techniques and secrets of the trade; especially bead making and blacksmithing. In addition, Lantana bead making craft was rigidly determined by sex. Though the emphasis was on the teaching of family members, anyone could learn the craft. Women assisted the men in the bead making and even made a special type of bead themselves. Women’s role, however, was a minor one though this was not necessarily on account of the fact that they were women.

v) Lantana of Benin and their priests

- In the people’s Republic of Benin, priests and mediums were taken out of the society for a time and trained in ‘seminars’ and / or ‘converts’. In these isolated institutions, the recruits were transformed into new personalities.
• For instance the recruit’s hair was shaven off several times during the course of his training, which lasted about nine months. Learning a new language dialect formed part of the training, and the recruit was also given a new name and trained in a new occupation.

• The whole process aimed to create a new personality that would engage in a new kind of life. Recruits learned both about the spirit world and about more practical matters. For example, they were taught how to make priestly garments and necklaces and such things as mats and baskets which were then sold to ordinary people. The priests were also the traditional doctors and had to learn a great deal about plants, roots and herbs.

• It noteworthy that the introduction of western medicine had by no means put an end to traditional medicine. In many parts of Africa, all groups in the population use both traditional and western medicine constantly.
The training of a diviner could be a long, highly specialised and complicated process; however, not all diviners were trained for the same role in the society.

vi) Tallensi of Ghana

Like the Dogon of Mali and the Yoruba, these people recognised that each individual was unique and free but also saw the thoughts or actions of that individual as being inextricably related to his external; social world.

To some extent these views would appear to imply conflict between the individual adapting his thoughts and actions to the needs and requirements of the world within which one lived. This idea of freedom was compatible with the notion these people had of the ideal social and moral order.

vii) Akan of Ghana

Here education was a joint enterprise of both the old and young. Children had complete freedom to attend many adult activities. At birth, they were given a symbolic introduction to adult language. A few
weeks later they would begin to eat adult food and at the age of six, they commenced adult work.

- The main purpose of this early introduction to adult life was to free the infant as quickly as possible from dependence upon the parent. It implies therefore that Akan indigenous education was adult rather than child-centred. It was based on the assumption that an individual could participate in community life and benefit from the education the community had to offer at what was relatively a very early age.

- Therefore, the community here was the strongest educator. Parents played a very important role in the education of their children. There was also a clearly marked division of labour. The mother educated all children in the early years but later the father took over the education of the male children, while the mother remained in control of the females.

- After learning to walk, speak and count, the male child would then go to his father and male elders and begin the training for
manhood. The female child continued to be taught by her mother assisted by the other women in the community; she began to learn how to live and work as a woman in the society.

viii) Poro of Sierra Leone

Two types of indigenous education existed here - that is, the education systems of the Temnes, Mendes, Limba, Lokkos, Konas and other peoples who mostly lived in the interior. Similarly, there were also the education system of the Creole population, which comprises descendants of freed slaves and other settlers who began to arrive in that country in the late eighteenth century and who inhabit what is now the western area. The Poro and Bundu societies played an important role in the all-round education and training of the young. The Creole societies tended to be more ritualistic and ceremonial, for they had education for both boys and girls - the attitudes, beliefs, rituals, work ethics, skills and communal altitudes; which were transmitted from one generation to the next.

ix) Futa Toro of Senegal
They had some trade, unlike the Lantana. The community had a caste system of Mandinka origin which was rigidly observed. The blacksmiths, jewelers, tanners, tailors and griots (praise singers) were all members of different, exclusive castes.

x) Specific gender based economic duties and activities among Tallensi of Northern Ghana

Boys

3 – 6 years: In the early years there was not much activities; however, there was none at first. Towards end of this period, the boy would begin to assist in pegging out goats, scaring birds from newly sown fields and crops, also accompanying family sowing and harvesting parties, would use the hoe in quasi-play, ground-runs in company of older siblings.

6 - 9 years: Duties here were fully established. The boy helped in house-building by carrying swish. He also assisted in sowing and harvesting and towards the end of the period; the boy would begin to go out with herd – boys and to care for poultry.
9–12 years: He was fully responsible in cattle-herding here as well as the care of poultry. He assisted parents in hoeing and care of crops, but without much responsibility. He could also farm and own small plots and ground-nuts, but in quasi-play. However, sons of specialist craftsmen assisted their fathers in subsidiary capacity - 'learning by looking.'

Play

This was mainly exuberant motor and exploratory play. It used mimetic (bow, drum, among others) in egocentric play. Towards the end of the period, there was also social and imaginative play with 'cattle' and 'house building' often in the company of older children of either sex. Recreational games and dancing also took place.

Imaginative ‘cattle’ and ‘house building’ plays were common, the latter often reflecting current economic activity of adults. Practice with bow and arrow in marksmanship, competitions and ‘hunting’ with groups of comrades began. Recreational games and dancing was also established. Modelling clay figures and plaiting started at this time, as well as ritual play. There was also recreational games and dancing which was more skilful. Quasi-play, mainly farming, also happened.
Sexual Dichotomy in Work and Play

12 – 15 years: Duties were as in preceding period but with more responsibility. Boys were also responsible for care of poultry, sometimes owning property. They were leaders of herd-boys. They were also involved in real farming of their own plots in co-operation with older members of the family by end of the period. Sons of specialists experimentally made things. However, imaginative play was later also abandoned. Similarly, dancing was the principal recreation, and ritual play, were later also abandoned. Plaiting for personal decoration was also done. Regular ‘sweet-hearting’ also commenced here.

Girls

3-6 years: Initial years here there was nothing as a major activity, however towards the end of the period they performed the same duties as small boys but with frequent nursing of infants. The girl accompanied her mother to the water-hole and began to carry tiny water-pots. Also, she helped in simple domestic tasks such as sweeping.

6-9 years: Duties of the previous period were established. Here the girl was responsible and cooper-
ated in water-carrying and other simpler domestic functions. She helped to cook as well as other activities associated with food preparation, such as searching for wild edible herbs. She accompanied family parties in sowing and harvesting and also by giving quasi-play help. The girl carried swish at building operations and assisted women in plastering and floor-beating, but still with a play element.

9 – 12 years: All domestic duties could be entrusted to them by end of this period: water-carrying, cooking, care of infants, etc. She assisted in building and plastering more responsibly. Often, she was sent to the market to buy and sell. In addition, she helped in women’s part of the work at sowing and harvest time.

There was also an exuberant motor and exploratory play. The girl at this stage was attached to her older sisters and was drawn into their ‘housekeeping’ play. Towards the end of this period, the girl began to take an active social part in the latter and started recreational play and dancing. She was often found in mixed sex groups. ‘Housekeeping’ play was usual while recreational play and dancing was established. She began also to learn plaiting and participated in ‘building' play.

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of boys, mimicking current women’s activities, for instance, plastering.

Later on, activities like ‘housekeeping’ and play continued, gradually it would fade out at the end of the period. Dancing became a principal recreation. Plaiting both for decoration and use was established. The girl began to have ‘sweet-hearts’ but not with serious intent.

12 – 15 years: Here she played a responsible part in all domestic duties of everyday life and of those associated with ceremonies or occasions. She would then go for firewood and collect shea-fruits in the bush and help to prepare shea butter. Marriage was a very near prospect. Imaginative play was abandoned. Dancing was the main recreation. Courtship and hetero-sexual interests occupied a great deal of time and attention. The girl actively participated in the social side of funeral ceremonies, among others, in the role of marriageable girls.
Central and Eastern African Communities
Ndembu of North – Western Zambia

Here the diviner’s training was a highly specialised and complicated process. Not all diviners were trained for the same role in the society.

The diviner, in addition to being a doctor was concerned with analysing the past. The diviner’s task was not to reveal the unknown but to give coherence, unity and meaning to all the known facts in a particular case. On this basis, he worked towards a specific, moral judgement concerning the matters and having achieved this he prescribed a resolution for the problem.

For both the Ndembu and Yoruba, the diviner was ‘chosen’ though in different ways, for his profession. Among the Ndembu, a man becomes a diviner after experiencing the affiliations and suffering of the spirit, Kayongu. Also, a person became a babalawo by inheriting the ability from his father or grandfather, or by being specially ‘chosen’ by Orumila, the god of diviners.

The training for the babalawo was long and intensive, beginning sometime between the ages of seven and twelve. The trainee lived with a master
babalawo for about ten years, and would learn a great deal of technical and oral knowledge.

By the time he was ready to practice as a divider for the first time, the babalawo would have learnt over one thousand ‘poems’ relating to the problems, anxieties, hopes and aspirations common in Yoruba society.

Similarly for Ndembu, the doctor’s task of treating pregnant women was among other things to cut bark chips from numerous species of the same tree, the Kapwipi tree. This tree was used because its wood is hard, and hardness represented the health and strength desired for the patient. In addition, all these trees share the same ritually important property, namely the bark string could not be taken from then, ‘for this’ would ‘tie up’ the fertility of the patient. In this sense, they were said to counter Mwengi’s medicines. Mwengi is a ‘masked being’ who wore a costume made of many strings from bark cloth. The bark strings were believed to be deadly to women’s procreation.

**The Tonga of Zambia**

The Tonga believed, like most other peoples, that growing up was not a simple process of matu-
ration but involved a thorough preparation for the role to be played in an adult life. The training for the future started almost immediately after birth, and reached a dramatic climax (at least for girls), at the time of puberty rites. Further, even at an early stage of development, a baby was also taught by older family members.

**Dinka of Southern Sudan**

Here, the concept ceing meant both ‘morality’ and ‘living in harmony’; the product of ceing was well being. The Dinka strove to maintain unity and harmony between himself and the external world. This was best achieved by adapting the individual’s desires and requests to those of the rest of the society.

Therefore, some knowledge of indigenous ideas concerning the relationship between individual freedom and society and of how people acquired social identities was essential for an understanding of the goals of indigenous education.
Chagga of Tanzania

The Chagga had a ‘course’ for children in what is called ‘imitative play’. It consisted of representations of scenes from adult life by means of which the young were made familiar with the norms and ideals expected from full, responsible members of the society (Bray et al, 1986:103)

Ex-chief Marealle wrote that the traditional society of his people comprised a system whereby everybody belonged to everybody else and in which praise and blame was not an individual affair but affected a whole group of people. The Kenya Education Commission Report of 1964 had criticized the western idea of individuality and quoted with the approval Jomo Kenyatta’s words: “To the Europeans, individuality is the ideal of life, to the Africans, the ideal is the right regulations with, and behaviour to other people”. Julius Nyerere described society as “one vast cooperative” (Cameron, 1970).

The Chagga of Northern Tanzania in the words of Nyerere were as prosperous and as educationally conscious a people as would be found anywhere in East Africa; Which came first, the prosperity or the education? Blessed with fertile land and the right climatic conditions, they first pros-
pered with virtually no western education.’ Prosperity, once achieved was used to buy and to extend education. “More income causes more education, rather than more education causes more income”, Nyerere would emphasize (Cameron, 1970:120).

**Abakwaye community in Musoma Tanzania**

This community lives in urban and rural areas of modern Musoma Tanzania. They kept livestock mainly cattle, sheep, goats and poultry. Their economic activities have been subsistence agriculture in cassava, maize, groundnuts, beans, finger millet, green grams, sorghum, sweet potatoes, rice and bananas. Some horticultural activities included; paw paws, oranges, citrus fruits and tangerines. The Makaya people had a traditional system of earning livelihoods based on their settlements (Makaya) which were historical.

Their contemporary economic activities include subsistence fishing, livestock rearing, quarrying, sand harvesting in arable land, charcoal burning, trade in fuel wood, art and trade in burnt bricks. Their ecologies have been the source of water, farm produce, building materials and stone and burnt bricks (Nyaga, 2008).
Mijikenda of Kenya

Just like the Abakwaya of Musoma in Tanzania, the Mijikenda of Kenya also had historical means of earning livelihood apart from social and political systems. The Mijikenda live on the coastal town of Mombasa Kenya and comprised of nine (9) tribes or ‘miji’ which were based on settlement or towns comprising Girima, Rabai, Chonyi, Jibana, Kauma, Kambe, Ribe, Duruma and Digo. Mijikenda were formerly known as Wanyika (the bush people) and currently live in rural parts of Kilifi and Kwale districts.

Economic activities of the Mijikenda included hunting, shifting cultivation, crop rotation, mixed farming, controlled rearing of livestock, trade in surplus foodstuff, and horticultural crops like tomatoes, kales, cabbages, unions, paw paws, among others. They had frequent problems of drought, pests and diseases (Nyaga, 2008).

Discussion of the Main Findings

Social Economic and Political Impacts of Indigenous Education in Africa
Social education in the modern sense was used in 1944 as mass education by the Phelps–Stokes Report in East Africa. In 1947, UNESCO used the term to mean fundamental education. In Kenya, in 1964 the Kenya Education Commission used the term community development. Similarly, UNESCO later adopted community development, a term that was used in Britain.

In 1952, the Cambridge conference added to the confusion by using the word informal education. However, in 1962, the Second Commonwealth Education Conference held in New Delhi had used the word social education. Similarly, the third conference in Ottawa Canada in 1964 continued with the term social education (Cameron, 1970:116).

**Economic Returns on Education**

Modern economic returns to education are related to the social functions of education. In Africa, mainly in Nigeria, Kenya, Uganda and Zambia, the major characteristic has been that the higher the educational attainment, usually the higher the starting salary. Additionally, all earnings irrespective of the amount of education attained increase with age up to a maximum point, somewhere after
the age of forty. Similarly, the higher the educational attainment, the steeper the curve of earnings in the early phases of working life, while the favourable differential of better educated people over less educated ones persists throughout (Ansu, 1984:36).

However, functional as well as dysfunctional aspects of the society's dominant culture, innovation, functions, political function as well as economic functions were other determinants in investing in education. Dr. Ludwig Krapf, an early German missionary on the East African Coast, noted that the first pupils at Rabai Mpya near Mombasa, Kenya wished to be paid by the missionaries for attending school. However, it was not long before the advantages of modern education were clear to most people.

Most African parents perceive the value of their children's education in similar terms. In North Mara District in Tanzania, both affluent and poor parents wanted their children to complete secondary schooling for better occupational opportunities. In Uganda, a majority of the Baganda said education was an investment that would help their sons obtain good jobs and daughters fetch a high bride wealth.
For the Lunda – Ndembu boy in Zambia, the purpose of education was for the interactive job of the clerk while for the Gusii of Kenya, there were various material benefits of education to them education was passed into the realm of mythology. It was said that ‘mushrooms’, that is, white people, would later come into the land; the young were therefore encouraged to learn (be educated) and earn many shillings or white mushrooms.

On the whole, the expectations of parents from their children’s education were realistic and were confirmed by various studies in Africa seeking to correlate the amount of education and personal earnings otherwise referred to as age-earnings profile. The countries surveyed were Nigeria, Kenya, Uganda and Tanzania. The major characteristics of investing in education were that:

- The higher the educational attainment usually the higher the starting salary.
- All earnings, irrespective of the amount of education attained increase with age up to a maximum point, somewhere after the age of forty.
- The higher the educational attainment, the steeper the curve of earnings in the early phases of working life.
• The favourable differential of better educated people over less educated ones persists throughout.

For instance in modern Zambia (North Rhodesia), private returns to education were as shown below.

**Table VII: Private Returns in Northern Rhodesia in 1960s**

<table>
<thead>
<tr>
<th>Education</th>
<th>Monthly wage in shillings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below standard 1</td>
<td>162</td>
</tr>
<tr>
<td>Standard I</td>
<td>168</td>
</tr>
<tr>
<td>Standard II</td>
<td>171</td>
</tr>
<tr>
<td>Standard III</td>
<td>174</td>
</tr>
<tr>
<td>Standard IV</td>
<td>188</td>
</tr>
<tr>
<td>Standard V</td>
<td>204</td>
</tr>
<tr>
<td>Standard VI</td>
<td>230</td>
</tr>
<tr>
<td>Above standard VII</td>
<td>316</td>
</tr>
</tbody>
</table>

*Source: Jolly, 1969*

In Kenya in the 1960s, factors that widened the difference in the private returns to investment in various levels of education were:

• Relatively larger increases of salaries allowed to university graduates as compared
to the rise granted to persons with lower educational attainment.

- The emergence of unemployment among secondary school leavers.

- The reduction in the average annual cost of all types of higher education as a consequence of a rapid expansion of enrollments.

The average private rate of returns to higher education in Kenya under the full subsidy system in 1971 showed that the private rate of returns for Form Four (IV) education was around 1.7 percent in contrast with about 30 percent which was the corresponding figure for university education. Private rate of returns to education in Kenya were very high compared to rates earned in the United Kingdom (UK) and United States of America (USA) among other countries.

**Education and Nation Building**

The theories of social organisation mainly by Emile Durkheim, a French sociologist, distinguished between societies of mechanical and
‘organic’ type. The former meant simple and undifferentiated and their members had similar attitudes, skills and lifestyles. A small nomadic group of hunters with very little specialisation of labour was an example of this type of society. Here each person mastered the same basic skills of hunting and the society survived because no single member was indispensable.

**Summary of Key Socio-economic Activities**

Curriculum in the indigenous education system depended on the mode of political and economic organisation of the society. In Benin, among the Lantana community, bead making was common among individuals while priests and other mediums were trained separately.

However, in Senegal among the Futo Toro, there was a caste system among the Mandinka people, with trades in blacksmiths, jewellerers, tanners, tailors and griots or praise singers.

For the Chagga of Tanzania, initiative play was a major aspect of the community, while the Chamba of North Eastern Nigeria and the Akan of Ghana emphasised adult-centred learning. The
Chamba also had a conscious model of the ideal man and ideal woman.

The priests on the other hand, had a major role to play and some communities had doctors, and specialists in plants, roots and herbs. Among the Ndembu of North West Zambia, a doctor was the one who analysed the tasks. For the Yoruba people of North-West Nigeria a diviner or babalawo was supposed to forecast the future. The Poro people of Sierra Leone had magical secrecy which was said to merge the indigenous education and western education especially boys education. Therefore, the overall aim of indigenous education to them and other was to preserve culture, adapt the new generation to the future and that of the community (Ansu, 1984).

Similarly, economic activities among the Tellensi of Northern Ghana were organized on the basis of gender. For instance, boys had economic duties and related activities. In Nigeria, the Yoruba were more urbanised while the Fulani were pastoral. For the Dinka of Southern Sudan, morality and well-being were highly emphasised while in Mali the Dogan had a strong concern for the world view. Among the Ganda people of Uganda, the fa-
others would teach their children appropriate manners and the knowledge of genealogical positions of different clansmanship through formal instruction.

**Conclusion**

Traditional African society had strong social homogeneity in that its members largely belonged to the same ethnic group and did not demonstrate much difference in wealth, privilege and power. Unlike modern industrial society, there was little room for social tension and conflict. Consequently, the educational system was little pressured by demands of contending strata and groups. Under such circumstances, the social structure shaped the pattern of education over a long period. The social pressure on education was thus latent and less fragmented.

The traditional society attached considerable importance to the sanctity of traditions. The culture transmitted in such a society remained largely unchanged and consequently the education system tended to be conservative (Ansu, 1984) Similarly, African indigenous education was supposed to be of reverence, self – control and silence and taken with courage, diligence in work and community (Mosha, 2000).
Kenya’s Vision 2030 has three pillars: economic, social and political. The economic vision or pillar deals with five main areas, namely tourism promotion (mainly increasing resort sites and better marketing), increasing value in agriculture through good policy, fertilizer cost reduction and improving value gain, and land accessibility as well as its registration.

Further, the economic pillar envisions better and inclusive wholesale and retail trade and investment, infrastructure, training and wider global markets besides improvements in manufacturing for the regional market through niche products, for instance organic foods and beverages, by increasing local industries and raising the market share in the regional market.

On the other hand, business processing offshoring (BPO) in the Kenya’s vision 2013 is also to be enhanced, just like traditional or indigenous crops as well as preserving of historical sites has been enshrined in it as a way to enhance the economic pillar. The African traditional heritage is also enhanced by tapping the resources in their traditional settlements and various forms of education.
The social pillar is also a major resource mainly in seven areas, including education and training, the health sector, water and sanitation, improving the environment, housing and urbanisation concerns, gender, youth and the vulnerable as well as equity and poverty elimination. Indigenous education emphasised all these as evidenced by the Mijikenda in the earlier discussion.

Finally, the political pillar has eight key areas. These include constitutional supremacy, sovereignty of the people, equality of citizens, national values, goals and ideology, viable political party system, public participation in governance, separation of powers and decentralisation. Among the guiding concerns are the rule of law, electoral and political processes, democracy and public service delivery, transparency and accountability as well as security, peace-building and conflict management.

In nut shell, the emphasis should be to encourage people to understand their cultural roots by rediscovering their positive traditional cultures and practices so as to take on what was good or rightful to enhance the rule of law since the law had a place for the aged, orphans, youth, widows and widowers of both genders. Further, planning
education for African development should be that supposed to enhance economic and overall man-
power in all its perspectives (Jolly, 1969).

Kenya’s Vision 2030 should be embraced through training in the entire economic, social and political pillar through traditional values. There is need for further research on specific values, foods, altitudes and other cultural dimensions as well as the rule of law and how these shape economic, social and political development in Kenya and other parts of Africa, other African nations and especially how the current economic integration blocks have followed the same pattern of the communities and their values.
References


Abstract

The Kenya Vision 2030 identifies science, technology and innovation as key drivers in creating wealth, social welfare and international competitiveness. In recognition of the role of technology in achieving Vision 2030, the government pledged to strengthen technical capabilities by emphasising technological learning at all levels. The vision affirmed that it is only through an educated and skilled manpower that Kenya will be able to create, share and utilise knowledge well. To produce a workforce capable of fitting into the knowledge driven society, training of teachers in Primary Teachers Colleges was to integrate Information and Communication Technologies (ICTs) in teaching and learning. The government carefully prepared ICT policies to guide the use of ICTs in teaching and learning as a proper way of imparting in teacher trainees the skills needed for preparing learners with the right training. Among the policies was providing extensive training to tutors on use of ICTs in teaching and learning. The study analysed the implementation of this policy in Primary Teachers Colleges. The analysis sought
to find out whether and what gaps exist between the stated government policy designed to guide use of ICTs in teaching and learning and the actual practice during the implementation process. The study sites were four PTCs in Kenya offering certificate courses commonly known as P1 colleges. These were three public PTCs and one private college targeting college heads, deans of curriculum, tutors, students and Ministry of Education officials. The study applied multiple case study design in soliciting views, perceptions, opinions and experiences regarding implementation of government ICT policies. A combination of research instruments were used in collecting the data. These included: questionnaires, interviews and observation schedules. The data was analysed both qualitatively and quantitatively using SPSS. The study findings established that there were a number of inconsistencies in the implementation of government policies on use of ICTs in teaching and learning and the actual practice during the implementation process. Although the policy required that lecturers at PTCs were to attend ICT in-service training to integrate ICT in classroom teaching, 53.8% of the teaching staff had not attended any in-service training on use of ICT in teaching and learning. The study concludes that the identified inconsistencies in the use of ICT skills of tutors had impacted negatively on the preparation of primary teachers with competencies in ICT use, hence undermining the realisation of Vision 2030. Therefore the study recommends establishment of partnership between the government, private sector and the PTCs to equip the tutors with the necessary and relevant ICT training to allow integration of ICT in teaching and learning.
Introduction

Investment in Information, Communication and Technology (ICT) for education has grown steadily over the past decade in developing countries following similar growth in developed countries a decade earlier. The power of ICTs as enablers of change for both good as well as bad is undeniable (Trucano, 2013a). The world over, it is widely acknowledged that it will be impossible for many countries to meet many of the education related Millennium Development Goals (MDGs) and Education for All (EFA) goals without harnessing the potentials of ICTs.

The MDG number two together with EFA goal two both advocate for the achievement of Universal Primary Education (UPE) of good quality by the year 2015. Researchers observe that these goals can effectively be enhanced by ICTs together with the EFA goal number 3 and 5 that address learning needs of all young people and adults where the emphasis is on accessing appropriate learning and life skill programmes. The need for ICTs in education was further reinforced in the Education for All (EFA) follow up meeting held in Dakar, Senegal in 2000, where item 69 emphasised the need to harness ICTs to support EFA goals. It was agreed that since
ICTs provide the potential for knowledge dissemination, and effective learning strategies, it should be used extensively in the training of teachers.

The vital roles played by ICTs that go beyond provision of quality education to its role as an impetus for economic development have led to mainstreaming of ICTs in many education systems of the world. To enforce the practice and ensure uniformity in its use, countries have developed policies to guide its use especially for teaching and learning. For instance, the United States of America (USA) has a national ICT policy for education which outlines the objectives, strategies, and indicators for its use. Standards for teachers and technology use are set with specifications of performance indicators for assessing teachers’ abilities in classrooms. Pre-service programmes have incorporated technology in their programmes to enhance acquisition of ICT skills by teacher trainees. Computer programmes and software are developed to aid teaching with an established education rate (e-rate) that connects schools to internet services at affordable prices. The country has established the International Society for Technology in Education (ISTE), a central body which sets the standards and provides consistency in use of technology in education.
Brazil's ICT policy is another good case where ICT has been used as an avenue to increase access to quality education (Gutterman et al., 2009). The country has a national policy for ICT headed by a Secretariat for Distance Education. The national ICT policy makes it a requirement for institutions to integrate technology in education. Furthermore, they have developed centres to train laboratory coordinators and teachers to ensure long term success. The country allows funding for teachers' professional development for proficiency courses to keep abreast of technology use in education (Gutterman, et al., 2009).

In August 2004, an inter-ministerial conference on ICT and education for African countries was held in Abuja (Nigeria) under the theme, 'Integration of Computer Technology in Education.' The resolution of the conference was to train more teachers with competencies in integration of ICTs in education. Its key recommendation was that African countries should formulate national ICT policies to guide the training of ICT teachers and review the teacher training programs by fusing ICTs.

Evolution of computer technology in Kenyan education can be traced back to the late 1970's
(Hennessy, Onguko, Harrison, Ang’ondi, Namalefe, Naseem and Wamakote, 2010) with policy formulation in the late 1980s. However, this process remained incomplete until 2000 (Nduati & Bowman, 2005). The recommendations in the Abuja conference coupled with other local and international efforts led to the introduction of ICT in Kenyan education. The contents of ICT was taught as a subject commonly known as computer in primary and secondary schools. In higher education, it was referred to as Information Technology in middle level colleges and Computer Science in universities (Ministry of Education, 2006 & TIVET, 2011). However, it is important to observe that Kenyan universities had introduced computer related courses much earlier before the government officially introduced it in primary, secondary and middle level colleges. The Ministry of Education (MoE) has since then taken an active role in teaching of ICT in Kenyan institutions.

Kenya’s Vision 2030 was developed in 2005 following a recommendation by the National Economic and Social Council to the government of Kenya to draft a long-term vision to guide its development up to the year 2030. The Vision aims to drive Kenya into a middle-income nation by the year 2030. The
Vision is structured on three main pillars: economic, social and political governance, under which other projects and priority programmes have been drawn. Information and Communication Technology (ICT) is one of the sector plans drawn from the three pillars to steer the country towards economic empowerment. ICT is drafted as a sector on its own right and as an enabler of all other sectors (Ministry of Labour, 2012). As an enabler for other sectors, it is seen in the context of its contribution to national development through creation of human resources. The country intends to create a globally competitive and adaptive human resource base to meet the requirements of a rapidly industrialised economy.

The ICT sector is seen to play an essential role in graduating the country into an information and knowledge economy. It is expected to promote and develop the much needed human capital for the ICT dependent sectors (Condie et al., 2007). This has seen a lot of efforts from the Government to improve teacher training institutions to equip teachers with relevant and appropriate skills in use of ICT in teaching and learning. An area seen as likely to reinforce use of ICTs in teaching and learning in PTCs is the ICT skills of tutors. The tu-
tors are expected to have expertise in use of technologies in teaching, be prepared to utilize software to teach the curriculum, apply ICT appropriate teaching methodologies and ability to employ appropriate assessment practices when teaching with technologies. Consequently, preparation of tutors on their roles in a fast changing society becomes unavoidable.

The Role of Competent ICT Tutors in Achieving Vision 2030

The role of tutors in achieving Vision 2030 cannot be overemphasized. Ideally, teachers should have the ability to operate technologies such as computers, to utilise software to teach the curriculum, to apply current instructional principles, and to employ appropriate assessment practices when teaching with technologies. Consequently, it is desirable that college and school administrators should have an understanding of the role played by ICT in education and the relevance of National ICT Policy in achieving Vision 2030. This ensures that they are in the forefront of investing in use of ICT in teaching and learning and enforcing institutional policy frameworks for integration of ICTs in education (Hennessy et al., 2010).
For appropriate use of ICTs, then, teachers at all levels will be required to be in an environment that allows for maximum use of technology when working. For instance, there is a need to provide them with their own ICT infrastructure since such access rapidly improves their competence and confidence when utilising technologies. Ensuring teachers have access to computers at home comes with another advantage of finding non-contact time to prepare for contact teaching. The confidence in using computers and other technologies aid instructors to search for, retrieve, prepare, and present educational materials using technologies. This calls for an understanding of the education context on the part of the instructors to be able to tell when the use of technology is needed and when it is not required. The knowledge and skills on how to use technology as a tool to support learner-centered teaching, continuous assessment, and other forms of interactive learning are imperative. This might demand an ICT qualification for teachers involved in teaching and learning if the right skills and competence for use of ICTs in achieving Vision 2030 are to be met.

The question of how we prepare our tutors in training institutions to take up their roles in a
fast changing society is therefore timely. It is now common knowledge that the (right) skills that we invest in the teachers get replicated while they teach. Since teachers remain important in meeting Vision 2030, the question of who prepares them becomes not only important but worthy of investigation. While supporting the role of teachers in implementing anything new in schools, Little et al. (1994) argued that for change geared to meet the learning needs for all to succeed, it must first find expression in the teaching institutions. It is in line with this that UNESCO (2008) report on ICT identified the training of teachers with competence as key in the use of ICTs in schools. Generally, use of ICTs in education not only demands for better qualified applicants but also well qualified staff capable of using ICTs in education delivery. This had earlier been reiterated by UNESCO (2002) when they pointed out that there is need for a generation of new leaders who are able to utilise the new devices to enhance their productivity and decision making. The intention should not be to change the college leaders and tutors but involve them in relevant and adequate in-servicing training on the use of technology in education. This is necessary since without effective and supportive leadership, changes in teaching and learning process through
technology are not likely to occur (Hennessy et al., 2010). Qualified teachers are often seen as a catalyst in the introduction and effective use of technology in institutions. They have specific roles that cannot be delegated if ICTs have to be tapped fully to maximise their potentials in the provision of relevant education. While tutors will require technicians to fix technical aspects of ICTs, Farrell (2007) observes that tutors will be required to know how to exploit its proper application to maximise its potentials in teaching.

For Kenya to achieve Vision 2030, learning institutions like PTCs have been given a critical role to play. The people entrusted with the responsibilities are the tutors. In a study to evaluate their ICT skills and how these skills affect their contribution to training a new generation of teachers to steer the country to Vision 2030, the researchers evaluated the implementation process of ICT policies in four (4) Kenyan Primary Teachers Colleges.

**Research Design and Methodology**
Research Design

The study utilised a descriptive multiple case study design of the selected Primary Teachers Colleges (PTCs) in Kenya in analysing the ICT skills of tutors. A case study design is one of the qualitative research strategies that investigate a contemporary problem within its real life context (Yin, 1984: 23). The design was chosen since it allowed the researcher to present the ICT competence levels of the staff teaching at PTCs. Furthermore, the design allowed the researcher to document the tutor’s opinions on the influence of ICT on the provision of relevant and appropriate education and how it affected the realisation of Vision 2030. Both qualitative and quantitative paradigms were utilised in collecting the data.

Study Sites

The study focused on PTCs offering courses leading to the Primary Teachers Education (PTE) certificate commonly referred to as ‘P1’. The selection was based on a consideration that, they represent the basic teacher education institutions training majority of the primary school teachers in Kenya (MOEST, 2004). In 2011, there were thirty two (32) PTCs, twenty one (21) public and eleven
(11) private approved by and registered by the MOE (MOE, 2011).

Out of the 32 PTCs, 4 PTCs translating to 12.5% were sampled to participate in the study. Three public PTCs were randomly sampled representing 14.3% of the 21 public PTCs. Through balloting, the following PTCs were picked: Kansas, Tatton and Thika. These are not the real names of the colleges as pseudo names were used for confidentiality purposes.

**Target Population**

The study targeted 3,810 students (teacher trainees), 226 tutors, 12 ICT tutors, 4 deans of curriculum, 4 deputy principals, 20 heads of departments and 4 principals within the four selected colleges as the informants.

**Sample and Sampling Techniques**

Members of teaching staff in the sampled colleges formed part of the informants since they were directly involved in teaching and learning process of the ICT course. A random sample of 39.8% of the teaching staff was sampled to participate in the study. Kilemi and Wamahiu (1995) note that in research, at least 10% of the population un-
der study is an appropriate sample size for investigation. All the ICT tutors were purposively sampled as they were few and responsible for teaching ICT course, planning and setting an ICT institutional policy. This is supported by Orodho (2008) who observes that if the population is small it might be taken as the sample size. All the college heads, department and subject heads were purposefully sampled as informants to respond to a semi-structured interview. Students formed part of the informants. The researchers used purposive sampling to select 6 students (3 males and 3 females) from each institution to participate in a Focus Group Discussion (FGD).

**Research Findings and Discussions**

Areas that have been suggested for adequate consideration when formulating policies to guide the use of ICT with regard to the teaching staff include gender balance in the composition of the members of staff, educational qualifications, sources of staff recruitment, and in-service education. These policies have a legal framework as envisaged in Teachers Service Commission (TSC) Act Cap 212 of 1968 that provides for registration, recruitment, and deployment of teachers.
The focus of this study was on four aspects, namely composition by gender, educational qualifications, sources of staff recruitment and in-service education.

Composition of the Teaching Staff by Gender

The policy on recruitment and deployment as stipulated in the new constitution demands gender parity in the teaching staff. Analysis of documents and statistical data available in the official records established that PTCs had well trained men and women tutors as indicated in Figure 1. The figure indicates that Mwembe TTC had the highest gender disparity in favour of men. The teaching staff comprised of 29 (82.9%) men and 6 women (17.1%). Furthermore, Figure 1 shows that all the three public teachers training colleges were consistent with the policy on gender composition of the teaching staff. Glaring gender disparity in private colleges (Mwembe) meant lack of female role models in use of ICTs in teaching and learning for female teacher trainees. Vision 2030 places women at the centre of the socio-economic transformation necessary for moving Kenya into a middle income country.
The educational qualifications of lecturers in PTCs varied from certificate to master degrees as shown in Table 1.

**Table 1: Qualifications of Lecturers at Sampled PTCs**

<table>
<thead>
<tr>
<th>Name of PTCs</th>
<th>Educational Qualifications</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Certificate</td>
<td>Diploma</td>
</tr>
<tr>
<td>Thika</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Tatton</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Mwembe</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Kansas</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>14</td>
</tr>
<tr>
<td>(%)</td>
<td>2.5</td>
<td>17.5</td>
</tr>
</tbody>
</table>

*Source: Files of Lecturers in the Official Records in the Institutions*
The table indicates that 96.3% of the lecturers had educational qualifications of a diploma and above. Further analysis of the group indicated that 46.3% of the lecturers had degrees and 32.5% had masters’ degree in different fields. The presence of highly qualified personnel indicates provision of quality education upon which Vision 2030 is hinged. However, these efforts were watered down by the presence of 2.5% of lecturers who had certificates and 1.2% who were untrained. The 3.7% certificate holders and untrained lecturers have a weak foundation to instil in the teacher trainees the necessary skills needed to achieve Vision 2030. However, the problem of under-qualified teachers was prevalent in private TTC. The differences in educational qualifications of tutors in the public and private PTCs were wide with all the certificates and untrained teachers coming from the private college (Mwembe). This is partly because the private PTCs employ their teachers independently through Boards of Management without a well-defined verification process from the MoE.

Taking into consideration the value MoE attaches to the institutions of higher learning that train such tutors, the researchers looked at the recruiting institutions. The policy on recruitment of
tutors to PTCs recommends that such lecturers should be recruited within institutions of higher learning in the country (Muyaka, 2012). In addition, the policy states that any candidate from any other institution of higher learning recognised by the MoE can be recruited and deployed to teach at PTCs. These are part of Government efforts to ensure that only tutors with relevant and adequate skills acquired in accredited and recognised institutions of higher learning are deployed to teach at PTCs. This not only ensures uniformity in the education offered at pre-service training colleges but also guarantees that people who have the right skills and knowledge are entrusted to meet Vision 2030.

The data revealed that 91.3% of the lecturers had been recruited from local institutions of higher learning (post secondary institutions offering diploma in education and above). In addition, 3.7% of lecturers had been recruited from institutions of higher learning outside the country - University of Wales in United Kingdom and Poona University.

Integration of ICTs in teaching and learning alone cannot guarantee effective and quality teaching needed at PTCs to meet Vision 2030. Technology
requires well trained personnel that can take advantage of what ICTs provide to ensure that learners are provided with relevant and adequate skills. Preparation of such personnel can only take place in institutions of higher learning with recognised standards, hence the need for a policy on recruiting institutions.

Furthermore, the study looked at the ICT preparation of TTC tutors through training for effective integration of ICTs in education. The interviews and data from questionnaires revealed that majority of the administrators and lecturers at PTCs had not attended any form of ICT training. It was only 3/12 (25%) of the college administrators who had undergone some form of ICT training. 75% of the college administrators remain untrained on use of ICT in education.

The researcher sought to find out the ICT skills of the teaching staff. The findings revealed that only 44.2% of the teaching staff had received ICT in-service training; 55.8% had not attended any form of ICT in-service training. While many lecturers indicated their willingness to integrate ICTs in their lessons, lack of training reduced their competence and confidence levels, forcing them to adopt the traditional educational practices in teaching and
learning. However, these traditional practices do not provide pre-service teachers with the required skills (competencies) necessary for achieving Vision 2030, hence limiting students’ contribution to development of the Kenyan society.

The researcher also looked at the place of training for the 46.2% of the tutors who had indicated having had ICT in-service. The findings indicated that majority of the trained tutors (46.7%) were trained by their individual PTCs, 23.3% by the MoE, 20% attended computer colleges outside their place of work and 10% pointed out that it was organized by Academic for Economic Development (AED), a Non Governmental Organization (NGO).

The tutors who had cited the MoE as the organizers of the ICT training were mainly from Mathematics and Science departments. They had received the training through the Strengthening Mathematics and Science in Secondary Education (SMASSE) programme. This is an initiative by the MoE that is funded by Japan International Co-operation Agency (JICA). It is evident that the MoE has not had an adequate training programme for PTCs tutors on ICT integration in education.
On the length of training, the study established that it varied depending on the place of the training. For the majority of the lecturers (46.7%) who had been trained by their respective institutions through the efforts of ICT departments, the training lasted for one to two days. On the content covered, regardless of the place of training, it seemed to be on computer literacy with little or no content on ICT integration in education. It is only in the SMASSE training for Mathematics and Science teachers that ICT integration was part of the curriculum. Tutors were not prepared on the use of ICT in teaching and learning for their respective subject areas.

The study findings further established that the age of the lecturers had an influence on use of ICT in teaching. For instance, 84.4% of lecturers under the age of 30 years rated their ICT competencies as ‘good’. On the other hand, 76.3% and 69.4% of 31-41 and 41-50 year-olds respectively rated their competencies as average. It was further established that 50% and 23.4% of lecturers of age 51 and above rated their ability to use computers as poor and average respectively. Those in the age bracket 51 and above also said they lacked confidence and competence on use of technologies while
teaching. Interviews with these teachers revealed that the fear of technology (technophobia), the attitude that using ICTs would challenge them and a strong attachment to the ‘status quo’ in teaching, affected their efforts to learn using ICTs in teaching and learning. This is well captured by a lecturer in this category when he argues that:

USE OF ICTS REQUIRES TRAINING PROBABLY YOUNG PEOPLE CAN UNDERSTAND THE COMPLICATIONS THAT COME WITH TECHNOLOGIES….AND AGAIN THOUGH IT MIGHT ADD SOMETHING I THINK I STILL DO WHAT I SHOULD DO WELL. (MALE LECTURER OF AGE 51 AND ABOVE)

Lack of a well planned form of training on use of ICT in the delivery of the curriculum from the MoE greatly affected the policy requirements that ICT was a tool for delivery of the educational curriculum. From the study findings, the ministry only had a training in 2006/2007 that lasted for 2 weeks. There have been no follow up trainings. Furthermore, the training offered was not mandatory. As a result, majority of teachers did not take part. The non attendance of lecturers in ICT in-service courses means lecturers who were expected to be experts in use of ICTs, and who are expected to prepare teacher trainees, lacked the necessary
expertise to integrate ICTs in education. The limited use of ICT by lecturers as an educational tool for teaching the curriculum had a negative impact on preparing teacher trainees for Vision 2030 that depends largely on ICTs. Teacher trainees who are to use ICT in later teaching must have observed their teachers using computers. A Focus Group Discussion (FGD) on how ICT can be integrated in teaching and learning with teacher trainees cited the lack of its use when being trained as a limitation to their use in the field. This was well captured in one of the FGDs:

*We have never seen tutors other than during presentation, ICT tutors and sometimes Mathematics tutors use it and ... so how do you expect us to integrate what has not been integrated during our training (One of the FGDs with teacher trainees)*

Interviews in the departments exposed further differences on how ICT was integrated in teaching and learning.

The departments were not uniform. Mathematics/Science had a higher level of ICT knowledge than other departments. Apparently, all the science teachers had gone through a form of training in use of ICT in education. This is supported by the data
from the questionnaires where 84.6% of Science teachers rated their ICT competence levels as good and above. They attributed this to SMASSE training programmes that are carried out in April and August every year. In addition, ICT integration was one of the components in SMASSE trainings. They also cited the ‘Tafakari’ project; a programme by Kenya Institute of Education for Mathematics and Science teachers. All the public PTCs had computers either for the SMASSE programme or the institution. However, Mwembe, a private institution, did not have computers for its Mathematics and Science teachers. On the other hand, the departments of Social Sciences and Language in all the institutions visited had not organised any training for their members. The departments cited lack of support from the Government as the ministry seems to concentrate its efforts in use of technology in education on Science and Mathematics departments.

**ICT Lecturers at PTCs**

The study findings revealed that the Government had deployed on average three ICT lecturers to the public PTCs to teach the ICT course. Interviews with the administration in public PTCs established that the MoE through
TSC had recruited and deployed three ICT lecturers to the institutions. These were diploma holders from Kenya Technical Teachers Training College (KTTC). The ministry noted that they could not get highly qualified teachers to deploy to PTCs as there was no university offering an education degree course for ICT teachers in the country. The study further revealed that 16.7% of the ICT lecturers were either untrained teachers or holders of a certificate in a technology related course but training teachers. Although there was progress towards the stated government policy to have qualified staff teaching at PTCs, the presence of 16.7% of the ICT lecturers among them untrained and with qualifications lower than a diploma in education, derailed the efforts. All these teachers came from private primary teachers colleges. In one of the public institutions, two of the science teachers had voluntarily moved to teach ICT course.

In terms of workload, ICT lecturers were overloaded compared to other lecturers. On average, other lecturers had 12 lessons per week while ICT lecturers had 19. This reduced the student-teacher contact hours since the ratio of
three ICT lecturers per institution compared to the student population was unacceptably high.

The importance of in-service courses to keep tutors abreast of new trends in any field cannot be underestimated. The researchers sought to find out how often ICT tutors attended in-service training. When ICT lecturers were asked whether they had attended any ICT in-service course in the past two years, 30% of them reported that they had not attended any since their deployment. 70% had undergone ICT in-service training following their deployment. The 30% who attended no training were obviously left out on new trends in the use of technology in teaching. The growth and development of technology and its application to teaching are known to change fast. To keep track with the changes, teachers are required to constantly attend in-service training.

**Recommendations**

First, the study established that the MOE had not rolled out an intensive ICT training for both private and public TTC tutors. Therefore, the study recommends that the ministry provides
an extensive ICT training to target all tutors in both private and public PTCs. The programme should be modelled along the SMASSE approach which is provided in April and August every year. The training should include, among other things, ICT integration to ensure it goes beyond acquisition of ICT skills to include their application in classroom teaching.

Secondly, all the sampled institutions lacked an institutional policy on the use of ICT in teaching and learning. Accordingly, the study recommends that PTCs should integrate an ICT strategy into the institution’s overall strategies; this includes crafting a policy to guide the use of ICTs in teaching and learning. This will ensure that ICT is planned for by teachers and becomes a key component of teaching and learning. This will elevate its status in colleges from the current situation where its use by the teaching staff is voluntary.

Lastly, the private PTCs received minimal support in use of ICTs in education. The private sector plays a vital role as a partner in training teachers. Thus, both the government and private agencies that support ICT integration in education ought to consider supporting private PTCs
especially in the acquisition of relevant ICT infrastructure and training of tutors. The MoE should establish an all inclusive ICT training programme that does not exclude private colleges as has been the case.

Adoption of these recommendations will be a move in the right direction in the realisation of Vision 2030. Preparation of future teachers in PTCs will require proper training in use of ICTs in teaching and learning.
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The Role of NGOs in Financing Public Primary Education in Kenya

Obonyo Paul Muga — Moi University, Kenya
Samuel N. Waweru — Kenyatta University, Kenya
G. Adino Onyango — Department of Educational Management, Policy & Curriculum Studies

Abstract

The World Conference on Education for All, held in Jomtien, Thailand 1990 stated that education is so diverse, complex and demanding to expect governments alone to meet the vast arrays of learner needs. The call for a multi-sectoral approach and building new alliances between governments, private, and NGOs forces was central to the thematic round tables on “NGOs and Literacy” and Mobilizing for “Education for All” (Hadaad 1990). This study examined the role of NGOs in financing public primary education in Budalangi, Kenya. The specific objectives of the study were: to determine NGOs participation areas in public primary education provision focusing on disbursement procedures and equity considerations for different socio-economic groups; to find out the various sources of NGOs’ funds; to reveal the challenges facing NGOs in their effort to support public primary education and finally, to find out the adequacy and relevance of NGOs support as perceived by
school heads, parents and pupils in the region. The study adopted a descriptive survey paradigm. The target population comprised of 16 NGOs supporting public primary education, 33 primary schools and 16518 pupils and their parents benefiting from NGOs support. The sample included nine NGOs, seven public primary schools and 111 pupils and their parents. This gave a total of 238 respondents. The data was collected using questionnaires for NGO administrators and head teachers and interview schedules for parents and pupils. The study found out that NGOs play a central role in promoting quality, access, equity and relevance of primary education by providing physical facilities, direct support to pupils and parents. It was noted that the number of supported pupils was significant (31%) in relation to the total school enrolment. However, NGOs faced the challenge of insufficient funds, lack of exit strategy and mistrust by the government. The study recommends that the NGOs should use capacity building for sustained support and to work hand in hand with the government and all other stakeholders in education to help Kenya meet her international commitment in achieving the MDG goal in Education and EFA goals adopted in Dakar in 2000.

1. Background to the Study

Existing literature indicates that communities and parents in Kenya, as in other
African countries meet a high percentage of the cost of education (Olembo, 1985). The Kenya government has been unable to fully provide free basic education to all eligible children. Despite the introduction of Free Primary Education (FPE) in 2003 which saw enrolment rise from 5.9 million in 2002 to 9.4 million in 2012, over one million children of school going age are still out of school (Standard, January 18, 2012).

GOs have been key partners in many countries in boosting limited state resources to achieve universal primary education and gender parity goals. The positive impacts of NGOs involvement in education provision can be seen in programmes supported by NGOs in Ethiopia, Ghana, Guinea, Mali, Southern Sudan and Uganda. In Southern Sudan, CARE’s work in sensitizing communities about sending children to school is reported to have increased girls’ enrolment by 96%. Girls comprised 46% of enrolment in Action Aid’s community schools in Uganda (Kendi, 2004).

Kenya, the NGOs reflect diversity in their activities from welfare, human rights, gender, agriculture to education. In the education sector, they spent Kshs 890 million in support of various
education programmes in the year 2006 (Standard; May 18, 2007). In Coast Province, Catholic Relief Services spends Kshs 70 million annually to support over 35,000 orphans and vulnerable children and about 7,000 people living with HIV/AIDS. In Budalangi district, they support school programmes through provision of uniforms, learning materials, physical facilities and also support capacity development initiatives among teachers. While there is no doubt that NGOs have been instrumental in rural development and that they have had some results in improving access, equity and relevance of primary education, it was necessary to find exactly how they were making their contributions. Needless to say, most of the positive statements of their successes are usually one sided, coming from NGOs themselves. The nature and extent of their support has not been empirically determined through research. IFAD (1998) recommends “that there should be an in-depth assessment of their ability to reach the poor, to promote participation and sustainability as well as their own accountability.”

1.1 Purpose of the Study

The purpose of this study was to determine
the role of NGOs in supporting public primary education in Budalangi, Kenya.

1.2 Objectives of the Study

The objectives of the study are;

1. To determine NGOs participation areas in public primary education focusing on disbursement procedures and equity considerations for different socio-economic groups.

2. To find out the various sources of NGOs funds in the region.

3. To find out the adequacy and relevance of NGOs support to public primary education as perceived by school heads, parents and pupils in the region.

4. To find out the challenges facing NGOs in their effort to support public primary education in Budalangi, Kenya.

1.3 Research Questions

This study was guided by five specific research questions:
1. What forms of support were NGOs giving to public primary school education in Kenya?

2. What are the criteria used by NGOs to identify pupils and schools to support?

3. Who are the main donors of NGOs in the region?

4. Which problems do NGOs encounter in their effort to support public primary education in Kenya?

5. What are the opinions of the parents, pupils and head teachers concerning the adequacy and relevance of NGOs support in Kenya?

2. Review of Related Literature

   Literature review focused on primary school investment and socio-economic returns, history of public primary education financing in Kenya, and NGOs and primary education investment in Kenya.

2.1 Primary School Investment and Social-Economic Returns

   As with other human rights, the right to education is an obligation of governments. The constitution provides that every child gets at least
14 years of basic education at the government’s expense (Standard, January 22, 2012). First and most fundamentally, having the skills provided in basic education such as being able to read and write is valuable in it and of it. Education counts as a valuable ‘being’ or ‘doing’, as an ‘end’ of the development sector. Second, the process of education may be instrumental to displacing other negative processes for example compulsory primary education, if it is both provided and enforced, will reduce child labour. Third, empirical studies have indicated that education has a particularly important role in empowerment of the challenged groups including women. Available estimates of rates of return for developing countries constantly show that both private and social returns to primary schooling are higher than at secondary and tertiary levels. Their magnitudes are generally greater than typical returns to capital and economic sectors. A comparison of such rates of return for forty-two countries indicate that average returns to a further year of education across countries are about 10%. However, returns are sharply higher in developing countries than in OECD countries. For instance, the estimated social returns to primary schooling range from 16% in Asia, Middle East, North America and Latin
Various studies by Lockheed and Verspoor (1991), C’clough (1997), Abagi (1997), and Avil (1999) support the UNESCO report that primary education has higher social returns than other levels of education in a barely industrialized country like Kenya. Primary education should therefore receive the highest public investment priority considering its range of benefits.

2.2 History of Public Primary Education Financing in Kenya

During the period up to 1963, colonialists could not provide formal education to the expectations of Africans ostensibly because of lack of money to initiate the expansions needed (Bagonko, 1992).

When Kenya became independent in December 1963, the responsibility of financing education continued to rest on the shoulders of African Districts Councils (Olembo, 1985). In the 1968 Education Act, Chapter 211, the administration of primary education was removed from religious organizations and placed in the
hands of county councils. The payment of teachers became the responsibility of Teachers’ Service Commission which had been formed in 1967. The Ministry of Education retained control over curriculum and inspection of schools while financing and administration was left to local councils which raised funds through local levies and taxes on parents and grants from the Ministry of Education.

In 1971, the government through a presidential decree abolished tuition fees for the poor districts of Marsabit, Isiolo, Lamu, Samburu, Turkana, West Pokot and Tana River. In 1974, another presidential decree provided for free primary education for children in Standard one to four in all districts in Kenya (Olembo, 1985; Bogonko, 1992; Budo, 1985). It further provided a uniform fee for those in Standard five to seven in the whole country. They were to pay Ksh. 60 per year. In 1978, president Moi abolished fees for the remaining three classes so that from January 1979 fees for all the seven classes were abolished (Budo, 1985).

The introduction of Universal Primary Education (UPE) in Kenya, Uganda and Tanzania had more problems than it solved for primary
education and the society at large (Bogonko, 1992). The high increase in enrollment led to serious shortage of classrooms, learning facilities and the intensification of teachers’ shortage. To cope with the problem, local communities and municipalities were required to erect and maintain physical facilities and grounds. The District Education Boards passed these responsibilities to parents. Such funds plus such other non-fee costs as uniforms, equipment levy and activity fee made primary education more expensive than the pre decree periods. After 1983 general elections, it was declared that parents would have to buy text-books and writing materials for their children as well as equip their schools. By 1998, the government realized the irrationality of assuming the entire burden of education provision and subsequently introduced a cost sharing policy.

A political transition took place in Kenya after the December 2002 elections when an opposition party, the National Rainbow Coalition (NARC) won. In January 2003, the NARC government re-introduced Free Primary Education (FPE). An extra 3.4 million children joined primary education under the initiative with enrolment increasing from 6 million in 2002 to 9.4 million in
2012 representing an increase of 58.33%. The total expenditure rose from Kshs 77.9 billion in 2001/2002 financial year to 140.5 billion in the 2010/2011 financial year. Over the eleven year period, education took over 70% of the social sector expenditure budget (Government of Kenya: 2011). This shows that the Ministry of Education budget is strained despite the huge increases. More so, the programme largely depends on donors. This raises sustainability questions should the donor’s taps run dry as is wont to happen whenever socio-political matters falter. Up to this point, it is evident from the reviews that the government alone could not provide quality education to all eligible children.

2.3 NGOs, and Primary Education Investment in Kenya

NGOs are private organizations either community based (CBO), national or international that contributes to the sustainability and effectiveness of the society. They may be big like OXFAM, CARE, Action Aid, and World Vision or small like self help groups, research institutes, churches, professional organizations or lobby groups (Malena, 1995). Existing literature on NGOs in developing countries especially in Sub-Saharan
Africa by Malena (1995), Save the Children (1996) and Samboja (2002) reveal that there has been a growing increase in NGOs number, scope, function and financial spending. In Kenya, the civil society has made enormous contributions to national development process. In the education sector, some NGOs assist in solving educational financial constraints. For instance, during the 1980s, the Aga khan Foundation and Save the Children fund equipped eight secondary schools’ classrooms with computers (Makau, 2002). Second, some NGOs have spearheaded the development and implementation of a relevant curriculum in new ways. For example, the Undugu Society has been addressing the issue of providing relevant education to destitute urban children.

In a research project that was supported by UNESCO and UNICEF, Ogula and Nguchu, (1993) found out that NGOs were particularly participating in creating partnerships with community groups for the provision of education. Action Aid, KENGO and YMCA mobilize self help groups to promote functional literacy, wood fuel conservation activities and agricultural skills. NGOs also increase the capacity of school children for learning through the provision of health
services and food, create awareness on the importance of proper hygiene, nutrition and support school feeding programmes. The research further found out that World Vision, Action Aid, Compassion International and Christian Children Fund support literacy by payment of fees, putting up physical facilities like halls, classrooms, workshops, provision of text books and uniforms to the challenged and needy children. In 2006, Action Aid built a secondary school in Budalangi at a cost of kshs. 16 million (Daily Nation July 16, 2006). Kenya Rural Development Programme (KORDP), on the other hand afford the children basic exposure to numeracy and literacy lessons. The organization also creates awareness to the communities on the importance of sending their children to school.

Notwithstanding the enormous contribution of NGOs and civil society organizations (CSOs) in the development process, there are some criticisms leveled on some briefcase NGOs whose conduct and goals are objectionable. Existing literature indicate that corruption, nepotism, authoritarianism and other features of state organizations are now being used to describe some CSOs in Kenya.
Furthermore, majority tends towards “elitism”, they are formed by urban elites quite often for rent-seeking purposes and more so, have intense internal wars among themselves over leadership while some NGOs tend to recruit personnel on ethnic basis.

Poor internal governance is a common feature especially for those managed by individuals (Kobia, 1985; Njuguna, 1989; Samboja, 2002; NGOs council 2004; Nyamu, 2004). Other potential weaknesses include limited managerial and technical capacities, uncertain sustainability, localized operations, limited replicability, limited absorptive capability, and inadequate delivery mechanisms. Resource mobilization is a widespread problem and many NGOs are adept at providing the requisite financial channel and narrative reports to donors, thus raising concern about their accountability, moreover, they are not immune from the problems of financial misappropriation (Fowler, 1990). Constant media reports indicate that the government is suspicious of them. They have been accused of having a hidden agenda. They are said to serve foreigners and their intervention strategies have been questioned.
In conclusion, in Kenya, the involvement of NGOs in education provision is vital given the inability of the government, communities and parents to meet the challenges of universal primary education provision. The contribution of NGOs as a catalyst of good will, resources and promoters of primary education projects is necessary and should be encouraged. Their contribution is largely appreciated and known in some areas. However not much has been done in some parts of the country. Furthermore, no research has specifically focused on NGOs and public primary education provision especially in rural areas such as Budalangi. Hence we can not be sure of the situation in some parts of the country.

3. Methodology

3.1 Research Design

In this study, the investigators explored the role of NGOs in financing public primary education in Budalangi, Kenya. The study adopted a descriptive survey design to examine the role of NGOs in a survey, according to Kothari (2003), it is a method of securing information concerning an existing phenomenon from all or a selected number of respondents of a concerned universe. The study
was descriptive because it looked at the way things were in terms of NGOs support to public primary education. Survey was also used because there was a systematic collection of data from members of a given population through questionnaires and interviews (Orodho, 2003) which in this case were NGOs administrators, head teachers, parents and supported pupils.

3.2 Target Population

The target population comprised of 16 NGOs, 33 public primary schools, 16518 pupils and parents benefiting from NGOs support.

3.3 Sample Size

In Budalangi District purposive and simple random sampling was used to select nine NGOs, seven primary schools, 111 pupils and 111 parents giving a total of 238 subjects for the study.

3.4 Research Instruments

The study employed questionnaires and interviews to seek information from various sample groups and the data obtained were subjected to descriptive techniques. Questionnaires were used
to collect data from NGOs’ administrators and head teachers while interviews were scheduled for parents and pupils to gather qualitative data. Qualitative techniques were used in the study because they focus on peoples’ lives in terms of their idiosyncratic experiences, perspectives, thoughts, behaviors and activities (Clandinin & Connelly, 2000; Bogdan & Biklen, 1998) and “examine how people learn and make sense of themselves and others” (Berg, 1998). According to Nasubuga (2000), qualitative data gives the researcher much information and helps them identify significant factors to measure. Using this approach, we encouraged participants to discuss freely their experiences about being beneficiaries of NGOs support towards public primary education in Budalangi, Kenya.

3.5 Piloting Reliability

A pilot study was carried out on one NGO, one public primary school, four parents and four pupils receiving support from NGOs in the region to establish the reliability of the research instruments through a test-retest.
3.6 Validity

To validate the research instruments, the researcher used the face validity which is the degree to which the sample of the test items represent the content that the test is designed to measure (Nachiamas & Nachiamas, 2003). They further point out that in face validity, the relevance of an instrument to the characteristics of the variable it is meant to measure is assessed by face validity.....the researcher’s subjective assessment of the instruments appropriateness.... and sampling validity.... the degree to which the statements, questions or indicators constituting the instruments adequately represent the qualities measured.

In this case, face validity was used whereby formulated questions and interview schedules were given to two experts in the Department of Educational Administration, Curriculum and Policy at Kenyatta University to assess their validity and ensure their accurate measurement of what they were supposed to measure. The experts verified and independently validated the research instruments. They made corrections and offered suggestions which were used to make modifications in the questionnaires.
3.7 Data Analysis

Both descriptive and inferential statistics were used to analyze the data. Results from quantitative data were analyzed using simple statistics in the form of arithmetic mean, tables of frequency distributions, and percentages while all the responses from qualitative data were recorded and later transcribed and the transcripts were analyzed for patterns of regularity – that is, categories and themes (Cohen & Marion, 1994; Clandinin & Connelly, 2000) and the findings reported. Data was analyzed using Statistical Package for Social Sciences (SPSS) version 16.0 for easy interpretation.

4.0 Findings

In this district, it was noted that the number of supported pupils was significant (31%) in relation to school enrolment. However NGOs faced a number of challenges in their struggle to support public primary education.
4.1 NGOs Participation Areas in Public Primary Education Provision

a) Forms of Support to Public Primary School Pupils

Provision of school uniforms and psychosocial support took a lion’s share with each 26.7% followed by food (20%), health (13.3%), instructional materials (6.7%) and others (6.6%) respectively according to NGOs administrators. This was in line with head teachers, parents and pupils responses as shown in table.

Table 1: Comparison of the Kinds of Support NGOs give Pupils as Reported by Parents, Pupils and Head teachers

<table>
<thead>
<tr>
<th>Forms of support</th>
<th>Parents</th>
<th>Pupils</th>
<th>Head teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
</tr>
<tr>
<td>Uniforms</td>
<td>67</td>
<td>34.4</td>
<td>62</td>
</tr>
<tr>
<td>Medicines</td>
<td>40</td>
<td>20.4</td>
<td>29</td>
</tr>
<tr>
<td>Psychosocial</td>
<td>30</td>
<td>15.4</td>
<td>25</td>
</tr>
<tr>
<td>Food</td>
<td>23</td>
<td>11.8</td>
<td>18</td>
</tr>
<tr>
<td>Beddings</td>
<td>15</td>
<td>7.7</td>
<td>16</td>
</tr>
<tr>
<td>Instr. materials</td>
<td>14</td>
<td>7.2</td>
<td>16</td>
</tr>
<tr>
<td>Fees</td>
<td>4</td>
<td>2.1</td>
<td>3</td>
</tr>
<tr>
<td>Dairy goat</td>
<td>2</td>
<td>1.0</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
Research findings from NGOs administrators, head teachers and pupils revealed that provision of school uniforms was the most (34.2%) common form of support with each student getting an average of Kshs. 1100 compared to the direct government support of Ksh 1020 under free primary education while instructional materials and fees were the least (5.2%) forms of support provided due to FPE. The research further revealed that most parents whose children were supported also were supported. They were provided with medicines, beddings, mosquito nets, shelter, food, dairy goat while some were offered part-time jobs by the supporting NGOs. The findings concur with the findings in the literature review where in coast province, Catholic Relief Services (CRS) spent more than 6 million to provide uniforms to 10,111 orphans in seven Districts (Daily Nation, April 27, 2007).

b) Forms of Support to Primary Schools

Apart from the support to pupils and parents, most (36.4%) NGOs studied concentrated on the provision of physical facilities (33.4%). Other forms of support to primary schools included provision of equipment (21.9%), instructional
materials (18.2%) and teachers’ provision and others (11.4%) respectively.

These findings were similar to those in the literature where NGOs such as the Agakhan Foundation, Save the Children, Action Aid (K) and CARE International assisted in solving educational financial constraints. For instance, the Agan Khan Foundation and Save the Children Fund equipped eight secondary classrooms with computers (Makau, 2002). UNICEF and FAO support NGOs that try to enhance health and nutrition of pre- primary and primary school children particularly in drought stricken and impoverished areas (Woka, 2003).

4.2 Criteria and Methods used by NGOs to Identify Pupils

All NGOs were found to support pupils that were orphans, poor and needy. Families of supported pupils lived in abject poverty and their standards of living were very low. This was depicted in their occupations, income and the type of houses they lived in. Most (80%) parents had no or low income occupations and lived in mud or makeshift houses. The number of supported girls
was however more or equal to boys. This showed NGOs’ aim to reduce poverty and gender disparities in the provision of public primary education as was reported in the literature review and background to the study.

The research further found out that NGOs identify and select pupils and projects to support by conducting field visits and sometimes done with the help of head teachers, parents, local administrator and village representatives while in some cases pupils, parents or even head teachers visited or wrote letters to NGOs seeking support.

4.3 Sources of NGO Funds

It importantly emerged that most (43.8%) NGOs relied on international donors for funds. This over-reliance on international donors for funding was found to be risky to the projects supported by NGOs because should the donors’ taps run dry, then most projects would collapse. Regarding how much was spent on education programmes in the year 2008, most NGOs (88%) were reluctant and did not respond to this question. This is in line with the research findings in the background study that few NGOs are adept on providing the requisite
financial reports thus raising concern about their accountability.

4.4 Challenges and Problems Encountered

a) Emerging Trends

With regard to emerging trends of support to primary school education, it was found from the NGOs that there was a decline in support. This raised sustainability questions as most (71%) parents said that they had not been prepared in case NGOs exit. Most (63%) projects supported would continue at a low pace or stall altogether.

b) Challenges Encountered by NGOs

The research showed that most (58.3%) NGOs mentioned insufficient funds. Some (16.7%) stated lack of cooperation from parents and high increase in the number of widows and orphans.

c) Problems Encountered by Primary Schools

The head teachers experienced quite a number of problems. The main ones were:
i) Lack of cooperation or mistrust from parents. Most head teachers complained of suspicion as some parents felt that they were benefiting a lot through their children. Some pupils dropped out of school despite getting support from NGOs.

ii) Head teachers complained that in some cases they were not consulted before the projects were approved for the concerned NGOs.

iii) Lack of cooperation from NGOs as some NGOs did not disclose to the head teachers the assistance they were giving to pupils in their schools. This raised credibility questions.

iv) There was lack of continuity as some projects stalled due to insufficient funds.

v) Interference with learning programmes as NGOs collected information from pupils sometimes during the learning sessions.

d) Problems Encountered by Parents
i) No guaranteed support. In some cases parents had to regularly apply for support and at times they were forced to keep their children at home when the support was not forthcoming.

ii) The support was not enough and did not come in time. Sometimes the support meant for one pupil in the family was shared by other family members.

iii) In some cases parents were not allowed to deal with their sponsors from abroad directly as the support had to pass through the local NGO.

iv) Some parents mentioned that the support given to their children was irrelevant as they were not consulted.

v) Some times the very needy were left out.

e) Problems Encountered by Pupils

i) Pupils identified lack of enough text books, uniforms, food, shelter and
tuition fees.

ii) Pupils indicated that whatever they got was inadequate and inconsistent and sometimes irrelevant.

iii) NGO agents demanded a portion of the support delivered.

4.4 Participants’ Perceptions on the Adequacy and Relevance of NGOs’ Support

All the respondents indicated that the support was inadequate. This was as a result of insufficient funds and the high number of orphans and widows. To ensure that the support given reached the beneficiaries, all NGOs used monitoring and evaluation. All the respondents were contented with the support they got since it was reportedly relevant.

Participants’ Suggestions for Improving NGOs Support

a) Suggestions from Head Teachers

i) Increase in NGOs support but with modification on the way provisions were made.
ii) More support for physical infrastructure as this was seen to be very expensive and out of reach of most parents.

iii) More support for the ever increasing number of orphans.

iv) NGOs to consider other areas such as school feeding programmes, educational trips, school fencing, and installation of electricity.

b) Suggestions from Parents

i) NGOs should start income generation projects to ensure continuity of support.

ii) NGOs should address the issue of teachers’ shortage to enable children get quality education.

iii) Provision of physical facilities.

iv) Support school feeding programmes.

v) Payment of tuition fees, shelter and provision of farm inputs.
c) Suggestion from Pupils

Most (37%) pupils mentioned the need to provide more text books while another (18%) required additional uniforms urgently. The remaining percentage mentioned fees (15%), food (6%), and medication (2%).

5. Recommendations

In view of the above findings, we recommend the following:

i) The NGOs should increase their support towards public primary education so as to help the increasing number of the poor, needy and vulnerable children and where possible use capacity building to guarantee sustainability of the supported projects.

ii) Parents complained that some support did not reach them in full. The NGOs should therefore consider the use of electronic funds transfer system to channel their resources to both schools and parents and encourage parental support for education.
iii) NGOs should start income generating projects with part of the money that they receive from the donors to help sustain their projects as over-reliance on international donors is very risky because should the donors' taps run dry, then most of their projects would collapse. This would help reduce the problem of insufficient funds.

iv) Since NGOs have great potential in the mobilization of resources for primary education, the government needs to further network with them and create an enabling environment to encourage private investment in education. This could be done through formulating task rebate policies, creating awareness to the public on the importance of NGOs and giving professional support to such NGOs.
References


Multilingualism in the Teaching of Gender Studies

Dr. Pacificah F. Okemwa
Department of Gender and Development Studies,
Kenyatta University

Abstract

How does one introduce the concept “gender” to a first year class? What aspects of their socio-cultural context may one embrace to demonstrate the ‘everyday’ commonplace reality that gender alludes to? In what ways may students be involved in crafting the meaning of gender using their lived experiences? This paper will explore the use of African culture, more specifically; language, beliefs and practices associated with the social construction of gender. It is noted that much of the scholarship on the understanding of gender concepts are based on Western culture and experience. Yet, in Africa, culture as communicated through language is the overriding determinant of the lives of women, men, boys and girls. It is argued that within local cultural and social settings, the social construction of gender continues and that there are many actors. In order to achieve vision 2030, and specifically the social pillar, gender equality must be one of the values communicated and taught in the school. In this regard, the paper will endeavour to demonstrate how this
may be done. A procedure that incorporates and critiques African culture will be explored. It is anticipated that this will provide clues to social transformation and therefore, a way of working towards achieving gender equality.

**Key Words:** Multilingualism, gender, African culture proverbs, folktales.

**Introduction**

Much of the scholarship on the understanding of gender concepts are based on Western culture and experience as gender studies as an academic discipline is a relatively new area of study in many institutions of higher learning in Africa. In Kenya, efforts to introduce gender/feminist/ women studies date back to the late 1990s (Okemwa, 2007). However, due male domination in the management of institutions of higher learning, gender/ feminist/ women studies was incorporated in the curriculum in mid 2000. Available publications in this nascent period were mainly from the West as they have engaged these discourses since the 19th century (cf. Levine & Hole, 1979). It is however worth noting that, African culture still remains the overriding of women and men’s lives in various linguistic and ethnic communities represented in Africa.
Within the local cultural and social settings gender is constructed and communicated through language hence the emphasis on gender as reality that continues to be constructed, reconstructed and even deconstructed over space and time.

This paper focuses on the use of multilingualism in teaching introductory courses in Gender. The aim of this course is to define key concepts and relate these to contemporary experiences and realities. Methods of delivery of the course content are highly participatory. Therefore, students take part in question and answer sessions and role plays among other activities which generate ideas that make up components of the definitions. This makes the definitions and their usage part and parcel of everyday thinking of the students. This however, presents serious challenges because many African cultures are patriarchal in orientation hence societal norms and customs often favour men over women in terms of resource allocation, rights and voice (cf. World Bank, 2001). Careful interrogation of African cultural practices however, reveals high levels of egalitarianism. In this regard, Snyder & Tadesse (1997) argue that “although it cannot be said that all women had equality with men - a balance of economic responsibility did prevail between
men and women...“. In their view therefore, both women and men participated in some functions of overall government and women at times reached positions of high authority (Ibid, 76). Consequently gender inequalities may be attributed to colonization, neo-colonialism and their attendant forces that changed the gender division of labour as well as relations between women and men in many African communities. In view of the above, it is noted that the social construction of gender continues and that there are many actors and socialization agents including the family, community, media, religion, school; all of which are influenced by existing socio-cultural realities.

In this paper, it is argued that in order to achieve vision 2030, and specifically the social pillar, gender equality and equity must be one of the values communicated and taught in the school. In this regard, I will endeavor to demonstrate how this may be actualized. My view is that multilingualism may be used to not only enrich the content of Gender Studies but also the appreciation of the meaning of gender as a reality that informs all aspects of human life in specified socio-cultural contexts.
The first part explores ways of defining gender using multilingualism. It is noted that African languages are rich and students whose formative years were in a traditional/rural setting provide critical detail with regard to the social construction of gender that differs from the explications by those who are brought up in an urban setting. It is worth noting that this knowledge is not based on the past (what used to be) but on the present (what is).

Thus, it is noted that African culture is a living reality that is dynamic, and that changes are part and parcel of the reality. Culture is an ever-changing reality often responding to global developments in education, technology, scientific innovations among other advancements. The second part discusses how men and women are made. Here the centrality of language as central in transmission of beliefs and practices and shaping societal explications on men and women is emphasized. The third part explores creative ways of incorporating multilingualism into our education system. It is argued that this will enrich the content, pedagogy and therefore, the acquisition of new knowledge.
Definitions

1. African Reality and Culture

I do not speak for all cultures in Africa. The students in the undergraduate program originate from various communities in Kenya therefore, I refer to these. Their lifestyles are diverse – pastoralists, agriculturalists, rural, urban among others are represented. The peoples of Africa in general and Kenya in particular are adherents of various religions including Islam, Christianity and African religions among others. The common defining principle for all African peoples is the influence of African culture on our lives. In this paper I use Taylor’s definition of culture as, “The complex whole which includes knowledge, beliefs, art, morals, customary laws, regulations and any other capabilities and habits acquired by human beings as members of specific societies” (1871).

Each ethnic community has a distinct language of communication. Languages are carriers of the values, beliefs and practices of peoples. Language, thus, communicates peoples’ experience and it is also intimately involved in the construction and organization of that experience. Oduol (1993:
39), therefore, notes, “when the ideology, the body of ideas characteristic of a particular society or sub-culture has a gender bias, the language of that society will be equally biased.” Therefore, as a child learns a language s/he also acquires the cultural understanding of who s/he is and what is expected of them as gendered beings.

2. Gender

There are many definitions available. However, many of these allude to the fact that gender refers to the social definition of women men, boys and girls. Baker (2006) defines it as the attributes, roles, and activities connected to being a man or a woman. That is, how women and men are perceived, and how they are expected to behave in a given culture, time and place. The definition implies that many of the differences between men and women are socially and culturally constructed and may change over time. These differences are reflected in gender roles, responsibilities, access to resources, opportunities and perceptions of women and men. Gender therefore considers women and men and their interdependent relationships (Moser, 1993; Lorber, 2000).
3. Multilingualism in Education

This refers to the existence and use of several languages in teaching and learning.

Methodology

This paper is based on lecture room experiences over a period of about five years. The number of students enrolled varied from year to year. However, it is noted that the figures have been on the rise ranging from twenty-six in the 2007/2008 academic year to three hundred and eighty in the 2011/2012 academic year. At least more than thirteen ethnic communities representing distinct languages are often represented including the Agikuyu, Kalenjin, Kamba, Luhya, Luo, Aembu, Ameru, Abagusii, Somali, Maasai, Samburu, Turkana, Mijikenda and the Taita. The first exercise undertaken is to identify the terms for ‘woman’ and ‘man’ in local languages and to explain the meaning attached to the identified terms in their communities. The aim of this exercise is to create awareness of who we are as men and women; and to emphasize the basis of these self definitions.

Two concepts - gender and language inform the explications in this paper. There is therefore, a
need for a theoretical framework that explains the two and shows how they relate. As noted earlier, gender is a social construct. Therefore, the society into which one is born and brought up equips both boys and girls with the knowledge and skills they need in order to be men and women who fit those definitions as per societal expectations, roles and responsibilities. In view of this, Nasong’o and Ayot (2007:166) note that cultural socialization experiences transmitted through parents, schools, peers, and the media are key in shaping the images of women and men. In this process, language is invaluable as it is through language that social reality and societal expectations are transmitted. Yieke (2004) therefore opines that language is a powerful tool for looking at, creating and recreating reality in different ways as well as communicating such reality.

It is however, important to move beyond surface level examination of discourses to the deep structures that inform such descriptions particularly in gender studies. Critical discourse studies see organizations not simply as social collectives where shared meaning is produced, but rather as sites of struggle where subtle relations of power and inequality are enacted and displayed. Fairclough (1992)
notes that power is already accruing in some participants and not others and that this power is determined by their place and roles in the community, socio-economic status, gender and ethnic identity. Thus, social relations of power pre-exist the talk itself. With regard to African communities, it would generally be argued that men already possess power, it is part of their reality by virtue of their gender. Women on the other hand are often socialized into a secondary position in relation to men and through gender role socialization and stereotypical expectations; they have internalized such inferior position (cf. Walker 1990). There are however, differences among women due to their differing socio-cultural contexts and the differing variable factors that may in turn inform the gender discourse in such contexts. These include class, race, religious affiliation and ethnic background among other variables.

**Why Multilingualism in the Teaching of Gender?**

In this section, reference is made to lecture room experiences in the last five years. This essentially implies these may not be generalized. I however, need to underline that if Gender scholars in Africa are to produce independent knowledge on
the subject, then publication of experience however localized will be mandatory. Oduoye (1995:5) notes that this may be one of the ways of shedding off the Western garb that gender and women studies in Africa have been dressed in. In addition, this is one way of demonstrating that gender scholars in Africa are not necessarily aping “Western culture thereby discarding African values...” (Ahikire 2004:56). Hence, I argue; there is need to incorporate African gender discourse in the teaching of gender. This has to be done in ways that enhance the dignity of Africans as well as ensure both equity and equality between men and women.

A number of advantages of multilingualism have been noted. First African languages clearly demonstrate the nuances of gender. For example, in explaining the place of society in the construction of gender, I often refer to the meaning of the words used for man and woman in local languages. Among the Agikuyu for instance, there are many terms that mean “man”. Some of these are, Muturi, Mundurume and Njamba. On the other hand, the terms that may be translated to “woman” include Mutumia and Mundu Muka among others. Each of these terms has very specific meanings among the Agikuyu hence my observation that
these terms underline, differences, attitudes and perceptions regarding men and women. In addition the different terms imply that there are several understandings of what it means to be a man or a woman among African communities as is the case among the Agikuyu. The single terms - man and woman hardly communicate the differing understanding but the African languages do.

Second, multilingualism allows for the use of oral literature from a wide range of African communities in the lecture room. This affords the class an opportunity for a critical examination of the social reality that has been transmitted from one generation to another. What emerges is that African languages provide codes for interpretation of traditions, values and cultural realities. Perhaps this explains why many scholars of Gender and Women studies in various fields have used aspects of local languages in their writing (cf. Oduyoye, 1995; Shisanya, 1996:186-194; Okemwa, 1996:177-185). Gender scholars from the West have also noted the significance of deep rooted familiarity with local customs and practices as communicated in African languages when teaching Gender related courses in Africa (Stewart, 2011).
The various forms of oral literature are of interest to gender scholars as these explain how ideologies are formed and sustained. In teaching, students are guided to search for proverbs, songs, folktales and myths from various communities, more so their own and in mother tongue. These are then translated into English and discussed in light of the theme or topic under discussion. What often emerges is the depth of the language used and that the translation often waters down the meaning of these oral forms of literature. Perhaps the work of Oduyoye who studied the Yoruba of Nigeria and the Akan of Ghana is informative. She interrogates myths, folktales and proverbs of the two communities from an African woman’s perspective. Below are some excerpts from the publication.

...proverbs are weighty and couched in formalized language as they are, they easily acquire the status of potent speech; once spoken, they become authoritative statements with a life of their own. ...each proverb has more than one level of meaning; when they are used in the right context, people sit up and listen, regarding them as a legal precedent (1995: 19f).

And on folktales she had this to say: “Folktales may be ingeniously constructed and entertaining, when effectively told, however, they do
become an authoritative source for describing how life is and prescribing what ought to be” (ibid: 20).

It is however noted that in order to guard against the gender inequalities communicated in oral literature, the language used requires thorough interrogation and application in the light of contemporary social context and realities. Such language determines the images and attitudes as well as thoughts about women and men. While it is not possible to reproduce these, I note that the language used often portrays women and men as different but united and in need of each other. Thus some portray women negatively or positively; bring out the weaknesses of men or even communicate gender roles in specific communities (cf. Oduyoye, 1995; Wanjohi, 2001).

Third, multilingualism helps identify ideologies that have often been used by various communities to subjugate women while elevating the status of men. My view is that, for equality between men and women is to be realized; we as a society must travel back in time to unearth the basis of inequalities, interrogate them, and then communicate life giving ideologies crafted out of existing realities and the gender equality agenda. My experience is
that we may not be successful in this agenda until we seriously consider the ideologies regarding women and men as communicated through the various African languages. For instance, in one of the classes, a young man from among the Samburu could not find words in English that could express in detail the significance of circumcision. He therefore, acted these out and chanted in mother tongue selected aspects of the circumcision ritual. This drama was then interpreted with the help of another student and lecturer from among the Samburu. From this the whole class noted how male the circumcision ritual accords status among the initiates as individuals and learned the cultural meaning of some of the non verbal communication. The following for me were new lessons on male circumcision:

- That the leaders of age-sets are identified during the rituals surrounding initiation. This was done through counting the number of a certain type of bird that the initiate had been able to kill. The initiates made a head gear out of this which was won during the integration dance, where they entered the village in a single file led by the person whose head gear had most birds and the last being one with the least or none.
That initiation earned the young men sexual rights over young initiated but unmarried girls. These girls were attached to specific warriors (morans) by being beaded. Thus warriors had to work very hard in order to afford the beads. This in most cases meant taking part in cattle rustling from neighbouring communities and exchanging these for money or the desired beads.

The permanence of the lessons learned during the presentation was worthwhile. The reason for such permanence was essentially the interplay between drama, language as well as all the verbal and non verbal communication not to mention the young man's love and appreciation of his culture. These however, had to be carefully interrogated for meaning, impact on gender relations, gender equity and equality, the human rights of the young people, sexual health, education and environmental concerns. In my view, therefore, the use of multilingualism in teaching is the key to unlocking cultural knowledge and encouraging critical discourses that may have a positive impact in transforming gender relations among peoples in their socio-cultural contexts. How this may be done is dealt with in the next section.
Methodological Approach in Teaching Gender in an African Context

In this section I focus on how the experiences presented in this paper may be organized into a more standardized procedure that may be applied at various levels of education. The use of multilingualism is emphasized due to the significance of language. The procedure involves four steps including; reflecting on experience, analyzing social reality, Relating social reality to existing theories and clues to transformation. These are explained and thereafter, presented in a figure.

Step 1. Reflecting on Experience

In this first step it is noted that students’ experiences of culture or their social reality is the starting point when thinking about gender issues. This involves engaging students in simple tasks (discussions, role plays, drama) based on day-to-day life experiences which can only be accomplished in reference to their cultures or social contexts. The selection of tasks is aligned to the topic under investigation.
Step 2. Analyzing Social Reality

This step involves analyzing social and cultural reality in order to highlight meaning and implications of the experiences. Students are therefore, encouraged not to take anything for granted including the words, actions and drama that accompany the experiences they describe. For instance, the word *njamba* in Gikuyu language is used in reference to a man, and the same people have a proverb that says “*njamba ti ya mwera umwe*” (a cock does not service / belong to one hen). A good student will easily make the connection between men’s sexual behavior and that of cocks. The language here communicates behavior that is associated with men. In addition sexual relations with many partners is also justifiable as being part of men’s nature in some African cultures. Therefore, developing a hermeneutics of suspicion implies not just accepting what is communicated, even when it is presented as a people’s culture, cultural knowledge or moral teaching. Thus, step two involves questioning what is communicated as social reality.

Step 3. Relating to Existing Theories

This involves referring to existing theories that explain the experiences related by students in
first step. For instance, the theories that explain gender relations in society are explored. In addition policies, legal frameworks that critique African culture as well as unequal regard of women and men are explored. The aim of this kind of reading is to explore channels of social transformation and renewal. This is done by ensuring that the search for explanatory theories yields life-affirming ways of being and relating. Thus, answers are generated as to why social constructs that downplay women’s dignity and humanity have to resisted. In light of this, I emphasize that, student-centered learning has the power to change their ways of thinking and application of socio-cultural norms in their lives.

Step 4. Clues to Transformation

As noted in the diagram below, this step involves finding new ways of acting that may lead to transformation. At this point, the discussion often turns to identifying what could be done to transform gender relations in society based on the new knowledge gained. This includes identification of new ways of relating and structures that need to be put in place in order to ensure that women and men, girls and boys are able to enjoy their human rights and access justice.
Procedure in Use of culture/Multilingualism in Teaching Gender

**Step 1** Reflecting on experience
- Descriptions, narrations, stories, oral literature based on cultures represented in class or known to the participants.
- These are aligned to specific topics/issues.
- These are read, dramatized or sung either in local languages depending on expertise and community performances.

**Step 2** Analyzing social reality
- Critical analysis of the social and cultural reality.
- This implies not taking things for granted.
- Developing critical judgment and hermeneutics of suspicion (not accepting all we are told).
- Asking questions that raise awareness that there could be other ways of being.

**Step 3** Relating to existing theories
- Identification of theories/policy/laws that explain the issue in question in new ways e.g. feminist theories, constitutions, human rights instruments.
- Using gender tools/analysis frameworks to understand both oppression and liberation in relation to theories/policies and laws.
- Raising questions on ways of transforming the traditions.

**Step 4** Clues to transformation
- Finding new ways of acting that might lead to transformation
- Identifying new structures that might need to be created to promote justice
- Identifying new questions that need further action/reflection

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Conclusion

This paper has underlined the significance of multilingualism in gender studies in an African context. The role of African languages in explaining meaning in the gender discourse is noted. How this may be done in a classroom situation is explained. I however note the flexibility often afforded by use of lived experiences in teaching and learning. I therefore submit, this approach underscores the variability of gender in the African context. The use of multiple languages in pedagogy, however, requires an approach that accommodates, respects all and enables critical consideration of each in its own right.
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Developing Moral Values in Primary School Pupils in Kenya

Dr. Florence M. Itegi
Department of Educational Management, Policy & Curriculum Studies Kenyatta University

Abstract

Moral development is a complex effort to create an environment that enhances an individual's movement through stages of moral reasoning. This occurs in the context of interplay of factors like attitudes, beliefs and other external factors, such as peer, parental, and media influences. Furthermore, children acquire a wide range of behaviours, thoughts and feelings through observing others' behaviour (Bandura, 1997). Kenya like many other countries of the world has experienced rapid technological, economic and social changes which have overwhelming effects on both the individual behaviour and the society. Despite this awareness the pursuit of academic knowledge in primary schools continue to be viewed as more important and distinct from the acquisition and application of moral values. This paper examines the factors influencing moral development among pupils and scrutinizes impediments within and outside the schools that impact negatively on learners’ behaviour in public primary schools in. The study used ex post facto design adopting both qualitative and quantitative approaches.
Both multi-stage and random sampling techniques were used to select 100 pupils and 30 teachers. A questionnaire, an interview schedule, an observation protocol to gather data on the general school environment were used. Quantitative data were analysed and presented in percentages, frequency tables, and graphs and qualitative data were grouped into themes or categories, establishing connections and comparing them. The study found that parenting, urbanization, school environment, pupil characteristics impacted negatively on moral development among pupils. Consequently, pupils exhibited problem behaviours such as sexual relations, abusive language, gossiping, disobedience, indiscipline, disrespect, rudeness, dishonesty, conflicts, and bad groups as indicators of low moral status. The study recommends more learners’ centred methods such as guidance and counselling, seminars, modelling, proper parenting, collaboration, pastoral care, strict rules, and teaching of moral values to be intensified to improve moral development among pupils.

**Introduction**

In essence, education should transform people and manifest its immediate effects on society and pass on knowledge, values and skills to the next generation to ensure continuity in transformation both at individual and societal levels. It impacts the society with human values and behav-
ours and help individuals live lives of integrity geared towards innovation. Education becomes the hope and best way to achieve development with the people at the centre (Ntamushobora, 2007). Approaches of teaching moral values should be geared towards the affective domain-changing lives and developing wholesome character in the student which cannot be handled only at the cognitive domain. It was the main objective of this study to elicit information on possible approaches to improve moral development among pupils.

The Kenyan education system has undergone various reforms some in the areas which could be regarded as pertinent to values education. As the formal schooling constitutes the common vehicle for the development and reinforcement of basic social, moral, political and economic values, it is pertinent that internalization of values begins at the schooling and teacher education levels. Although formal religion is in the syllabus as part of the curricular, it is not always reflected in the attitudes expressed by the learners in and out of school (Brezinka, 1994).

Young people are capable of supporting themselves and the society if they are empowered
to use their individual and collective creative resources. The education a society offers its adolescents reflects the sum total of what is held dear in that society. It socializes them and equips them with academic and social skills to enable them function positively in the society. This is one of the reasons why countries all over the world, including Kenya, spend large amounts of time, effort and money on education (Wambui, 1996). Despite the heavy investment by the government in the education sector, young people in and out of school continue to exhibit immoral behaviour which hurts the society in which their academic skills are highly needed. Worse still, some of the youth acquire high level of academic skills, but fail to enjoy the fruits of their education as they engage in self-destructive behaviour terminating their lives immaturely or end up living worthless lives. Thus, there is need to investigate the status of moral development among the youth.

A learner centred approach involves discussing with the learners about issues affecting them and together identifying constraints they commonly face in realizing their full potential and finding ways of strengthening their capacities to overcome such difficulties which often cause their exclusion
and suffering. It is imperative that adults in the society including teachers and parents move the children from the known to unknown both in the academic matters as well as in their day-to-day concerns of their growth and development. Piaget and Kohlberg’s theory of moral development supports step by step growth changing from one of unilateral respect to one of mutual respect. They advocate for a teacher-pupil relationship and subject matter that promotes maturity of outlook and autonomy in which young people can take responsibility for their own lives even long after the learning process. Moral reasoning enlightens learners on the existence and proper application of values in various contexts and using real examples yield better results (Wilson, 1990). However, the modern education in Kenya is often associated with the acquisition of academic skills and moral reasoning is of secondary concern. This study sought to find out moral development tenets in pupils.

Social, economic and cultural changes have been blamed for poor moral development. A study conducted in Nairobi and the surrounding areas (Shorter & Onyancha, 1997) established that the traditional extended family which provided great material and moral support for young people, as
well as a variety of role models in their preparation for adulthood is fast disappearing and that families are constantly evolving because of changes in economic and residential patterns. In households headed by single parents youth enjoy little or no supervision from their parents, who in most cases are busy either working or engaging in small scale income-generating activities (jua kali). Such youth were likely to engage in sexual activities than those whose parents supervise them strictly. Furthermore some parents were observed to engage in some questionable behaviours in the presence of their children, yet there is paucity of data in this field.

With appropriate policies put in place, young people would be able to face their developmental challenges and consequently contribute effectively to the processes and activities relating to development and governance of their respective society. Moral values provide the means with which to develop an understanding of one’s characters, strengths and weaknesses, self respect and self discipline, clarifies the meaning and purpose of one’s live and guides how one lives his/her life, make responsible use of their talents, rights and opportunities, in knowledge, wisdom, and understanding
After spending a significant portion of their life in school, a good number are still facing serious difficulties dealing with life challenges. Hence, there is every reason to believe that moral education is not getting adequate attention from the current education system.

Education sits on three stones: formal, informal and non-formal dimensions on which its beauty lies in and out of school endeavours and a lifelong process where knowledge for life and for a living is continuously imparted. However, over emphasis on formal education has reduced it to cognitive development which does not ensure the production of fully integrated, respectable and adaptable Kenyans for the 21st century (Digolo, 2006). Just as academic skills are essential ingredients for development moral development is equally important to enable individuals take their destiny in their own hands so that they can contribute to their individual progress and that of the society. The challenge of this study is to find a balance between cognitive acquisition of academic knowledge and moral development of learners based on the premise that the outcomes of education can be effectively exercised and enjoyed only in a conducive moral environment.
A large number of young people in and out of school seem to think more of what is to their personal material benefit than for others. Therefore, there is a growing concern about what kind of morality is being taught at the school because they seem unfamiliar with traditional virtues (Nguyen, 2005). The study focused on factors influencing moral development among pupils in public primary schools in Kiambu District, Kenya in the year 2009.

Statement of the Problem

The fruits of education can only be enjoyed in a just society. Fundamental human virtues are the heartbeat of a harmonious human society and moral integrity is indispensable if human society is to remain reasonably civilized (Sambuli, 2006). The past few years have seen immoral behaviour among pupils become an almost daily occurrence in and out of schools. Such includes alcohol and substance abuse, transactional sex, stealing, disobeying school rules, and use of vulgar language among others (Shorter & Oyancha, 1997).

Furthermore, the Republic of Kenya (2001) established that moral decay was a major cause of unrest in school as evidenced by immoral practices exhibited by students in a culture of violence, mate-
rialistic attitude, sexual relations with adults and peers, dishonesty and drug abuse among others that brought tension, conflict and suspicion among students and other members of the school community. Evidently, immoral behaviours have significantly contributed to increased dropout rates at a very early stage in education and such victims are perceived to be involved in worse forms of immoralities later in the society.

Teachers are teaching moral education for instance in form of Christian Religious Education (CRE) and Islamic Religious Education (IRE) where students perform well in examinations. In addition, guidance and counselling and even pastoral care programmes have been introduced to deal with immoral behaviour in schools. Yet, incidents of immoral behaviour have taken a worrying trend with numerous related problems in the education sector and in the wider society.

This prompted the researcher to establish the cause of the problem by studying factors influencing development of moral values among pupils.
Research Questions

1. What is the moral status of primary school pupils in Kiambu district?

2. Besides teaching, what other roles do teachers play in developing moral values among pupils?

3. Apart from the school environment, what other factors influence moral development among pupils?

4. What approaches can be adopted to impact learners’ behaviour in relation to moral development among pupils?

Conceptual Framework

Independent variables identified through literature such as family background, child characteristics, peer influence, mass media, the curriculum, school environment, and the community settings influence development of moral values among pupils. All these differ in the way they apply to different pupils, which in turn determine the way they react to behavior and emotional problems, which they encounter as shown in Figure 1.
Literature Review

From the learning theories, it is evident that teaching of values must be based on developmental stages of children and appeal to all faculties of the children, and should involve more of doing than hearing, with constant reinforcement from the environment and especially the social group so as to impact behaviour.

Moral education faces a lot of challenges ranging from the philosophical basis of our education system, the curriculum orientation to academic achievement, collapse of traditions, modernization,
and effects of urbanization among others. Shorter and Oyancha (1997) observed that urbanization had a stake in the prevailing moral crises among the youth. The video phenomenon in Nairobi applies the principle of economic rationalism where children are welcomed into video shows as customers to keep the business going. This situation illustrates a link between materialism, the media and the spread of immoralities as presented in the worsening moral image of school going children. In addition young children access the internet through mobile telephones and cyber cafes where they view phonographic materials. Without proper guidance, these children are more likely to practice what they view.

Absent parent hood and the consequent failure to provide instructions, models and sharing emotional concerns leads to behaviour problems in and out of schools. A case study involving 3,000 pupils in African and Asian schools established that parents do not have time to listen to their children. Working parents operate from work to clubs and straight to bed. So, their children see very little of them and end up in messes such as pregnancies, drug abuse and bad habits. The young people felt they needed parental love. The study further estab-
lished that in such environment over two thirds of adolescents aged 15-19 years male and female have had sexual intercourse. Also adolescents and young adults (20-24 years) accounts for disproportionate share of the increase in reported cases of sexually transmitted diseases and at least one fifth of all people with AIDS are in their twenties and most are likely to become infected with HIV as adolescents (Barnet & Francis, 1995).

When parents seemingly become out of reach to help children respond to the dynamics of life, young people have found warmth among peers who provide an environment in which individuals are able to test their abilities with freedom because they share similar challenges. This shift may result in rebellion leading to soaring relationships with adults (Mugambi & Nasimiyu, 1999).

The school environment in terms of the physical environment, style of leadership and the curriculum is also a key player in developing moral values among pupils. All stake holders should play their respective roles more so to ensure learners are involved in shaping their own character through appropriate stimuli regularity review of the pedagogical methods of instruction and evaluation, cur-
riculum materials and forms of school organisation (Ndirangu, 2004). He further contends that children learn more from the behaviour and attitudes of those around than the formal instruction or the manifest of the curriculum. To promote personal moral and social education, there is need to revise the examination system to increase the variety of testing procedures and widen the range of aptitudes measured.

Due to the interactive nature the mass media provides opportunities for children to learn especially due to its ability to engage more senses. However, the growing concern for the filthy shows and literature in homes, schools and along the streets by media producers cannot be underscored. Furthermore, computer/video games and television are a “school of violence”, which teaches young people that crime is not reprehensible, but a good adventure (Kenya Institute of Education & Life Skill Promoters, 2003).

Similarly, some advertisements in the media lure some youth into experimenting with them especially when it appeals to their ego and some sense of heroism. This may lead them into pornography, drugs and violence associated with poor aca-

**Findings**

The study established that the status of moral development among primary school pupils was wanting. The schools encountered variety of problem behaviours. Figure 1 highlights the common problems as reported by teachers and pupils.

*Figure 1: Common Problems Reported by Teachers and Pupils*

Most of the problems were attributed to urbanisation which initiated social-economic and cultural changes creating a generation of young adults and
children at a cross-road. Majority of pupils had scattered ideas about their African culture, religion or language which they dismissed as old fashioned and they were not fully conversant with the modern practices which many endeavour to embrace as a sign of development. Majority of the students perceived the African cultural practices as evil or only worthwhile to the older generation. Evidently, very few learners could communicate in their mother tongue and those who used their mother tongue regularly were looked down upon as undeveloped. Teachers felt that majority of their learners perceived the adults as their enemies and effort to correct them brewed contempt. In many cases, the learners lacked guidance and the parents only learnt about their misbehaviour when too late to correct. In the words of Musamas (2006) we need to ask ourselves where are they coming from instead of where are they heading to? Have they had a companion from the early age or do we only raise concern when they mess.

It emerged that unfavourable school environment makes moral education difficult to transmit because most classes were overcrowded, with high teacher-pupil ratio, and a significant number of teachers are untrained, coupled with the numer-
ous developmental problems of pupils ranging from lack of self awareness, mounting peer pressure, inability to handle relationships with their peers as well as their family members and the wider community, and the bombarding influence of the media. The demand on the side of the teacher was reported to be enormous. Regrettably, it is the gap between the home and the school where many children get involved in most immoral behaviours as the parents assume the teachers will teach them everything while on the other side the teachers are under pressure to implement the academic elements of the curriculum assuming other stakeholders will also do their part.

Economic disparity played a major role in hampering moral development among pupils. For instance, schools in wealthy neighbourhoods had neat compounds with flower gardens and modern buildings; such schools had few cases of problem behaviours. On the other hand, schools in poor neighbourhoods had unkempt compounds, not to speak of a school fence which was associated with low self esteem among learners; this impacted negatively on the moral development of pupils and the teachers’ integrity. Many pupils from well managed schools identified with such schools even in
their later life than those from poorly managed schools.

The study established that pupils learnt about variety of values from various sources such as parents, the teachers as well as elders. However, these values are not reflected in the pupils’ behaviour. In addition, pupils were exposed to moral instruction, through teaching of values such as respect, obedience, humility, self-control, discipline, love, kindness, justice, responsibility and abstinence from sex by parents, teachers, elders, peers, media and the clergy. However, enormous environmental pressure inhabits moral development among the pupils as some have already fallen to the trap and their lives are in a mess after dropping out of school a teacher lamented in an interview:

In the immediate environs many social evils are the order of the day. Children encounter men and women drunk, drugs, vulgar language and prostitution, and are exposed to pornographic materials. The situation is worse in schools near shopping centres. In some regions I have heard teachers complain because drugs are sold in kiosks neighbouring the school and teachers fear for the children while the community appear to feel it is okay. The adults nowadays have little or no concern of what the
young people do; this makes them to develop a negative attitude to teachers who they feel are always on their back.

Such scenarios were evident in schools that were found near shopping centres or in poverty stricken areas where the local communities engaged in all forms of activities regardless of their moral implications as their livelihoods including sale of alcohol, drugs, video showing and even prostitution.

On the other hand materialistic attitude in the society contributed to behaviour problems among the pupils. One teacher reported that:

The spirit of materialism is taking toll on moral development among young and old alike. Many young people are not in a position to secure gainful employment and therefore have joined gangs operating around shopping centres selling and taking drugs, alcohol and engaging in other types of crimes and they exert great influence on school going youth. There were many sources of values received by pupils including teachers, parents, elders, peers, church and mass media. However the attention given to teaching and learning in schools so as to pass in the national examinations. . . . Compared to moral values gives the impression that academic skills are more favoured, powerful and more prestigious educationally.
Among the factors believed to influence pupils’ moral values, pupils reported pupils’ attitude 38%, teachers 13%, and personal characteristics of pupils 13%, peer influence 5%, society values 3%, and parents 3%. On other hand, the teachers reported peers 20%, parents 20%, teachers 35%, media 20%, societal values 20%, personal characteristics of pupils 20%, rules and regulations 10%, and the church 4%.

From interviews with teachers other factors emerged including lack of consensus on the types of values to be taught to children posed a constraint to moral education. There were divergent views among teachers and parents on the kinds of values needed by the pupils that led to tensions and suspicion between the teachers and parents creating confusion among pupils who were not sure who was right between teachers and their parents and impacted negatively on moral development among pupils. This is exacerbated by multiplicity of lifestyles, varied cultural beliefs and customs that seemed to pose a challenge to moral education in schools. Teachers expressed concern that some of the parents did not exhibit appropriate behaviour to their children. Some teachers reported that “some female parents come to school in clothes that
were very tight or exposed parts of their body in the name of fashion”.

Strong influence of organized gangs emerged and more disturbing were the ‘bad groups’ with which some of the pupils associated with for example “Rasta”, “Mungiki”, “touts”, and a few subscribed to “church youth”, these groups exerts a lot of influence on our youth. Some pupils wore symbols of these groups in form of chains and bangles, shirts and caps and gestures. This further influences their personality in very many ways including their language, the kind of literature they read, way of dressing, relationships with others, and in general their world view. Such pupils exhibited open defiance to teachers’ and parents’ instructions, advice and even issued threats to those interfering with their lives because those gangs are likely to revenge if their members are offended either at school or home. The teachers disclosed that a small number of boys in class 7 and 8 had been recruited to join outlawed group “Mungiki” and feared many more could be recruited as they had been promised wealth if they remained faithful and persuaded others to join.

With regard to the roles teachers plaid, teachers emerged as good role models as reported by pupils, while majority of teachers felt they were just average.
However, teachers strongly felt that pupils lacked adequate role models. Although teachers acknowledged their role of moulding pupils and that pupils look up to them for guidance, and utilised many forums in effort to promote moral development among pupils however, they were still constrained by many factors. Some teachers failed to offer required models for pupils to emulate; “some teachers lack integrity and self esteem in the way they dress, and carry themselves. Some teachers appear in one outfit through the week, come to school drunk and at times make shameful scenes in the local area as pupils watch especially while drunk”.

Moral values were integrated in other subjects but traditional teacher centred approaches were adopted the main reason being that schools and individual teachers’ work was judged by performance in national examinations’. There was great emphasis on academic skills giving moral development a secondary concern. In many cases learners were given attention when they misbehaved but they were not provided with guidance on what was expected of them especially on issues out of the academic field. Parents did not take time to advice their children about their sexuality and how to handle relationships with their peers and other
members of the society because they assumed it was the work of teachers. On the other hand the teachers concentrated on teaching and learning to cover the prescribed syllabus at various class levels ignoring the normal growth issues of pupils. It was astonishing to observe that majority of the girls were taught about menstruation by their peers and even the parents did not care whether they hand the necessary materials to face such experiences. Many girls felt ashamed and even absented from school to avoid embarrassment. As a result many pupils exhibited frustrations and the consequent problem behaviour because they felt the adults were pretenders and did not care. Essentially the children missed important lessons they were supposed to learn from the parent and adults in the society in order to face the dynamics of their lives.

There was a general feeling that education has been misinterpreted to mean schooling (formal) ignoring its’ informal and non-formal dimensions. Most parents were busy engaging especially in small scale businesses to make ends meet with little time to spend with their children and majority of parents perceived teaching of moral values to be the work of teachers.
Faced with such crisis learners’ centred methods to strengthen moral education were suggested: Strengthening of guidance and counselling, seminars for pupils and teachers, involving the clergy, introducing a system of rewards, educating of teachers, encouraging creativity, and cultivating a positive attitude to work, inviting role models to inspire pupils, and discouraging transfer of pupils with problem behaviour.

Conclusion

Moral development is more linked to doing than theoretical teaching and children in a society are a mirror of the actors in that society. Most of the schools are faced with moral issues even with the transmission of moral values from the home, and the school. Our schools are units of the society. The voices of teachers and pupils reveal a situation of widespread moral decadence and the need to consider a holistic a approach to reform the Kenyan society in which the competition to accumulate wealth among the rich is the driving force while the survivor for the poor overshadows every other values including sacrificing the lives of their own children. However, children have capacity to learn, if members of the society take collective responsibility
to shape the behaviour of our children they will be like stars growing brighter with time.

**Recommendations**

The success of moral education depends on the concerted efforts of all three institutions of the society entrusted with the duty of transmitting values through generations namely the family, society and the school. The study made recommendations as follows:

- Parents and adults in the society need to discuss moral issues and respective choices with children so as to understand their situations, expectations, and help them make decisions, so as to maintain discipline while allowing a significant degree of autonomy. Parents need to collaborate with teachers to enhance school discipline while providing moral guidance to their children while out of school.

- The Ministry of Education, school administrators and teachers should improve the moral atmosphere of the school and to make moral values explicit in the mission and vision of schools. Schools to facilitate fora where parents and teachers discuss openly issues about the school
and pupils’ moral development. Teachers should act as models of moral behaviour in their interaction with students and act as facilitators rather than lecturers of moral values.

- The teacher training curriculum should adequately equip potential teachers with necessary knowledge and skills as custodians of moral behaviour and models. Moral education should be given priority in primary schools and adoption of approaches that involve behaviour change rather than passing of exams.
References


Parental Influence on Children’s Self-esteem and Academic Performance among Secondary School Students in Two Counties in Kenya

Dr. Margaret Wanjiru Gitumu  
Department of Education Foundations,  
Karatina University

Abstract

The environment in which a child is brought up is likely to influence the level of self-esteem of the child. As such, the death of parents that results in orphanhood may have setbacks on the development of self-esteem of orphans. Self-esteem is central to high academic performance and this is a key factor for development in any nation. The self-esteem of students may have influence on academic work since the students with high self-esteem are said to perform highly academically. The purpose of this study was to find out whether there is significant difference in self-esteem levels of orphans and non orphans in Kirinyaga and Nyeri Counties, Kenya.

This study was guided by Bowlby’s theory of attachment. The study adopted a survey, which utilized casual comparative research design. According to the
education offices in the two counties, the total population of students was 58,448 Simple random and purposive sampling methods were used to obtain the sample which was 400 students. The data was collected using a questionnaire. Data was analyzed using descriptive and inferential statistics. The major finding in this study was that the orphans registered lower level of self-esteem than non orphans. The study recommends that orphans should be incorporated into comprehensive child protection policies and programmes that would enlighten the caregivers on requirements for psychological development to ensure development of high self-esteem which would translate to high academic performance and high national development.

Introduction

Parental Influence on Children’s Self-esteem

Parenting is the process of promoting and supporting the physical, emotional, social, and intellectual development of a child from infancy to adulthood (Wikipedia, 2013). Parents can therefore be said to have great influence on children during childhood. Bornstein (1988) observed that childhood is the phase of the life cycle when parents provide experiences that are believed to exert significant influences.
This is so because the parents’ attitudes, feelings and actions are always recorded in the child’s mind and form a basis of the child’s self-image. Indeed, Dehert, Srout and Cooper (2000) observe that children are born with inherited tendency to seek social stimulation and to form strong attachment to parents or caregivers.

The attachment bond is the unique emotional relationship between the baby and the parent as his or her primary caretaker. The attachment bond is a key factor in the way your infant’s brain organizes itself and influences the child’s social, emotional, intellectual, and physical development (Robinson, Saisan, Smith & Segal, 2012). The forming of attachment is considered to be the foundation of the infant/child’s capacity to form and conduct relationships throughout life. Attachment is not the same as love and/or affection although they often go together. Attachments develop immediately and a lack of attachment or a seriously disrupted capacity for attachment could seriously damage a child’s health and well-being. Physically, one may not see symptoms or indications of a disorder but emotionally the child may be affected. Studies show that children with secure attachment have the ability to form successful relationships, express
themselves on an interpersonal basis and have higher self-esteem. Conversely, children who have caregivers who are neglectful or emotionally unavailable can exhibit behavioral problems such as post-traumatic stress disorder or oppositional-defiant disorder.

It has been suggested that the level of self-esteem is a product of the extent to which the child was praised, encouraged or relentlessly criticized (Rainey & Rainey, 1986). Moreover, stability of the mother-father relationship either creates in children a sense of security or insecurity. The children who are emotionally secure tend to exhibit high self-esteem. The parents who withhold unconditional love and acceptance create a child who must perform to be accepted and looks to others for the missing approval.

According to Newman (1993), parents impact on the child’s self-esteem because any negative communication lowers the child’s self-esteem. Those children who have experienced a lot of love and fair discipline have high self-esteem. They accept who they are because they have been accepted as cherished beings by the parents. Conversely, children who have been pushed around, ignored,
physically abused, live in uncertainty and fear. Those children who are separated from their parents for long periods develop a low self-esteem. Parents who are over permissive, over protective or label their children as ‘stupid dummies’ who cannot do anything right make their children develop low self-esteem.

Orphan hood is widely viewed as a circumstance which causes not only grief and psychological trauma, but also anti-social behaviour in children. Gen (2002) in Potts (2006) observed that orphaned children have traditionally been cared for within the extended family, often by elderly grandparents. Moreover, Kelly (2006) asserts that the rise in orphan hood is overwhelming the ability of families, communities, civil societies, and governments should help the orphans.

Self-esteem has been referred to as the survival of the soul as it is the ingredient that gives dignity to human existence. It grows out of human interaction in which the self is considered important to someone (Rice, 1984). As such, it has been observed that human infants form an emotional attachment to their primary caretakers (usually the parents) and there is a critical period during
which this must occur for healthy development (Coon, 1986). In the same vein, Dehert, Sroute and Cooper (2000) observe that children are born with inherited tendency to seek social stimulation and to form strong attachment to caregivers. Moreover, Weiner (1992) suggests that the association between internal ascriptions for outcomes and self-esteem is an integral part of everyday interactions. These interactions may be through words, visual or through actions. According to Morris (1991) babies hear before they are born. He observes that: “The last two or three months of womb-life, the growing baby is already a listening baby, hearing the rhythmic sounds of its mothers body and even relating to noises from the outside world” (p. 54). Similarly, babies can hear the words of praise which are soothing. In addition, Seifart and Hoffnung (1991) contend that infants can organize the sounds they hear and can hear as well as perceive what they hear. They observe that two day old infants can locate sounds. If the sounds are not soothing, the infants cry indicating distress and a threat to the ego development.

A new born baby is perfectly attuned to focus, his/her eyes and to concentrate them on the object in front of his/her face (Morris, 1991). Moris
further argues that as soon as the baby and mother recover from the trauma of delivery, they spend up to an hour starring intently at each other if given a chance before falling asleep. This mutual gazing at close quarters starts to form a bond of attachment right from the first moment. Moreover, Seifert and Hoffnung (1991) suggest that two days old newborns, discriminate between human faces and abstract patterns and they look at faces longer than at eight patterned disks.

Self-esteem of children is a very central issue because it has direct impact on the child’s performance in schoolwork (Krider, 2002). This is because low self-esteem negatively affects learning while high self-esteem enhances it. In addition, Braden (2002) in Vurughase (2003) describes self-esteem as the one common denominator in all neurotic problems. Self-esteem is also the foundation of personal growth, learning, creativity, personal accountability and responsibility and personal relations. A child’s self-esteem determines the degree to which he/she may maximize the resources and tools he/she was born with (Wolner, 2010). According to Baumeister (2009), high self-esteem might improve performance by increasing one’s confidence, by making people persist despite initial failure, by means of self-fulfilling prophecies and by eagerness to seek out challenges.
Objective of the Study

The study sought to determine whether there are any differences in self-esteem level between students who are non orphans and total orphans.

Theoretical Framework

This study was guided by the Attachment theory by Bowlby (1969). This theory was developed by Bowlby (1969) and later adopted by Ainsworth (1979) in Santrock (1981). Bowlby (1969) and Ainsworth (1979) argue that the first attachment begins at birth and is usually fully cemented within several years after birth. They observed that babies form long-term emotional attachment to their parents especially their primary caregivers usually the mothers. Bowlby (1969) in Sternberk (1998) contends that an infant's attachment pattern has long-term effects on the child's development. Bowlby gives two forms of attachment that is secure and insecure attachment.

Secure attachment is positive bond that develops between the infant and the caregiver. The bond is believed to promote healthy exploration of the world because the caregiver provides a secure
Insecure attachment is the relationship between the infant and the caregiver in which the infant avoids the caregiver. Bowlby (1969) in Santrock (1981) asserts that insecure mother-infant attachment results in a lack of love and affection in childhood which creates a negative cognitive set. From Bowlby’s view, early experiences, especially those involving loss, produce a cognitive scheme that is carried forward to influence the way later experiences are interpreted. When these new experiences involve further loss, the loss serves as the immediate precipitant of depression. This theory guides this study because students from families with both parents alive may enjoy secure attachment while the orphan students may find themselves in insecure attachment.
Methodology

Research Design

The research design adopted by this study was survey, which employed casual-comparative approach. This study design was found suitable for this study since the phenomenon under investigation was already in existence. This research design used questionnaires or interview schedule to collect data from participants in a sample about their characteristics, options, and experiences, in order to generalize to the population (Gall, Borg & Gall, 1996). This design therefore suited this study as the study set to get opinions and attitudes of orphans and non-orphan students. The study was carried out in Nyeri and Kirinyaga Counties, Kenya.

Target Population

The study targeted male and female form one to form four students enrolled in public secondary schools in Nyeri and Kirinyaga Counties, Kenya.
Sampling Technique and Sample Size

The schools were stratified into two categories as provincial schools and district schools. Additionally, the schools were sampled by type that is, girls’ schools, boys’ schools and mixed schools. The total population of students in the registered public secondary schools in Nyeri and Kirinyaga Counties was 58,448. The sampling techniques used in this study included purposive, used to sample the schools and the orphans. The schools were purposively sampled according to the high number of orphans registered in education offices in Nyeri and Kirinyaga Counties. The researcher purposively selected 11 secondary schools (provincial and district) to participate in the study. The orphans were also purposively selected by use of class registers. Students from two parent families were sampled using simple random sampling. The sample size was 400 students. A questionnaire with two sections: section one to collect personal data while section two to collect data on self-esteem adopted from Barksdale Foundation (2002) was used. Descriptive and inferential statistics were used to analyze the data.
Findings

The study sought to find out whether there are any statistical significant differences in self-esteem level between orphans and non orphans students. To investigate this, the hypothesis stated that there was no statistically significant difference in self-esteem level between orphans and non orphan students. The study also sought to find out the mean of self-esteem levels of orphans and non orphan students and the findings indicated that most orphans registered low self-esteem mean (69%) while the orphans with moderate self-esteem mean were 28%. However, 1.8% of the orphans registered high self-esteem. This may be explained by the fact that orphans live in different environments which may influence the development of their self-esteem differently. The highest percentage of non-orphan students registered moderate level of self-esteem mean (47%) while 17% of the non orphan students registered low self-esteem. The 36% of non orphans registered high self-esteem. This scenario may be explained by the fact that not all non orphans live in an environment that influence their self-esteem positively. There may be some parents who might mistreat their children impacting negatively on their ego development leading to develop-
ment of low self-esteem. Table 1 shows the self-esteem levels of orphans and non orphans as explained.

**Table 1: Distribution of Students by their Status and Self-Esteem level**

<table>
<thead>
<tr>
<th>C</th>
<th>Self-esteem level</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orphans</td>
<td>Low</td>
<td>118</td>
<td>69.4</td>
</tr>
<tr>
<td></td>
<td>Moderate</td>
<td>49</td>
<td>28.8</td>
</tr>
<tr>
<td></td>
<td>High</td>
<td>3</td>
<td>1.8</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>170</td>
<td>100.0</td>
</tr>
<tr>
<td>Non Orphans</td>
<td>Low</td>
<td>39</td>
<td>17.0</td>
</tr>
<tr>
<td></td>
<td>Moderate</td>
<td>108</td>
<td>47.0</td>
</tr>
<tr>
<td></td>
<td>High</td>
<td>83</td>
<td>36.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>230</td>
<td>100.0</td>
</tr>
</tbody>
</table>

To bring out the impact of self-esteem on education performance, the education aspirations of students were analyzed and the findings were that the students who did not aspire for higher educational level registered a low self-esteem mean. In the same way, the students who aspired to attaining a degree and post graduate level of education recorded a higher self-esteem mean. This information is indicated in Table 2.
Table 2: Self-Esteem Mean of Students by Educational Aspiration

<table>
<thead>
<tr>
<th>Aspired educational level</th>
<th>Frequency (f)</th>
<th>Mean of self-esteem (X̄)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form four</td>
<td>8</td>
<td>46.13</td>
</tr>
<tr>
<td>Certificate</td>
<td>24</td>
<td>49.21</td>
</tr>
<tr>
<td>Diploma</td>
<td>29</td>
<td>59.28</td>
</tr>
<tr>
<td>Degree</td>
<td>202</td>
<td>66.25</td>
</tr>
<tr>
<td>Post Graduate</td>
<td>137</td>
<td>60.50</td>
</tr>
</tbody>
</table>

These findings are in agreement with Adams and Gullotta (1989) who observed that high academic ability and performance were both predictors of high self-esteem.

Moreover, Rice (2006) argues that people with high self-esteem consider it important to succeed, but those with low self-esteem are less likely to expect they will succeed. He further points out that children who aspire upward mobility also have a strong sense of self-esteem, whereas children with downward mobility indicate self-rejection. It can therefore be said that with high self-esteem, students aspire high level of education and vise versa is also true.
The t-test was ran for the two groups of orphans and non orphans and the findings were that there was a difference in self-esteem between the two groups which was significant (t = -6.243, P< 0.05).

**Discussion**

The research question stated: Are there any differences in self-esteem level between orphans and non orphans? The hypothesis stated: there are no statistically significant differences in self-esteem level between orphans and non orphans. The results indicated that there was statistically significant difference in self-esteem level between orphans and non orphans (t = -6.243, p<0.05). Therefore, Ho suggesting that there was no statistically significant difference in self-esteem levels between orphans and non orphan students was rejected. This difference could be attributed to a number of factors as portrayed by the theory guiding this study.

As such, the results of this study are in agreement with the theory of attachment by Bowl (1969); the development of secure attachment is very important in the development of self-esteem.
Secure attachment is a bond that promotes healthy exploration of the world to which infants return to if they encounter stress. In the view of this, it is then possible that the orphans under study may not have developed secure attachment and instead developed insecure attachment reflecting a lack of love and affection in childhood and this creates a negative cognitive set.

This probably might be the reason as to why orphan students registered a lower mean of self-esteem than the non orphan students. These results indicate that parents perhaps contribute to the development of self-esteem as the primary care takers of the children to which some of the orphans had not had a chance especially if their parents died in early childhood.

According to Sarafino and Armstrong (1986) secure attachment thrives when parents are affectionate, caring and sensitive to the baby’s needs. In such a case, it might mean that orphans may not have had a chance to develop secure attachment pointing to low self-esteem. In addition, Steinberg (1999) put forward that parents influence their children’s self-esteem through the genes they pass on as well as through the environment they provide. Indeed, scholars have indicated the impor-
tance of the two parents in the development of self-esteem. Also, Seifart and Hoffnung (1991) point out that parents’ interaction with their children sensitively and appropriately help in development of secure attachment relationship leading to early emergence of a strong sense of self-esteem. As such, it is possible that the non orphan students developed secure attachment with their parents while the orphans may have failed to develop the bond between their parents especially if the parents died when the orphans were young.

Conclusion

In conclusion, orphan students registered low self-esteem in comparison to non orphan students. It is important to note that orphans are among the future generation of the Kenyan society that should bring development. However, faced with minimum opportunities to alleviate poverty, food insecurity and inhuman suffering which affect negatively their self-esteem and result to low academic performance thus poor development.
Recommendation

Orphans registered a low self-esteem probably due to lack of secure attachment more so if the parents died while the children were young. Therefore, orphans should be incorporated into comprehensive child protection policies and programmes that would enlighten the caregivers on requirements for psychological development to ensure development of high self-esteem which would translate to high academic performance and higher national development. Government officers should assess orphanages to establish the conditions orphans are put in by the managers of children’s homes. This can be done at the national and local levels.
References


Revisiting African Traditional Education to Promote Peace through Education in Africa

Abstract

African traditional values are the principles, standards and qualities, which Africans traditionally held dear for perpetuation of culture and society. They are the values that guided human action towards a common good. There are certain things that Africans found intrinsically valuable, that gave them a distinct cultural personality and enabled them to contribute to knowledge and history. Some of these include the sense of community life, sacredness of life and respect for authority and elders. These values of African traditional education can be revisited to infuse peace and unity in today’s fragmenting society. Peace here is taken to mean the non-violent, non-exploitative, cohesive, tolerant and united co-existence between people and respect for the social environment. This paper will document the dominant African cultural values and attempt to assess the contribution of these values to the promotion of peace in modern times. This is a library-based research, which involves a desk review of
articles, documents and internet sources to draw facts and use the information to provide suggestions for promoting peace. It will try to bring out the salient values of African culture and see how these can be adapted to today's world to enhance peaceful co-existence and thus lead to change in public consciousness and habits to improve the quality of life. The findings of the study will highlight viable options for African societies to come out of their cultural quagmire and suggest ways of preserving values that lead to national cohesion and development.

Introduction

Education is an essential aspect of human development and a major contributor to sustainable development. It is the single most important means for empowerment and sustained wellbeing of societies and nations as a whole. It brings about changes in knowledge, values, behaviours, and lifestyles required to achieve sustainability and stability within and among countries and to ensure democracy, human security, and peace (Bajaj 2009). Education equips individuals with knowledge, skills and a change in attitudes that enhance productivity of both the individual and the nation. Hence, education should be dynamic to envisage a
world where all benefit from it by learning the lifestyles, behaviours and values that are necessary to create a sustainable future. It must cultivate principles that develop economic, social, political, environmental and pacific concerns of human existence as a whole.

Education is one of the oldest means by which societies transmitted their culture from one generation to another to preserve, maintain and sustain societal equilibrium. Through it, societies have been able to prepare their youth to be functional members. Hence, a society’s wellbeing and future, largely, depends on the quality of the education of its members. African traditional education, which is also called African indigenous education, aimed at socializing the youth to fit into the society and be fully functional members of the community (Okoro, 2010).

This education had two intertwined dimensions. It was both physical and moral, and incorporated ideas of learning a skill or vocation, social and cultural values, principles, ideals, standards, qualities and norms that Africans traditionally held dear for the perpetuation of culture and the society. Ingrained in this education were social values such
as honesty, respect for rights and property of others, dignity of self, hard work and productivity, self-reliance and collective responsibility. In other words, social values and social order were the epicenter of this education, which was based on the philosophy of productivity and functionalism (Ocitti, 1973; Okoro, 2010).

African traditional education was a lifelong process, from birth to death and though it varied from society to society, it was similar in that it prepared the youth for life. It dealt with all aspects of life: social, political, religious and economic and was passed on by word of mouth and through practical demonstration, apprenticeship or example from one generation to another (Ocitti, 1973). It was progressive, gradual and practical and was about life and its experiences. It targeted at molding character and developing the moral values of the youth, while inculcating a sense of social responsibility within them; developing their physical aptitudes, intellect and instilling in them values that guide human action towards society’s common good. It was characterized by its collective and social nature since it prepared the youth not just to be functional individuals but functional within the whole; to build a progressive, cohesive and peaceful
society. Indigenous education system helps individuals and the society in general develop an awareness and understanding of certain specific modes of behavior that are viewed as crucial in the formation of a sane and civil society (Mosha, 2000).

Peace is often defined in relation to war to mean the converse of war or the absence of it. However, a more tranquil view of it is the presence of a serene, non-exploitative social structure, where justice and human rights prevail. The existence of peace leads to the wellbeing of the society, and consequently enhances productivity and leads to its development. Peace would therefore be desired by any forward looking and progressive-conscious society. Conforini (2006) presents Professor Gultang Johan’s view of peace as a social condition in which exploitation and overt violence have been eliminated, as well as eradication and elimination of structural violence. Among many societies, peace is viewed as security. The lack of peace can take the form of oppressive domination, imposing of values and views and obstructing or suppressing the ideas, values and opinions of others. This paper looks at peace in its wholesome state, which is the lack of war, and the presence of unity, solidarity, tolerance and respect for people, institutions, the environment and social responsibility.
Peace is the desired state of all human societies, first as the absence of war and then in its ideal state as non-exploitative, just and humane state. As earlier mentioned, education is the main avenue, through which values are passed on from generation to generation and the quality of education determines what the society becomes. This paper will analyze how African traditional education was used to maintain peace in the society and how it can be revisited to bring the desired peace in modern day Africa.

**African Traditional Values and Education**

There are certain things that Africans found intrinsically valuable, that gave them a distinct cultural personality, enabled them to contribute to knowledge and history, enhanced their development and facilitated their total wellbeing. Some of these include a sense of community life, the sacredness of life, family, respect for authority and elders, the importance of language and the perpetuation of culture; the spirit of being functional within the society and the conservation of the environment (Okolo n.d.). These aspects were entwined in the aims of African traditional education or the Africans' complete lifestyle.
Most African traditional education was passed on orally, though the youth were also taught through apprenticeship whereby they imitated their elders in carrying out certain chores or in learning a trade. Apprenticeship involved observation, instruction and imitation with guidance (Sifuna D.N D., Chege F., Oanda, I., 2006). The aim of this traditional education was to transmit religion, knowledge, skills, values and culture from one generation to another. The essence of this was to pass on the wisdom, economic activity and knowledge of the family, clan and ethnic group from one generation to another. This process ensured continuity, understanding that the future of the tribe lay in the perpetuation of ethnic institutions, laws, language and values which would be handed down from generation to generation.

African traditional education emphasized the preservation of culture, the environment and the values of the society (Otiende, Wamahiu, S.P, Karugu, A.M. 1992: Bogonko, 1992). Its goal was to adapt the youth to their physical environment, which, was crucial for their survival and that of their community, by equipping the youth with skills, values and knowledge that enabled them to use and conserve their environment for future use.
and for generations to come. Its focal objective was to teach the youth communalism and collective responsibility for the common good of the tribe as a whole and to be as self-reliant as possible in order to be functional members of the society. The ultimate objective of traditional African education was to bring up an all-round youth who would contribute to the common good, growth and well-being of his/her society (Otiende J.E et. al, 1992; Mosha, 2000). Society invariably looked down on people who did not take up their roles as expected and those who were deemed lazy.

Similarly, African traditional education was important in the promotion of a culture of peace. It taught values and attitudes that promoted peace such as the value of solidarity, respect, tolerance, an appreciation of diversity, respect for the environment and social responsibility. It cherished communalism, whereby the value of an individual was seen in relation to the community. Peaceful living and co-existence was therefore the desired ultimate objective.
The Individual, the Community and Peaceful Coexistence

Africans were intrinsically social. An individual was not recognized unless they belonged to the ‘whole’. This message was carried in all aspects of life of traditional African societies. Undoubtedly, African folklore is rich in value of community living. Africans used language, legends, myths and stories, song and dance and all possible opportunities to advance the importance of the community. A popular African proverb cautions, “Go the way many people go: if you go alone you will have reason to lament” (African Cultural Values n.d.). This proverb is strongly supported by the words of Mbiti (1989) that “I am because we are; therefore since we are, I am”. Therefore, outside the community the individual was exposed, susceptible and worthless.

The value of community life in the traditional African context is seen in the sense of security that it provides. Undeniably, the society was regarded as the custodian of the individual and within it; the individual was protected and shielded from all harm including effects of poverty, hunger or other calamity (Ejizu, n.d). During times of need, members of the society assembled to collectively assist the individual and cushion him/her
from want. Indeed communal activity was the ideal lifestyle and practice. This is exemplified in the African use of language such as in the Congolese saying, “A single bracelet does not jingle”; Akamba of Kenya saying, “One finger cannot kill a louse” and among the Bondei of Tanzania, “Sticks in a bundle are unbreakable”. All these sayings echo the strength of a unified community. They affirm the common African saying that “A man outside his clan is like a grasshopper which has lost its wings” (Squidoo n.d), helpless, exposed and vulnerable. Consequently African traditional education taught the youth to respect relationships, value harmonious living and see the good of the whole community above that of self.

Ifeanyi Menkiti (n.d.), writing on the place of an individual in the community observes that the reality of the community takes precedence over the reality of the individual, and that it is in the rootedness of an ongoing community that the individual sees himself/herself as man or woman. Hence, the biological make up of a person is not what gives them self-identity, but their entrenchment in community. The personhood of an individual is not attained simply because one is born of a human seed, but because they are incorporated into a commu-
nity. Unless this is so, one remains a ‘mere dangler’ with no identity. Thus, the full personhood of an individual is not at the beginning of life, but is attained as one is socialized into the society.

Being socialized into the community, leads to peaceful co-existence whereby the values and visions of others are respected, without suppressing the views, values and opinions of others (Otiende et.al1992; Bogonko 1992). A Senegalese viewpoint on peace sees it as emanating from healthy social relationships in that “there can be no peace without understanding” (Squidoo, n.d.). Thus, peace was the ultimate in African societies, in that the value, respect and sacredness of human life and peace were held dear across all African societies.

An African ethic or humanist philosophy, *Ubuntu*, which is believed to have originated from the Bantu languages of Africa, describes the innate humane, respectful and compassionate nature of humankind. It is a worldview that focuses on people’s allegiances and relations with each other. It sees a person from the eyes of others and not as mere objects or individuals. In Malawi, this philosophy is called *uMunthu*, and proffers that individuals, on their own, are as good as animals of the
wild; but find value within a community. Among the Kitara speaking people of Western Uganda and Northern Tanzania, this philosophy is known as *obuntu* and refers to the human characteristics of generosity, consideration and humaneness towards other members of the community. A similar view is upheld in Kinyarwanda and Kirundi, the national languages for Rwanda and Burundi respectively (Ubuntu Philosophy n.d.).

In Kiswahili, a language spoken throughout the coast of East Africa, Tanzania and most of Kenya, this philosophy is carried in the word *utu*, which means humanness and is derived from the word *mtu* meaning person. It is a concept, which condemns acts and deeds that seem unfair towards others even in the slightest way. The Bantu speakers of East Africa, who are believed to have originated from the Congo basin in pre-colonial times, were mainly governed by the philosophy of *utu*, which meant that everything was to be done for the benefit of the whole community. This philosophy describes the act of being humane to other human beings and to nature in general (Ubuntu Philosophy, n.d.). The *utu* concept embodies a non-exploitative, non-egoistic and non-idiosyncratic facet of peace.
In traditional African societies, tolerance and respect for differences was encouraged. This was because African communities acknowledged that though people have differences, they could still live in harmony. The common African proverb, “Milk and honey have different colours but they share the same house peacefully” (Squidoo, n.d.) affirms this view. Individual differences, personal abilities and professions were respected and seen not as differences, but as strengths that bring in variety into the society.

In encouraging community living and shunning individualism, African traditional education discouraged disunity and war and encouraged peace through concern for each other. It socialized its youth to see themselves as part of the whole without which they do not exist. Each person was seen as supporting or holding the community together and was likened to the three stones of the traditional cooking stove where without one, the pot cannot stand. Thus, collectively individuals were bricks of the pillar that held and supported the individual.
Promoting Peace in the Modern World using Values of African Traditional Education

Education is important in the promotion of a culture of peace. Through it, one can teach values and attitudes that promote peace such as the value of respect, tolerance and appreciation of diversity, care and concern for the environment and global responsibility. Most of Africa today is ravaged by war, poor governance, individualism and mismanagement of social structures. Furthermore, disorder leading to loss of life, poverty, disunity, the breakdown of the social fabric that held people together and the lack of peace, which has often led to a near collapse of social structures, are common in Africa today. People are intolerant and suspicious of each other and are divided along tribal, ethnic, political, social, religious and other divides. Peaceful coexistence and concern for each other is fading, giving way to an egoistic, idiosyncratic, fragmented society characterized by suspicion, greed, disharmony and exploitation.

Peaceful and harmonious living is threatened by a shortage of resources, ethnic and religious differences and intolerance, exclusion from representation, geographical and political factors,
poverty, inequitable access to health, education and other resources that may cause discontent and dissonance where one party feels unfairly or unequally treated. Due to poor governance these have caused serious cracks, tribal divisions, suspicion and hatred in many African societies. Mahmood Mamdani quoted by Ligaga (2009) traces the historical origin of ethnicity in Africa to the colonial rule. According to him, the colonial administration constructed ethnicity by dividing Africans into tribes for ease of rule. They adopted a method whereby they put the Africans under the control of chiefs they appointed from among respected tribesmen and these reported directly to the colonial government. These chiefs and other colonial leaders were very powerful and had certain privileges over their subjects in order to serve the colonial government faithfully (Ndlovu-Gatsheni, 2011). In this regime, differentiation and inequalities in the distribution of privileges and power emerged among individuals and between clans and tribes, culminating into political tribalism.

According to John Lonsdale as presented by Ligaga, political tribalism allows those in power to manipulate resources such that they are able to mobilize those of certain ethnic communities and
especially their own to rally behind them in their quest for power in return for a reward or certain favours. This brings about division and disunity among tribes and societies. This is the kind of politics that is predominant in most African countries today. They are ravaged by the politics of form of oppressive supremacy, imposition of values, unequal distribution of resources and the suppression of the views and opinions of others. Such regimes are insensitive and oblivious to the horrifying and oppressive effects of lack of peace, and the presence of war, conflicts, militant attacks and disruptions of pacific situations.

Peace is the ultimate state for all human societies and since disruption and war, which are a creation of humankind, begin with a thought in the minds of people, it is in the minds of people that defense of peace must be constructed. Education therefore, can be used to promote this favoured state. Peace education should be taught in schools where the youth in their most impressionable age are in the hope that they will contribute to a more peaceful future society. This education should incorporate disarmament education, environmental education, human rights education and international relations education (Bajaj et.al 2009). It
should deal with conflicts arising from injustice, exploitations and violation of human rights as well as from disagreement and war situations. Education generally should create a culture of peace, and facilitate the construction of a non-violent and just society that is necessary or essential for survival. Its main objective should be to sensitize youth on global problems and teach them how to play a positive and effective role in addressing and minimizing conflict. Targeting the youth to impart this education is important as they grow with these lessons imprinted in their minds and as adults make conscious peace choices.

A well planned and administered peace education can therefore usher in a culture of tranquility, which once acquired and internalized by all, would help minimize and eradicate social ills like poverty, exploitation, oppression, violence and war, which are ailing many societies in the world today. Peace education needs to be holistic, participatory and inclusive, focusing on human rights, democracy, international and intercultural tolerance and understanding of cultural, religious and linguistic diversities (Bhagabati, 2009). Such education would be one, which shuns individualism and incorporates the value of communal relationships that
African traditional education strongly cherished and taught, and one, which values and respects individuals, observing that peaceful coexistence can only be achieved if respect of individuals and collective rights are observed.

According to Bhargabati, (2009) cohesion and tolerance can be achieved if human rights education is integrated in the curriculum of various school subjects and educational materials and especially school textbooks. It should be imparted through civic education, religious and moral education, as well as gender studies. In addition to the theoretical studies, learners should also have hands on practice in the affairs of the family, society, state at the national level. This would promote the spirit of community responsibility.

Africans had a functional community-based risk management mechanism that made them better prepared, safer, and more resilient in face of disasters. African traditional education valued community service, unity and solidarity. The policy of African can be summed up as ‘one for all and all for one’. Mekeda (1999) quotes Akbar who observed that ‘the unity of the African cosmos is like a spider Webb: its least element cannot be touched without
making the whole vibrate’. This gives emphasis to the unity of the Africans and the value they placed on the individual as a part of the whole. It also spells out the willingness of the community to step in to protect the individual who makes it complete.

Individual calamity was unknown in traditional Africa. The whole community assisted and shouldered individuals from loss and gave resilience to the community from misfortune. This aspect can be replicated in education today with the youth being encouraged to give service to others without expecting anything in return to stamp out the growing culture in the modern world today whereby people expect a “tip” or “kitu kidogo” as it is known in Kenya which translates to “something small” or token as a form of appreciation, usually monetary, for every good deed they offer. In Kenya, the National Youth Service pre-university programme, which was a service-based training of the 80’s for all youth waiting to join the national universities, can be re-introduced to foster a sense of national service and to build patriotism. It will also encourage a sense of volunteerism and community service. Some universities in Kenya, such as the United States International University of Africa and Strathmore University endeavour to promote
community awareness and the value of service through their community work programme whereby every student is required to give community service for at least a semester as a pre-condition for graduation. Some schools in Kenya, such as the Starehe Boys’ Centre and School and Kianda Girls’ School, also encourage voluntary service where their students give community service in hospitals and other areas of need.

In Ghana, community work is enhanced through the engagement of the youth in National Service Programme, where they serve the nation for a year before employment. This culture of volunteer service instills the value of service without discrimination and without seeking reward (Anzagra et.al. 2013). If it is internalized as a way of life as it was in traditional Africa, it would inculcate the virtue of humaneness and cultivate a sense of social responsibility, care and concern for social progress and wellbeing among the youth, thus giving credence to the adage that “together we stand, divided we fall”. This paper recommends that other universities and learning institutions in Kenya adopt community work programmes, so that, communal work for the benefit of all becomes the norm, with such service being readily and freely given as was
the case in traditional Africa. The pre-university national service can also be re-introduced and tailored to inculcate the virtue of service to others and volunteerism.

UNESCO (1996) in ‘Learning-The Treasure Within’ observes that education is a necessary utopia, and is crucial to confront future challenges, and to attain the ideals of peace, freedom and social justice. This report highlights four pillars of learning namely, learning to know, to do, to live together and to be. The third pillar, learning to live together, provides an enabling environment for the actualization of the other pillars and underscores the ingredients of cohesive living as developing an understanding of other people, appreciation of interdependence and learning to manage conflict. Its fundamental objective is the need to discover others and to work towards a common objective. In other words, it calls for community unity whereby all think together, work together to achieve together, and for each other, devoid of competition.

Peace education for African countries can integrate aspects of African traditional education that emphasize the value of human dignity, consideration, understanding and a sense of community
belonging as epitomized in the *Ubuntu* philosophy. Within the curriculum, peace education can be housed to promote social inclusion, inclusion of marginalized groups, gender equality and the endorsement of values that honour individual rights, respect, tolerance and appreciation of diversity, respect for the environment and the promotion of values that relate to global responsibility and conscientiousness. This education should provide a greater understanding of the roots of conflict while offering suggestions for removal of social barriers, enhancing equality of gender, understanding and harmonious living in the present world (UN 2013).

This education could incorporate some of the less stern and extreme tenets of Pan Africanism, an ideology and movement that promote the solidarity of Africans worldwide. Kwame Nkrumah is one of the proponents of Pan Africanism, which views unity as key to economic, social and political progress, and argues that the fate of all Africans and African countries is intertwined (Cragg, 2008). This ideology believes that the issues of one African state affect all the other states as they are all one, with a common history and a common destiny.
It endorses solidarity for self-reliance and hence for independence and freedom from exploitation. In addition, the values carried in the different political philosophies and ideologies of the different countries which promote unity, peace and solidarity can be incorporated in this education. For instance, the values carried in the spirit of *harambee* in Kenya, which translates to “Let’s pull together”, the Tanzanian “Ujamaa” which means unity and family-ship, or the Zambian age-old slogan, “one Zambia, one Nation” can be incorporated in the peace education curriculum.

In the African set up, poverty was unknown. Poverty could only befall a whole community through a calamity such as a wide spread drought.

The community cushioned its members from want and need such that if an individual suffered a misfortune, the whole community went to his/her aid, a community based risk management mechanism. When a task such as planting, harvesting, building needed to be done, the whole community turned up with supplies, tools and implements, to offer service which may be labour, food, care for the children by the aged while the parents worked, singing and dancing to make working more pleas-
urable and productive until the task was completed. Among the Akamba of Kenya, this pulling together is referred to as *Mwethia*. Formal education should promote a curriculum that encourages a greater understanding of the roots of conflict and how it can be prevented by sharing and preserving available resources.

Extra-curricular activities in schools should aim at peace-building by involving students in activities that promote tolerance and unity such as community outreach programmes and other community based activities that bring different people together to work as one team. Team building activities should be encouraged as they bring people together to work and solve common problems collectively. Highlighting the importance of team building in affecting the humanness of individuals, Creely Daniel (n.d.) observes that:

*Over thirty years of research has proven these group activities develop a bond among students which breaks down social, sexual, racial and cultural barriers. Students develop a "code of responsibility" and a value system that carries over beyond the walls of the classroom. Students do not become 'harder' by their experiences. Quite the contrary, they become 'softer'. They become more*
caring human beings who demonstrate compassion for others (para 7).

These values promote tolerance and acceptance and therefore cohesiveness and unity, all prerequisites to harmonious living, the desired goal of peace education.

Beliefs, cultures, values and practices of different people should be incorporated in the school programme and curriculum in subjects such as History, Geography, and in clubs and other co-curricular activities to build tolerance and appreciation of other people and cultures. This can be enhanced by cultural exchange programmes which can take a simple form of learning different cultural dances in school clubs or more complex forms such as cultural exchange visits and trips. An exchange and interaction of culture can eliminate differences and bring acceptance and equality by reducing the creation of a different “other” class of people or as Ligaga (2009) puts it:

…the ‘other’ is seen…as different and inferior to ‘us’ (and) “our” culture is seen as superior and pervasive and the ‘other’ must be measured against it, where they either fail, or become exorcized (75)
School mottos can be coined to carry peace bearing and unifying messages. These are a brief statement, sentence, phrase or axiom adopted by a school to express an attitude, principle, goal, or ideal as a guide to one’s conduct and character (Free Dictionary, n.d.). They are used to drive home desired messages or core values and virtues and to instill into the students the values espoused by the school. These should be repeated often in order to internalize them since what is internalized is practiced and therefore learnt. A school motto can be a source of motivation, identity and inspiration. It is a constant reminder of a vision and value and therefore can be very useful in passing peace messages to the youth. School mottos fit in the traditional education methods where proverbs and sayings were used to communicate societal values and teachings.

Peace can also be promoted through the use of information technology (IT). Today, IT is one of the most powerful tools of communication. It has been used to bring political change as in the case of Egypt where it was applied to resist oppressive rule in 2011-2012. It has also been used to mobilize youth for political campaigns to support certain political parties and candidates as it happened in
Kenya during the presidential and parliamentary elections of 2007 and 2013.

Information technology can be used to promote peace messages, to carry out peace campaigns or give peace education using social media networks such as Facebook and Twitter as was the case in Kenya during the 2012-2013 campaigns and elections. These social networks bring together networks of friends and friends of friends from different backgrounds, race and creed to form powerful unifying channels for peace promotion. They play a similar role as music and dance in traditional Africa, which were unifying avenues, used to pass messages, lessons and values. Traditionally, dance was a primary expression of human culture that was used for communication, community building, social interaction, healing, and religious ceremonies throughout the world. Indeed dance, like music, is a global language, transcending barriers and differences and bringing different cultures together (World Peace through Technology Organization, WPTTO, n.d.).

IT provides the ability to create and distribute music, an important tool for building world peace worldwide. It has facilitated in informing
people on different cultures and practices, and in the sharing and experiencing of different cultures such that people find commonness and understanding and realize that no matter what part of the world they come from they are all basically the same human beings. Music crosses all bridges, borders, and time zones and transcends all ideologies, politics, religions, languages, cultures, and wealth. It is oblivious to race, gender, age, and appearance and acts as a bonding sap binding different people with different cultures together (WPTTO, n.d.).

Art and theatre, like music, song, dance and other cultural carnivals, can be powerful tools for peace promotion. Art and theatre involve the use of live performances to present the experiences of real or imagined events before a live audience through a combination of gestures, speech, songs, music or dance. They can take on a wide range of forms, including narrative dialogue, opera, ballet and mime. Theatre can also be viewed as a means of expressing ideas, views and situations taking place in the present, sometimes in different places, but connecting us to other times and places through the use of characterization, design, technology and actors, while providing insights into the issues affecting societies, their relationships and encounters. On
the whole, theatre is a dynamic and vibrant form of art, which is constantly changing to include current affairs, new media and trends in society (Erven, 2001). Since time immemorial, theatre has been used by societies to foster healthy relationships, give important lessons and teachings and to unify people within the society. It still remains a vital tool for passing important messages and can be used to enact the value of peace, the vices of war and conflict and the avenues of peaceful conflict resolution.

The value of theatre arts cannot be underestimated. First, it provides entertainment which is not only entirely limited to comedy or causing laughter, but being able to capture the attention of the audience. This is important as it is easy to pass a message to an attentive audience. Secondly theatre is also a medium of unity in that it brings a varied audience together and communities can act together thus breaking down exclusion of marginalized groups within a society or nation.

Theatre is also able to portray life both inside and outside the community or society of the audience. Hence, it can be used to promote peace or other intended messages by transporting the audi-
ence to another society, place or intended situation or to enact the undesirable situation showing its evils and therefore affect the audience to desire to change (Smith S., Webb, E 2011). One of the most important functions of theatre is that it inspires its viewers by providing them with thought-provoking ideas and questions. The audience should be drawn into the play, to the extent of constantly asking themselves, what they would do if they were in that situation. This is very important in the promotion of peace as it challenges the viewers to be proactive in the quest to promote and maintain peace, and in finding peaceful solutions to issues affecting their lives. The spectators are encouraged to critically think and ask questions about themselves and the society they live in and assess their role in changing it. Theatre can also provide answers to these questions and excite its viewers to be players in the promotion of peace. Hence, theatre can be used to bring about desired change.

Language in African indigenous education was a crucial tool in promoting culture and transmitting values held dear by the society. Legends, poems, songs, dance, lullabies, stories, proverbs, sayings and tongue twisters were used to give intellectual education, teach oral literature and tribal
history, language, test wit, mastery of language and memory. School clubs provide essential avenues of promoting peace by bringing students with a common agenda together and exposing them to different situations, cultural practices, beliefs and values, and therefore promoting understanding and tolerance of different cultures.

Debate and dancing clubs can also be important avenues to promote cultural tolerance, which in turn promote peaceful coexistence. Exposing the youth to different cultures and ideals of other communities and people, makes them more understanding and tolerant to diversity, such that they learn to embrace and respect differences and diversity; a prerequisite for peaceful living. Efforts to use these avenues for peace promotion in Kenya include the Kenya Music and Drama Festivals and the Science Congress among other school activities, which are held annually.

Conclusion

The concept of oneness, unity and community, is important for the promotion of peace. As Desmond Tutu notes, people are interrelated and interconnected and cannot exist in isolation or seg-
regated or be human by themselves. He observes that people often think of themselves far too frequently as individuals, separated from others, whereas they are in actual fact connected and what they do affects the whole world. When they do well, it is for the benefit of the whole humanity. He sees Ubuntu as the acceptance of others as parts of the sum total of each of individual (Tutu n.d.). Similarly, a common saying observes that no man is an island or cannot be self-sufficient. People need each other, which means they must foster harmonious living in order to be there for each other. Samkange, in Ubuntu Philosophy (n.d) puts this succinctly in his analysis of the Zimbabwean concept of the Ubuntu philosophy, which in the Shona language is known as Unhu. He asserts, “To be human is to affirm one’s humanity by recognizing the humanity of others and on that basis, establish respectful human relations with them”, a view that holds that an individual’s identity is in the society in which they belong. Hence, peace in every social setting is paramount.

Hence the welfare and advancement of a country is wholly dependent on the unity of its people and their desire and resolve to work together for the common good. Acting together as a commu-
nity is the key to development and the creation of a peaceful, cohesive and progressive society. In cognizance of this fact, Theodore Roosevelt, former president of the United States of America aptly noted in 1903 that:

*The welfare of each of us is dependent fundamentally upon the welfare of all of us, and therefore in public life that man is the best representative of each of us who seeks to do good to each by doing good to all; in other words, whose endeavor it is not to represent any special class and promote merely that class's selfish interests, but to represent all true and honest men of all sections and all classes and to work for their interests by working for our common country (para 5)*
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Can Education Achieve Social Cohesion? Challenges for Kenya’s Education Sector in Attaining the Social Pillar of Vision 2030

Dr. Nyambura Salome
Department of Educational Foundations, Kenyatta University

Abstract

Education is considered critical in the development of a nation owing to its role of transmitting knowledge, skills and competencies. The question of whether education can promote social cohesion has and continues to be debated all over the world. The UNESCO commission (1996), identified one of the critical pillars of education for the 21st Century as ‘Learning to live together.’ Indeed the demand to achieve this has been heightened by globalization, which has rendered spatial boundaries void. In Kenya, the quest for social cohesion is bedevilled by political gimmicks that perpetuate ethnocentrism and often times lead to civil strife as was evident during the post-election violence (PEV) in 2007. As a result of this, the National Cohesion and Integration Act of 2008 was passed as part of Agenda IV reforms under the National Accord Reform Agenda. This led to the formation of the National Cohesion and Integration Commission (NCIC)
whose mandate is to facilitate and promote equality of opportunity, good relations, harmony and peaceful coexistence between persons of different ethnic and racial backgrounds in Kenya and to advice the government thereof. *This paper explores the role education can play in building social cohesion, especially in the period after PEV. Using personal experiences as an educator, I shall challenge the status quo in an attempt to chart the way forward for educators to contemplate as they strive to achieve national cohesion, which is a prerequisite to the attainment of Vision 2030.*

**Introduction**

The sporadic electoral violence witnessed in Kenya in 1992, 1997 and 2007 highlighted the divisions amongst Kenyan ethnic communities. In 2007, thousands of people were killed while over 650,000 were displaced. In 2003, a global poll had found Kenya to be ‘the most optimistic nation’ as the country welcomed a new leadership after 24 years of what the majority considered a dictatorial era. During this time, national cohesion seemed to be its peak. Then four years later, the country was ‘burning’, with communities hunting each other down as killings and massive destruction of property spread across the country. How did an opti-
mistic and cohesive nation fall apart in four short years? Or had the cohesion and optimism been just a facade?

In the collective soul-searching and intense public debate that ensued, it became evident that the ties that presumably bound us as a nation were not firm. Several scholars have blamed it on a colonial legacy that perpetrated ethno-politics coupled with underlying issues such as poverty, youth unemployment, unequal access to land and resources, historical injustices and cynical exploitation of supposed ethnic ‘differences’ by politicians (Ogot, 1996; Kamungi, 2001; Klopp, 2001). Nonetheless, it became evident that the ethnic tension was real and that a profound level of distrust and fear exists between most of the 42 ethnic groups that make up the Kenyan population. Most citizens seem deeply ignorant of one another’s histories and cultures, and have erected imaginary walls between ethnic communities, making it easier for opportunists such as politicians who retreat into their ethnic enclaves during electoral years.

The electoral violence also inadvertently triggered a series of cases of violence across the country. School vandalism resurfaced, with more
wanton destruction of property (Shaw, 2009), inter-ethnic violence and cases of suicide are on the increase. There have been waves of terroristic attacks and killings of security personnel (for instance in Baragoi in 2012). More worrying is the eruption of what is feared to be inter-religious conflict in some parts of the country. Indeed a culture of violence has beset the country. It is imperative to evaluate the efforts being undertaken to promote cohesion and a culture of peaceful coexistence.

My argument in this paper is that we need to reflect on and rethink our education system and the role it plays in building a cohesive nation. When rowdy schooling (schooled?) youths took to the streets throwing stones, waving machetes, carrying out wanton destruction, splitting throats of those who did not belong to their ethnic communities, it is apparent that the school had not equipped them with skills to counter the calls for violence and to beware of social responsibility as a prerequisite for nationhood. We need to critically examine the goals of our education system, right from Independence. We need to integrate the reports from all the education commissions of inquiry. We also need to look at the status quo in schools – are students and teachers promoting social cohesion or are they
themselves divided into ethnic cocoons?

This paper is based on a historical and theoretical exploration of key aspects that impede or contribute to social cohesion in Kenya. By integrating personal experiences as an educationist for over a decade, the paper will propose strategies that Kenyan educators need to undertake to promote social cohesion in schools and thus contribute to the achievement of the social pillar of Vision 2030.

**Background**

After independence in 1963, the Kenya government embarked on developing social policies to mitigate the colonial impact that had led to the marginalisation of most citizens. However, the infrastructure for marginalisation, so to speak, had already been laid. Moreover, those running the new government were products of colonial education. As a result, few changes were undertaken as an elitist system and culture of education was entrenched. There was no overhaul of the colonial education that had rendered majority of Kenyans subservient to the colonialist. English was retained as the mode of instruction and the curriculum continued to glorify the virtues of the colonial master at the ex-
pense of African culture. Several commissions were appointed to propose changes in the education system, but unfortunately, this (formation of commissions) became an obsession of post-independence governments and very little is implemented from their recommendations.

The national goals of education are blueprints which guide policymakers. The first goal, to foster nationalism, patriotism and promote national unity, acknowledges the multi-ethnic, multi-racial and inter-religious differences that exist in Kenya. It posits that it is a paramount duty of education to help the youth acquire this sense of nationhood by removing conflicts and promoting positive attitudes of mutual respect, which enable them to live together in harmony and foster patriotism in order to make a positive contribution to the life of the nation. The extent to which our education system has contributed to creating a sense of nationhood is an issue that requires further interrogation.

Initiatives by Government to Promote Cohesion

In 2008, the key protagonists in the 2007 presidential election signed the National Accord which not only outlined power sharing between
Mwai Kibaki and Raila Odinga but also identified key issues under what was dubbed Agenda Four. The issues under Agenda Four were considered critical in addressing the underlying causes of post-election crises, reconcile communities and mitigate against future conflicts. The promulgation of the new constitution in 2010 provided further impetus in developing social cohesion through its provisions on equality, equity, inclusion, and tolerance for diversity. The constitution creates a firm foundation for addressing the country’s nationhood challenges through the provisions on national goals, values and principles, culture, and citizenship. It has an expansive Bill of Rights that places responsibility on the nation and its citizens to observe and promote cohesion and integration.

Further, the Constitution also provides immense opportunities for arresting negative ethnic tendencies that threaten peace and national cohesion in all spheres of life. It does provide an opportunity to concretise and sharpen tools, platforms and mechanisms for further consolidation of gains made in the areas of national cohesion and integration since the PEV in 2008.

The Nation Cohesion and Integration Commission (NCIC) was established under the NCIC
Act No. 12, 2008. It draws its existence from the National Dialogue and Reconciliation Agreements that sought to provide a peaceful solution to the political impasse and violence that engulfed the country after the 2007 general elections. The mandate of the commission is to facilitate and promote equality of opportunity, good relations, harmony and peaceful coexistence between persons of different ethnic, colour, religious and racial backgrounds in Kenya and to advise the government thereof (NCIC, 2010). The commission has analysed historical injustices that fuel disputes and conflicts amongst citizens of different ethnicities as it strives to identify root causes and propose remedies to the government. NCIC has also been involved in curbing ethnic polarisation fuelled by political entrepreneurs who use hate speech in their mobilisation strategies.

The experiences of PEV also prompted the initiation of a Peace Education Programme in learning institutions by the government. The programme has provided training to over 8000 teachers, produced peace education materials and sensitised communities through campaigns on peaceful co-existence (Kang’ethe, 2012). This initiative is, however, faced with challenges such as the exam focus in our education system which ignores un-
examinable content such as what is taught in peace education. Lack of a clear conceptual framework to monitor the success of the initiative is another challenge.

Kenya’s national development plan Vision 2030 is yet another effort towards building cohesion. The vision is structured on three main pillars namely, Economic, Social and Political governance, under which projects and priority programmes have been drawn. The Social Pillar is critical for this study, because it outlines the projects and programmes that will move the country towards a just and cohesive society. It underpins the role of education as a vehicle that will drive the country towards national unity and social cohesion. In view of this, the government in 2011 appointed a taskforce whose mandate was to align the education system to the constitution and Vision 2030. The taskforce, whose report is yet to be adopted, recommended the mainstreaming of national values in the curriculum. It proposed that teachers and school administrators should be provided with skills to deal with emerging issues of national values and cohesion.

Indeed, education has often been viewed as critical to the growth, development and transforma-
tion of society (Odhiambo report, 2012). By signing up to international agreements such as MDGs, EFA and other UN Conventions, Kenya has shown a desire to improve the quality of life of its peoples, including the realisation of social cohesion. It is important to state that though legislation is pertinent, it is not the panacea to national cohesion. It is important that the initiatives discussed above are implemented within specific timelines and with appropriate monitoring strategies.

**Understanding Social Cohesion**

Social cohesion is a difficult concept to define because it is multi-faceted and is a quasi-concept (Beavais & Jenson, 2002). It is best defined based on the context, culture and the time frame. For instance, social cohesion in the USA would entail the shared idea of the ‘American way of life’ and the civic values of the constitution, while in most African countries, the concept of ‘ubuntu’ underpins key aspects of the concept. In terms of time frame, the foundations of social cohesion have shifted from the 19th and 20th century understanding of ‘assimilation’ of peoples of diverse religions, ethnicities, and social groups into a 21st century understanding of being ‘accommodating’ of others.
Early sociologists such as Emile Durkheim, Auguste Comte and Herbert Spencer agonised about the society in the advent of industrialization. Durkheim was the first to use the concept of social cohesion, which he described as an ordering feature of a society. He further described it as the interdependence between the members of a society, taking into account their shared loyalties and solidarity as a community (Durkheim, 1956). Other scholars have variously defined and described the term Dahrendorf et al. (1995) contends that a socially cohesive society is one that prevents social exclusion, offers opportunities to all its members within the framework of accepted values and institutions. Wooley (1998) on the other hand, distinguishes the following issues as characteristic of a socially cohesive society:

- Absence of social exclusion
- Interactions and connections based on social capital
- Shared values and communities of interpretation based on group identity.
- Berger-Schimtt (2000) identifies two dimensions of social cohesion:
• The reduction of disparities, inequalities and social exclusion

• The strengthening of social relations, interactions and ties.

Another definition by Green, Janmaat and Han (2009) notes that social cohesion is the property by which whole societies and the individuals within them are bound together through the action of specific attitudes, behaviour, rules and institutions which rely on consensus rather than pure coercion. By including the aspect of coercion they note that, it distinguishes those communities under which the members are coerced to sustain the bond and thus their co-existence is deprived of harmony.

The Delors’ UNESCO report on Education a Treasure Within anticipated the challenges of the 21st century and in their report, conceived essential pillars of education for this century, two of which are significant for this study: ‘Learning to be’ and ‘Learning to live together’ which underpins the fundamentals of ties that bind a community together – a people who are aware of their strengths and limitations, while at the same time acknowledging the ‘other’ and being willing to co-exist with them. We shall discuss these two pillars in the next section.
In the African perspective, the African philosophical worldview, as expressed in the Zulu proverb, ‘Umuntungumuntungabantu’ (A person is a person because of people) also highlights the significance of ‘being’ that is defined by the ‘other’, thus emphasising that a person in society is only defined by his relationship and interaction with others – be they from his community or not. In West Africa, the commonly used concept is ‘abusua’ which denotes the familial relations critical in any society – that go beyond kinship ties.

The NCIC acknowledges that Kenya is a multi-ethnic society made up of over 42 ethnic groups and other peoples who include the different races and refugees. It thus defines social cohesion as referring to a society whose values are harmonious and non-discriminatory for peaceful coexistence and integration between persons of the different ethnic and racial communities of Kenya.

In summary, the above definitions underpin the following indicators of social cohesion: shared values, sense of a common identity, trust and loyalty, communities of interpretation, sense of belonging, inclusivity, equality of opportunities, equity, participation, tolerance for cultural diversity,
shared national heritage, active civic participation and law abiding. These indicators can be measured from a micro-level of the individual and family to the macro-level where we examine the essence of cohesion in a community, county, country and on the global stage.

The Role of Education in Social Cohesion

The role education plays in building social cohesion has been interrogated and debated in political, citizenship, and peace education discourses more so as different countries aspire to become stable democracies. Kyungu (1999) contends that schools are expected to be places where growth and development of the individual occurs. They are agents of developing cohesion, change, liberation and conservation of what is considered to be the norms of the society. Dominant discourse on schools portrays them as a natural product of the values, capacities and rights of a people. However, as Brown (2003) contends, these spaces are structurally embedded in and historically constituted through dynamic, post-industrial, global, economic and political relationships. Abagi and Otieno (2000) aver that the role schooling plays in promoting the achievement of social goals has been focused on
how learners perform in national exams in terms of marks obtained taken as a proxy of achievement. This is not a relevant measure since there are great disparities and disjuncture between schools.

In Kenya, during the euphoric years after independence, education was seen as being able to not only create skilled personnel but also national cohesion (Kiernan, 2000). However, this role was marred by many challenges, such as the residue of the past education system which appealed more to the middle class rather than the traditional values that propagated community cohesiveness. Other challenges included the fact that the administrative boundaries had already been set by the colonial government and they were based on ethnic divide. This is why you find the Aberdare region is home to the Agikuyu, the Lake basin region is home to the Luo, etc. This geographical division was severed by the political leaders who focused on developing certain parts of the country while marginalising others. After decades of under-development of some regions, the politics of banality have set in whereby, majority believe that the only way for their regions to develop is to have a member of their community as a politician or the president. This has led to hostility between communities
which are evidenced during electoral periods. Other challenges have included cultural diversity and impersonal social relations, poverty, unemployment, corruption, race and class stratification and the advent of technology whereby blogs and websites have been created to promote discord amongst the various communities.

These challenges also affect the education institutions. For instance, some schools in the marginalised communities are a sad sight. They lack even basic amenities like classrooms! Not long ago, media reports showed a school in western Kenya where students learn in a cave! Several cases of corruption in utilising school funds have been reported. Political interference in the management of education institutions is also rampant. Cases have been reported of politicians demanding for favours from schools or seeking to influence who should be promoted or appointed as the school principal (Owinyo, 2008). In rural areas, the challenges for social cohesion may not be so glaring since there will be a homogenous group, one ethnic group and similar social economic status. However, in cases where you have a minority group, for instance the business community who may be from other regions or internally displaced persons or refugees, then
there is a high likelihood that this group may be discriminated. Certainly, all these impact on the students and undermine efforts to promote social cohesion.

**Way Forward**

To cultivate national cohesion through education, it is futile, as Mbembe (2001) observes, if we thought we can achieve this by looking back to our pre-colonial histories. Indeed, as Diouf (2005) demonstrates, the African youth do not even feel they are heirs of national independence or development; they feel even less the need to restore the personality and historicity of African societies. Thus, the challenge for educators is to construct an education system that will address the social realities of the contemporary society, with its ambivalences; an education system that will withstand the forces of globalisation and the hegemonic order, perhaps by developing new and imaginative ways of enabling people to understand their situation, control and direct change rather than being controlled and directed by it. It should be a system that will be able to grasp some aspects and values of African tradition, an education capable of propagating an African identity which is based on the current multi-
plicity and temporality of its context. This education ought to be able to give up archaic colonial mentalities, seek to be inclusive and challenge new ideologies before adopting them.

Demack et al. (2007) suggests that the contributions of schools to the cohesion agenda should be manifest in certain areas. These are discussed below.

Teaching, Learning and Curriculum

This has to do with helping students learn to understand others, to value diversity while also promoting shared values. The Kenya education system has to some extent enabled this process by offering relevant content in the subjects of History, Social Studies, Religious Studies and Geography. These subjects have units on the different peoples of Kenya, their location, religion, livelihood etc. This enables students to appreciate the diversity of their country. There is also a quota system in the enrolment of students, especially in high school. County schools are required to enrol a certain percentage of students from other counties. Teacher employment also advocates for deployment of teachers in various counties in the country. This
movement enables them to be open to the various communities their students come from. In primary school, there is a requirement for students in different classes to visit different parts of the country depending on the curriculum. This gives them an opportunity to experience other communities.

However, our education system is still lacking in promoting social cohesion. Thus, when the most recent education commission by Odhiambo (2012) proposes mainstreaming national values and cohesion across the education system, this should not only be in the content – whereby curriculum developers pay attention to inclusive representation in the teaching and learning materials, for instance by ensuring names of persons from the Ogiek community (one of the marginalised communities in Kenya) will stand alongside those of the Kikuyu and even the Aweer of Lamu. They also need to ensure the following critical aspects of education are implemented in the system:

- Learning to be is of great significance and is a prerequisite for co-existence in a multi-ethnic and multi-racial community such as Kenya. The students should be taught self-awareness and self-appreciation. This builds confidence
amongst them, as they are encouraged to be creative, innovative and autonomous. They should also be taught the rules that govern personal behaviour, so that they can appreciate their own being, that of others and also personal responsibility.

- Learning to live together is also of great essence. All schools, whether private or public, should be multi-cultural centres, where students will meet people from other communities. They should learn about the perspectives of other ethnic, racial, religious and social groups. The schools should develop projects that will embrace the richness of each community. For instance, the drama and music festival is a good opportunity for students to interact, learn from each other and appreciate cultural and ethnic diversity. Emphasis here should be on the rules that govern personal, interpersonal and political action.

This underpins the social and legal principles that govern good citizenship, obligations of political leaders, behaviour expected of citizens, and consequences for not adhering to these principles. Schools can also facilitate a student's appreciation
for the complexity of issues related to historical and
global current events and, in so doing, may increase
the likelihood that a student will learn to appreciate
a point of view other than his or her own. The
schools should also initiate debates on communal
narratives and histories by interrogating the true
and doctored histories and realities of their commu-
nities. This would build critical minds among stu-
dents and thus promote autonomy when it comes to
political manipulations.

Experiential Learning

In this, focus should be given to the hidden
curriculum, where teachers, school administrators,
and neighbours of the school should be keen on por-
traying behaviours that are aligned to the princi-
ples of good citizenship, since students usually
model what they see around them. A recent study
report in the media indicated that pupils in pri-
mary schools are aware of their ethnicities and that
some are cautioned by their parents not to play
with children from other ethnic groups. If teachers
segregate themselves in camps based on their eth-
icity, then they do inadvertently promote similar
tendencies among the pupils. In other cases, the
use of vernacular also delineates minority students
especially in rural areas. Indeed, the schools should aim at providing an experience roughly consistent with those citizenship principles embedded in the constitution; in effect, decreasing the distance between individuals of different communities.

The educational experience derives from a wide variety of activities, whether in the classroom, corridors, schoolyard, playing field, or school bus. Thus the degree to which a school may do this well depends on its ability to design the hidden curriculum, its culture, and the social capital of its surrounding community. The school should encourage debate clubs, music and drama, and direct engagement with community leaders from different backgrounds. For instance, the students could discuss Chapter 6 of the constitution on integrity, thus keeping them in touch with the discourse in society. The schools should set aside sufficient time and opportunity in their curricula to introduce young people to collaborative projects within the school and which have a relation to the community and larger society. This can be achieved through analysis of stories, role plays and real life situations. An important benefit of such experiences at school is that the students are able to learn methods of resolving conflicts. This provides them with a valuable source
of reference in later life.

**Equity and Excellence**

School policies should be geared at providing equality and equity to all. The personal needs of learners should be known by the teachers and administrators who should strive to address these needs - for instance hunger, stress due to a dysfunctional family and all forms of harassment. A Nairobi school principal once shared that she only got to know that there were students in her school who never had any lunch, when she walked into a classroom one day and found some pupils sleeping on the lockers during lunch hour. The class teacher had never been aware of this, and the other pupils only ignored their peers. It is essential for schools to promote communality, which promotes love, care for one another in spite of class, ethnic, racial or religious diversity. School systems are expected to provide an equality of opportunity for all students. If the public perceives that the school system is biased and unfair, then the trust citizens place in various other public institutions is compromised. For instance, the willingness of adults to play by the rules of the game may be compromised if fairness in the system appears suspect. For instance, if
teachers are divided in ethnic cocoons, parents of minority students will witness the discriminatory practices against their children. Thus, schools need to be in touch with the laws and policies of the country; teachers should be at the forefront to promote and interrogate these policies. In my graduate class on Social Policy, I was always been surprised that my lecturers were unable to interact with any of the education policies. The excuse was that the documents were a reserve of the school principal.

The education system should ensure there are equal opportunities for all citizens to succeed at all levels of education. The Bill of Rights and Chapter 6 of the Constitution should be implemented to the letter. The new constitution provides means to eliminate the variations that exist between schools in the counties. One of these is a centre for excellence in each county. This will go a long way in providing quality education to brilliant but needy students. By bridging the gaps between the different communities, races and social classes, schools thus participate in establishing the indicators we mentioned earlier on cohesion.
Engagement and Outreach Services

Schools do not only provide space for students from different communities to interact; they also create avenues for parents and the larger community to meet. These interactions develop positive social relations, which are critical for co-existence. The community should not only be engaged with the school when they are receiving tenders or in providing casual labour. The schools should engage the community through seeking out role models to give motivation talks to the pupils. They should also engage professionals, alumni and business people in providing services to the school. The school should also be privy to projects they can support in the community, for instance visiting the elderly and cleaning up the town.

The choice of community members should be done objectively; the individuals picked should be open minded and inspiring to the students. The teachers should strive at creating a forum to engage the community in order to bridge the gap that exists between schools and the surrounding community. For instance, several years ago I undertook a research in a rural school where the teachers were always in conflict with the community whom
they accused of supplying drugs to the students. This conflict led to hostility between the school and the community such that when the students went on strike and caused wanton destruction of the school, the community members cheered (Owinyo, 2008). This would not have occurred if the school engaged the community in promoting social cohesion. It is thus imperative for schools to create dialogical spaces where the surrounding communities can interact and bridge the spatial differences amongst themselves. An example is the work of Children Peace Initiative-Kenya that works in Northern Eastern to bring together pupils and teachers from warring communities to discuss the underlying causes of conflicts in the region. The parents are later brought on board to witness their children relating in music and sports with children from the ‘other’ community. This initiative provides a forum for parents to re-examine their prejudices about others.

**Systems of Monitoring and Evaluation**

There is need to establish systems to monitor and evaluate implementation of the social cohesion agenda in educational institutions. The MoE should measure the extent to which schools have
created, implemented and sustained the interests and objectives of all the ethnic communities represented in the county. The diverse views from all the ethnic communities should be considered and where differences of conflicts arise, the modes of resolution should be clarified by the school board. Ethnocentric tendencies and discourses should be discouraged. For instance, ethnic associations in institutions should be dispensed with and perhaps in their place have county associations which in higher education may serve as a forum for discussing the challenges facing particular counties. Class teachers and even subject teachers need to be sensitised on the need to promote social cohesion during their teaching. They should be made conscious of the effects the ethnic examples they use in class can negatively affect students. Any grouping based on ethnicity, class, gender or any other aspect should immediately be recognised and corrected before it causes more divisiveness. A school in Nairobi discovered that its pupils were divided based on the type of cars their parents owned. Students whose parents owned fuel guzzlers were highly respected and only associated with those of their class. A girl whose father owned an old Volkswagen cried every morning she was dropped at school; she became withdrawn and her performance dropped.
When interrogated, she said it were better if she walked to school than have her peers laugh at her father’s old car. Such cases exist in our schools. But are teachers aware and how long does it take for them to recognise them? If proper systems of monitoring are put in place, teachers will be sensitised enough to promote the values of social cohesion as earlier discussed.

**Public Support and Consensus**

The success of schools in creating and sustaining cohesion is based in part on their ability to garner public support and consensus, and hence their ability to adjudicate differences over educational objectives. If an education institution only attracts students from one social class or from a particular ethnic or racial community, it will fail in promoting the social cohesion discourse. The gap between public and private schools has raised concerns and divisiveness in the recent past and even affected the youths. When I enrolled my daughter in a public secondary school in Nairobi, the first question her roommate asked was whether she had been in a private or public primary school. Apparently, the other girl had been in a private school and when my daughter said she had been to a pub-
lic school, her peer showed indifference. A boundary had already been established in terms of presumed class status and intellectual ability. We must be conscious of divisive practices in schools. Policies should be implemented to ensure all educational institutions are inclusive with respect to gender, ethnicity, race, and class. Educational institutions need to lead on social cohesion. Awards should be given to schools that promote these values. This way, such schools will attract more public support.

Conclusion

This paper discussed a critical aspect of the Social Pillar in Kenya’s Vision 2030. Without social cohesion, achieving the other pillars will remain an illusion. As a fundamental socializing agent, the school plays a critical role in establishing social cohesion. We have alluded to the fact that the school system has a positive and negative or hidden face in its role, whereby besides promoting the skills, values and competencies needed, it also inadvertently perpetrates stratification and divisiveness. This is why a discussion on the role the school plays in promoting the social cohesion agenda is important. Such a discussion brings forth hidden practices within the school that undermine cohesion.
When students from different ethnic communities are civil to each other at school, does this translate to the same behaviour out of school? Would it translate to the same in the context of a crisis such as PEV? We need to engage amongst ourselves on the relevant indicators of cohesion in society. We need to be proactive in enabling the development of cohesion right from early childhood. Education should strive at propagating the changes needed in society, since it is a central biography of individuals that influences their life chances and choices. If we desire peaceful general elections by 2030, we must invest in establishing and developing social cohesion in schools.

According to Freire (1985), a good education system should promote a critical pedagogy in which school administrators, teachers, students and the larger community are continuously critical, reflective, questioning and challenging the various webs of actions, desires and subjectivities which are effected through politics, economics, education, culture and external systems of inequity which promote discord amongst the peoples. Through this process they are able to challenge the corrosive ideologies and stereotypes and instructional practices that constrain the possibilities for cohesion. Lei-
styna (2003) notes that only through a critical pedagogy that is more inclusive and historically situated and one that engages a critical public debate that educators can better understand the complex roots of colonialisation, injustice, corruption, inequality and violence in the contemporary society and thus better inform themselves of the current socio-cultural context in which students live as well as the tools they will need to become aware, active and responsible citizens and critical agents of change in the quest for social cohesion and integration.
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Teacher Capacity and Preparedness in HIV/AIDS Education in Multicultural Refugee Schools of North-Western Kenya

Dr. Rubai Mandela Ochieng
Department of Educational Foundations, Kenyatta University, Kenya

Abstract

In Kenya, schools in refugee camps follow the same curriculum, which integrates HIV/AIDS education in all subjects, as regular schools. Consequently, the refugee camp schools mainly rely on teachers who are trained for the regular schools, in addition to untrained teachers and volunteers from the refugee community who are sometimes given in-service training. While research demonstrates that Kenyan teachers experience multiple challenges with HIV/AIDS education in regular schools for which they were trained, there was a dearth of knowledge in regard to how the teachers engaged with HIV/AIDS education in a more complex multicultural refugee setting. In view of the foregoing, a qualitative study was done in 6 primary schools, 3 from Kakuma Refugee Camp (KRC) and 3 from the surrounding host community (HC). One of the research objectives was to determine the capacity and preparedness of teachers in HIV/AIDS education in a multicultural and multi-religious context
of refugee schools. A sample of 617 individuals, comprising 422 males and 195 females was used in the study. This included teachers, headteachers, pupils, religious leaders, NGO staff and community members. Data was obtained by use of semi-structured interviews, observation, drawing, documentary analysis and FGDs. Findings reveal that the KRC school teachers portrayed a good mastery of the HIV/AIDS education content and effectively used participatory teaching methods, apparently due to regular teacher training workshops at the camp. However, there was a tendency for teachers at both KRC and HC schools to over-engage learners from their own cultural groups. The HC school teachers, who relied on irregular government training workshops, often made seemingly small mistakes that could have major implications for HIV/AIDS Education. This included giving inaccurate information on HIV transmission as well as passing messages that could easily encourage stigmatization of people living with HIV. Classroom observation revealed that regardless of their level of training, teachers at both KRC and HC schools were influenced by their various religious beliefs while teaching HIV/AIDS education. Among other recommendations, this paper points to the need for regular teacher training workshops on HIV/AIDS education that would target classroom teachers rather than headteachers who rarely teach.
Introduction

A world free of HIV is already being conceived as a possible reality. While there are major scientific advances in the search for an HIV cure, UNAIDS (2012) identifies four indicators of great achievement in the fight against HIV/AIDS. Firstly, there is widespread behaviour change that has significantly reduced the number of people being infected by HIV. Secondly, increased access to antiretroviral therapy has reduced HIV related illnesses and deaths while making people living with HIV less infectious. Thirdly, comprehensive prevention of vertical transmission has become a rallying point for collective action and solidarity. Finally, there is a new willingness to be inclusive and respectful of human dignity in AIDS responses, even in relation to taboo and stigmatised behaviour such as commercial sex work and homosexuality. In addition to the continued search for an HIV cure, doing more of what works, including amplifying the four major signals of change identified above, is vital in the efforts to free future generations from HIV.

Researchers such as Kelly (2002) and Katahoire and Kirumira (2008) concur that the education sector has made a significant contribution to
the widespread behaviour change that is already being noticed worldwide through teaching both scientific and social aspects of HIV/AIDS to school children. However, HIV/AIDS education programmes in sub-Saharan Africa continue to experience diverse challenges related to the quantity and quality of such education. In particular, there has been inadequate teacher training and preparation, insufficient learning resources, inadequate funds, loaded curricula that leaves teachers with little time for HIV/AIDS education as well as sexual abuse of learners by the very teachers who are supposed to teach HIV/AIDS education (Boler, Ados, Ibrahim & Shaw 2003; Nzioka & Ramos, 2008).

Kenya began teaching HIV/AIDS education as a stand alone subject in the year 2000 and later on integrated the same with other subjects after realizing that HIV/AIDS was too complex to be handled in a single subject (Boler et al., 2003). The integration of HIV/AIDS education with other subjects in primary and secondary schools was meant to increase efficiency, effectiveness, equitability and sustainability. Integration also meant that every teacher, regardless of their age, gender, expertise and experience had to become an HIV/AIDS education teacher to some extent.
Boyd and Fales (1983) argue that an effective teacher needs to understand the subject matter as well as the teaching and learning strategies appropriate for the level of the learners. In relation to HIV/AIDS education, the teacher ought to understand content that encompasses not only prevention of new HIV infections, but also improvement of the quality of life for people living with HIV as well as reduction of stigma and discrimination (AVERT, 2009; Gordon, 2007). Additionally, the HIV/AIDS education teacher must possess skills for effective delivery of content that is sometimes viewed as culturally sensitive, while utilizing participatory teaching methods necessary for reflective teaching (Gordon, 2007).

When the HIV/AIDS education curriculum was introduced in Kenyan schools, much attention was not paid to the capacity and preparedness of teachers in this challenging area. The unprepared teachers were supposed to deal with both scientific aspects of the disease as well as social and cultural factors governing sexual relations and practices (Boler et al., 2003). The teachers were expected to effectively handle a curriculum designed with the aim of teaching life skills related to reproductive health, intimate relationships, self-esteem and
critical skills for decision-making in relation to taking choices that reduce the risk of HIV infection (RoK, 2008; UNICEF ESARO, 2002). Despite this high expectation on teachers, no one seemed to realise that teachers were human beings and could also be infected or affected by HIV/AIDS, hence in need of support.

**Status of Knowledge on Refugees Schooling in Kenya**

Since the early 1990s, Kenya has hosted many refugees of different nationalities, including Somalis, Sudanese, Ethiopians, Eritreans, Ugandans, Burundians, Congolese, Rwandese and Central Africans, in designated camps. According to UNHCR (2012), there were more than 559,000 refugees residing in Kenya by the year 2012. Out of this total, approximately 450,000 lived in Daadab and over 80,000 in Kakuma refugee camp. The rest could be found in major towns and cities. While the refugee population in Kenya comprised around 156,000 children of school going age, only a third of the children were in school.

The majority of primary school going refugee children in Kenya attend schools at the refugee
camps. Many refugee children living in camps are also beginning to seek admission at host community schools in search for quality education and religious teachings. Similarly, around 10% of pupils at refugee camps’ schools are Kenyans from the host communities. Schools in the refugee camps follow the same curriculum which integrates HIV/AIDS education as regular schools in line with the UNHCR policy on education (UNHCR, 1995). Additionally, the refugee schools mainly depend on teachers who are trained for the regular Kenyan schools as well as a few untrained teachers and volunteers from the refugee community who are sometimes given in-service training. While research had demonstrated that teachers experienced diverse challenges with HIV/AIDS education in regular schools for which they were trained, the question of how the teachers engaged with HIV/AIDS education in a more complex multicultural refugee setting had not been fully explored.

The refugee situation increases vulnerability of children to HIV infection in various ways. Firstly, while some refugee children may have lost parents to war, others have traumatised parents who may not be able to offer support and advice on matters of sexuality and HIV. Secondly, many refugee children are
normally exposed to sexual violence, including rape, during the flight and while at the camps. Thirdly, the poverty and idleness that come with refugee life often force children to engage in illicit activities such as sex for money and drug abuse. Lastly, the separation of refugee children from their relatives, villages and elders makes it complicated for the behaviour of such children to be effectively controlled (Nkam, 1999 & Mumah, Mwaniki, Kinoti, Kathuri, Odhong’, Mandela, Lelach and Kenya, 2003).

In view of the foregoing, the role of school-based HIV/AIDS education programmes for refugee children becomes imperative, hence the need to understand the capacity and preparedness of teachers in handling the subject. In this connection, a qualitative study was done in primary schools at KRC and its host community. One of the main objectives of the study was to determine the capacity and preparedness of teachers in HIV/AIDS education in a multicultural and multi-religious context of refugee schools. As Kenya makes progress to a middle-income status through the development plans reflected in Vision 2030, the country is expected to have met most of the Millennium Development Goals (MDGs). These include MDG 6, which focuses on health, particularly halting the spread of HIV/
AIDS. Consequently, achieving an effective, adequate and relevant HIV/AIDS education for all categories of children including refugees is crucial.

**Methodology**

*Sampling sites and study subjects*

Kakuma Refugee Camp is located in Turkana County which is one of the remotest semi-arid parts of north-western Kenya. The camp is administratively divided into three sub-camps: Kakuma 1, Kakuma 2 and Kakuma 3. Each sub-camp is divided into 6 zones/ phases, which are further divided into blocks made up of households (Mumah, *et al.* 2003; UNHCR, 2006). Kakuma is characteristically a drought-stricken geographical region with temperatures averaging 40\(^o\)c. Hardly anything grows agriculturally, thus making famine a major challenge. The severe droughts, linked to economic setbacks, have made it impossible for residents to eke out a basic living (Aukot, 2003; RoK, 2002, Mumah *et al.* 2003). The Turkana people constitute the native community and are basically pastoralists who herd mainly goats and donkeys.
The Kakuma Refugee Camp was established in 1992 to cater for the large number of refugees fleeing the war-torn Southern Sudan. At the inception of this study in the year 2007, KRC was hosting approximately 87,507 refugees from ten different nationalities, most of whom had come there due to the closure of urban camps as well as continuous influx of refugees from the neighbouring countries. The refugee population comprised Sudanese (78.55%), Somalis (16.6%), and Ethiopians (3.25%). Rwandese, Burundians, Congolese, Eritreans and Central Africans, collectively formed the remaining 1.59% of the refugee population. The camp had 24 primary schools with a total enrolment of 21,287 pupils (15,660 boys and 5,627 girls) (Ochieng, 2010). However, the number of schools and pupils decreased significantly after the repatriation of Sudanese refugees in early 2008. By February 2008 during data collection, KRC had only 10 primary schools with a total enrolment of 10,302 pupils. Out of this total, 6,761 were male and 3,541 were female. The Sudanese, who formed the majority, comprised around 76% of the primary school pupils’ population, followed by the Somalis with 17%.

Within the study sites, 6 primary schools were utilised, that is, 3 from KRC and 3 from the
host community. These were selected through stratified random and purposive sampling respectively. The KRC schools included 1 girls’ boarding school, 1 boys’ day school and 1 co-educational day school. All the 3 schools had multicultural pupil populations that comprised all the nationalities represented at the camp. The host community schools, which were all coeducational, included 1 Catholic, 1 Muslim and 1 Protestant sponsored school. In total, 617 individuals comprising 422 males and 195 females were involved in the study. This total comprised 53% Sudanese, 21% Kenyans, 14% Somalis, 5% Ethiopians and 3% Congolese. The remaining 4% included Ugandans, Rwandese, Burundians and Eritreans. Fifty four teachers, including 6 male headteachers, 39 male and 9 female classroom teachers were part of the total sample. Other respondents included pupils, community members, religious leaders and NGO officials. Unlike most refugee situations where the vast majority are women and children, men and boys form the majority at Kakuma as reflected in the sample of this study. The large number of men at Kakuma was first noted with the arrival of ten thousand boys and girls in 1992 referred to as the ‘LOST Boys of Sudan’ (GLIA &UNHCR, 2004).
Data collection instruments

The study adopted a case study design, which was implemented within the qualitative research paradigm to provide in-depth understanding of how teachers and pupils engaged with HIV/AIDS education. The study triangulated five instruments for purposes of validating data. These included semi-structured interviews, FGDs, Observation, Drawing and Documentary Analysis. This meant for example, that the researcher could interact with a certain teacher in an FGD, observe the same teacher in class and also get to listen to pupils comment on the teacher in an FGD.

Ethical considerations

The research proposal and tools for data collection were ethically reviewed and approved by the ethics review committee at the Kenya Medical Research Institute (KEMRI). The researcher explained the purpose and objectives of the study to all the participants and sought their informed consent to participate in the study. Letters were sent to parents or guardians of schoolgirls and schoolboys before the research was undertaken, giving information about the study and asking for their permission. All the requests were returned to the
researcher with signed consent. All the schools and respondents used in this study were assured of confidentiality which was ensured through the use of pseudonyms as well as concealing the faces of all the photographs that were used.

**Presentation and Discussion of Findings**

*Content mastery and attitude among teachers*

The expertise with which teachers employed a variety of teaching and learning methods in HIV/AIDS education at KRC schools was notable. Classroom observation revealed teachers, who clearly had a good command of the subject matter, encouraging active participation of learners through effective use of the questioning technique as well as demonstration and role play of life skills necessary for prevention of HIV infection. Drawing as a method of teaching and learning was used to encourage even the shyest of the learners to demonstrate their understanding of HIV/AIDS. Pupils were encouraged to draw and discuss pictures on modes of HIV transmission, ways of preventing HIV infection and care of people living with HIV among other topics. Outside the classroom, KRC teachers made effective use of clubs such as sexual and gender-based violence (SGBV) and anti-AIDS
club, cultural song and dance as well as sports and games among other activities to keep HIV/AIDS education a-live. The most creative strategy noted among host community teachers was the use of question boxes that were clearly marked and placed in strategic areas in the school compound. Pupils were encouraged to drop ‘embarrassing’ questions in the question boxes in confidence and the teachers answered the questions in public fora in the schools. This strategy encouraged active participation of male and female pupils across the cultural and religious backgrounds represented in HIV/AIDS education classrooms.

Regardless of their cultural background, teachers at KRC seemed to enjoy teaching HIV/AIDS education and talked positively about the subject. The situation at the host community schools was apparently different since a few female Ethiopian and Somali Muslim teachers portrayed a negative attitude towards the subject. These teachers interpreted anything related to sex education as instilling children with ‘evil ideas’. The teachers’ views are captured in the following excerpts:
Researcher: What exactly do you teach pupils concerning HIV/AIDS?

Mrs. Saidi: In this school we do not tell them any ‘bad things’ to do with sex because they will go and practice that and it is not good.

Ms. Abdi: We don’t teach about HIV/AIDS because we may have to discuss sex and yet it is sinful (Teacher FGD, HC Prudence Muslim Academy).

Since a teacher’s capability to deliver a subject effectively is determined not only by cognitive knowledge, pedagogical skills and motivation, but attitude towards the subject matter as well, questions may be raised regarding the capabilities of the few female Muslim teachers exemplified above to teach HIV/AIDS education.

Language barrier in HIV/AIDS education lessons

A good teacher is expected to not only demonstrate good mastery of the subject matter but also possess the skills and ability to communicate effectively. While Kenyan and Sudanese teachers working at KRC schools used the English language with ease during HIV/AIDS education lessons, their Congolese counterparts lacked the linguistic skill to communicate basic concepts such as Abstinence,
Antiretroviral Therapy (ART) and HIV Transmission. At a classroom observation at KRC Peace Co-educational School, a female Congolese teacher consistently used wrong spellings and pronunciations of common English words related to HIV/AIDS. For instance, the teacher repeatedly wrote the word ‘transmittion’ on the chalkboard instead of transmission, ‘absence’ instead of abstinence and ‘intercoruse’ instead of intercourse. This anomaly was linked to the fact that the Congolese teachers, who were accustomed to communicating in French, found it difficult to understand and express themselves in English, which was the official language at KRC schools. This pointed to the need for language induction courses for all HIV/AIDS education teachers who may have studied and trained in countries that use languages other than English.

Capacitating teachers for HIV/AIDS education

Of the 48 classroom teachers (39 male and 9 female) who participated in this study, only 2 indicated having benefited from HIV/AIDS education pre-service training, despite the fact that many were trained teachers. This translates to a mere 5% of the teacher sample. The 2 teachers, 1 female and 1 male, had graduated from Highridge Teachers’
Training College (TTC) in 2004 and 2005 respectively. Nzioka and Ramos (2008) named Highridge TTC alongside Mombasa Polytechnic and the University of Nairobi as pioneers in institutionalising policies on HIV/AIDS as a response to the call by the Education Sector Policy on HIV/AIDS. The HIV/AIDS education pre-service training for teachers in Kenya remains an issue of concern. In a study by Ruto, Chege and Wawire (2009) that covered Nairobi, Bondo and Garissa districts of Kenya, no teacher indicated having benefited from HIV/AIDS pre-service training. This 2008 data shows that although teacher trainees pointed out that knowledge on HIV/AIDS was being availed to TTCs, the methodology for teaching HIV/AIDS was not provided. Hence, teachers were left on their own to experiment on appropriate pedagogy in this challenging area of HIV/AIDS education.

Teachers at KRC and host community primary schools were equipped with knowledge on HIV/AIDS through seminars and workshops organised mainly by the government and NGOs. Some of the head teachers elaborated thus:

*Training seminars on HIV/AIDS education are normally organized for almost all our teachers by NCCK. And we also have one of our staff who is...*
specifically trained by NCCK to teach HIV/AIDS education (Headteacher, KRC Patience Girls School).

Most of the time teachers get to learn about HIV/AIDS through seminars and workshops organized by the government. But you just know these 'things' by the government. Sometimes they are not consistent. They only come once in a while (Headteacher, HC Joy Co-educational School).

Teachers working at KRC schools were exposed to more seminars and workshops than their host community counterparts due to the strong NGO support within the camp. One such NGO was National Council of Churches of Kenya (NCCK) whose stated aim was to capacitate KRC teachers to teach HIV/AIDS education effectively. The NCCK field officer explained thus:

The other thing we are also doing in the schools is training of the teachers. As NCCK we get a lot of support from UNHCR and WFP, who are our donors, for training teachers on HIV and AIDS induction in the existing curriculum.

The teachers use the Kenyan curriculum, so knowing very well that most of these refugees have come from different nations and may not be well conversant with the Kenyan curriculum, the
NCCK liaises with well trained ministry of education administrators to come and train the teachers so that they can pass on the information to pupils (Interview- Female NCCK Officer).

This trend has potential for eliciting feelings of superiority among the KRC teacher population, which was apparently more knowledgeable than the host community teacher population. Teachers at the host community schools relied mainly on workshops organized by the government. One such workshop that was widely mentioned as having provided teachers with skills in HIV/AIDS education was the ‘Primary School Action for Better Health’ (PSABH) which was organized by the MoE with CfBT in the year 2001. On the whole, it was felt that the training workshops by the government were not as regular as the teachers may have wished. In addition, very few host community school teachers had an opportunity to attend the workshops because in most cases, only headteachers and anti-AIDS Clubs patrons benefited from the trainings. Yet headteachers in many schools hardly taught the HIV/AIDS education lessons.

While all host community teachers insisted that they were in need of regular training on HIV/AIDS education content and methods, classroom
observation proved that such training was indeed necessary. Some teachers made small mistakes which could have serious implications for HIV/AIDS education. At the host community Joy Co-educational School, a Kenyan Christian teacher who wanted to become creative was observed leading pupils in defining AIDS as ‘Aibu Imeингia Duniani Sasa’, which is the Kiswahili version for ‘Shame has found its way into the world’. This definition seemed interesting to some pupils but also carried the danger of increasing stigmatisation for people living with HIV, thereby jeopardising HIV/AIDS education that aimed at reducing stigma. Another teacher at the HC Charity Co-educational School was observed advising pupils that the use of two or more condoms concurrently could increase chances of preventing HIV infection and yet this information was scientifically incorrect.

**High teacher turn-over at KRC schools**

Teacher turn-over rates emerged as a major challenge not only for HIV/AIDS education, but also for other school activities and subjects at KRC schools. The refugee teachers kept leaving schools for repatriation to their countries of origin or resettlement to northern nations. Trained Kenyan teachers also
preferred taking up government jobs in regular schools when such opportunities arose. Accordingly, NGOs at KRC spend a lot of time and resources training and retraining HIV/AIDS education teachers. The NCCK field officer had this to say:

*The other challenge we also face and which we think we have to live with is the fact that these teachers keep going and we keep retraining them. As we speak, we have already scheduled to train more teachers in the next one or two weeks.*

Considering that HIV was not only a KRC phenomenon but also a global concern, this paper contends that teachers who relocated from KRC were likely to apply their knowledge and skills in HIV educating in societies where they settled, hence create a positive impact at a global level. This could contribute to the Kenya Vision 2030 goal of creating a globally competitive and adaptive human resource base as well as raising labour productivity to international levels.

*Gender and cultural representation of teachers*

Records kept by LWF showed that the teaching force at the KRC schools was male-dominated,
with a similar situation at the host community schools. Male teachers outnumbered their female counterparts by the ratio 13:1 (See Table 1), and 100% of the headteachers in sample schools were male. This situation disadvantaged female pupils, who lacked role models of their own gender in matters pertaining to sexuality and HIV/AIDS. While it may be argued that boys had male teachers to emulate, the male pupils also missed out on the benefits of learning matters of sexuality and HIV from teachers of the opposite gender who could also serve as mother figures to some of the refugee boys who were orphaned.

The achievement of a gender responsive society is a key concern in the social pillar of the Vision 2030 and it must be ensured in all settings including schools and classrooms in which HIV/AIDS education is taught. The conspicuous absence of female teachers from KRC and host community schools could jeopardize the achievement of Vision 2030 in the sense that decisions related to HIV/AIDS education would be made by a predominantly male population; this is likely to give a male orientation. This notwithstanding, researchers such as Chege and Sifuna (2006) and Kombo (2006), provide evidence to show that, with proper gender educating, it is possible to have
gender sensitive male dominated regimes that give the female equal opportunities as the male. Similarly, without proper gender educating, it is also possible to have gender insensitive female dominated regimes that perpetuate the status quo of male dominance.

Another challenge noted at the KRC schools hinged on cultural representation of teachers in the various categories of schools (See Table 2). Several male and female pupils were from four nationalities, namely, Somalia, Ethiopia, Uganda and Eritrea. From these nationalities, there were male teachers only. A few Somali and Ethiopian female teachers had been noted outside the refugee camp at the host community Prudence Muslim Academy. Several female pupils hailed from Rwanda and Burundi. Teachers from these countries included a couple of male and only 1 female each in the whole camp at the time of this study. The situation meant that a considerable number of refugee pupils lacked important role models representing their nationalities and gender in the school settings at KRC. The most affected were Somali, Ugandan and Eritrean girls. According to Cushner, McClelland and Safford (2003), positive role models from the pupils’ cultural backgrounds are necessary for effective
learning in multicultural settings. Lack of female teachers from nationalities such as Somalia, Ethiopia and Uganda also implied that girls from the majority cultural groups, namely, the Sudanese, missed having role models who represented groups other than their own.

**Table 1:** Teaching Staff at KRC Primary Schools by Nationality and Qualification as at May 2008

<table>
<thead>
<tr>
<th>Nationality</th>
<th>P1 Qualified</th>
<th>In-serviced</th>
<th>Un-trained</th>
<th>Grand Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>T</td>
<td>M</td>
</tr>
<tr>
<td>Sudanese</td>
<td>6</td>
<td>0</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>Somalia</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Ethiopian</td>
<td>7</td>
<td>0</td>
<td>7</td>
<td>44</td>
</tr>
<tr>
<td>Congolese</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Rwandese</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Burundians</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Ugandans</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Eritrean</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Kenyans</td>
<td>1</td>
<td>2</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>4</td>
<td>8</td>
<td>4</td>
</tr>
</tbody>
</table>

*Source: LWF Records, 20008*
**Table 2:** Refugee Pupils at KRC by Nationality and Class Levels by May 2008

*NOTE: TO BE PRINTED AND REDUCED FROM ORIGINAL, TOO WIDE FOR A5 SIZE*

*Source: LWF Records, 2008*
**Religious overtones in HIV/AIDS education lessons**

While Gordon (2007) argues that appropriately trained teachers need to distinguish between their personal values and the health needs of the learners, this study revealed that regardless of their level of training, teachers were influenced by their religious beliefs while teaching HIV/AIDS education. For instance, some Protestant Christian religious education (CRE) teachers portrayed AIDS as a punishment that came from God due to the sinful nature of human beings. The following excerpts portray examples of this influence among the teachers:

*We always remind them to obey God through practising sexual abstinence, otherwise they will receive punishment through such things as HIV and AIDS* (Mr. Muliro, KRC Liberty Boys School).

*You know nowadays people sin a lot and they have to receive some punishment from God. That is why you hear of such things as HIV and AIDS* (Mr. Wako, KRC Patience Girls School).

Unlike the Protestant CRE teachers, Protestant religious leaders who were interviewed hesitated taking positions regarding the question of
AIDS being a punishment from God. They insisted that what was important was seeking a solution to the HIV/AIDS problem rather than trying to understand whether it was a punishment from God. Differences in the views of Protestant teachers and religious leaders showed that people who practised the same faith could have different and sometimes conflicting interpretation of religious values and principles. As such, there was a danger of some teachers introducing their own orientations into the teaching of HIV/AIDS education, hence portraying them as part of the religious doctrine.

Religious overtones in HIV/AIDS education were not a preserve of Christians. Islamic teachers and religious leaders alike also viewed HIV/AIDS as a punishment from God. They insisted that all human suffering including illnesses came as a result of the sinful nature of human beings against Allah (God). The false belief held by Muslim teachers and religious leaders that AIDS was a punishment from ‘Allah’ was being transmitted to many pupils in the diverse cultural and religious backgrounds represented in classrooms taught by Muslim teachers. Yet evidence to the contrary abounds. In describing ‘Allah’ (God) as the most forbearing (AL-Haleem), the Islamic teachings portray Him as
the one who bestows favours, both outward and inward, lavishly to His creation despite their many acts of disobedience and transgression (God Names, 2009). This is what ‘Allah’ says:

And if ‘Allah’ were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or moment) (An-Nahal [16]:61).

On the whole, it was felt that although the belief that AIDS was a punishment from God could promote behaviour change in some people, it could also increase stigmatization of the people living with HIV and jeopardize HIV/AIDS education messages aimed at reducing stigma.

However, it was clear that amidst the religious, HIV/AIDS discourse, the Catholic teachers disagreed with the view that AIDS was a punishment from God. They argued that God’s punishment on sinners was yet to come. Mr. Musula commented thus:

There are friends of mine, religious people, who tell me that AIDS and the wars that we see in the world have been mentioned in the book of Revelation. You know about the demon with
seven heads and there is the pouring of the cup and that cup is AIDS and another cup is war between America and Baghdad and all that. But Catholics have another way of believing. We believe that the punishment is forthcoming; we will be punished later but not now (Teacher FGD, KRC Patience Girls).

Like the Catholic teachers, Catholic religious leaders portrayed God as forgiving, loving, merciful and provident. This paper contends that the overemphasis on the forgiving nature of God by Catholic teachers and religious leaders, coupled with their disapproval of safe sex and use of condoms, has the potential to undermine HIV/AIDS education. Indeed, some of the pupils receiving the Catholic messages could practice premarital sex without protection, expecting God to forgive them while risking HIV infection. This finding points to the need to empower teachers to identify and critically challenge religious teachings that may jeopardize the effectiveness of HIV/AIDS education.

**Knowledge and skills to educate in multicultural settings**

Apparently, many of the teachers in the study sites lacked knowledge and skills to educate in multicultural settings. Classroom observation
showed that some teachers over-engaged learners of their own cultural background at the expense of other cultural groups. This was the case, particularly in classrooms where the teacher belonged to the majority ethnic group. For instance, at the HC Charity Co-educational School, 67% of the 15 pupils who were given a chance by a Kenyan teacher to participate in the HIV/AIDS education lesson were Kenyans. At the KRC Liberty Boys School, a female Sudanese teacher engaged only Sudanese boys in the lesson, despite the fact that around 8 nationalities were represented in the same classroom. Jackson (2003) advises that a multicultural educator ought not to concentrate on certain cultural groups of learners, but rather, he/she should act as a true connoisseur of gemstones, who values every gem (student) for its unique beauty, facets and origins.

**Conclusions and Policy Implication**

Teacher training colleges (TTCs) in Kenya ought to ensure that the implementation of the HIV/AIDS education curriculum focuses not only on content but also on the methodology of teaching the subject. This recommendation was informed by the realization that many trained teachers at KRC and host community schools, including those who
had graduated from TTCs as recently as 2007, admitted to not having received pre-service training in HIV/AIDS education.

Due to the realization that teachers at KRC schools were more knowledgeable than their host community counterparts due to regular training by NGOs, this paper recommends to the government of Kenya to regularize its teacher training workshops on HIV/AIDS education in regular schools. Such workshops should target classroom teachers from a wide range of subjects that integrate HIV rather than focusing on head teachers who rarely teach.

Considering that teachers have the tendency of over-engaging learners of their own cultural backgrounds and in line with the Vision 2030 strategy of modernizing teacher training, it is recommended that teacher training curriculum should provide knowledge and skills for multicultural education. This curriculum would help the teacher understand cultural and religious realities of various groups of pupils and how to respond accordingly in a manner that enhances the teaching and learning of HIV/AIDS education.
Finally, it is recommended that the organizations concerned with refugee education such as UNHCR, LWF, and NCCK should open up teaching opportunities for non-refugee teachers from cultural groups represented by refugee pupils who have no teachers from their communities to act as role models and create a sense of inclusion and belonging. Gender balance should be observed in the recruitment of the teachers to provide role models for male and female pupils from diverse cultural groups in matters of sexuality and HIV/AIDS.
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