

**ANALYSIS OF AXIOLOGICAL POSTULATES INHERENT IN AFRICAN  
INDIGENOUS EDUCATION AND THEIR RELEVANCE TO MODERN  
EDUCATION IN KENYA**

**BY**

**NANJALA CONSOLATA MASINDE**

**A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF  
THE REQUIREMENTS OF THE AWARD OF THE DEGREE OF MASTERS OF  
EDUCATION**

**(PHILOSOPHY OF EDUCATION) OF THE  
UNIVERSITY OF NAIROBI**

**2018**

**DECLARATION**

This project proposal is my own original work and has not been presented for award of a degree in any other University

Signature..... Date.....

**Nanjala Consolata Masinde**

**REG NO: E56/63854/2013**

This research proposal has been submitted with our approval as the University Supervisors.

Signature..... Date.....

**Dr. Atieno Kili K’Odhiambo Senior Lecturer in Philosophy of Education**

**Department of Educational Foundations**

**University of Nairobi**

Signature..... Date.....

**Julius Obote Edalia**

**Lecturer in Philosophy of Education**

**Department of Educational Foundations**

**University of Nairobi**

## **DEDICATION**

I dedicate this work to my brother Paul Masinde and my son Innocent Khaemba, and more importantly to my children: Gloria Nekesa, Sharon Khatundi, Teresa Nabalayo and Angel Nasike.

## **ACKNOWLEDGEMENT**

First I give gratitude to God Almighty for giving me life and granting me the energy that led to the completion of my work.

I indulge pride in knowing the following important people to whom I want to give my gratitude for the help I received from them. I wish, most sincerely from the bottom of my heart, to give gratitude to my supervisors: Dr. Atieno Kili K'Odhiambo and Julius Edalia Obote. Both from the Department of Educational Foundations of the University of Nairobi, for their timely and valuable comments that enabled me complete this project. More importantly, I wish to thank my family for all the patience they excised till I completed my work. I would like to acknowledge the support of all my friends especially Eliud, David and Beatrice.

Lastly I acknowledge two great people, my late father Wycliffe Masinde Mkulima and my mother Victorina Nasike, though they never stepped in a class, yet they bore a great philosopher who brought literacy to their doorsteps.

## **ABSTRACT**

The study examines African social, political, religious and economical values that can be of importance to modern education in Kenya. It assesses how these values can be integrated to modern education. Kenya had access to modern education with the arrival of Christian missionaries. It is important to note that before these people came, this country already had its own education system. The African learner was receiving indigenous education in their different communities. Its findings are that with the introduction of western education, most indigenous values were ignored and the new system of education was westernized. This research tries to bring out the importance of African postulates. It realized that western education is fostering individualistic values, for the example, most of these learners are receiving education up to university level but end up unemployed, unhappy and frustrated as they move from one to another looking for jobs. It uses analytical and prescriptive methods. It analyzed the concept of African indigenous educational values that are not being taught in our schools. Some of these values are: filial piety, unity, togetherness and responsibility. It feels it is time these values are considered during the curriculum implementation. Therefore, it makes recommendation for the inclusion of these values to the system of education in Kenya.

## TABLE OF CONTENTS

<b>DECLARATION.....</b>	<b>ii</b>
<b>DEDICATION.....</b>	<b>iii</b>
<b>ACKNOWLEDGEMENT.....</b>	<b>iv</b>
<b>ABSTRACT.....</b>	<b>v</b>
<b>CHAPTER ONE .....</b>	<b>1</b>
1.0 Introduction .....	1
1.1 Background to the study.....	1
1.2 Statement to the problem.....	5
1.3 Purpose of the study .....	7
1.4 Objectives of the study.....	7
1.5 Research questions .....	7
1.6 Significance of the study.....	7
1.7 Delimitation of the study.....	8
1.8 Limitations .....	8
1.9 Theoretical framework .....	9
1.10 Assumption of the study.....	12
1.11 Methodology .....	12
1.12 Organization of the study .....	13

<b>CHAPTER TWO .....</b>	<b>15</b>
<b>ANALYSIS OF AFRICAN INDIGENOUS EDUCATION .....</b>	<b>15</b>
2.0 Introduction .....	15
2.1 The concept African indigenous education .....	15
2.2 Analysis of African indigenous education according to different communities in Kenya. ....	20
2.3 Stages of African indigenous education.....	25
2.4 From 0 to about 6 or 7 years .....	25
2.5 From around 7 to 14 or 15 years .....	25
2.6 Adolescence education 15-18 years .....	26
2.7 Strength of African indigenous education.....	27
2.8 Limitations of African indigenous education.....	27
2.9 Conclusion.....	28
<b>CHAPTER THREE .....</b>	<b>30</b>
<b>ANALYSIS OF THE 8-4-4 SYSTEM OF EDUCATION: STRENGTHS AND LIMITATIONS.....</b>	<b>30</b>
3.0 Introduction .....	30
3.1 Analysis of the history of education after independence .....	30
3.2 The 8-4-4 system of education .....	33
3.3 The 8-4-4 Education System: Education quality.....	36
3.4 Strength of 8-4-4 system .....	40
3.5 Weaknesses of 8-4-4 system. ....	41

3.6 Conclusion.....	42
<b>CHAPTER FOUR.....</b>	<b>44</b>
<b>AXIOLOGICAL POSTULATES FOR AFRICAN EDUCATION .....</b>	<b>44</b>
4.0 Introduction .....	44
4.1 Axiological postulates for African education.....	44
4.2 Conclusion.....	51
<b>CHAPTER FIVE .....</b>	<b>52</b>
<b>SUMMARY, CONCLUSION AND RECOMMENDATIONS .....</b>	<b>52</b>
5.0 introduction .....	52
5.1 Summary of the study .....	52
5.2 Conclusion.....	53
5.3 Recommendations .....	53
5.4 Areas of future study .....	54
<b>REFERENCES.....</b>	<b>56</b>



## **LIST OF TABLES**

Table of Kenya certificate of secondary education subject clusters.....	34
Table of Grading System Used In KCSE_.....	35
Table showing example of performance in eight subjects.....	35
Table of children who cannot read and do subtraction problems .....	40
Table of furniture that lack original Abaluhya names. ....	50
Table of flora that lack originality from the Luhya language .....	50

# CHAPTER ONE

## 1.0 Introduction

This chapter presents the background to the study, statement of the problem, objectives of the study, the scope of the study, assumptions of the study, as well as the significance and justification of the study. Each of the mentioned sub-sections will be explained separately.

## 1.1 Background to the study

This research analyzed traditional African social values that can be incorporated in the programs which are administered in our basic education in modern Kenya today. Assessed in depth here is western education against the backdrop of African axiological postulates.

Axiology can be defined as a study of values while postulates refer to ideas or statements that are accepted as true that forms the basis of a given theory (oxford dictionary Eighth Edition, 2018). Values are divided into ethics and aesthetics (Flew, 1999). Ethics seeks to resolve human morality. It defends and recommends concepts of right and wrong, virtue and vice and also crime and justice, while aesthetics explores the nature of art, beauty and taste with the creation and appreciation of beauty (oxford dictionary Eighth Edition, 2018). It is the critical reflection of art, culture and nature. Therefore, this study looks at African educational values that can be included to modern education. It brings out the rightful values of this education and its importance to the present curriculum. It explores innate ideas or values of African indigenous education, such as an education that transmits peoples' culture, an education that is taught in relation to concrete situations and an education for living (Oruka, 1990). A great deal of current education values is based on rote memorization with intent to pass examinations. What results is learning of values that are of limited use to the learner. For example, a learner who learns music among other subjects might end up becoming a dentist, so the musical value will be a waste.

Itibari (2006) opined that a constant communication be opened between traditional education and modern education, the narrative of indigenous and modern education and knowledge should not remain dormant in untrue assumptions. Cameroon and Dodd (1970) Recognizes that African indigenous education is a lifelong process. This implies African indigenous training was visible all through life from youth to adulthood. Mushi (2009) characterizes African indigenous education as a process of growth from one age to the next. In this process one acquires learning, aptitudes, social customs, standards and standards of the social system. From the above it clearly becomes insufficient to characterize education in terms of schooling as schooling and education are not synonymous. Njoroge and Bennaars (1986) subsequently characterize training as the between emotional procedure of figuring out how to be a confident individual in the public eye. Basing on this definition, training is a procedure whose thoughts one never achieves, the most essential thing is that, there is an endeavor to achieve that thought and in the process one battles to act naturally dependent. This struggle is done in the society in collaboration with other human beings hence learning and getting education is a shared endeavor. Through education one generation transmits its culture to the succeeding generation, better still; education prepares people to live effectively and efficiently in their environment.

Arguing along this line, one realizes that before the coming of Europeans there was an effective education system in each African clan, chiefdom or kingdom. African indigenous education was effectively tangible, definite and clearly intelligible (Sifuna, 2008). There was no single indigenous form of education in Africa. Societies developed systems of education to transmit their own culture. Despite the fact that indigenous education structure shifted starting with one society then onto the next the objectives of these structures were comparative. Indigenous training was basically an instruction for living. Its primary object was to prepare the young for adulthood inside the general public. It was community oriented geared to solving the problems of the community. The instructional exercises were in this manner coordinated towards the public activity of the network, in order to set up the learners to fit into their networks. Kenyatta (1961 in Mushi, 2009) holds it that African indigenous training was educated in connection to a "solid" circumstance. The young men and ladies found out about fowls that were hurtful,

how they could be controlled, and what feathered creatures could be eaten. Similarly, they found out about trees that were useful for kindling, building and for propping crops like bananas and yams and additionally those which opposed ants. African indigenous learning had a philosophical bearing which included communalism in which guardians sort to raise their youngsters inside the network for their own welfare and that of the more extensive network. Children were raised by socialization rather than individualization. This was done purposely to reinforce the natural solidarity of the family, opportunity of the individual was totally subordinated to the interests of the group or clan and co-task was wanted to rivalry (Sifuna, 2008).

Oruka (1990) noticed that, there was likewise the belief system of patriotism in which children were set up to wind up valuable individuals from family unit, town, faction and clan. They were raised to be versed in their future jobs. They occupied with participatory training through learning by doing. Instruction was in this manner an incorporated affair where learning was valuable to grown-ups through commitment in gainful work. Since child's realized what was of utility to them, they didn't require much inspiration to learn (Ocitti, 1973). Conventional learning had likewise solid components of perennialism in that it concentrated predominantly on the transmission of a legacy starting with one age then onto the next (Darisoan, 2012). It went for guaranteeing progression and being the instrument by which their human advancement was propagated. Through instruction individuals from the general public ensured that practices vital for the survival of the social legacy were found out. It was an aggregate means through which society started its young age (Ocitti, 1973).

Over all conventional information included the rule of holism which implies various learning without space for early specialization. Points, substance and strategies were joined. Agriculturists, for example, were not just required to fabricate their own homes and storage facilities however they could be talented herders and seekers. The all-encompassing way to deal with learning formed child's into "handymen and bosses of all" (Ocitti, 1973). Distinctive examinations from various nations on the planet demonstrate how vital indigenous instruction is. For instance, an investigation by Simonelli (1997) says that Indian instruction framework has been on the bleeding edge in

incorporating both western and indigenous training in the educational programs. Notwithstanding the way that Indians are focused on the standard instruction in different foundations of learning, Simonelli (1997) emphasizes that Indians are making these advances in a way their expectation will keep their social characters unblemished. This offers urban and reservation ideas organizing the most evident open door for both physical and social survival in the 21st century. Then again, an investigation of the local training in Australia by Korff (2015) discovered that instruction is fundamental to indigenous financial and social improvement. A decent instruction decides indigenous youngsters' wellbeing and their efficiency. All exertion is outfitted towards giving instructors learning, comprehension and abilities for better help of the local understudies and further incorporates indigenous viewpoints into the educational modules.

Tanzania has effected a curriculum change with the objective of introducing socialist ideals that mimic African indigenous education. The aim of the Tanzanian education system is geared at building a socialist nation that encourages access to education by all the children (Sifuna, 2008). Culture and education are inseparable. Obanya (2005) states that the greatest objective of any human society is to transmit the cultural heritage to the young. He contends that training in its actual sense was first debilitated by tutoring and most social orders have been scrutinizing the instructive adequacy of schools ever since they were invented. Although Africa is politically independent, it remains technological and economically dependent on countries that colonized it. Changes in African training were imagined and actualized inside the structure of conditions attached to the awards, thus the administrations turned out poorly to create and cultivate African culture. Values, norms and traditions maybe different for individuals from different cultures yet these can produce an understanding of potential classroom adaptive skills and conditions under which they can be utilized to enhance learning.

In Kenya, different communities practiced different systems of indigenous education. For example, Chang'ach (2013) posits that Keiyo community possessed a philosophical outlook that embedded the principles of communalism, functionalism, holism and perennialism. In this community children were brought up by socialization as opposed to the process of individualism. Another example is the Kipsigis indigenous education

which was elaborate and had specific aims of preparing the Kipsigis children to be useful and responsible members of the society.

Salia-Bao (1987) sees training as a vital apparatus to realize financial and social improvement of a given network. It is a method for work and a path for socially underestimated individuals to raise themselves out of destitution. However, Sifuna (1998) reiterates that the Kenyan Education system and curricula lack knowledge about indigenous people's ways of learning, causing an educational gap for indigenous people. Factors for the education gap include lower school enrollment, poor school performance, low literacy rates, and higher dropout rates. Different variables that add to the training hole in indigenous societies are financial disservice, which incorporates access to human services, work, imprisonment rates, and lodging. The nation has not accomplished much in perusing, composing, and numeracy for indigenous understudies. The legislature revealed that there had been no general enhancement in indigenous perusing and numeracy since 2008. The present change in outlook toward advancing training for reasonable advancement inclines toward elective ways to deal with school educational program in Africa. It is contended that answers for issues that as of now torment the landmass and with reference to the Kenyan setting must continue to a comprehension of nearby limits, for example, the job of indigenous learning in advancing maintainable advancement (Owuor, 2011).

It is thusly critical to coordinate indigenous information into the formal training framework to address a portion of the learning lacks for advancement that is at present planned from the western point of view (Owuor, 2011). Instructors should make training more important in the 21st century by incorporating indigenous information, character and imagination into all parts of school culture to help move from unadulterated scholastics to the improvement of the entire individual (Oduor, 2014).

## **1.2 Statement to the problem**

This study analyzes African indigenous education values like filial piety, respect, obedience, unity and togetherness. Among the different subjects taught in our schools today right from primary to secondary level none is specifically written on African

indigenous educational values. For example, in our secondary schools we have a cluster of technical, humanities and science subjects. There are no books printed in our schools that are used to teach these values. The curriculum being offered today only benefits the learners after every evaluation at the end of the different levels of education; this takes place at the end of eight years in primary, four years in secondary and four years' university education. This causes competition among learners as they struggle to pass examination that will enable them move to the next level of their education. As the struggle continues, little attention is taken on molding the character of these learners; Teachers are too busy teaching to complete the syllabus while parents are pushing them to give their children good grades. At the end of the day no attention is taken towards the type of learners the society is breeding as most learners go up-to University but have no respect for the person next to them. Most of them are very individualistic; they don't care much about the society around them.

Therefore, this study wishes to include African indigenous educational values to the current curriculum to build their character. According to African indigenous education, everyone was a worker since different skills were taught to the learners practically, therefore no one was idle, but the present curriculum only benefits those who get good grades and it comes as no surprise for those with these good grades to end up not employed, since there is scarcity of jobs and to top it all those offering these jobs are corrupt, they might not employ all learners who have qualified thus creating a society full of unemployed and very frustrated learners. We can eliminate corruption, reduce employment problem and shape our learners into well behaved individuals very easily by including African indigenous values to the current education system since values like love, respect, unity and togetherness can form the basis of our education and as individuals go through this system of education, they will condone evil practices and embrace good virtues. This study strongly advocates for inclusion of these indigenous values to the system of education in Kenya.

### **1.3 Purpose of the study**

The research focuses on African Indigenous qualities that can be of importance to present education that is being offered to youngsters with a final objective of producing an holistic person.

### **1.4 Objectives of the study.**

The research comprises the analysis of axiological postulates inherent in African indigenous education relevant to modern education. The objectives of the research are:

- i. to analyze social values in African indigenous education,
- ii. to analyze modern values in education system in Kenya, and
- iii. to demonstrate the relevance of African indigenous education to modern education in Kenya.

### **1.5 Research questions**

The study is guided by the following research questions:

- i. What are the social values in African indigenous education?
- ii. What are the values in modern education in Kenya?
- iii. What is the relevance of African indigenous education to modern education?

### **1.6 Significance of the study.**

This study may yield information that may highlight to the education implementers the need for integrating values found in African indigenous education into modern education. It may act as an eye-opener to the education implementers on the neglected knowledge and skills found in African indigenous education as this may enable them improve the knowledge they are offering to the learners in the 21<sup>st</sup> century. It may hopefully contribute to the existing knowledge on African indigenous education that has rarely been included to modern education. The study findings may also form a basis for the African child to



start receiving knowledge geared to improve their practical skills, which is an element that has been missing in modern education.

This study will benefit all African learners in Kenya. The values fronted in this study can bring about change in character formation of the African learners if really the curriculum developers will include them in the syllabus that is being offered. At a wider perceptive all learners of all races can benefit too since most values suggested can be universal, for example love is applicable in all human races and even the Holy Bible describes love as central to human behavior. When one has love then all the rest will follow, for with love respect comes in and with love unity and togetherness are inseparable. Different books bearing different values can be published. Values like respect and love can form the basic curriculum especially for learners in primary school while secondary syllabus to venture more into other values Like responsibility, chastity and filial piety and even an education for the environment. Nursery to primary teaching can be in mother tongue. These values will really benefit the learners for example use of mother tongue will encourage them to appreciate their own dialect, It feels that the different African dialects are as important as English and Swahili languages that modern educators use as a means of passing instruction to learners today. On the other hand, it is better to meet an educated and well behaved learner than one who lacks mannerism. The study targets those at basic level especially at primary level since these values should be innate and as one reaches university level one should be able to display them through their actions towards people around them. Definitely a society with learners full of love, integrity and a chaste society most evils we witness in the society today can reduce or even be eradicated.

### **1.7 Delimitation of the study**

This study focuses on discussing values inherent in traditional African indigenous education. However, the study will not handle values from all African communities but just a few of them. The main focus will be on those found in Kenya.

### **1.8 Limitations**

This study reviews social, religious, political and economic values found in African indigenous education but it is not possible to review all of them due to limited finance

and time. It is also difficult to verify most of the values discussed, since the research depends on information from different authors.

### **1.9 Theoretical framework**

This investigation is guided by the hypothesis of African socialism. African socialism emerged as a pragmatic approach to development. This means that the leaders engaged the pragmatic theory in their quest to embrace new ideas in their communities. It is important to note that philosophers William James, John Dewey and Charles Sanders Pierce are attributed to the theory of pragmatism (Fenner, 1963). This theory states that knowledge ought to be used to act. If it has a practical effectiveness and idea is taken as true. According to this theory intelligence is to know how to act and an idea is only true if it has been proven. This theory is intended to clarify ideas and prevent confusion by reference to their practical effects. It additionally expresses that reality is conviction state dependent on immaculate and finish data related with the consummation of an examination directed by a researcher. Truth is a property of thoughts and shows the completion of a confirmation procedure based on a model of fulfillment to an individual (Jonescu & Gellner, 1969). Logical thinkers content that most philosophical topics are best seen in terms of their practical uses and successes. This theory emphasizes the practical application of ideas by acting on them in human experiences. It focuses on a changing universe rather than a static one. Most pragmatists consider practical consequences or really effects to be vital components of any field of study. This pragmatic approach was adopted by the African leaders at the eve of their countries attaining independence from colonial rule. They had taken upon themselves the duty of proposing practical ideas that could enable their communities embrace development. They decided that the best way to apply this approach was to come together as leaders and unite all Africans and by so doing African socialism emerged. The advocates included: Sekou Toure of Guinea, Kwame Nkrumah of Ghana, Leopold Senghor and Mamadou Dia of Senegal, Julius Nyerere of Tanzania and Tom Mboya of Kenya (Alistair, 2017). Towards the end of British and French colonial rule amid the 1950s and 60s these leaders adopted this theory. As African nations gained freedom, anti-colonial nationalism could no longer play the binding together and assembling role that it had

played amid the early 1950s. African socialism assumed control and became the trademark to unite the Africans around the challenges of economic development in their postcolonial societies. The communal premise of most African pre-colonial societies and the nonappearance of custom of private property legitimized the presence of an indigenous African way to socialism (Mwansasu & Pratt, 1979). This offered a solution between capitalism and Soviet socialism. A meeting of these pioneers was held in Dakar, Senegal, in 1962 and it thought of three fundamental ideas: development of the economy, identity of Africa, social control and formation of classes. They for the most part concurred that pre-colonial Africa's communal qualities and the general nonappearance of classes and class struggle should frame the premise of an African way of advancement. Senghor, being the first to utilize this theory, contended that western and soviet realism ought to be replaced with qualities established in the continent's pre-colonial collective tradition. It should be based on Negritude, the joint effort of black culture and the African personality. According to him African socialism had individualistic and socialist qualities that would enable Africa to pursue its own way. African Socialism was a triple movement for the Pan-African, George Padmore, that is, national self-determination, continental unity and social revolution. He felt that African socialism began with community land ownership and cooperative agriculture, together with joint government and private initiators to build the economy. The undertaking of these leaders was to join all segments of society behind those objectives of improvement. Ghana, under Kwame Nkrumah, was a guide for African Socialism Pan-African unity, although, he stressed more on large scale development, of energy resources as a means of rapid industrialization than on Pre-colonial traditions. In spite of the fact that he focused on development of state projects, Nyerere stressed more on village-level development, yet regardless he shared Nkrumah's confidence in one party state, contending that class division was unfamiliar to Africa and that their improvement ought to be suppressed. He added that, social contrast ought to be reconciled with a single party. He felt that capitalism was exploitive (Nyerere, 1975). Although these leaders had problems trying to implement this theory what comes out very clear is the sincerity of the ideas. What these leaders were proposing was an African continent with equal opportunities for its population. This theory is applicable to the study since the study suggests African values

to be included in modern education. Most of these values can be interwoven with the theory. The theory of socialism advocated for unity and equality. It focuses on development for all people. African indigenous values, has focus on the same. It is an education that was geared towards the development of African communities. For example, everyone was a worker thus it never created any room for unemployment. This isn't the case with western education because here employment favors mostly those who attain high grades in their education. This theory can be applied by letting education be geared towards rural development. This can reduce the notion of everyone chasing after white color jobs thus reducing rural- urban migration.

According to Nyerere (1975), Socialism depends on the conviction that unity is crucial to financial, social and economic progress and goes for binding together and inspiring individuals of African descent. What the theory proposed and my study link since both are proponents of African social values that are geared towards improving the life of the African population. The study uses the theory to link on values found in indigenous education that can improve modern education being offered to learners in Kenya. The idea of ujamaa was promoted by Nyerere (Swahili: meaning family hood), whereby African development depended on the extended family. Zanzibar and Tanganyika united to form Tanzania in 1964 which was then lead by Nyerere. In his 1967 Arusha declaration blueprint, he stressed Ujamaa and self –confidence as the key pillars of African socialism. He started a program of relocating village people into collective and co-operative villages. This was to be the basis for economic development. He also felt that capitalism was exploitive but socialist and democratic values were part of Africa's pre-colonial history. According to him these allowed all members of the society to contribute towards productions of goods and wealth distribution in an equal way. As indicated by Nyerere (1975), socialism depends on the conviction that solidarity is essential to monetary, social and political advancement and goes for binding together and elevating individuals of African origin. Along these lines the hypothesis of African Socialism is exceptionally important and extremely material to the examination since it advocates for comparative social qualities. It encourages qualities like sharing of resources, and equality (Mbiti, 1992). The theory is relevant also because education should be an avenue for restoring African dignity. Africans should get education in their

own environment unlike the present curriculum that is westernized (Horton, 1883). It should aim at bringing about the equality and unity of cultures (Blyden, 1912). African Socialism should be applied in every corner of the educational sector and let this education be seen as an avenue for restoring African dignity.

### **1.10 Assumption of the study**

The study assumes that to analyze African indigenous educational values provides the desired results and influence to the present system of education in Kenya. The study endeavors and sees these African social, political, religious and economic values as those that will close the education gap caused by the introduction of modern education to African learners in Kenya.

### **1.11 Methodology**

The proposed study uses analytic and prescriptive methods in trying to show why African indigenous education is important and needs to be included to modern or western education to give it more flesh so as to benefit the African child. Analysis means to study an idea in order to understand more about it. It is the watchful examination of a given substance with the end goal to discover what it comprises of. For example, this study examines postulates that are inherent in African indigenous education and their relevance to modern education. Rossenwasser (2003) states that, to analyze means to study something carefully in a methodical way. It is to isolate a material into constituent parts to draw out its basic components. Investigation is a system of breaking a staggering subject into smaller parts with the true objective to get a predominant perception of it. Using analytical method means one must learn to suspend judgment that is stop having the habitual tendency to evaluate ideas like being quick to approve or disapprove an action or an idea. Instead you should seek to understand the subject you are analyzing before making judgment. On the other hand, prescriptive method involves telling people what they should do rather than simply giving suggestion. It involves making and giving directions, rules and injunctions about certain ideas. To prescribe relates to the imposition and enforcement of rules or ideas.

Therefore this study uses these methods to discuss values that are assumed to exist naturally in African indigenous education. First it studies these values and gives injunctions on them on how they can be included to modern education. It makes suggestions for African postulates like responsibility, love, obedience, respect and filial piety and brings them out clearly to be added to the present curriculum offered to African learners in Kenya.

### **1.12 Organization of the study**

This study consists of five chapters.

Chapter one comprises the background to the study, statement of the problem, objectives of the study, the scope of the study as well as the significance and justification of the study, theoretical framework, assumption of the study and methodology.

Chapter two concerns the concept of African indigenous education, analyzes how different communities embraced African indigenous education, it gives an overview of the stages of indigenous knowledge and it brings out clearly the strength of this education.

Chapter three clearly provides an analysis of history of education at independence, the 8-4-4 system of education, the 8-4-4 education quality and the limitations of this system. An overview of how education systems came in place is provided. More discussion is on why the 8-4-4 was implemented and how it has not met the quality it was meant to provide to its learners. Currently in our nation Kenya another arrangement of training is being set up. It is 2-6-3-3-3 arrangement of training. Two years in pre-essential instruction, six years in essential training, three years' junior auxiliary, three years senior optional and three years' college instruction. This system was not part of the original topic of the study. It has come up in 2018 while the study was already underway.

Chapter four deals with the relevance of axiological postulates inherent in African education to modern education. It offers enough reason why these postulates should be included to modern education to make it relevant to the African child. The research

reviews African social, political, religious and economical values and prescribes them as best suitable to be included in modern education.

Chapter five concerns summary of the study, conclusion and recommendations.

## CHAPTER TWO

### ANALYSIS OF AFRICAN INDIGENOUS EDUCATION

#### 2.0 Introduction

This chapter examines the concept of African indigenous education, how different communities in Kenya embrace African indigenous education, stages of African indigenous education, the characteristics of African indigenous education and the limitations of African indigenous education.

#### 2.1 The concept African indigenous education

African indigenous training existed in Africa route back before the coming of the missionaries. It is an instruction that began from adolescence until such a period when an individual achieved adulthood. Kelly (1998) states that yet indigenous education frameworks can change starting with one stage then onto the next, the aims of these frameworks are consistently comparable. Ocitti (1973) contends that in African indigenous training, the procedure was restricted to innate social divisions of the family, town, tribe or chiefdom.

The substance of indigenous instruction has much weight on the shared and social perspective as opposed to on a person. This was done primarily to get ready young men and ladies for grown-up life in families and clans. This training can likewise be depicted as static as it was perpetual from age to age. It was fairly preservationist with little development and it was honed again and again for a considerable length of time (Mwanakatwe, 1974).

According to Nyerere (1967), every community has an abundance of facilities, proverbs, riddle and songs which addressed on every aspect of life in their society. They cover such duties and responsibilities of different age groups for both men and women. The development and scholarly capacity of people could be dictated by the recurrence of utilization or elucidation of these stories, puzzles and sayings. Nyerere portrays the substance of indigenous African instruction and cases that it was work arranged. It was an apprenticeship framework where the learner was included and incorporated into it.



According to him materials for teaching were easily accessible, furthermore children learned by action (Nyerere 1967). Relevance was a particular concern. The abilities, information and states of mind needed to identify with the professional, individual, social needs of both the learners and the society. The educational program was instructed in a way that it was quickly and helpfully connected. This proposes that the educational module was biologically applicable. In spite of the pecking order with the network, every individual needed to have training satisfactory in any event for survival (Nyerere 1967).

The monetary job of the children was highlighted conspicuously in their preparation. Senior members were expected to adjust children to their physical environment and showed them how to utilize it inside the estate and its environs. Guardians and every one of the relatives were capable to prepare them in financial obligations (Mkandawire, 2005). Learning by impersonation had a greater impact as young children pursued the case of more established children in building, grouping or chasing on account of young men. Young girls on the other hand conveyed water and cooked for the family. A few obligations required abilities got simply after much practice while others requested a briskness of brain for instance, checking a vast group of cows (Kenyatta, 1938).

Indigenous adapting likewise instilled a religious disposition in the life of a person. Religion which entailed ethical quality offered support to the laws and traditions of the network and to its acknowledged standards which included cordiality, liberality and trustworthiness. Religion had a lot to do with moral and ethical principles such as one individual's conduct towards another and the community (Brown and Hiskett, 1975). People needed to realize when to utilize or stay away from tribal spirits and different puzzling forces for their survival. They needed to figure out how to welcome the ties between the living individuals from the faction and the dead or tribal spirits of the imperceptible world. They subsequently found out about which observances the welfare of the individual, faction and the whole network relied upon (Brown and Hiskett, 1975). Customary teachers connected different techniques to pass on information. These techniques could be extensively isolated into casual and formal for motivation behind simple comprehension. The casual technique for guidance included learning through play. In many networks the significance of play was acknowledged, youngsters were left

to their very own drive to make toys with which they played. They made such toys from nearby materials of their own decisions and interests. They formed them from mud and dirt and made utilization of articles which were of little use to grown-ups (Ocitti, 1973). They likewise occupied themselves with pretend exercises which were imitative and inventive they delighted in mimicking their folks or different adults and particularly those exercises in which they themselves would seek after in later years. Young men for instance imitated exercises which were fitting to their sex. These included building hovels of grass and burrowing. Young girls then again took an interest in exercises of the family and life in the home. They in this manner imitated their mothers in such exercises as cooking, crushing, bringing water and kindling (Erny, 1981).

A mainstream type of play was wrestling (Wagner, 1949). A wrestling amusement was arranged by children impelling one another. The tyke or gathering of children incited into a battle ordinarily took boldness and acknowledged the test. Youngsters did not simply wrestle for no particular reason; they did as such with the end goal to wind up more capability in the amusement. A child who was vanquished on various events by a large portion of his age mates perpetually turned into a fool and was viewed as a weakling.

Then again, the youngster who separated himself as the least grounded was profoundly acclaimed and expected administration of the rest of the gathering. Other play exercises included swinging, pursuing each other, sliding and moves performed in the twilight subsequent to night suppers. These were intended to build up the memory of the children and advance their dialect (Wagner, 1949). Oral writing established an imperative strategy for directions. This included, among others, educating through fantasies. There were stories which focused on a perspective, for instance, divine creatures, passing and the origination of humankind which were outside the capacity to grasp of the human identity. Older folks utilized these legends to clarify things that were not effortlessly comprehended (Wagner, 1949). Associated to fantasies were legends which were stories manufactured to represent genuine occasions that occurred or were accepted to have occurred. These contained pieces of real history. They were nearer to genuine than legends and were genuine since they told about individuals or things that really existed. Others were folktales. A significant part of the moral lessons was given to youngsters

through them. The vast majority of which had upbeat endings and included a triumph over trouble for example, congruity, genuineness and uprightness which were reflected in a considerable lot of these folktales (Ocitti, 1973). Youngsters additionally learned through move and folksongs. Music circled a key piece of their well- ordered lives and a significant number of the conventions and limits were performed to the support of music and move. The services and celebrations were likewise a vital wellspring of education. Grown-ups made attractive religious principles and practices to the youth generally through directions emerging out of services (Raum, 1965).

Proverbs were utilized generally in standard discussions. A reasonable utilization of sayings was typically viewed as an indication of mind. Axioms were the consolidated intelligence of the extraordinary mind. A large portion of them alluded to various parts of social, monetary and political life. There were sayings managing expert and residential life. A portion of the codes concentrated on the direction of practices epitomized in these sayings. Elderly folks, individuals and guardians utilized them in their dealings with youngsters to pass on exact good exercises, alerts and exhortation, since they had a more noteworthy effect on the psyche than normal words (Erny, 1981). Traditional learning additionally included the utilization of prevention to teach fear in youngsters. They were made to fit in with the ethics, traditions and standards of behavior inherent in the clan. Undesirable behavior and bad habits such as disobedience and selfishness were not usually tolerated. Verbal alerts were utilized and all the more regularly pursued by discipline (Erny, 1981). Children who submitted offenses may be censured, smacked or given out some bit of work to finish before being permitted to eat. Genuine offenses and disciplinary issues brought about serious beatings or different types of dispensing torment on the body. In some cases, youngsters were debilitated from enjoying what was viewed as a negative behavior pattern by being scorned with amusing or terrible name particularly youthful children to dishearten them from such unfortunate actions (Kenyatta, 1938).

More instructions were founded on functionalism, where information, abilities and dispositions conferred were applicable to the social financial exercises of a person. In most African customary social orders, for example, Sukuma, Maasai and Nyamwezi most young girls were instructed how to end up being great mothers and how to deal with their spouses not long after marriage, and young men were set up to becoming warriors and great fathers. It was set to accommodate prompt acceptance into genuine and general public. Pupils learnt by watching and copying (Mushi, 2009). African indigenous instruction depended on communalism where learners secured a typical soul to live and work together. This training was additionally very important for the learner's culture and history. It's noted that the growth of each child was an entire society's duty (Mushi, 2009). Children were not allowed to question on the knowledge that they were being taught. Once they found out about a specific expertise, say cultivating, they were obliged to take in every single other ability identified with cultivating. Likewise, they learned different abilities and standards required for the prosperity of an individual, tribe and ethnic gatherings. They took in numerous abilities and aced them all (Mushi, 2009).

Learners were seen as uninvolved beneficiaries and couldn't contribute anything to the learning procedure. Mushi says on this that, "feedback about what they were instructed was debilitated and information was not to be addressed. In the meantime, addresses looking for explanations on perspectives not plainly comprehended were energized" (Mushi, 2009).

Customary African indigenous training was networking arranged, adapted to taking care of the issues of the network. The instructional exercises were in this way, coordinated towards the public activity of the network, in order to set up the learners to fit into their surrounding (Kenyatta, 1961). African indigenous training was given in accordance to a 'solid' circumstance. Young boys and girls got some answers concerning feathered creatures that were hazardous, how they could be controlled, taken care of and be eaten. They also found out about trees that were useful for building or for supporting crops like banana and yams (Mushi, 2009). It put emphasize on learning and the youth were educated by viewing, taking an interest in their work and executing what they realized. Children learnt aptitudes like home administration. These abilities were open to all, as

they comprised of the fundamental aptitudes, learning and demeanors that empowered people to live and work adequately in their clan (Nyerere, 1975). It was not isolated from different circles of common action. This infers that it was the entire existence of the community and it had no special time of day or life when it occurred. Rather it occurred in the entire span of life. It can in this manner be seen as a deep rooted process in which an individual gained abilities, information and qualities from womb to tomb. Nyerere additionally remarks that, for this situation, training was basically part of life and not isolated from the societal culture (Nyerere, 1975). African indigenous training was practical since the information aptitudes and qualities that were bestowed were important to the financial exercises of a person. learners took in the aptitudes that were for prompt and long haul exercises. Mushi spotlights the Bena society and has the accompanying to state; In Bena society, the people who were reserved for different network jobs like watchmen, pioneers or instructors, got preparing around the boss (Ntemi) home. The obligatory subjects contained battling, religion, law and history (Mushi, 2009).

## **2.2 Analysis of African indigenous education according to different communities in Kenya.**

The main concern of this study is to analyze African indigenous values found in the following communities, the Abaluhya, the Agikuyu and the Kipsigis. Beginning with the Agikuyu people it is noted that they belong to the North eastern Bantu group of Kenya. Geographically, they are concentrated within the vicinity of Mount Kenya. From past evidence, their arrival at the northern side of Mount Kenya dates to around the 3<sup>rd</sup> century and established themselves in their current homeland of Mt Kenya by the 13<sup>th</sup> century (Kabetu, 1966). Socially, the Agikuyu nation was divided into nine major clans. The members of each clan had a common maternal blood tie. Power was exercised by the ruling council of elders, led by a headman (Kenyatta, 1965). On matters of spirituality and religion they are monotheists, believing in an omnipotent God whom they refer to as Ngai. All sacrifices to this God were performed under a sycamore tree (mukaya) and if one was not available, a fig tree (mugumo) would be used. On the other hand, the olive tree (mutamaiyu) was a sacred tree for women (Kabetu, 1966). Gikuyu people speak the Gikuyu language as their native tongue. This community is closely related to other Bantu

communities, for example the Embu, Meru and Akamba people (Lambert, 1956). Significantly Murang' a district is considered to be the cradle of the Gikuyu people. Traditional kikuyu music included kibaata, nduumo and muthanguci. Their literature was purely expressed in folklore. This community traditionally believed a man Gikuyu was the author of the clan. He had a spouse named Mumbi, who brought forth nine girls. They got married and had their own families prompting nine family groupings. According to this community; boys and girls were raised differently. According to this community girl's worked in the farm, took care of their baby brothers or sisters as well as helping their mothers with the house hold chores. Boys on the other hand took care of livestock (Kenyatta, 1938). The youth were taught through oral literature, clan history, legends and traditional stories. The Kikuyu people valued proverbs and riddles. Rhetoric and verbal games were both for entertainment and skill development while music on the other hand was a strong component of their culture (Kabetu, 1966). There were circumcision rites for boys and girls by age grade of about five years' period. Grade name would be given to men in circumcision group thus it was very easy to gauge time in Kikuyu history by use of the same. This was done by organizing newly-adult men into a warrior class and the graduating warriors into junior elders (Kenyatta, 1938). According to Hobley (1922), these people were superstitious, they honored taboos, for example there was a taboo against whistling, as it was a belief that this would call malicious spirits. Speaking openly about the coming birth of a child was considered bad luck because it was believed that the evil spirit might take the child. These people observed a unique ritual pattern of naming children. The first boy is named after the paternal grandfathers while the second boy after the maternal grandfather. On the other hand, the first girl is named after the paternal grandmother and the second after the maternal grandmother. Children who followed were named similarly after the brothers and sisters of the grandmother and grandfather, from eldest to youngest alternating from father's to mother's family. They believed in ancestral worship. This ancestor were honored as intercessors with God and possessed powers, therefore they were honored in the naming system. They worshipped one god called Ngai being a maasai name for the one creator God, that was borrowed by the Kikuyu and the Kamba. Sacrifices were offered to Ngai in times of trouble, during annual special services, or by a family asking for blessings, forgiveness or help during

calamities (Kenyatta, 1965). Conclusively, all activities undertaken by this community are geared towards benefiting all members of the community. For example, naming of children signified a sense of belonging while circumcision played a role of moving from one stage to another (childhood to adulthood). On the other hand, the Gikuyu language is very important because it is the component that identifies this community. This study set out to examine these African values since they are missing in the present curriculum being taught. Curriculum implementers should be aware that a community like the Agikuyu exists. They should put into consideration the Gikuyu language during the curriculum implementation.

The Abaluhya people on the other hand are found in western Kenya. This community consists of 18 sub-tribes, each speaking a different dialect of the Luhya language. It is argued that they migrated from Egypt to their present day location, while others say that they came from west and central Africa alongside other Bantus. Traditionally the Luhya culture consists of the extended family being at the center of their culture. According to Makila (1978), Luhyas practiced polygamy, thus men who had more wives were respected. This is because the more you owned more wealth the more you could pay the dowry or bride price for several wives. This was in form of cattle, sheep and goats. The Abaluhya circumcision rites can be compared to the Agikuyu people, the difference being; while Abaluhya emphasized the circumcision of boys the Agikuyu circumcised both boys and girls. This is an important ritual, since it marked a stage where one moved from boyhood to adulthood. It is important to note that within the clan, the men were the ultimate authority; this was followed by their first born sons. The most prestigious position among all the women in a polygamous family was held by the first wife. A son born to the first wife became the beneficiary of his father's property. On the other hand, daughters had stable situation in Luhya families as they would eventually get married. They didn't acquire property and were rejected from basic leadership gatherings of the family (Were, 1967).

When it came to naming rites this was strikingly similar between the Agikuyu and Abaluhya people. Children were named after the clan's ancestors, their grandparents, events or the weather. Emphasize on paternal names was towards first born boys and

girls. consequent children could be named after maternal grandparents or according to occasions or seasons. Within this community marriage was arranged, where parents on the side of the boy approached the parents of the girl asking for her hand in marriage. If an agreement is reached, negotiations for the dowry would begin. Dowry was in form of 12 cattle, sheep and goats that was to be paid by the groom's parents (Were, 1967). According to this community circumcision was part of a period of training for the youth, to grow into responsible adults. After a period of seclusion, a feast could follow after which a group of elders could take up the role of counseling these initiates. They were taught how to respect elders and other people's property. They also received training and learnt values like love, unity and togetherness and how to take up adult responsibilities (Were, 1967). Arguing along this line one notices striking similarities of these African indigenous values in these two communities. Most activities undertaken have an aim of improving the life of these people. Every rite of passage has a meaning and every stage of life was held with a lot of seriousness by every member.

Last but not least this study brings out African indigenous values of the kipsigis people of Kenya. This people belong to the Kalenjin community and occupy some parts of the highlands in southwestern Kenya. The Kipsigis language is classified as Nilotic (Bii, 2011). It is believed that this people and the Nandi came from a place called to, near Lake Baringo. This community rear livestock, for example, cattle, sheep and goats. A mature Kipsigis homestead generally has three houses: a father's house, a kitchen for children and unmarried daughters and a bachelor's house for the young initiated men. Nobody was idle as Women could spend their day constructing woven baskets and decorating gourds for storage of milk. According to Bii (2011), there was division of labor where Women and girls could be seen performing household chores while men and boys dealt with masculine activities like building houses and repairing fences. There were more than 200 patrilineal clans and it was the duty of clansmen to be concerned with the welfare of its members starting from career issues, inheritance of land and livestock. As seen earlier with the Abaluhya people, polygamy was practiced. Every married woman cooked from her own kitchen, where young children also slept until at a later stage when they moved to their own quarters especially after initiation rites. It was a custom that before a man dies; he could call his sons together to instruct them about the



disposition of his property that was supposed to be shared equally among them. At puberty both boys and girls underwent initiation rites. This was done to signify the ascent from childish behavior to adulthood and prepare them for marriage. These people have seven sequentially recurring age sets called (Ipinda) that guided on character formation. For example, a man was not supposed to marry the daughter of his age mate. One was free to dance and drink but be conscious with the company of the senior members (Rotich, 2016). Women were initiated into age sets but it changed immediately they got married since they were supposed to take their husband age set. Politically, there was the formation of the council of elders (Kokwet), whereby village elders were appointed to take care of the affairs of the community, for example, and settling disputes. Emphasis was on respect for each other. In cases of serious marital discord, men could send their wives to their maternal homes for more training, while disputes between neighbors were handled by (Kokwet), council of elders. Jealousy and hidden enmity could provoke witchcraft towards people or cattle. If this happened, sanctions including shunning or banishment could be directed towards such people (Rotich, 2016). On the side of death rites, the eldest son was allowed to bury the father and the youngest son to bury the mother. After the death of a member of the family there was mourning. Later it was believed that the spirit of a recently deceased patrilineal relative could reincarnate in new born children. In conclusion we realize that these communities had an education that was elaborate. It aimed at preparing its members to be helpful and mindful individuals in the community. The content was determined by the environment and was viable. We have seen how parents played the role of teachers. Teaching was either formal or informal. Example of formal teaching took place during initiation and apprenticeship while informal teaching included music and dance and oral literature. During the learning process values like honesty, respect, hard work, unity and togetherness were instilled into these learners. These values could be taught to everyone from one generation to the other (Bii, 2011). Having looked at these communities, a clear picture is formed where one realizes that most values practiced were to promote the welfare of the whole community. Every stage a person went through was appreciated right from birth to maturity and every activity undertaken brought harmony and peace and this is the reason for this study.

African values can improve modern education if they are considered. They will enable the learners to embrace unity and togetherness and live in harmony with one another.

### **2.3 Stages of African indigenous education**

After discussing values found in different communities it is good to look at the stages of African indigenous education. There were several stages of this education that were taking place in the life of the African child. These stages began when a person was born till he grew to maturity (Kasulwe, 2014). The following are the stages of African indigenous education:

#### **2.4 From 0 to about 6 or 7 years**

Education was given by the mother, she could help the child to master language and to walk, she could also assist the child to sit, to crawl and to stand. She always used the negative form of teaching e.g. don't do that or don't do this and most of the time she can't respond to why. The mother also gave the child encouragement in physical and mental development. These too applied to language through which the child learnt to identify some common objects in the house and homestead.

#### **2.5 From around 7 to 14 or 15 years**

From around 7 to 15 years, education was given separately. The mother could be educating the girl on her role as a future woman, while the father could be educating the boy on his role as a man in the society. As children were growing, they were increasingly engaged in productive education, learning through the medium of work enabled children to acquire the right type of gender role. The work that a child did usually increased in amount and complex as they grew up. The physical ability of the child was also taken into consideration, rarely was a child assigned a task which was beyond his physical fitness.

At this stage, children started taking part in agriculture, hunting and cooking activities. Parents who wanted their children to get occupational education generally sent them to work with crafts men such as potters, blacksmiths and basket makers. There was development of abilities for abstract thought and reasoning as well as development of

personality. Children became more and more closely associated with increased production and participation in social relations and public life. At the same time, they were given a certain amount of independence in the family alongside increased responsibilities, in many spheres of life.

## **2.6 Adolescence education 15-18 years**

At adolescent stage, the most important event was the initiation rites period. The initiation rites had goals, physical exercise, sex education and awareness of responsibilities. These were to mold character and develop the spirit of companionship through physical and moral tests. The outcome of the initiation was the harmonious acceptance of the initiate into the community. The rite of circumcision was generally accompanied with formal lessons which took the form of songs, proverbs, tales and religious formation.

The initiates were warned against such things like incest, adultery and theft and they were also taught rules on how to behave in the presence of elders and other senior people. This helped young men to become mature and self-reliant as they continued to learn throughout their life. The content of indigenous education included wrestling and games which required strength. This was meant to enhance physical fitness and to strengthen them so that they could defend the community in case of external attacks. Children were taught how to be productive and useful to the community, this included the teaching of art, pottery and basketry. There was teaching of religious beliefs, morals, ethics and how to perform rites.

History was taught orally especially stories of the family or clan. This was meant to help children to understand why they had to keep things or beliefs as they were. The teaching of history, ethics and morality was done through tales, legends, riddles and proverbs. African indigenous education stressed on unity and togetherness where everybody in the community understood their rights and obligations towards each other. Indigenous preparation was guided by the principle of learning by doing. Children were given functional learning which mostly prepared them to live and to work. Educators had a responsibility to make sure boys and girls understand what is expected from them by the

community. African indigenous education therefore instilled the common good and the spirit of serving the community. Modern education therefore can borrow the ideas of these stages of African indigenous education. While about 6 or 7 years' children were taught by their mothers, today we find children going to school at a very young age. As a result, they find themselves in the hands of trained teachers. This study feels that these teachers should take up the role of teaching these children African indigenous values. Most values found in the different stages of these education should form the syllabus of the day, for example values acquired at initiation ceremonies since, they were geared towards building the character of these learners.

### **2.7 Strength of African indigenous education**

Every member of the community was employed. Children learnt the skills that prepared them to immediately utilize their physical environment for self-employment. They acquired skills by watching and imitating the elders which were put into practical use and thus the children became productive and useful members in the society. It was successful in maintaining the socio-economic and cultural structures of the society (Mush, 2009).

The learners were taught among other things, to preserve their own culture and to get rid of external influences. Skills like masonry, carving and cloth making were taught in view of maintaining the socio-economic and cultural heritage of the society. The learners acquired communal attitudes rather than individual. From communalism point of view, learners were taught to respect the properties of the whole society and they used their acquired knowledge for service of the society. The Maasai Moran for example protected the whole society and the properties therein.

### **2.8 Limitations of African indigenous education**

It was confined to a particular clan or society and covered aspects considered being of immediate relevance to them. According to Mushi, traditional education had a specific body of knowledge to be learnt which never changed, and which concentrated only on the transmission of cultural heritage (Mushi, 2009). The accumulated knowledge and skills could not be preserved in written form. It lacked proper methods of storing knowledge and relied on the memories of the elders. This made it difficult to spread from one place

to another. Intellectual training occupied a very small place in traditional African education (Mushi, 2009). Great emphasis was placed on the concrete rather than the 'abstract'. It ignored other cognitive abilities like reasoning, which although it was imperative, was insufficiently developed. Sometimes, everything happening be it good or bad was attributed to God's will. It is correct to argue that traditional African societies had their own ways of reasoning, but to some people this kind of reasoning could not enable them to imagine alternatives to decision arrived at, a factor that was partly attributed to the emphasis placed on traditions.

Learning was lineal; the young people were taught by elders who had experiences in societal life but were not allowed to contribute in the learning process instead, they were required to listen and internalize what they were taught by elders. This limited their creative and innovative mental development, thus leading to slow development of a traditional society. Also, in this society some members were prevented from eating certain types of food, such as eggs, fruits, chicken, fish, and milk. In such societies if their forefathers did not eat such types of foods it was generalized that even the subsequent generations should not eat. Some beliefs were attached to such foods for example; eggs were not to be eaten by expectant mothers as it was believed that she would give birth to a bald-headed child. This was a big misconception since it was not realistically true.

In traditional societies, women were seen as source of labor, they did not own means of production neither did they take part in decision making but men heavily exploited their labor. Women were supposed to learn skills related to home management, midwifery, healthcare, weaving and farming. On the other hand, men attended to those skills considered irrelevant to women, these included; masonry, building, or fishery (Ocitti, 1973).

## **2.9 Conclusion**

African indigenous education existed in Africa way back before the coming of the missionaries. It is an education that started from childhood until such a time when an individual attained adulthood. This education aimed at maintaining social, economic and

cultural structures in the society. Its different stages that began when one was born to being an adult enabled each member to participate well in their communal activities. In this type of education every member was employed since skills learned from an early stage enabled all members to be self-employed. African indigenous education also put a lot of stress on communal and social aspect rather than individualization. This education has values that touch on real life and can be of great importance to modern education if they are integrated. The next chapter is chapter three which gives a rationale for modern education, the Kenyan 8-4-4 system of education, the 8-4-4 education quality and points out the strengths and weaknesses of this type of education.

## **CHAPTER THREE**

### **ANALYSIS OF THE 8-4-4 SYSTEM OF EDUCATION: STRENGTHS AND LIMITATIONS**

#### **3.0 Introduction**

This chapter clearly provides an analysis of history of education at independence, the 8-4-4 system of education, the 8-4-4 education quality and strengths and weaknesses of this type of education. It brings out how education has changed since independence to the present system.

#### **3.1 Analysis of the history of education after independence**

Kenya as a nation approached present day instruction as far back as 1728. To be commended in this respect are missionaries like Johann Ludwig Kraft and Johannes Rebman who travelled to this country and they happened to connect with the locals in coastal town of Mombasa and setup one of the first mission schools in the country at Rabai in 1846. During colonial era the number of Kenyans who were exposed to education steadily increased and by 1963 during independence, 840,000 African children were attending elementary schools (Wanjohi, 2011).

Since then this country has undergone a lot of changes in the education sector. First education was classified by race, that is, African training, European training and Asian instruction; afterwards, different commissions came up with a number of systems of education after independence. The First was 7-4-2-4, followed by 8-4-4 system (Owino, 1997). Currently in 2018 a new system of education is already being piloted in our primary schools. This applies to 2-6-3-3-3, which means to two years in pre-primary training, six years' primary training, three years' junior secondary, three years senior secondary and three years' university training. Tremendous changes have taken place under different proposals tabled by different commissions. Some of the key players in this revolutionary contribution are Ominde 1964; Gachathi 1976, Mackay 1981, Kamunge 1988 and Koech report's 1999, among others.

Before the 8-4-4 system of education started, we had the first commission formed by Prof. Ominde Simon just at the eve of independence in Kenya in 1964. These commissions focused on several issues, among them were the nine goals of education. It also recommended free primary education, start of 7-4-2-3 system education model and formation of Kenya institute of education. As a strategy to curb unemployment, Ominde was among the commissions of Kenya to fight the regulation of harambee schools. As a result of this they were deregistered, citing lack of qualified staff, inefficient structures and resources that resulted in poor performance thus jeopardizing educational quality. This commission advised the government to develop the educational planning in close consideration of unaided schools, this necessitated professionalism. It also recommended the need for a curriculum adoptable to Kenyan people met with universal primary education. Some of the key achievements in this proposal included Kenyan flag raising and National Anthem Singing in schools (Ominde, 1964). The commission also recommended English as a formal language of instruction starting with grade one. On the other hand, Kiswahili became a compulsory subject both in primary and high schools across the country. Later Kiswahili was adopted as a national language.

This commission was critical in curriculum changes as it voted against Racial Segregation of education in institutions and at the same time it was keen on adult education (Wanjohi, 2018). Focus was to make economic and national development attractive to citizens. There were several hindrances in education, for example unqualified teachers, low pay and unfavorable conditions, this led to the proposal of in-service training programs for all teachers in primary schools. This commission was among the first ones to recommend the education system to be remodeled from 4-4-2-2, which amounted to learners attending lower and upper primary for four years, two years, lower and higher secondary. Instead he recommended 7-4-2-2 system. After these reforms, Africans in schools increased. By 1969 it was at 65 percent and 1970 almost 100 percent Africans were enrolled in schools (Ominde, 1964).

Most schools at this time changed their names from international names to local names, for example Lenana High school which at that time was Duke of York and Prince of Wales became Nairobi school. Duchess of Gloucester became Pangani girls. By 1966, a



common examination body was organized. This was Certificate of primary education (C.P.E) replaced Kenya preliminary education (K.P.E). In 1967, East African examination council was formed to supervise East African certificate of education (Wanjohi, 2011). The changes that came up made the syllabus more adaptable, especially in local content. Harambee schools grew in number thus forcing the government to hire qualified teachers for them. The outcome of this commission was devastating. Many school leavers flooded the market looking for employment. The labor market was affected since most of them were not skilled. Unemployment issues became a challenge to the country (Digolo, 2006). This led to the government to nominate Dr. Arthur T. Porter to help address these challenge. This took place at the Kericho conference and the following recommendations were made; restructuring of the education system in compliance with urban and rural development, introduction of village polytechnics, extending primary education duration to nine years, to blend school curriculum to include vocational education, to introduce youth clubs at school, promotion of production and marketing skills at the village level. Further it recommended Harambee schools to be directed to offer training, talent identification program to be started in primary schools and enhancing education to empower learners for secondary school entry and satisfactory labor market. It was determined to diversify academic curriculum to have more secondary schools eligible to offer both vocational and technical skills to learners. It further recommended for the government to run all Harambee schools to ease educational standardization (Wanjohi, 2011).

Consequently, afterwards Gathathi committee was formed to evaluate the education system of the country. It was supposed to create new ways and strategies to salvage the education system at that time. It was to form reforms to curb excessive rural-urban migration and employment creation. For the first time, technical and agricultural subjects were introduced in the curriculum. This committee had the following to say; basic education to be taken nine years for all children, establishment of Kenya National Examination Council public and Harambee schools integration, Kiswahili was made compulsory in primary education and establishment of higher education commission (Gathathi, 1976). According to him it was noted with great concern that unemployment rates among school leavers were very high. Therefore, recommendations for structuring

the education system were made to have more streams of Technical and vocational subjects at the same time science and mathematics. Seemingly there was less improvement in the education sector, thus in 1981 Dr. Collin Mackay, a Canadian Scholar was made to spearhead the establishment of the second university in Kenya. Also he went ahead and restructured the education system from the previous 7-4-2-3 to 8-4-4 system (Simiyu,2001). This led to the removal of A-levels promptly adding extra years for primary and university studies, at the same time he introduced cost sharing in university studies. As a result, Moi University was established in 1984. This commission was against the taking over of institutes of technology by universities but recommended that they should be maintained and supported by the government. It came up with the establishment of various faculties, schools and institutes at the proposed university this being, faculties of technology, agriculture, commerce, among others. Kiswahili was made compulsory in this university and it was mandated to open up courses in distance education (Simiyu, 2001). The commission came up with the 8-4-4 system of education in order to integrate rural development. There was additionally true that the past program was too short and not sufficiently incredible to give students enough reasonable training.

### **3.2 The 8-4-4 system of education**

This arrangement of training came into being in January 1985. It was intended to give eight years of essential instruction, four years of secondary and four years of college training. Mathematics, English, and professional subjects were the domains of focus. The vocational components of this system aimed at preparing learners for self- employed in the non- formal sector. Emphasis of this system of education lies in the following national objectives of training: Fostering patriotism and promoting national solidarity.

Promoting social, monetary, innovative requirements for national improvement. Promoting individual advancement and self-satisfaction. Promote good and religious qualities. Promote social correspondence and obligation. Promote regard for and improvement of Kenya's rich and varied cultures. Promote global awareness and encourage inspirational disposition towards different countries. Promote inspirational mentalities towards great wellbeing and natural assurance.

Basing our argument on the Mackay report we realize that the 8-4-4 system emanated from the idea that it would equip learners with employment abilities, that could enable them to be either self -employed or get employment (Eshiwani, 1992). This system was intended to orient youths towards improving their potential and make them to be self -reliant (Amutabi, 2003). It is noted that after 8 years of primary education, the Kenya national examination council (KNEC), offers Kenya certificate of primary education (K.C.P.E), by testing learners basing on the following subjects; Social Studies, Science, Mathematics, English, Kiswahili and Religious studies (Christian, Islamic or Hindu). On the other hand, after 4 years of secondary education, Kenya certificate of secondary education (K.C.S.E) examinations are offered basing on the following subjects;

**3.1 Table of Kenya certificate of secondary education subject clusters.**

Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5
English, Kiswahili, Mathematics or Mathematics alternative “B”	At least two subjects to be offered. Biology, Physics, Option “A” Chemistry, General Science for option “B”	At least one subject be considered History and Government, Geography, Christian Religious Education, Islamic Religious Education, Hindu Religious education.	Power mechanics, Electricity, Drawing and Design, Aviation, Technology and Computer Studies Home science, Art and Design, Agriculture, Woodwork, Metal work, Building and Construction,	Sign Language, Music and Business Studies French, German, Arabic, Kenya

*Table 1*

### 3.2 Table of Grading System Used In KCSE.

GRADE	A	A-	B+	B	B-	C+	C	C-	D+	D	D-	E
POINTS	12	11	10	9	8	7	6	5	4	3	2	1

*Table 2*

Performance in eight subjects determines the average grade. On the other hand, if more than eight subjects are taken by a student, the best eight subjects determine the average grade. Example:

### 3.3 Table showing example of performance in eight subjects.

Subject	Group	Grade	Points
English	1	B+	10
Kiswahili	1	A-	11
Mathematics	1	A	12
History & Government	3	B	9
Geography	3	A-	11
Physics	2	B+	10
Chemistry	2	B-	8
Biology	2	A-	11

*Table 3*

From the table we realize that the total number of points is 82. Note that learners who get an average score of C+ and above are qualified to take a degree course at the university. Due to competition and small university capacities, those with B and in some instances B- and above are given a chance to join public universities and get the

advantage of paying government-sponsored fees. The rest can join at any university or collage at full fees. Having looked at the 8-4-4 system of education we realize an educational gap in this curriculum especially for the African learner. There are no subjects written specifically on African indigenous education. Classroom teaching involves use of two languages, English and Kiswahili as the medium of communication. In such a case how does one define a learner born in an African community speaking an African dialect and without any good explanation starts learning totally foreign ideas in foreign languages? Instead curriculum implementers should consider most African values to enable this learner have a smooth transition from a known environment to unknown. This system of education is taken to be very expensive. It promotes rote learning and it is exam oriented, but African education is holistic where learners acquire all round skills from birth to death. Instead of learners reading volumes of books, doing evaluation tests and always looking for white color jobs they can also be exposed to African indigenous values and activities.

### **3.3 The 8-4-4 Education System: Education quality**

The system entails learning in classrooms. Learners play a crucial role in their learning in these classrooms. They are learning facilitators. They help learners to think critically and learn. While there learners discover new concepts and master them. (Haan, 2001). Learners are evaluated on the basis of their ability to apply knowledge and skills to different tasks in specific settings. At the end of every level of education a summative evaluation is carried out. For example it is done at the end of eight years of elementary and secondary school. At every level a certificate is always issued to show completion. These include Kenya Primary Education Certificate (KCPE), Kenya Secondary Education Certificate (KCSE), and each university always issues certificates to its students. Emphasis is on attaining high grades at every level of this education for all the learners. Pupils write a nationally administered exam that will determine their progression to the next level of their education. For pupils to join the best secondary schools, they must score high grades in their final exam. Teachers also emphasize attainment of these high grades, in all levels of education. Long hours in class are part of

the preparation for the final exams which determines admission of the same pupils from one level of education to the next (Amutabi, 2003).

The learning setting is planned carefully and organized. Class rules, procedures and notifications of futures activities are posted in easily accessible locations to enable learners stay on the correct path. They are constantly given a reminder of their tasks and goals. To understand what they expect every day and how to do it, they follow class routines (Amutabi, 2003). Teachers and learners have mutual respect. They are not supposed to forget their values, because they are always guided by them. Teachers should also encourage learners to talk confidently and to value their opinions (Peters, 1967). In a disciplined environment, learners are supposed to cooperate with their classmates and respect them (Nyerere, 1967). Not only self-directed learners encourage each other, but they also work with their teachers to achieve academic and behavioral objectives. Teachers should use various strategies to improve responsible decision making and establish self-confident learners (Nyerere, 1967).

In Kenya, transition from primary to secondary school education is influenced by the different grades scored by each pupil (Bagunywa, 2006). Kenya as a county has adapted free basic education especially for primary education but still the indirect costs continue to be barriers to enrollment and retention of pupils in schools, especially those from poor homes. Lee (2008) observes the cause of drop outs, especially girls as coming from the reluctance of parents to buy essential school materials for them. The cost of schooling for children often increases as they grow older, increasing the pressure on them to withdraw from school. The hidden costs for these pupils are not covered in free basic education policy; this remains an obstacle to most pupils and lowers their participation in the learning process (Kiplang'at, 2009). Also the quality of this education is affected in that many schools especially in the rural areas lack sufficient qualified staff. There is congestion in some schools. In many occasions we witness strikes by both teachers and pupil's. While teachers strike to advocate for better salaries, pupils on the other hand demand for better learning conditions at school. Most schools lack facilities for learning such as science laboratories and well equipped libraries (Kelly, 2011).

Since independence, the Kenyan government has been working towards providing a relevant education in its schools by producing a system of education that caters for the aspirations of the youth as well as serving the interests of national development. Thus the government has experimented with many education structures that have appeared to be irrelevant to the country. According to the Ministry of Education in Kenya (1984, Self-employment oriented and self-reliant we encourage by some of these systems, for example the 8-4-4 education system. They have a broad curriculum at both elementary and secondary education levels, with a strong focus on practical topics; for example, introduction of business education to primary education in order to encourage self-employment. It is clear that the curriculum enabled more options in technical and professional subjects, but there was a serious lack of essential resources, facilities and trained technical and professional subject teachers (Simiyu, 2001). The current elementary school curriculum is overstretched and overcrowded thus being an obstacle to effective learning, since learners' work under huge pressure. Abagi (1997) noted that the pressure on learners and staff to cover an extended curriculum during the same period increased and thus reduced their performance. They also affected their motivation to learn, which resulted in many dropping out of school (Owino, 1997). The elementary curriculum conducts standard examination consisting of questions with multiple-choice answers. While this type of examination has the advantage of objectivity and easier marking, the validity of predicting the ability of graduated learners at higher education and employment levels is doubtful (Owino, 1997).

With the ever escalating pupils' enrollment, inadequacy of teaching and learning facilities has been experienced thus making the teaching and learning process very difficult. The tendencies to separate academics from practical abilities leads to people are not prepared to participate in the development of society through manual work such as agriculture. The 8-4-4 system ought to be adjusted in terms of academic and practical life, learning and reliability in the creation of jobs. The primary object of this education system was to promote the autonomy of the learners. It was geared at providing learners with self-employment, for example learning a subject like business education could enable one to start a business enterprise rather than waiting for the government to offer him with employment. This could curb unemployment issues as many learners could complete

their education and join the private sector. Philosophically, self-confidence moves beyond equipping the learner with professional skills to make them productive economically. These leads to the crucial awareness that learners have of themselves as a unique entity and of the world revealed by meeting the content of education. Learners should realize that in spite of the problems they encounter, they still have the opportunity to determine their future destiny and become what they choose in their lives. With regard to the awareness of reality in the world, they must resist the idea that reality is predetermined, as this could prevent them from striving for excellence. Teachers who need to instill this perception in learners need to treat their learners as free agents for them to recognize themselves as successful individuals in live. Examinations should require creativity and originality in the learner, rather than mere factual memorization. This shows that even the most universally accepted reality should not be seen as absolute, rather should be seen as a space for the learner to experience and rediscover this knowledge. Nyerere Contents that education should develop subjective self that is unique to every person and that rejects any submergence in the crowd (Nyerere, 1967). According to him, education is eternal struggle to remove any obstacles that can prevent self-development. This struggle for Nyerere is a process of liberation for personal and social independence.

According to Eshiwani (1992), the quality of education in Kenya has received a lot of attention. Many studies have been carried out on this issue, one of which is the main government document, the support program for the education sector in Kenya year 2005-2010. It moved forward and set up a National Evaluation Center (NAC) to monitor leaning. In 2010, the NAC published the results of its first evaluation. In 2009, a further Uwezo Kenya study evaluated the basic literacy and numeracy skills of children between 6 and 16 years of age. The annual learning evaluation (ALA) reached villages in 70 out of 158 districts in Kenya and evaluated almost 70,000 children at home. The ALA was set at the standard 2 level, which is the level at which students should acquire basic skills in English and Kiswahili reading and complete simple arithmetical problems. The chart below shows the percentage of children who were unable to read a paragraph at Standard 2 level or to solve problems with the subtraction of Standard 2 level:



### 3.4 Table of children who cannot read and do subtraction problems

Level of Children Assessed	Cannot Read English Paragraph	Cannot Read Swahili Paragraph	Cannot Do Subtraction
Standard 2	85%	81%	79%
Standard 5	27%	23%	30%
Standard 8	4%	4%	10%

*Table 4*

This study recommends the use of mother-tongue in the learning and teaching process right from pre-primary education to standard eight alongside English and Kiswahili languages. Training should take place by teaching these learners African indigenous values like respect, obedience, unity and togetherness. Instead of evaluating these learners using examination yet they are unable to read, education implementers should change the syllabus to embrace African values, Learners starting from nursery to class two should just be exposed to simple exercises in English and Kiswahili without evaluating them. Instead emphasis should be on the use of local dialects during the learning process. Let the learning be practical. This will bring to an end the problem of reading. A society of learners who can read and also have virtues about life is a better society.

### 3.4 Strength of 8-4-4 system

This training is supported by a variety of technology. Science has investigated every aspect of life. Much has to be learned and more assimilated. The Internet offers tremendous knowledge. There's no end to this. You can learn everything you want. Every topic has become a subject (Sifuna, 2006). New inventions and discoveries have shown us a greater variety of the unknown world. Once a new aspect has been discovered, hundreds of heads begin to babble and you get a dogma from hearing. Not only has our planet become accessible, but the whole universe (Njoroge and Bennaars, 1986).

Everyone in his field is a master. Children are taught by their specialist professionals. Our education is currently based on making us the best in our area of interest to help us achieve our objectives more easily. We understand more of the factual knowledge. What we learn helps us in our professional and career (Njoroge and Bennaars, 1986). In our society today, professionalism is deeply rooted. Capacity development and vocational education have added a new feature to the modern education system. There's something for everyone to learn. Even a baby goes to a kindergarten these days (Sifuna, 2006).

Everything is classified from primary level to secondary level. We have educational temples known by a familiar university word. Whatever we learn every day and what's good about it is that it's an endless process. Aristotle rightly says that education is a prosperous ornament and a refugee in adversity, is what everybody feels now (Sifuna, 2006).

### **3.5 Weaknesses of 8-4-4 system.**

Today, our education system has become mere schooling. Albert Einstein once said, "Education is what remains, if you have forgotten all you have learned in school." First of all, our education is confined to schools. It has become a process of spoon feeding (Forster, 1909). We are being fed with facts and knowledge. Not art, not books, but life itself is the true basis of teaching and learning (Abagi, 1997).

The cluttering of facts and dates, mathematical formulas, theories and doctrines should be at the university level when you have chosen your area of interest. Secondly, an art can be learned only from a workshop by those who earn their their living (Onkware, 2002). Modern education has spread more ignorance than knowledge. Most of the women even don't know, where, the fabric they are wearing, came from. The word "How" is missing in our world which causes ignorance (Onkware, 2002).

Education has given rise to a large population that can read, but cannot distinguish what is worth reading. Currently, children are sent to school after school is closed, a clear question about the teacher's ability to deliver. In our society, homework tutorials are growing (Trevelyan, 2015). Learners are thought to be unable to do anything on their own, so they are even sent to do the homework. Our education has a lot of loopholes.

They guide us on a well-kept path that ultimately leads to professionalism. Our schooling leaves us no time to learn. Khurana (2017) once said, "I never allowed my education to interfere. The normal routine of our child has become early, brushes his mind with light reading, goes to school and then goes to school and finally comes home and does the homework. Our education produces machines from schoolchildren. They're reading books, talking books, and they're doing books. (Boyd, 1993), a U.S. critic, poet and novelist say, "Class discussion means letting twenty young blockheads and two cocky neurotics talk about something that neither their teacher nor their teacher knows. According to Amutabi (2003), the 8-4 - 4 education system is the most radical and has caused great devastation in Tanzania, similar to the failed Ujamaa. The education system in Kenya has a lot of problems, according to Sifuna (1990). In 2003, the Kenyan government promised its citizens free primary education. In the early 70s primary school fees were abolished but in the mid- eighties cost- sharing measures between the government and its citizens led to the re- introduction of minor fee charges by primary schools, which required parents to pay for textbooks, uniform, and examination fees. Most parents were overburdened and could not raise these charges. Those who could not afford to pay their children's fees were dropped from school. Others have been forced to leave school when teachers cannot allow them to take examinations. In many regions of Kenya, literacy levels are very low, especially in public schools than in private schools. In most schools, absenteeism is high, particularly in primary and day schools.

### **3.6 Conclusion**

Kenya had access to modern education as far back as 1928, when the missionaries interacted with the locals in coastal town of Mombasa. Modern education currently being offered is 8-4-4 system of education. This translates into eight years in primary education, four years' secondary education and four years' college education. This type of education is formal and takes place in classrooms well designed for learning.

It is easy to explore this type of education and rise to heights because of its access to use of technology. With aid of a variety of technology, this has led to more inventions,

discoveries and simplified learning. African indigenous values can also be integrated into modern education through the use of technology and be passed on to the large society of Kenyan learners. This will improve the education that we are offering our learners. The next chapter is chapter four which discusses the relevance of axiological postulates inherent in African education to the 8-4-4 system of education in Kenya.

## **CHAPTER FOUR**

### **AXIOLOGICAL POSTULATES FOR AFRICAN EDUCATION**

#### **4.0 Introduction**

In this section we present the axiological postulates for African education. The analyst feels that time has come when educational program implementers ought to think about incorporation of these qualities in the educational programs. The research proposes them as the best suitable for the learner in Kenya today.

#### **4.1 Axiological postulates for African education**

This study proposes African indigenous values and their relevance to the education that is being offered to African learners in Kenya today. Its aim is not to change the current system of education but to demonstrate how these postulates of African education can be integrated in today's education.

Many scholars mentioned in this research seem to have consensus on what is best for the African child when it comes to education. All their suggestions tend to point in one direction, that is, the current education being offered is not enough to enable learners to settle back in an African setting after school. Therefore, the research brings out these values and suggests them to be included in the present curriculum in Kenya. Right from home parents are expected to instill into their children important values like, love, respect and good character. Children are supposed to be taught on how to be responsible from an early age, for example from twelve months, children can be able to perform simple chores like feeding themselves and even be able to be sent to give simple items to their parents. It is therefore the duty of parents to make sure that their children grow up into responsible citizens.

African education has values like unity and togetherness. Unity means being in an agreement with one another, while togetherness means bringing in the idea of a comfortable feeling created when people are happy. Therefore, the type of education we offer to our learners should put in consideration such values. For example, at nursery and

primary levels these two values can be included in their curriculum to enable learners develop a sense of unity and learn to work together not just to pass examination but to know that these values are important for their development into an all-round pupil. These values help them to develop common interests as they grow up. This will eliminate individualistic ideas that modern education has been fostering.

Filial piety is a virtue of respect for one's parents, elders and ancestors. It is to engage in good conduct not just towards parents but also outside home. It is to show love, respect and to display courtesy towards elders. This value should be considered and be included in the curriculum because many incidences we have been witnessing like burning of dormitories in some schools is as a result of learners who disrespect authority. Modern education is breeding such learners because the curriculum is exam oriented, it doesn't take into consideration who the learner is and their feelings. The examiners expect learners to pass to be able to move to the next level of their education. At the same time those who fail will not be able to secure employment. Too much expectation towards these learners by their parents and teachers causes competition thus they end up learning with an aim of passing exams on the expense of acquiring knowledge and skills for living. Such a learner will be less competent and will not be able to be very productive in the society. These learners are too busy cramming knowledge on concepts, by the end of the day they go back home empty on values about life. The society now has very literate people without values on how to live with one another. Therefore, all actions of respect should form the syllabus and applied practically in classes just like any other practical lesson. The curriculum should include basics like respecting parents, fellow learners, teachers, respecting authority and all people around us. By having obedient devotion and filial piety, the relationship between children and their parents will improve and this will empower a favorable learning environment for our learners since the home environment will be peaceful.

Language use should feature in the curriculum implementation. Apart from English and Kiswahili, why can't we allow every ethnic group to teach their learners in their mother tongue up to the end of primary education? This will amount to three examinable languages in primary education. A good example is where we witness eulogies of

prominent people being read in their own mother tongue. Therefore; it is high time we allowed this diversity of languages and include them in the curriculum. Local dialects can form subject choices, if continued into secondary schools.

Responsibility then again can shape the educational modules for secondary school learners. This applies to a circumstance where one has an obligation to satisfactorily perform and complete a task. It is a state of being answerable and accountable within one's power, in case something goes wrong. If today's educators can consider and add this value in the syllabus, our learners will grow into responsible citizens. This will enable them to develop a caring attitude towards all duties they are assigned to perform at school and even at home. Let them be taught how to be reliable when it comes to taking care of their personal, school and home property. This will also prepare them for their future careers after they join college. Education should foster learners who can become good future leaders; therefore, the inclusion of African educational values can produce such leaders in our country Kenya.

Another axiological postulate, is where an African was an ever worker and there was no unemployment since each and every individual contributed to the progress of the society according to their ability. This is contrary to the present status where the educated are unemployed and even idling about causing endless social problems like stealing, cheating and trying to get property without working for it. Working on land is not encouraged by modern system of education because it is regarded as an activity for backward people, yet it was a value that discouraged social evils in Africa since Africans were always occupied with farming and other activities that emanated from land as an inexhaustible resource. Indigenous people in Kenya should be allowed to design their curriculum. Pupils should be allowed to take pride in their indigenous background. The government should release funds towards indigenous education. The present curriculum is destroying indigenous cultural integrity. The social and physical environment of the African child should influence the aim and content of education in Kenya. This will enable learners receive knowledge that will enable them adjust and adapt to their environment to exploit and derive benefit from it.

African education emphasized on normative goals. These are concerned with instilling the accepted standards of beliefs governing correct behavior of the individual within the society. On the contrary modern education has failed to do so resulting in learners' lack of respect for other people's property. Today there are so many cases of learners destroying school property and engaging in vices like taking drugs and drinking liquor. This was not the case with African education since it aimed at social integration of the individual, the safeguard and perpetuating of the customs and beliefs of the community. It aimed at conservation of the cultural heritage of the family and clan. The learners received skills and knowledge useful to the individual and the whole community.

According to African education there was this axiological postulate of bringing up children by the whole community and they became communal property immediately they were born. This enabled them to acquire common spirit of working and living together. A child found in the wrong could be corrected by all members of that community, today with much influence of western values, it has become difficult to offer correction to these learners. Most of them come from homes where parents are no longer present to give advice to them, they depend on teachers at school but that is not enough. This study feels that this value of the upbringing of children being a community affair should feature greatly in the curriculum. Lack of this value has caused formation of classes. Today Kenya has two major classes of people, the rich and the poor. The spirit of togetherness is missing since richest people are not ready mingle with the poor

A postulate of African education like preparing children in diverse fields of life is lacking today this is where learners acquired multiple skills and mastered them all. Girls could specialize in household chores with their mothers while boys worked with their fathers. This is not the case today as most learners end up specializing in different fields, worse still they end up unemployed. To top it all most of the learners prefer white color jobs and they are after better salaries. This study is out to bring out the importance of such a value to reduce unemployment issues.

It is important to note that African education ensured the continuity of cultural heritage especially use of ethnic language in communication, yet today learners don't even know



or speak their own ethnic dialect. This study realized that there was need for introduction of the African culture in the curriculum.

Indigenous learning likewise taught a religious demeanor to life. This esteem was concerned with profound quality, laws and traditions of the community. It dealt with ethical principles such as conduct of one individual towards another and the whole community. Everyone knew their limits towards other members of the community. Children were not allowed to disrespect elders and were able to respond with respect and perform different chores assigned to them. Today learners don't treat values of morality with any seriousness it deserves. They are seen loitering in the market places aimlessly and at the end of the day they retire to their homes after wasting the whole day idling. The African values on morality can save this generation of learners once they are included in the present curriculum.

Oral literature is one of the methods used in teaching of African indigenous education. This changed immediately modern education was introduced. It is very important to note that through oral literature learners were able to learn about human problems, faults and weaknesses. This enabled them to face life with courage. This is not the case with our modern pupils who complete their education up-to university level but are not ready to face life challenges. Some end up abusing drugs to hide their regrets and fear. Modern education should therefore consider oral literature in the teaching process. Let it be one of the teaching methods in our schools today.

Problems of rural poverty and of prematurely rising levels of expectations regarding material security and prosperity among school-leavers are now predominant. Curriculum developers have put more emphasis on building new schools than providing quality education for all. This isn't the case with African indigenous education. Here everyone was a worker and work was done communally. Property was owned communally therefore there were no cases of poverty. Although this study doesn't advocate for communal ownership of land, but it feels all learners should end up securing employment, to reduce poverty.

According to this education Parents and elders of the community played the role of teachers. They punished, rebuked and inculcated good behavior in children. This took place during the different stages of education. For example, at 7 years to 14 or 15 years' education was given separately to boys and girls. While the mother taught the girls, on the other hand boys were taught by their fathers on their different roles that they have to play in the society. This has changed and today most girls at this age can't perform simple tasks instead these duties are done by house helps. Most parents are too busy at work, at the same time modern education doesn't give room and time for these children to interact with their parents. Initiation especially the rite of circumcision was very important to the African children. They acquired both theoretical and practical knowledge during this period. Specific elders were chosen as instructors. They usually warn the initiates against such things like incest, adultery and theft. They taught those rules and right behavior towards elders. Today's education doesn't consider such values in the learning process. It is very easy to find a boy 18 years and above still living in the same house with his parents, yet in African communities this was not allowed. Acts of incest are rampant and vices like stealing other people's property and corruption are now very common.

Another value was veneration of ancestors by different African communities. This was done by naming children after them. We should emphasize this value too since these names provided learners with a sense of identity and belonging. It is serious and risky to educate learners who cannot define who they are, such learners lack self-esteem and as a result they can have a problem with character formation. Curriculum implementers should take upon themselves the duty of introducing this value into the system of education.

Last, but not least, when we consider indigenous knowledge systems (IKS), we realize that modern education lacks content on African indigenous knowledge of the environment. For example, many Africans get education up to university level but they do not know the names and values of flora and fauna and also names referring to furniture. Flora refers to plant life, on the other hand fauna means animal life in an ecosystem. The type of education Africans are receiving lacks content on the names of these environmental factors in the African context. This has led to Africans giving

different common names to same species while some totally are not known thus the English language is manipulated to create such names to give meaning to these species and items. The research has provided two tables from the Abaluhya community of western Kenya. The tables show names that these people use to refer to flora and items that lack originality of the said community. This shows that within this community the present education they have received has not taken into consideration the African names of the environment. The study feels that educators can make the curriculum more suitable to African pupils by including education of the environment they live in.

**4.1 Table of furniture that lack original Abaluhya names.**

English	Luhya
Cupboard	Ekapati
tray	Eturei
tractor	Etrakta
Picture	Epicha

*Table 5*

**4.2 Table of flora that lack originality from the Luhya language**

English	Luhya
Cabbage	ekabichi
carrot	ekaroti

*Table 6*

From the above tables, we realize that the present education system has never taken into consideration indigenous educational values about the environment of the African learner. Curriculum developers have never bothered about the environment the African

child they educate comes from. This research brings up these values to remind them to include these values

in the learning process. The African learner should receive modern education blended with African values. They should excel at school, get better jobs in the government and also settle back in an environment that is familiar to them.

## **4.2 Conclusion**

The new system of education introduced in Kenya can embrace African indigenous postulates in order to benefit the learners. It is believed that life starts from the learner, to a family and to the large society. It is therefore important for these learners to receive education that is geared to building their future life, an education with necessary values that will enable them lead a life full of integrity.

In this chapter we focused on postulates that are inherent in African indigenous education. The researcher noted that the application of these values like allowing local dialects to form subject choices can greatly improve the present curriculum that is being offered to our learners. Therefore, it is important to introduce these postulates right from home, at primary and secondary level, to enable our learners receive knowledge that will enable them live well with themselves and people around them. Postulates like unity, togetherness, filial piety and communalism should therefore be applied in the curriculum that is being offered to our learners' today. The next chapter, which is chapter five, deals with the summary, conclusion and recommendations of the study.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.0 introduction

In this chapter we present the summary, conclusion and recommendation of the study. This chapter summarizes the values inherent in African indigenous education that are relevant to modern education. It also gives the recommendations that modern education is not enough to be offered to the learners without an addition of African social, political and religious values.

#### 5.1 Summary of the study

This section reviews the salient issues that were discussed in the study. The title of the study is "Axiological postulates inherent in African indigenous education and their relevance to modern education". This implies that the study focused and attempted to analyze these postulates. The study used analytical and prescriptive methods. It analyzed and prescribed axiological postulates of African education as the best to be included to modern education to make it more relevant to the African pupils.

In the introduction section, the study noted that Africans in the Kenyan community had an access to education before the introduction of modern education by missionaries. After the introduction of modern education, most values found in African education were neglected and instead the implementers of the syllabus took in Western values. For example, while African education advocated for communalism, modern education advocated for individualist values. As a result, Kenyans are becoming very selfish and do not care about the person next to them.

Chapter two analyzes African indigenous education from different African countries in order to justify their inclusion to modern education. Chapter three assessed modern education basing on the 8-4-4 system of education.

On the other hand, chapter four discussed axiological postulates found in African indigenous education. For example, every African was employed unlike modern

education which is creating unemployment and making many learners to end up leading a very miserable life. The chapter suggests these postulates to be included to modern education.

Values like application of local dialects to form subject choices and education of the African environment should feature greatly when implementing the curriculum. Unity, togetherness and filial piety should be taught to learners and this will enable learners to become great citizens ready to work and live with other people around them.

## **5.2 Conclusion**

This study focuses on African indigenous education values and how they can influence modern education if they are added to the curricular. These values can bring improvement to the present education system and help reduce vices like corruption and nepotism which have cropped up into the society. Modern school-based education should incorporate many components of indigenous knowledge to make it more relevant to the African child in the 21<sup>st</sup> century. Social studies and the use of local languages are the subjects ideally suited for transmitting the important aspect of African cultural life. To effect any meaningful change in the character of African education, there is need for change in attitudes and values about the function of education which ought to permeate the entire Kenyan society. Most of the Kenyan population is increasingly getting disillusioned with the present education as many of their offspring complete it even up to university but return to the villages and cities to join large cohorts of the unemployed.

## **5.3 Recommendations**

Currently, in 2018 a new system of education has been put in place that translates to two years' pre-primary, six years' primary, three years junior and three years senior secondary, and three years' university education (2-6-3-3-3). This is the right time to include these African indigenous postulates in the curriculum, especially the syllabus for primary and secondary learners. For example, the government of Kenya can create a team of educational officers from every section of the country and involve them in creating the new syllabus. This will lead to every Axiological postulate from different places being taken care of.

Secondly, curriculum developers should allow the printing of textbooks that are based on these values. This can be done by creating textbooks for nursery, primary and secondary schools. For example, nursery and primary schools should have textbooks on the following topics: Axiological postulates of African indigenous education, book1: UNITY AND TOGETHERNESS, book 2: LOCAL LANGUAGES (this should cover all local dialects, AGikuyu, Akamba, Abaluhya etc.). On the other hand, the secondary syllabus should consist the following axiological postulates of African education: FILIAL PIETY AND RESPONSIBILITY as book 1, while book 2 to have, ENVIRONMENTAL EDUCATION ON AFRICAN COMMUNITIES. Thirdly, the government should introduce in-service courses for teachers both in primary and secondary schools. This can be done by the education implementers opening in-service centers in different parts of the country to enable teachers to take these courses.

#### **5.4 Areas of future study**

Based on the objectives, scope and justification of the study, suggestions are made for further research in the following areas

Within the application of African socialism, a theory that advocates for unity for all Africans and African identity among many of the proposals made, are linked to this study of African indigenous values. These values can be borrowed and be included to modern education. The study did not compare African values to modern education, instead it linked African socialism and brought out African indigenous values that can be added to the present education system. Values like filial piety, unity and togetherness, environmental education on all African communities in Kenya and use of local languages in the teaching process. These values are important in that they will help minimize individualist ideas caused by modern education. However, this study gives room on areas for further research. There is need for further studies in applicable areas of theories like utilitarianism, pragmatism and Ubuntu in bringing out values that can help improve modern education in Kenya.

While this research relied on analytical and prescriptive methods of inquiry, in future more philosophical methods can be used like the critical method and phenomenological method.



## References

- Abagi, O. (1997). *Education reform in Kenya for the next decade: Implementing policies for adjustment and revitalization*. Nairobi: Institute for Policy Analysis Research Special Paper No. 3.
- Alistair, B. E. (2017). *What was Ujamaa? Nyerere Social and economic policies in Tanzania in the (1960's and 1970's)*.
- Amutabi, N. (2003). The 8-4-4 system of education. *International Journal of Educational Development*. Vol.23 No.3: April, 2003. 13(2):122-144
- Bagunywa, A. (2006). *Critical Issues in African Education*. Kampala MKS publishers
- Bii, S. K. (2011). *African Indigenous as Practiced by the Kipsigis of Kenya*.
- Blyden, E. W. (1912). *Africa for the Africans*. African repository. Washington. [www.bu.edu/.../blyden-edward-wilmot-](http://www.bu.edu/.../blyden-edward-wilmot-)
- Boyd, V. N. (1993). *The Russian Years*. Princeton University Press.
- Brown, G. N., Hiskett, M. (1975). *Conflict and harmony in education in Tropical Africa*. London: George Allan and Unwin.
- Cameroon, J., & Dodd, W. (1970). *Society, Schools and Progress in Tanzania 1919-1970*. London.
- Chang'ach, J. K. (2013). *African indigenous education: A case of the Keiyo of Kenya*. Nairobi: David Publishing.
- Darisoan, J. (2012). *What is African indigenous education? Philosophical base of African indigenous education. Strength and limitation of this education, and relevant it is to modern education today? Retrieved from [https://darisonj.wordpress.com/2012/02/08/ what- is- African indigenous - education –philosophical- basis- of –African- indigenous -education –strength-](https://darisonj.wordpress.com/2012/02/08/what-is-African-indigenous-education-philosophical-basis-of-African-indigenous-education-strength-)*

*and- limitation -of -this-education -and -relevant- is-it -to- the -modern- education- today/ on 26/08/2016*

Digolo O. O. (2006). *The challenges of education in Kenya in the 21st century*. Journal of the school of education.

Erny, P. (1981). Translated by G.J Wanjohi, *The child and his environment in black Africa. An essay on Traditional Education*. Nairobi: Oxford University Press.

Eshiwani, G. S. (1992). *Education in Kenya since independence*. Nairobi: East African.

Fenner, B. (1963). *African Socialism*, The Bodley Head, London,

Flew, A. (1999). *A dictionary of philosophy*. New York gramercy books.

Forster, W.E. (1909). *Education act, a political biography of W.E. Forster*.  
<https://books.google.co.ke/books?isbn=0838637132>

Gathathi, P. (1976). *Report of the national committee on educational objectives*. Republic of Kenya, Nairobi Government Printers.

Ghita, J, & Ernest, G. (1969). *Populism*, Weidenfeld & Nicolson, London.

Haan, H. C. (2001). *Training for work in the informal sector: Evidence from Kenya Tanzania and Uganda*. Retrieved from :  
<http://www.ilo.org/public/english/employment/skills/> on 13 may 2015.

Hobley, C. W. (1922). *Bantu Beliefs and magic; With particular reference to the kikuyu and kamba tribes of Kenya colony; together with some reflection on East Africa after the war*. London; H.F & G Wither by.

Horton, C. F. (1883). *West African scientist and patriot*. New York: Oxford University Press.

Itibari, M. Z. (2006). Critical indigenous African education and knowledge. *Journal of Pan Africa Studies Volume 1 No, 3(4)*, 117-118.

- Jonescu, G & Gellner, E. (1969). *populism*, Weidenfeld & Nicolson, London.
- Kasulwe, A. (2014). African Indigenous education. Retrieved from <https://patient.over-blog.fr/2014/07/african-indigenous-education-by-apollinaire-kasulwe.html> on 26/08/2016
- Kenya Policy research working paper 4833 World Bank.
- Kabetu, M. N. (1966) *Kikuyu; Customs and tradition of the kikuyu people*. Nairobi; East Africa literature bureau.
- Kelly, M. J. (1998). *Origin and development in education in Zambia*. Image Publishers limited Lusaka.
- Kelly, S. B. (2011). *Helplessness to Hope: Cultural transformation from the Maasai girl child*. Lynchburg, Liberty University.
- Kenyatta, J. (1938). *Facing Mount Kenya: The tribal life of the Gikuyu*. London: Secker and Warburg.
- Kenyatta. (1961). *Facing Mt. Kenya: The tribal life of the Gikuyu*. London: Secker and Warburg Ltd.
- Kenyatta. J. (1965). *Facing Mt. Kenya. The tribal life of the Gikuyu*. NY.; vintage books
- Khurana, S. (2017). *Mark Twain Quotes on education*.
- Kiplang'at, J. (2009). *World's oldest pupil, Steven Maruge, dies*. Retrieved from <https://www.standardmedia.co.ke/business/article/1144021620/world-s-oldest-pupil-stephen-maruge-dies> 26 December 2013
- Korff, J. (2015). *Aboriginal education*. Retrieved from <https://www.creativespitits.infor.aborginalculture/education/on26/08/2006>.
- Lambert, H. E. (1956). *Kikuyu social and political institutions*; London; Oxford university press.

- Lee, C. D. (2008). *The Centrality of Culture to The Scientific Study of Learning and Development: How an ecological framework in educational research facilitates civic responsibility*. Wallace, foundation distinguished lecture. *Educational Research* 37 (5): 267- 279.
- Makila, F, E. (1978). *A History of Babukusu of Western Kenya*. Nairobi, Kenya: Kenya Literature Be aural.
- Mbiti, J. (1992). *African Religion and philosophy*. Nairobi: Heinemann.
- Mkandawire, S. B. (2005). *Similarities and difference between indigenious African education and missionary type of education*. Retrieved from <https://sitwe.wordpress.com/2011/01/08/similarities-and-difference-between-indigenious-African-education-and-missionary-type-of-education-on-15/10/2016>.
- Mushi, P. A. K. (2009). *History of education in Tanzania*. Dar-es-Salaam: Dar-es-Salaam University Press.
- Mwanakatwe, M. J. (1974). *The growth of education in Zambia since independence*. Lusaka: Oxford UNZA Press.
- Mwansasu, B.U (1979). *Towards Socialism in Tanzania*, University of Toronto Press, Toronto, 1979.
- Njoroge, R. J., & Bennaars, G. A. (1986). *Philosophy of education in Africa*. Nairobi: Trans Africa Press.
- Nyerere, J. K. (1967). *Education for self-reliance*. Dares Salaam: Government Printers
- Nyerere, J, K. (1967). *Freedom and unity. uhurunaumoja*. London: Oxford University Press.
- Nyerere, J. K. (1975). *Education never ends*. The 1969 and 1970 new year's eve address to the nation in NAEAT Adult Education and Development in Tanzania. Dar-es-

Salaam: *International journal of innovative research and studies*. ISSN 2317-9725.

Obanya, P. (2005). *Fifth Conference of African Ministers of Culture*. Nairobi Kenya

Ocitti, J. P. (1973). *African indigenous education*. Nairobi: East Africa Literature Bureau.

Oduor, J. D. (2014). *Educating young people to become change makers*. Is Kenya education system relevant to the 21<sup>st</sup> century? Retrieved from <https://gpykenya.wordpress.com/2014/10/03/is-kenyas-education-system-relevant-to-the-21st-century/> on 26/08/2016.

Ominde, S. H. (1964). *Kenya education commission report: Republic of Kenya*. Nairobi: Government Printer.

Onkware, K. (2002). *An investigation into the nature of the Korian pragmatic account of how Science progresses*. Unpublished PhD Thesis, Maseno University.

Oruka, O. H. (1990). *Ethics*. Nairobi: Nairobi University Press.

Owino, C. (1997). *Vocational education in primary schools in Kenya and Tanzania*. A comparative study with reference to Kenya Eldoret Moi University (Faculty of education). MA dissertation (unpublished).

Owuor, J. A. (2011). *Integrating African Indigenous Knowledge in Kenya's Formal Education System: The Potential for Sustainable Development*. University of British Columbia.

Oxford dictionary Eighth Edition (2018) Oxford University press.

Peters, R. S. (1967). *The concept of education*. London Rout ledge and Keegan Paul L

Raum, C. F. (1965). *Chagga childhood*. London. Oxford University Press.

Republic of Kenya, Ministry of Education. (1984). *8-4-4System of Education*

Nairobi Government printers

- Rossenwasser, D., & Stephen, J. (2003). *Writing analytically; third edition*.
- Rotich, C, C, & Starcher, R. (2016). *Mission Studies*, Vol 33, Issue 1. Pages 49-55  
publication 2016.
- Salia-Bao, B. (1987). *An introduction to the philosophy of education*. Macmillan  
Publishers.
- Sifuna, D. N. (1990). *Development of education in Africa. The Kenyan experience*.  
Nairobi: Initiatives Publishers.
- Sifuna, D. N. (1998) *The governance of Kenyan public universities*. Research in post  
compulsory Education 3 (2) 175-212
- Sifuna, D.N., and Otiende, J.E, (2006). *An introductory history of education*. Nairobi:  
University of Nairobi Press.
- Sifuna, D. N. (2008). *The case of primary education in Africa from colonialism to  
globalization*. Retrieved from [http://www.inst.at/trans/17Nr/9-3/9-3\\_sifuna.html](http://www.inst.at/trans/17Nr/9-3/9-3_sifuna.html)
- Simiyu, J. W. (2001). *Factors which influenced the teaching of technical and vocational  
subjects in primary schools in Uasin Gishu, district Eldoret*.
- Simonelli, R. (1997). *Partnering with indigenous education*.
- Travelyan, C. E. (2015) *The Trevelyan's and their world*. Published by I.B. Tauris,  
October 2006,  
ISBN-978-1-86064-946-2
- UNESCO UNEVOC. *Vocational Education in Kenya*. Retrieved 12 June 2014.  
<http://www.tvetauthority.go.ke/bacground-information>  
<http://www.nation.co.ke/news/Epolytechnics/1056-3083430-au3aqez/index.html>.
- Wagner, G. (1949). *The Bantu of North Kavirondo*. London: Oxford University Press.

Wanjohi A. M. (2011). Development of education system in Kenya since independence  
KENPRO. Online paper portal. [www.kenpro.org.](http://www.kenpro.org/) /papers

Wanjohi, M. A. (2018). *Critical review of the 8-4-4 education system in Kenya*

Were, G. (1967). *History of the Abaluhya of Western Kenya: C. 1500-1930* Nairobi  
Kenya: East African Publishing House.