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A CRITICAL APPRAISAL OF THE NEW KENYA PRIMARY  
SCHOOL SYLLABUS AND A PROPOSAL FOR ITS REVISION.

Claremont Graduate School, Ph.D., 1973  
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A CRITICAL APPRAISAL OF THE NEW KENYA PRIMARY SCHOOL  
SYLLABUS AND A PROPOSAL FOR ITS REVISION

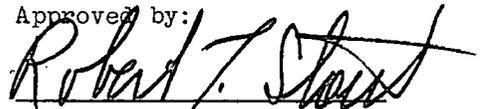
by

WACIRA GETHAIGA

A Dissertation submitted to the Faculty  
of Claremont Graduate School in partial  
fulfillment of the requirements for the  
degree of Doctor of Philosophy in the  
Graduate Faculty of Education

Claremont  
1972

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A handwritten signature in cursive script, appearing to read "Robert T. Stout", written over a horizontal line.

We, the undersigned, certify that we have read this dissertation and approve it as adequate in scope and quality for the degree of Doctor of Philosophy.

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FOR MY MOTHER AND FATHER

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## Abstract of Dissertation

by

Wacira Gethaiga

### A CRITICAL APPRAISAL OF THE NEW KENYA PRIMARY SCHOOL SYLLABUS AND A PROPOSAL FOR REFORM

The purpose of this study was to evaluate the relevance of the new Primary School Syllabus of Kenya (1967) to the rural primary school children and to rural economic development. Education under the British was often criticized (by Europeans) as being alien and unresponsive to the needs of the African people. Since independence, government educational policy has emphasized the role of the school in changing attitudes and habits and creating a new commitment to rural life and agricultural development. The study assumed that the new syllabus would express this new emphasis on education as a change agent.

After a brief discussion of the pre- and post-independence elementary education and its impact on the society as a whole, a comparison of the 1967 syllabus with that of 1962, which it replaced, was undertaken. This comparative approach had a dual purpose; to determine the degree of divergence of the new from the old syllabus and the relevance of the changed outlook to the needs of the rural areas of Kenya. It was revealed that the new syllabus, rather than revising and reordering the priorities of elementary education, was in large part, an exact copy of the earlier syllabus. More

significantly, it was concluded that the implementation of English as a medium of instruction, and a science curriculum completely devoid of rural application, would, in the long run, tend to socialize the children into an alien culture and to further dissociate them from their rural environment. The study offered a proposal for change which concentrated on the three areas which were deemed in need of immediate reform: Language of Instruction; The Social Studies curriculum and the General Science. The following recommendations were made:

- a. Elementary education control should be decentralized and local education agencies with community participation be empowered to revise and innovate curricula relevant to the needs of their particular region while presenting an elementary education complete in itself.
- b. The English medium should be reconsidered with possible implementation of Swahili instructional medium nationally.
- c. Geography, History and Civics be combined to form a social studies curriculum which does not thereby anticipate the high school curriculum but relates to the child's environment.
- d. The present Certificate of Primary Education examination (C.P.E.) be abolished as a selective tool for secondary school as it has been shown to be a poor predictor of secondary school performance.

## CHAPTER I

### PURPOSE OF THE STUDY

#### The Problem:

This study was intended to evaluate the New Kenya Primary School Syllabus and to provide suggestions for its revision. After a critical review of the syllabus it was felt that the new syllabus, while probably relevant to the urban population, was not relevant to the rural areas where over 80 per cent of the population continues to dwell. Specifically, the study attempted to answer the following questions:

1. What role should elementary education play in a developing nation?
2. How relevant is the present curriculum to the majority of rural children whose education will only be for seven years?
3. What are the pedagogical, political and social implications of using a foreign language as a medium of instruction in the elementary education of a developing nation?
4. Can the elementary curriculum be used to politically socialize the children to the needs of a developing nation?

The attempt to answer these questions resulted in the development of a proposal for the revision of the present syllabus in light of its identified weaknesses.

### Scope and Limitations of the Study:

In 1967, the New Primary School Syllabus was issued. This syllabus marked the final stage in complete integration of the primary schools by replacing the former African Primary and Intermediate Schools syllabus issued in 1962, and the European, Arab and Asian primary school syllabi whose use had continued even after Independence in 1963. The main aim of this new syllabus was to provide for equal treatment in education of all children in the country. During its preparation, attempts were made to provide a balanced primary school course for the development of the child according to his needs and abilities, and, only incidentally, to prepare him for future work in secondary school. This study sought evidence from the syllabus to support these claims. It contended that the principal aim of the new syllabus is still the preparation of the student for the Certificate of Primary Education examination and provides no skills to the majority of the children whose education would terminate at this stage.

Kenya is composed of many linguistic groups. At Independence, English and Swahili were chosen as official languages. The use of English as a medium of instruction is an accepted practice in the elementary schools. The rural primary school child is instructed in three different languages: Mother tongue, English and Swahili. The language used in the selective examination for secondary school entrance is English. This study questioned the relevance of

using English as a teaching medium for the rural child whose contact with the language is limited to the school environment. It attempted to provide a rationale for a re-examination of the language policy.

In 1963, 1964 and again in 1966, three major policy decisions with far reaching effects on elementary education were implemented. The first combined the lower and upper primary sections of elementary education into one continuous eight year system. The second decision reduced the length of primary schooling to seven years. The third granted the Certificate of Primary Education to all children who completed grade seven whether they passed the final examination or not. These decisions resulted in more and more children being retained in the system, younger school-leavers and greater demands for more secondary schools. This study investigated the consequences of these decisions.

Three educational reports preceeded the development of the present syllabus. The Addis Ababa Conference (1961) which was primarily concerned with the interrelationship of economics and education noted that there was a tendency for the African schools to create among the majority of the students expectations of a way of life which the country was unable to provide. The report suggested that primary schools should endeavor to prepare children to work within the resources of the country. The schools were charged with making agricultural life as attractive to the student as life in the urban community. This study attempted to

discover the degree to which the present syllabus can succeed in this respect.

Although the Tananarive Conference (1962) was concerned with secondary education, much was discussed about the necessity for "cultural emancipation" of the students which would allow them to study things related to their own experiences and provide vital knowledge of their own environment. Following its recommendations the Kenya Education Commission (1964-65) emphasized the need to localize such subjects as History, Geography and Music. It considered the expansion of concepts of good citizenship and civic responsibility to be an integral part of all school activities. This study looked for evidence of implementation of the commission's guidelines in the present syllabus.

The study was limited to a critical appraisal of the new primary school syllabus. No attempt was made to construct a new syllabus as this was believed to be outside the scope of the present study. Teacher quality, qualifications and training were discussed only as they related to the implementation of the syllabus. The period 1963 to 1970 was chosen because it was during this period that major innovations in elementary education occurred.

Definitions of Unfamiliar Terms:

Certificate of Primary Education (C.P.E.): This term has a double meaning. On the one hand it refers to the final examination at the end of elementary education for

secondary school selection. On the other hand, it is the diploma of school attendance. Since 1966, this certificate is granted to every child after seven years of schooling. The policy of granting this certificate was meant to alleviate the feeling of failure for those who had not succeeded in earning a place in secondary school.

Harambee: "Let us pull together or work together." This is a Swahili slogan coined by President Kenyatta at the time Kenya achieved self-government. It has been translated into action in many ways including such projects as Harambee Institutes and Secondary Schools. It is used here in reference to Harambee Secondary Schools. These institutions are community originated and financially supported without government help. In actuality, Harambee has become synonymous with self-help.

Primary School: This refers to the first seven years of education in Kenya. Originally, it referred to the first four years only with the next four years of the eight year elementary education being called Intermediate school. In 1964 the length of elementary schooling was reduced to seven years. The grades are referred to as Primary I to Primary VII. In this study, the term was used interchangeably with elementary school.

Syllabus: "A summary outline of a discourse, treatise or course of study or of examination requirements." (Webster) The Primary School Syllabus is therefore intended to be a comprehensive guide of what needs to be taught, when

and how for every grade. It also includes time tables and textbooks, both required and recommended. It is the curriculum for Kenya elementary schools.

Other terms used were defined as they were encountered in the study.

Significance of the Study:

This study identified the strengths and weaknesses of the current elementary school curriculum. The findings, conclusions and recommendations of this study will be useful to those involved in the revision of the curriculum. As a case study, it has the potential for comparative purposes in future studies on African education.

CHAPTER II  
BACKGROUND TO THE PROBLEM OF  
ELEMENTARY EDUCATION

Education in Modernizing States

In modernizing nations, where great demands are placed on the political, social and economic structures, education is viewed as a major tool for social change. This is not surprising since so few people are educated. Education is looked upon as the major source of social mobility. Indeed it can be said that it is the one thing that determines social standing and status. Those with the most education, specifically Western education, are looked upon as a new social class which controls the destiny of the rest of the community. The new national governments provide evidence for this because education is the one criteria for participation in the government. As Anthony Kirk-Greene has observed, "It may be safely assumed that no one entered the new public service who has not had some exposure to Western Education."<sup>1</sup> Therefore the "educated" use their education as a credential for political ability. Because of the high esteem given those with education, schooling, in and of itself has become a highly sought after commodity. Because

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<sup>1</sup>Anthony H.M. Kirk-Greene, "Bureaucratic Cadres in a Traditional Milieu" in James S. Coleman (ed.), Education and Political Development (Princeton, New Jersey: Princeton University Press, 1965), p. 380.

in most of the developing nations of Africa education is not free, great sacrifices are made to afford the fees for at least one child in a family to go to school with the hope that he may enter the ranks of the educated. It is a hope that is less often realized.

Education has had an interesting history in Africa. It came almost by accident. The christian missions, in an effort to reach the indigenous peoples, started the first schools to entice people to come and listen to them. At the beginning the intention was to teach people to read the catechism but it soon was extended to supply the needs of the governing powers for clerical staff and interpreters. In some cases, the colonial power, for example the French, established educational institutions early to communicate their ideas directly to the people for purposes of assimilation. Others, like the British, established education only as an afterthought. In either case, education soon became an acquired need of the colonized peoples. They saw it as the only avenue to regaining their lost independence and hence sought education in great numbers.<sup>2</sup> The education institutions were controlled through various means like number of schools available and stiff examinations to limit the number of people who attained an education. However; the higher the cost and the stiffer the examinations the more people sacrificed and the more students strove to achieve the desired goal.

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<sup>2</sup>W.E. Abraham, The Mind of Africa (Chicago: University of Chicago Press, 1962), pp. 137-138.

At independence in most countries, only a handful of people had been educated. These became the first politicians. The new leaders promised education for all people. They promised to open wide the doors of knowledge that had been closed to the majority of the people for a long time. They made good their promises by allocating huge budgets to educational development. They built more schools. They got the communities to contribute their labor and money to establish new schools in every village. They promised education that would guarantee social equality for all. They used the great desire for education to draw the masses together.

Most of the promises of the new leaders have not been realized because of a tendency to overlook one very important fact of the educational system they had inherited from the Europeans and over-expanded: that it was an "elitist" education designed for the few "who are intellectually stronger than their fellows (and which) induces among those who succeed a feeling of superiority, and leaves the majority of the others hankering for something they will never obtain."<sup>3</sup> It was a system that relied on no other criteria but one's performance on an examination. It was a system that branded anyone a failure who did not perform well on the test. It was a system that made employers conscious of academic qualification in terms of acceptable passing before considering an applicant for a job. It was a system that

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<sup>3</sup>President Julius Nyerere, Education for Self-Reliance, 1965, p. 8.

discriminated against the majority of the students by asking them to be academicians instead of individuals. It was a system that recognized and insisted on academic ability to the detriment of any other faculty that an individual might have. It was finally a system that relied on a cultural value that was alien to the indigenous people: competitiveness. This view is also expressed by Marion Doro<sup>4</sup> who asserts that the African's attempt to emulate the Europeans has created competition among Africans for status making national unity improbable.

#### Kenya: Education Reform and Consequences

Prior to independence, Kenya's primary school was divided into two stages of four years each with a selective examination at the end of the fourth grade and eighth grade. The fourth grade examination used to reduce the number entering fifth grade by over 60 per cent. The eighth grade examination further reduced the numbers such that only 8.9 per cent of the original grade one number proceeded to high school. Table I shows that there were 142,045 children in Standard I in 1956. The numbers were 120,752 and 135,292 for Standard III and IV in 1958 and 1959, respectively. The observed increase of Standard IV figures over Standard III figures is explained by a repeating syndrome which is to be

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<sup>4</sup>Marion Elizabeth Doro, "Kenya: A Case Study of the Development of Western Political Institutions in a Plural Society," unpublished Ph.D. dissertation, The University of Pennsylvania, 1959.

discussed later. The numbers for Standard V and Form I were 45,384 and 12,712 in 1960 and 1964 which convert to 31 per cent and 8.9 per cent of the original 1956 figures.

Table I

Number of pupils in Standard I (primary school) in 1956 and number in each succeeding standard and form (secondary school) from 1957 to 1967, and per cent the number constitutes of the previous year's enrollment and of Standard I's 1956 enrollment.

Standard or form	Year	Number of pupils	Percent of previous years' enrollment	Percent of Standard I's 1956 enrollment
Standard		PRIMARY		
I .....	1956	142,045	....	100.0
II .....	1957	118,509	83.4	83.4
III .....	1958	120,752	101.9	85.0
IV .....	1959	135,292	112.0	95.2
V .....	1960	45,384	97.1	31.0
VI .....	1961	44,058	97.1	31.0
VII .....	1962	41,972	95.3	29.5
VIII .....	1963	31,753	75.7	22.4
Form		SECONDARY		
I .....	1964	12,712	21.2	8.9

SOURCE OF DATA: Kenya, Ministry of Education. Annual Report 1967 (Nairobi: Government Printer, 1968), p. 85.

The education leaders of Kenya therefore identified the examination schedules as the major cause of system failure to educate more people. In 1961-1962, the middle four year cycle, known as Intermediate School, was abolished thus making Standard I-VIII a continuous eight year primary school. However, the costs of operating the system were very high resulting in an increase of primary school fees in

1963 and consequent reduction of the eight year cycle to seven years in 1964, as an economic move.

The realization of the stigma attached to those who did not get a certificate at the completion of their studies, forced the Kenya government in 1966, to institute a policy of awarding a Certificate of Primary Education to all those who finished seven years of education whether they passed well enough to continue up the ladder or not. But this was only a temporary solution. The numbers of children finishing primary school have increased almost five-fold as can be seen in Table II. In 1963, there were 31,753 pupils in Standard VIII. In 1968, the number had increased to 146,784, an increase of almost 400 per cent, even taking into consideration that the number of grades had been reduced from eight to seven as of 1964.

The high schools and trade schools can only accommodate a small percentage of the "graduates." This leaves over 75 per cent with certificates of completions but with nowhere to go. The situation is further complicated by the ages of the school children. In most cases they are thirteen years old: too old to be in school and too young to be considered for employment, was that available.

Two consequences of this educational expansion can be identified. The first is the creation of a "chronic repeater syndrome" as more and more children who were not successful the first time try again and again to pass the elimination examinations that are a bi-product of an elite

Table II

Number of pupils in primary schools, by standard, and number  
in secondary schools, by form: 1961-68  
(..... indicates source gave no data)

Standard or form	1961	1962	1963	1964	1965	1966	1967	1968
Grand total..	892,615	962,352	921,673	1,050,640	1,090,122	1,106,609	1,221,958	1,311,041
Standard	PRIMARY							
Total.....	870,448	935,766	891,553	1,014,719	1,042,146	1,043,416	1,133,179	1,209,680
I .....	189,958	169,990	137,220	180,290	195,733	193,909	228,769	250,757
II .....	168,572	166,270	138,678	144,786	165,754	166,110	183,634	207,755
III .....	163,313	164,972	143,907	139,727	139,285	152,919	165,640	178,537
IV .....	171,071	165,716	140,005	145,004	135,124	130,282	146,912	158,899
V .....	75,457	128,726	124,644	134,031	126,428	120,850	124,832	132,701
VI .....	44,058	70,747	112,836	122,603	122,517	132,714	135,848	134,247
VII .....	35,525	41,972	62,510	114,408	121,269	146,192	147,544	146,784
VIII .....	22,494	27,373	31,753	33,870	36,036	440	.....	.....
Form	SECONDARY							
Total.....	22,167	26,586	30,120	35,921	47,976	63,193	88,779	101,361
1 .....	7,245	9,093	10,214	12,712	19,015	24,108	31,805	35,621
2 .....	5,587	6,883	8,174	9,122	12,566	18,503	25,592	28,467
3 .....	4,586	5,275	5,829	7,035	7,760	11,210	16,880	19,547
4 .....	3,953	4,320	4,791	5,625	6,784	7,068	10,756	14,565
5 .....	513	656	667	864	1,130	1,356	1,622	1,769
6 .....	283	359	445	563	721	948	1,124	1,389

SOURCE OF DATA: Kenya, Ministry of Education. Annual Report 1967 and Annual Report 1968 (Nairobi: Government Printer, 1968 and 1969, respectively), pp. 65 and 80 respectively.

educational system. An examination of Table II clearly indicates this problem. For instance the enrollment in Standard III, IV and V in 1966 was 153,000, 130,000 and 121,000 respectively. All figures are rounded to the nearest thousand. The figures for 1967 for Standard IV, V and VI are 147,000, 123,000 and 137,000 respectively. In each case, except for Standard VI in 1967, there is an average of 4.6 per cent drop in enrollment. On the other hand there is a 13.2 per cent increase in enrollment for Standard VI. If we add the figures for 1968 for Standard V, VI and VII, we get the following: 133,000, 135,000 and 147,000. The 4.6 per cent drop in Standard V is as expected. But there is an upward trend for Standard VI and Standard VII, indicated by an increase of 9.7 per cent and 7.3 per cent respectively. Since there is essentially only one entry point, Standard I, the total numbers for each grade in each successive year should continue to decrease at the rate of 4.6 per cent. The fact that this is actually not the case for grades VI and VII can only be accounted for by a repeating syndrome. Also looking at the figures in Table III for 1966 and 1967 which are broken down between male and female, the repeating pattern is clear. Not surprisingly more males repeat at grade six and seven than females. One reason could be that the females get married. Or, that the parents feel it would be worthwhile to educate a male child and that expenses incurred are recoverable due to future employment.

Table III

EDUCATION

PUPILS ENROLLED  
Primary Schools by Standard, 1966-1967

Standard	1966			1967		
	Male	Female	Total	Male	Female	Total
I .. ..	112,056	81,853	193,909	131,421	997,348	228,769
II .. ..	95,840	70,270	166,110	105,939	77,695	183,634
III .. ..	90,358	62,561	152,919	96,442	69,198	165,640
IV .. ..	79,494	50,788	130,282	88,028	58,884	146,912
V .. ..	75,484	45,366	120,850	76,488	47,364	123,832
VI .. ..	87,844	44,870	132,714	88,300	48,548	136,848
VII .. ..	104,472	41,720	146,720	103,177	44,367	147,544
VIII .. ..	319	121	440	---	---	---
Total	645,867	397,549	1,043,416	689,795	443,384	1,133,179

SOURCE: Kenya, Ministry of Education. Statistical Abstracts, 1967, Statistics Division, Ministry of Economic Planning and Development, p. 123.

Kenneth King,<sup>5</sup> who has investigated the repeater problem identifies several methods, legal and illegal, which are used by both students, parents and administrators to allow a child to repeat. Government policy through a series of criteria allows a person to repeat standard seven once, as long as his presence does not prevent a child proceeding from standard six from having a place in standard seven. Since the maximum enrollment of standard seven is fifty, the headmaster can allow as many repeaters as there is room to reach the maximum. In this instance, the children likely to get a berth are those who came very close to achieving the score on the test that would have admitted them to secondary school.

Every child wants to go to a government secondary school. There are over 6,000 primary schools and 783 secondary schools. Of these 783 only 300 were government aided. The remainder 483 are either Harambee or private secondary schools.<sup>6</sup> Obviously, only a small number get in. To provide opportunity for repeating, it is not uncommon for a student to go back to standard five or six. Also, a parent might be convinced by the headmaster that the chances of his child doing well in standard seven are so poor that it were better to hold him in standard six for an extra year, thus

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<sup>5</sup>Kenneth King, Primary Schools in Kenya: Some Critical Constraints on their Effectiveness (Nairobi: Institute of Developmental Studies, University of Nairobi, Discussion Paper No. 130, May 1972).

<sup>6</sup>Ministry of Education, 1970 Economic Survey, p. 173.

providing room for someone repeating in standard seven. The parents do not object to this type of coercion since as King states, they know that "it will be through the good offices of the headmaster that it (the child) will be allowed to repeat several times."<sup>7</sup>

Two other forms of illegal repeating are double promotion and sitting-in on standard seven. In the former case, a bright student is promoted from standard five to standard seven where he will spend two years familiarizing himself "with the necessary techniques and then taking the examination, the following year."<sup>8</sup> In the second instance, a student who proceeds normally from standard six might sit out the examination, thus guaranteeing his taking the examination the following year without being identified as a repeater. In both instances, considerable deception on the part of the headmaster is perpetrated by juggling the records to show that only the official fifty students are actually in standard seven.

All these repeater patterns and many others are a product of a belief that "nobody really expects to be able to reach secondary school in one attempt in many areas."<sup>9</sup> As a result, headmasters build a school's reputation of sending many children to secondary schools by encouraging repeaters.

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<sup>7</sup>King, op. cit., p. 10.

<sup>8</sup>Ibid., p. 11.

<sup>9</sup>Ibid.

They tend to hold on to the 15 or 20 candidates who have come near to success and the rest filter down to some poorer school which is trying to build its reputation. In such schools, repeaters may well make 75 to 80 per cent of the top class.<sup>10</sup> It is important to realize that for every year a child repeats, it is costing the person who pays fees Shs 70 (\$10.00), which while it is quite substantial, it is still less than the cost of putting up the child in a Harambee type school whose cost runs between Shs 500 to Shs 1,200 -- \$72.00-\$172.00 a year.<sup>11</sup>

The second consequence has been the development of a parallel high school system better known as "Harambee Secondary Schools." The word "Harambee" means "Let's pull together" in Swahili. Hence these schools are built and financed through communal effort. The people contribute their labor and cash in the spirit of Harambee to open one more avenue for the children to continue their education. The government contributes nothing to these schools other than requesting them to conform to the criteria of the nationally financed schools and by gradually taking over some of them. But this secondary system ends up being very costly in the long run as mentioned previously. After the original enthusiasm of the masses to build the school, the

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<sup>10</sup> Ibid.

<sup>11</sup> Gary S. Fields, The Education System of Kenya: An Economist's View (Nairobi; Institute of Developmental Studies, University of Nairobi, April, 1971), p. 14.

recurrent expenditure and especially teacher salaries and services become a very heavy burden.<sup>12</sup> The schools cannot attract and hold well-qualified teachers because they cannot pay teachers the salaries that they would command if they were working for the government. Also, every qualified teacher is needed by the government to augment the national schools' teaching force. The Harambee schools are therefore forced to employ a large number of teachers who are barely qualified to teach the subjects that are required if the children are going to compete on the same level with those in the better school in the next examination. In order to raise money to pay the teachers, the schools are forced to charge fees that are twice or three times the fees paid by those who entered government schools. The failure rate in the national exams from these schools is very high which means a lot of wasted money and a lot of frustrated parents and children. In a way, the Harambee schools that started as schools for the masses have in effect become very elite in the sense that the cost is exorbitant and only the well-off can afford to maintain their children in these schools. In fact, a study done by Court<sup>13</sup> of Participants in a Village Polytechnic indicates that only 10 per cent of

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<sup>12</sup>Anderson, J. Education for Self-Reliance - The Impact of Self-Help (Nairobi: Institute of Developmental Studies, University of Nairobi, No. 67; September, 1968).

<sup>13</sup>David Court, Some Background and Attitude Characteristics of Trainees at Village Polytechnics (Nairobi: Institute of Developmental Studies, University of Nairobi, July, 1971).

the participants' fathers would pay their fees to attend a Harambee School. As Table IV which follows indicates, they would much rather enroll their sons in a correspondence course.

Indeed most of the people are realizing that for most children, education will only be for seven years. They are also realizing that for most of the children even seven years is not enough to make them literate. They are realizing that after seven years, the children are coming home very much the way they started: empty except for a piece of paper that says that they have been to school. For all of the children who fall into this category they have not the skills for employment and most are too young for job consideration.<sup>14</sup> Disenchantment with education is indicated by the failure to turn out for the many Harambee contribution meetings. (Observations of the author in 1971. He attended several meetings.)

#### Review of Related Research:

Although a lot of research on education in Kenya has been done, very little seems to deal specifically with the primary school. In "An Inventory of Research on Education in Kenya" David Court<sup>15</sup> asserts that present research seems to be fragmentally and inconclusive. However, it is

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<sup>14</sup>The Average age of Primary VII pupils is 13 years.

<sup>15</sup>Court, David, "An Inventory of Research on Education in Kenya" (Nairobi: Institute of Developmental Studies, May, 1971, Discussion Paper No. 108).

Table IV  
FATHER'S EXPENDITURE PRIORITIES FOR HELPING HIS SON  
NAME OF VILLAGE POLYTECHNIC

FATHER'S ACTION	KITHAYONI	MBALE	MASENO	KEYVE	MT.KENYA	NAROK	NDERE	AKADO	MUCII WA URATA	TOTAL
Give him assistance to go to look for employment	7%	19%	25%	24%	2%	29%	11%	10%	11%	13%
Help him pay for a place on a settlement scheme	10%	3%	0%	7%	0%	0%	3%	0%	5%	4%
Buy some land near- by where his son can begin farming	21%	16%	10%	24%	43%	53%	53%	35%	14%	30%
Pay his fees to attend a Harambee School	12%	36%	18%	7%	3%	6%	8%	5%	0%	10%
Enroll his son in a Correspondence Course	47%	10%	45%	31%	50%	6%	25%	50%	65%	39%
No Answer	3%	16%	2%	7%	2%	6%	0%	0%	5%	4%
	100% (58)	100% (31)	100% (40)	100% (29)	100% (60)	100% (17)	100% (36)	100% (20)	100% (37)	100% (328)

SOURCE: David Court, Some Background and Attitude Characteristics of Trainees at Village Polytechnics (Nairobi: Institute of Developmental Studies, University of Nairobi, July, 1971), p. 15, Table 8.

(Numbers in parenthesis indicate totals of sample.)

generally agreed that the "inherited" system of education is inappropriate to the evolving technical needs and social circumstances, but uncertainty remains over what aspects need to be adapted in order to achieve more durable results. He, like W. F. Ilchman,<sup>16</sup> finds that government control of system expansion is inhibited by the preoccupation with known colonial model. The educational system is "hierarchical in structure, predominantly academic in content, formal in orientation and international in reference."<sup>17</sup>

Stabler<sup>18</sup> in Education Since Uhuru offers a comprehensive review of Kenya's educational development since independence using a series of profiles of selected institutions which capture the spirit as well as the structure of Kenya's schools. He advocates the broadening of the academic base of education as a way of assisting the schools to contribute to rural development. But the accelerating demand has major consequences for the quality of the product throughout the education system. The attempt to meet the demand by the central government and local self-help groups has led to a narrowing of the curriculum in many schools, employment of less qualified teachers and dependence upon

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<sup>16</sup>Ilchman, Warren F., "People in Plenty: Educated Unemployment in India," Asian Survey, Vol. IX, No. 10, October, 1969.

<sup>17</sup>Court, David, op. cit., p. 25.

<sup>18</sup>Stabler, E., Education Since Uhuru (Middletown, Conn: Wesleyan University Press, 1969).

poor facilities.<sup>19</sup>

John E. Anderson<sup>20</sup> reviews the experiences of the Harambee school movement detailing their origins, organization, finance and the type of education provided and community attitude towards them. He finds that these institutions, rather than being innovative alternatives to the system are subject to extreme student and community pressure to strive to imitate the academic, exam-oriented approach and structure of earlier secondary schools.

Using samples from the "East African Education and Citizenship Project," David Koff<sup>21</sup> investigated and documented the perceived purposes of education, occupational preferences, values and aspirations of Primary VII pupils. The findings indicate that education is seen largely as a means to occupational and social mobility; clerical positions are preferred to farming; and more importantly, that pupils are unrealistically optimistic about their chances of continuing to secondary school even though less than 10 per cent achieve this goal.

<sup>19</sup>Brownstein, L., "Preliminary Results of a Survey of 1964 K.P.E. Candidates in Embu, Kitui, Kericho and Nyanza" (Nairobi: Institute of Developmental Studies Paper No. 11, 1966).

<sup>20</sup>Anderson, J., "The Harambee Schools: The Impact of Self-Help," In: R. Jolly (ed.), Education in Africa: Research and Action (Nairobi: E.A.P.H., 1967).

<sup>21</sup>Koff, D., "Education and Employment: Perspectives of Kenya Primary Pupils," In: J. Sheffield (ed.), Education, Employment and Rural Development (Nairobi: E.A.P.H., 1967), pp. 340-372.

A small number of studies have dealt with the problem of primary education. Archibald Callaway<sup>22</sup> and P. Fordham<sup>23</sup> have documented the magnitude of the primary school-leaver problem and contrasted it with the range and capacity of the present educational opportunities available for those who do not go to secondary school or into wage earning employment. They find that the alternatives available are dismal with the result that most school-leavers repeat the final year several times taking much needed space and resources. Damaged self-esteem of these "failures," unfulfilled potential and attendant frustrations constitutes the school-leaver problem. The strength of the educational incentive is conveyed in the fact that demand for education is increasing at the same time that employment prospects are worsening for all but those with most education.<sup>24</sup>

Of the several dissertations on Kenya, at least three are concerned with education. James Sheffield<sup>25</sup> dealt with eight major reports relevant to African education in Kenya from 1949 to 1963 attempting to show that the education

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<sup>22</sup>Callaway, A., "Unemployment Among African School Leavers," In: Journal of Modern African Studies, Vol. 1, No. 3, September, 1963, pp. 351-371.

<sup>23</sup>Fordham, P. and J.R. Sheffield, "Continuing Education for Youth and Adults," In: Sheffield, op. cit. (1967), pp. 366-389.

<sup>24</sup>Fields, G.S., "Private and Social Returns to Education in Labour Surplus Economies" (Nairobi: Institute of Developmental Studies, Paper No. 104).

<sup>25</sup>Sheffield, James R., "Policies and Progress in African Education in Kenya: 1946-1963." Unpublished Ed.D. dissertation, Teachers College, Columbia University, 1964.

policy during that period reflected British Colonial policy of shifting the responsibility for the development of Kenya toward the African population. The present study deals only with the elementary education from 1963-1970.

George Urch's study dealt extensively with The Africanization of the Curriculum in Kenya<sup>26</sup> from 1923 through 1966. He described the concept of Africanization as an adaptation of Western education to the needs of the African student. This study proposes innovative approaches to elementary education in Kenya without being overly concerned with adaptations of Western education.

Filemona Indire's<sup>27</sup> study comes closest to the present work. He centered on the development of a curriculum for secondary school in Western Kenya. This study focuses on the elementary curriculum in Kenya. Indire criticized the curriculum of the secondary schools in that it only prepared students for work outside the local community. This study criticizes the elementary school curriculum by asserting that it does not prepare the majority of the students for useful service to themselves and to the country. However, the present study differs from Indire's in that while he developed a comprehensive-type secondary school curriculum,

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<sup>26</sup>Urch, George E.F., The Africanization of the Curriculum in Kenya, Ph.D. dissertation. University of Michigan, Comparative Education Dissertation Series, No. 12, 1968.

<sup>27</sup>Indire, Filemona, "A Comprehensive High School Curriculum Proposal for Reviewing and Revising the Program of Chavakali Secondary School, Maragoli, Kenya." Unpublished Ph.D. dissertation, Indiana University, 1962.

this study analyzes the present curriculum, identifies its weaknesses and recommends methods for revision and innovation. This study is further differentiated from the others in that it deals only with the elementary sector of education which has thus far been neglected.

No attempt has been made to give a comprehensive historical background of education in Kenya prior to independence in 1963 except in discussing the curriculum. It was felt that the studies referred to above treated the historical aspects extensively and further treatment would be superfluous. This study is limited to the period 1963-1970. The choice of this period is dictated by the major changes that have taken place within the primary school system: the introduction of English medium schools, the combination of the elementary school syllabi and the policy of granting Certificate of Primary Education to all school-leavers.

### CHAPTER III

#### THE KENYA PRIMARY SCHOOL SYLLABUS (1967)

Before we could proceed to identify specific areas of reform needed in the Kenya Elementary School Curriculum, it was necessary to determine which areas of the present curriculum needed revision. In reviewing the syllabus, two possible approaches were considered. The first was to review the whole syllabus in terms of curriculum theory. This approach would have concentrated on how well the material taught was sequenced, the readiness of the students to grasp material taught and the theories on teaching and methodology. The second approach was to compare and contrast the new syllabus with the one it replaced, i.e. Syllabus for African Primary and Intermediate schools (1962). This meant a subject by subject comparison of the two syllabi noting the differences and similarities.

The second approach was perceived as the more fruitful because:

- a. It was not the objective of this study to construct a new curriculum to replace the existing one. This was envisioned as the work of the task force that would revise the curriculum at a later date.
- b. The basic criticism of the education system by the Kenya Education Commission (1964-65) was that it tended to socialize the children to an alien way of life. A comparison of the syllabus before

independence and the Commission's report, and after the two events, would show the direction of change.

- c. It was this investigator's assumption that since Kenya is an independent country, its education should not merely concentrate on training junior clerks but should be designed with the needs of a developing country in mind. As such, its new curriculum should have very different emphasis from the one that preceded it.
- d. Finally, since the syllabus is equivalent to educational policy in Kenya, a comparison of the two syllabi should reflect the differences of opinion of the two administrations: one laden with colonial values, the other drawing away and redefining its values within the context of a new African nation. With these points in mind, we shall examine the syllabi.

#### DIFFERENCES

The 1962 Syllabus had replaced the Syllabus for African Primary Schools and the tentative syllabus for African Intermediate Schools, both published in 1953. It will be shown, in the discussion on Languages and Medium of Instruction, that it was at this time that Swahili was virtually dropped by placing greater emphasis on Vernaculars and English. The 1962 syllabus anticipated the trend towards a seven year full Full Primary Schools, a process which had

already begun in the urban areas. It therefore presented two plans in several areas: one for schools which had changed to a seven year program, the other for those still on the eight year cycle. However, the two groups covered essentially the same ground.

The 1967 version made the seven year cycle official for the whole country. It also eliminated the previous syllabi used in European, Arab and Asian schools. This was intended to provide the same educational experiences for all children attending school in Kenya. Thus from 1967 on, Kenya Primary Schools have one common syllabus. This was a step in the right direction towards unified education. This, as will be seen in the ensuing comparison was the only major positive contribution of the new syllabus. Indeed, other than making English a medium of instruction and the incorporation of the New Primary Approach (N.P.A.), the European, Asian and Arab syllabi seem to have contributed nothing to the present syllabus. We now turn to a subject by subject analysis to see what new improvements were effected in the present syllabus.

#### English:

The New Primary Approach (N.P.A.) is the most revolutionary section of the whole syllabus. At the same time it is the most disappointing in terms of its total effect on the curriculum for children. While the 1962 syllabus envisioned progressive development of English leading to

conversion to English medium of instruction in the fourth or fifth grade, it did not recommend its use as a medium from Primary I in the African schools. It recommended that initial reading and writing be in the vernacular, or Swahili for schools with no common language, with only oral introduction to English<sup>1</sup> at this stage.

The English course was based on the New Oxford English Course (N.O.E.C.) which had been in existence for several years.<sup>2</sup> It was a self-contained course with extensive Teacher's Notes to help the teachers whose knowledge of English was generally rather limited. The curriculum also prescribed the amount of work to be covered in any term in any grade.<sup>3</sup> Though there were three schedules, one each for seven-year schools, eight-year schools normal stream and eight-year schools - fast streams, they all covered the same material except for the fast streams which covered a little of the sixth text in the series.<sup>4</sup> The coverage in each case was determined by the Kenya African Preliminary Examination for secondary school selection. There was also a section which applied to English Medium schools which was not extensively covered since only a few African schools were using

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<sup>1</sup>Kenya Education Department: Syllabus for African Primary and Intermediate Schools, 1962 (Hereafter referred to as 1962 Syllabus), p. 20.

<sup>2</sup>The New Oxford English Course (East Africa) (London: Oxford University Press, 1956).

<sup>3</sup>1962 Syllabus, pp. 13-20.

<sup>4</sup>Ibid., pp. 19-20.

the English medium.<sup>5</sup>

The 1967 syllabus developed the English medium approach extensively. This came to be known as The New Primary Approach, hereafter referred to as N.P.A. It took into account the modern trend of discovery methods and built a self-sufficient experience curriculum for children in Primary I to III who would use English exclusively.<sup>6</sup> The concepts of grouping, individualizing, centers of interest, and creativity were highly stressed.<sup>7</sup> Thus the Primary I-III unit was one whole. It did away, to a certain extent, with reliance on a specific time-tables. It allowed for setting aside blocks of time where several things could be going on at once.<sup>8</sup>

Even so, the N.P.A. does tend to be prescriptive, especially where writing is concerned. The children from Primary I to Primary V are not to be allowed free expression. "All material that is to be written must be prepared orally,"<sup>9</sup> and again "much of the writing will be of the guided type that is found in good course books, but children may also be allowed to write a sentence or two without the guidance of a written framework, perhaps in a diary or relating to a

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<sup>5</sup>Ibid., pp. 33-34.

<sup>6</sup>Kenya Ministry of Education, Primary School Syllabus, Nairobi, 1967, pp. 13-38. (Hereafter referred to as 1967 Syllabus.)

<sup>7</sup>Ibid., p. 20.

<sup>8</sup>Ibid., p. 37.

<sup>9</sup>Ibid., p. 33.

picture."<sup>10</sup> If the child is expected to make the English language his own, he should have ample opportunity to express both orally and in writing the things that matter to him. "Children will make mistakes in their writing, but something is wrong with the teaching if a child makes more than five mistakes in a ten-line piece of writing."<sup>11</sup> What kinds of mistakes? Grammatical, syntax or spelling? To avoid children making "mistakes" this investigator, in the few N.P.A. schools using English medium that he visited, observed that the teachers wrote the "correct" forms on the blackboard which the children then copied and memorized.

This practice, while deplorable and probably regressive, was understandable. The N.P.A. curriculum was designed with specialists in mind. At the beginning only schools that had specially trained teachers were allowed to convert to the English medium. But the perceived advantage, especially in terms of the children's ability to pass the final examination which is all in English, led to more and more schools with fewer and fewer capable teachers converting to the N.P.A. The teachers, if they had had any training at all, were trained in the traditional methods. It was difficult for them to use newer teaching methods without in-service courses. Originally, too, every N.P.A. school had a consultant from the Curriculum Development Center to check on the

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<sup>10</sup> Ibid., p. 33.

<sup>11</sup> Ibid., p. 32.

progress and advise teachers on methods.<sup>12</sup> As the number of N.P.A. schools increased, this service became more difficult to provide. These and other problems led to a slow-down in number of schools converting to the N.P.A.<sup>13</sup>

The text-books of N.P.A. were different. These are known as the New Peak Course. However, at the time the present syllabus was issued the course covered Primary I-IV. The rest of the courses were expected to be introduced at the rate of a year's work every two years. In essence, after three or four years of a highly stimulating and innovative course, the N.P.A. classes were indistinguishable from the non-N.P.A. classes. In fact, the same weekly allocation of periods applied in N.P.A. classes and in non-N.P.A. classes. For the non-N.P.A. classes, the 1962 English Syllabus,<sup>14</sup> is virtually unchanged. It is reprinted in its entirety.<sup>15</sup>

The Curriculum Research and Development Center added a new touch to the class library books for English learning. Whereas in 1962 the recommended books were categorized in terms of the grades they should be used at, the 1967 Syllabus added many more titles and also pointed out those books which

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<sup>12</sup>Gachukia, E. "The Teaching of Vernacular Languages in Kenya Primary Schools," In: T.P. Gorman (ed.), Language in Education in Eastern Africa (Nairobi: Oxford University Press, 1970), p. 21.

<sup>13</sup>Fawcett, R.P., "The Medium of Education in the Lower Primary School in Africa with Special Reference to Kenya," In: Language in Education in Eastern Africa, op. cit., p. 55.

<sup>14</sup>1962 Syllabus, pp. 10-16.

<sup>15</sup>1967 Syllabus, pp. 39-45.

had an African setting. However, in all fairness, the 1962 list of recommended books contained more titles with African background than would have been expected from the colonial education officers.<sup>16</sup> At the same time, it must not be forgotten that in all likelihood the same people were involved in the preparation of the 1967 version.<sup>17</sup> Together with this classification was a recommendation for pupils' use in Primary VII of R. Hindmarsh's Understand and Write because it contains multiple-choice comprehension exercises which will be useful for K.P.E. preparation.<sup>17</sup> This reflects the change of the examination policy from self-expression to objective testing.

#### History and Civics

In the 1962 Syllabus comparative tribal history was covered in Primary III and IV. The approach suggested was story-telling relating to such topics as cultural traditions; membership and groups; buying and selling - then and now; concepts of time; hunting; clothing and adornment; and tales of tribal warfare. In Primary IV these topics were expanded to include historic places in the neighborhood; punishment; marriages; tribal government; history of the school; customs of neighboring tribes and many other cultural traditions.<sup>18</sup> This was a logical beginning point. The student got involved

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<sup>16</sup>cf. pp. 25-32 (1962 Syllabus) and pp. 47-54 (1967 Syllabus).

<sup>17</sup>1967 Syllabus, p. 44.

<sup>18</sup>1962 Syllabus, pp. 56-58.

in history as a living subject and laid the groundwork for more in-depth study.

The 1967 version takes a very academic approach. The first encounter with history is Early Man in Africa and Europe starting with the Old Stone Age, the New Stone Age and The Bronze and Iron Ages.<sup>19</sup> These were the topics which would have been covered in the first term of the Primary V under the 1962 plan.<sup>20</sup> After this type of introduction, the work that took two whole years previously is expected to be done in six months or less.<sup>21</sup> It is understandable that eight years' work under the old plan had to be redistributed to fit a seven-year framework, but the new version is too drastic.

One section of the 1962 version: The Growth of Christian Civilization in Britain is completely excluded from the new syllabus.<sup>22</sup> But this only represented one term of Primary V work. The only other difference is that the topics for History of East Africa in the 20th Century include political and constitutional developments leading to independence in Tanganyika, Zanzibar, Uganda and Kenya.<sup>23</sup> However, it is difficult to see how these can be covered in one term.

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<sup>19</sup>1967 Syllabus, pp. 101-102.

<sup>20</sup>1962 Syllabus, p. 59.

<sup>21</sup>1967 Syllabus, p. 103.

<sup>22</sup>1962 Syllabus, p. 60.

<sup>23</sup>1967 Syllabus, p. 109.

The civics topics remained the same and occupy the final two terms of elementary history.<sup>24</sup> It was stated in the 1967 version that "A study of History at primary level can help to prepare pupils to become useful members of the country capable of contributing to the general welfare of the community."<sup>25</sup> If the 1962 version could not socialize the children in the values of their community, the 1967 version is even less likely to achieve this goal.

### Science

The only other major difference between the two syllabi was in the treatment of elementary science subjects. The 1962 version included Nature Study and Science, Gardening, Agriculture and Health Education as individual subjects. The 1967 version combined all of these subjects into one under the title of General Science. The 1962 rural science version was the result of criticisms of the curriculum that had followed Western (British) education in almost every colony of the British Empire. In India, the educational system was criticized for producing a disaffected intelligentsia which was uninterested in the problems of rural life.<sup>26</sup> The Phelps-Stokes Commission echoed these sentiments.<sup>27</sup> The 1953 Binns and Jeffery Reports on Education

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<sup>24</sup>Ibid., p. 109.

<sup>25</sup>Ibid., p. 101.

<sup>26</sup>Mayhew, A., The Education of India, London, 1926, p. 246.

<sup>27</sup>Phelps-Stokes Report, Education in Africa, London, 1922, pp. 16-21; and Education in East Africa, London, 1925, pp. 35-37.

in East and West Africa respectively were much concerned with the same problem. The joint reports criticized the education as being "too bookish and unpractical; for producing too many clerks and too few farmers ... for failing utterly to stop the drift to the towns, the decay of agriculture, the break-up of tribal society and the loosening of moral standards."<sup>28</sup> The Addis Ababa Conference on Education for Africa had reiterated the urgency and the necessity for efforts to be made

to bring the school to the countryside physically and in terms of a programme more in tune with rural needs and interests. This new direction will be an important factor in raising the productivity of the agricultural economy, in enriching the community life in the villages and in increasing employment opportunities in rural areas. It will help diminish the number of school leavers who flock to towns and cities for employment ....<sup>29</sup>

Such many varied criticisms and suggestions were behind the efforts made to "ruralize" the science curriculum. It was hoped that practical training in better methods of farming, demonstrations and actual learning by doing would instill a love for the land and a determination by the learners to remain in the rural areas. In an attempt to achieve these goals the science curriculum contained a strong bias for manual experience in the upper primary. However, even

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<sup>28</sup>African Education: A Study of Educational Policy in British Tropical Africa (London: H.M.S.O., 1953), p. 5.

<sup>29</sup>Final Report of the Conference of African States on the Development of Education in Africa, Addis Ababa, 1961, pp. 5-6.

though the section on agriculture was very well developed,<sup>30</sup> only two forty-minute periods a week were allocated to it as opposed to four such periods for religious education.<sup>31</sup>

The ever-increasing flow of school-leavers into the urban areas was evidence of failure of the emphasis on agriculture<sup>32</sup> to orient the leavers to finding solutions to the depressed conditions of the rural area. It was the mistaken belief of the planners of the curriculum that the school could bring about considerable social change by making soil-erosion, rotational farming, composit-making, irrigation and other topics subjects of direct instruction. This had the effect of sealing-off such instruction "from the rest of the curriculum, and therefore not viewed by pupils or their parents (teachers) as 'education' at all," further, "there is no evidence whatsoever in tropical Africa that such a policy has achieved consistently even the smallest success in improving rural productivity."<sup>33</sup> It could be that the formalization of such subjects for the purpose of solving agrarian problems widened the gap between them and the problems they sought to solve.

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<sup>30</sup>1962 Syllabus, pp. 107-115.

<sup>31</sup>Ibid., p. iii.

<sup>32</sup>Jolly, Richard, Planning Education for African Development: Economic and Manpower Perspectives (Nairobi: East African Publishing House, 1969), p. 148.

<sup>33</sup>Evans, P.C.C., "Western Education and Rural Productivity in Tropical Africa" In: Africa. Journal of the International African Institute, Vol. XXXII, No. 4; October, 1962, pp. 317-319.

The new syllabus, in an effort to provide the same educational experience to all children, moved away from an agricultural curriculum, integrated the subjects and effectively brought them back to the classroom and the blackboard.<sup>34</sup> Where before the rural primary schools were expected to have several acres of land at their disposal,<sup>35</sup> this was no longer necessary. The children would learn science through the discovery method exactly like an elementary child in any United States urban school with, of course, fewer or no scientific apparatus. Practical agriculture and gardening were removed from the syllabus as having no educational value. These were replaced with extended coverage of air, water and weather, weights and balances; rocks and soils; heat; earth, sky and the universe; sound; light; magnetism and electricity; machines and energy and in some cases, simple chemistry. While Kenya will have to wait for the long-range benefits of this program in terms of more African scientists, the short-range effect will be to divorce the learners from their rural environment even more than the former curriculum.

#### Similarities

In all other respects, the 1967 version was a direct copy of the one it replaced. The aims of the syllabus, scope, schemes of work and curriculum and time allocation

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<sup>34</sup>1967 Syllabus, pp. 111-144.

<sup>35</sup>1962 Syllabus, p. 108.

remained the same. The time allotted to Religious education was reduced from four to three periods a week. The curriculum for independent Kenya is indistinguishable from that of Britain<sup>36</sup> except that the Kenyan child is taught in a foreign language.

Critique:

From the early 1920's to 1966 Kenya had three separate syllabi of primary education although in theory segregated education by races had been abolished soon after independence in 1963. The new syllabus marks the final stage in complete integration of the schools.

The general aim of this new syllabus is to make sure that all children receive equal treatment in education. An attempt was made during its preparation to "provide a balanced primary school course for the child's full development and an adequate preparation for the next stage of education."<sup>37</sup> It is also suggested that preparation for the Kenya Preliminary Examination (secondary school selection) is subsidiary to the main purpose of primary education, which is to help the children to develop according to their own needs and abilities and to prepare them for their future work in secondary school.<sup>38</sup> This last phrase permeates the whole primary

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<sup>36</sup>Blackie, John, Inside the Primary School (London: H.M.S.O., 1967).

<sup>37</sup>Kenya, Ministry of Education, Primary School Syllabus (Nairobi: Government Printer, 1967), p. 1.

<sup>38</sup>Ibid., p. ii.

school curriculum. All the teaching is geared to the passing of K.P.E.

Several conferences and reports had preceded the development of this syllabus. First, there was the Addis Ababa Conference which was primarily concerned with the interrelationship of economics and education. At this conference great interest was shown in the degree of social disharmony created by colonial education. It was noted that there was a tendency for schools to create among the majority of students expectations of a way of life which the country was unable to provide. It was suggested that primary schools should endeavor to prepare children to work within the resources of the country - - - particularly in the agricultural life as attractive to students as life in an urban community.<sup>39</sup>

If the developers of the syllabus were aware of this recommendation, they do not seem to have given it much thought. Nowhere in the syllabus is this attitude stressed. In fact, they recommend that practical garden work should not take more than half the time available for agricultural topics, and should not be manual without educational value.<sup>40</sup> Also, the combination of Agriculture, Gardening and Health Education into General Sciences reduces the available amount of

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<sup>39</sup> UNESCO and United Nations Economic Commission for Africa, Final Report: Conference of African States on the Development of Education in Africa (Addis Ababa: UNESCO, 1961), p. 48.

<sup>40</sup> 1967 Syllabus, Ibid., p. 112.

time that can be spent on agriculture and gardening.

The second conference report at the Disposal of the syllabus developers was another UNESCO sponsored conference held in 1962 at Tananarive. Although the major interest of discussions related to the secondary school, much was said about the necessity for "cultural emancipation" of the students which would allow them to study things related to their own experiences and provide vital knowledge of their environment.<sup>41</sup> Following these recommendations, the Kenya Education Commission<sup>42</sup> emphasized the need to localize such subjects as History, Geography and Music. It considered the expansion of concepts of good citizenship and civic responsibility to be an integral part of all school activities and programs.<sup>43</sup> In the syllabus, these recommendations are hardly emphasized. History, Geography and Civics, still emphasize too much foreign learning and music receives but one period a week. As was stated in the discussion on history and civics, there was a better chance for cultural emancipation with the old syllabus than the new. From this investigator's own personal experience with the educational system in Kenya, the new syllabus has only one thing in its favor: the combination of the three former syllabi into one.

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<sup>41</sup>UNESCO, Final Report of the meeting of experts on the Adaptation of the General Secondary Curriculum in Africa (Paris: UNESCO, 1962), p. 5.

<sup>42</sup>Kenya Government, Kenya Education Commission Report (Nairobi: English Press Ltd., 1964).

<sup>43</sup>Ibid., p. 60.

In all other respects, it sows the seeds for more inequalities to replace those which existed before.

This point is made clear by the New Primary Approach (N.P.A.). Here the emphasis is on learning rather than on teaching.<sup>44</sup> However, this approach is intended to be used only for those classes in which English is the medium of instruction. The inequality referred to above becomes evident when one realizes that the final examination that the children take at the end of the seventh grade is all in English. In view of this, the teachers in the non-N.P.A. system felt forced to teach in English almost exclusively for the benefit of the children. But they lacked the requisite materials and expertise.

On the other hand, the children who are not in N.P.A. schools do not start using English fully as the vehicle of instruction until the fifth grade. They actually have to learn three languages - Mother Tongue, Swahili and English - while the N.P.A. children learn only two. But as was indicated in the discussion on vernaculars, the N.P.A. child in practice receives instruction in one language only.<sup>45</sup> E. Gachukia defends this practice of the N.P.A. schools on the basis "that the New Peak Course was a complete unit in itself" and it would be difficult "to see how the teaching of vernaculars or Swahili fitted into the system as it

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<sup>44</sup>1967 Syllabus, Ibid., p. 13.

<sup>45</sup>See Kenya Ministry of Education's Inspectorate Circular, INS/C/10/S/40, June 5, 1965.

were."<sup>46</sup> No materials similar to those on English had been developed. Nor were the supervisors and advisers who accompanied the New Peak Course materials available for the teaching of other languages.

In grades I to III the non-N.P.A. students spend an average of five 30-minute periods a week on English while the N.P.A. classes take a minimum of ten periods plus the additional use of English for all other teaching.<sup>47</sup> The tables are reversed in the study of the Mother-Tongue. It seems grossly unfair for the non-N.P.A. child because he is not given as much time in the language that he will be tested on.

In another comparison, the Curriculum Development and Research Center (C.D.R.C.) rating of recommended class books indicates that at every stage, the non-N.P.A. student is a full year behind in reading ability as the N.P.A. student. This is how the ratings apply to both N.P.A. schools and non-N.P.A. schools:

<u>C.D.R.C. Grade</u>	<u>N.P.A. Primary Class</u>	<u>Non-N.P.A. Primary Class</u>
A	I	II
B	II	III
C	II	III
D	III	IV
E	III	IV
F	IV	V
G	IV	V
H	V	VI
I	V	VI

<sup>46</sup>Gachukia, E., "The Teaching of Vernacular Languages in Kenya Primary Schools" In: T.P. Gorman, op. cit., p. 26.

<sup>47</sup>1967 Syllabus, Ibid., cf, pp. ii and 22.

<u>C.D.R.C. Grade</u>	<u>N.P.A. Primary Class</u>	<u>Non-N.P.A. Primary Class</u>
J	VI	VII
K	VI	VII
L	VII	form 1
M	VII	1
N	form 1	2

SOURCE: Kenya Primary Syllabus, 1967, p. 45.

N.B. As a rough guide each CDRC letter corresponds to half a year of schooling. In N.P.A. classes, Grade A corresponds to the end of Primary I. In non-N.P.A. classes, it corresponds to the end of Primary II when reading in English is introduced.

This indicates that at the time of the final examination, the non-N.P.A. student is actually in Primary VI in terms of reading ability. The disparity between two sections of the same grade in allocation of instructional time and material tends to preclude equality of opportunity for all pupils. To compound the problem, the textbooks used are different. The N.P.A. has a complete new series while the non-N.P.A. uses textbooks developed during the colonial period. A check on the recommended books shows that the students do not receive equal reading experience and practice.

It was the experience of this investigator when he visited several schools in 1971 that the N.P.A. schools, especially in the urban areas, were better staffed, better equipped and very "elite" in outlook. They are the schools where the Europeans, Asians and children of government officials attended. In non-N.P.A. schools, in particular the many new ones, the libraries for the children were mostly

non-existent and the teachers themselves were largely untrained. If in fact the English language is to be retained and used constantly throughout the school years, then all the schools must have teachers who are equipped to do this. There must be teachers in every school who are trained to teach nothing but English. At the present time, and specifically in the schools visited by this investigator, there was not one school that boasted such a teacher. The average teacher in the rural Primary school is a P3 or P4. This is a teacher whose total education was of eight or seven years duration and two years of teacher training. His understanding of English and his ability to teach it is dependent on the school he attended, whether rural, urban or boarding. In either case, he is severely limited in the use of English. The teacher training institutions, if he attended one, do not provide training for teachers of English as a second language as such. To expect him to teach the child exclusively in English, is to expect failure on the part of the child to learn the language. The only conclusion is that a new social class is forming at the expense of the majority of the population.

The Geography syllabus covers the work done in Primary III to Primary VII. No geography is scheduled for Primary I and II. Instead it is hoped that the children will lay the groundwork through such activities as weather observation, painting and modeling of local scenes. There are four aims of the geography syllabus:

- a. A study of the local area to build up an understanding of man's relation to his environment.
- b. To create visual impressions of life and conditions outside of immediate environment.
- c. To develop understanding of maps through practical field work and constant practice in map interpretation.
- d. To develop an understanding of the interdependence of the peoples of the world.

All through the geography course, there is more attention to the last three aims than the first which for the children at this stage should be central. From the beginning, the syllabus is in "too much of a hurry" to get away from the child's environment to distant locales. To most of the children in the rural area, such things as The Railway, The Post Office, The Game Park and The Airport are just imaginary. The teachers, who are also provincial get into some arguments as demonstrated by one teacher who was teaching a unit on the airport. He had never been to an airport and by chance two of the kids in the class had. The display of knowledge by the children and the refusal of the teacher to admit that he did not know, immediately set up a credibility gap between the teacher and his pupils.

There is too much emphasis on the New Lands: America, Australia, New Zealand and the Old Lands: India, China, Asia and Europe. In contrast, the geography curriculum in most of the states in the U.S. proceeds gradually from the local

area, the state, the nation and only in the seventh grade and sometimes the eighth, does it venture into the neighboring lands of South America and Canada. A good understanding of the immediate area at this stage is fundamental.

The criticism levelled at the Geography syllabus applies to history and civics. The areas of study for Primary III were well appointed in the earlier syllabus. However, this is at a time when the child's ability to compare his own experience with that of others is not well developed. Tribal organizations, customs, dwellings, clothing and adornment, food and trading, and great names in tribal history are all excellent areas, but they are dropped in Primary IV in favor of Egypt and Mesopotamia and from then on East Africa is almost lost.

The civics section covers but two quarters of a seven-year curriculum. It is contended that these are inadequate in covering the parliament, constitution, the executive, legislature, local government councils, judiciary, the work of government ministries, revenue, expenditure and finance, the commonwealth, East African Common Services, social changes in Kenya, Organization of African Unity; United Nations and the relationship of Kenya and the world. It would take a very imaginative teacher to really give a feeling of current events and how they relate to the individual under this structure, and, at the same time, review the history of East Africa.

Following the government's desire for the people to

return to the land, the general science area of the syllabus should have received the greatest attention. Though it was expected to stimulate the children to learn about the value of agriculture, good farming and the care of the land, none of these are stressed. There is little in this section that can make a student want to go into farming. The practical demonstrations suggested are few and far in between. Following are extracts from the syllabus which indicate how the curriculum developers feel about agriculture:

Such work should certainly not take up more than half the time available for agricultural topics and should not be manual without educational value. (p. 112)

On care of livestock:

Whenever possible, small animals should be kept and cared for in the classroom. (p. 112)

On farm studies:

These are best based on walks and visits in the neighborhood of the school. (p. 112)

While on project work, which should be the basic part of general science it is recommended that

group activity work could generally be on outdoor observations the object being to answer a series of questions related to a topic. It may involve in the making of collections of models and the preparation of a group folder or other methods of presentation afterwards. (p. 112)

This new syllabus on General Science fails far short of achieving the nation's goals. The children will have learned nothing of value at the end of seven years that they can use for their benefit or for the benefit of those who never went to school. Under the old syllabus, the subject came to be known as Rural Science and included actual practical

demonstration. The school garden was the showcase of the particular area. All the gardening instruction was done under actual conditions. The students cleared the area, made benches, planted grass for mulching, learned the best methods of planting any and all crops for maximum yield. Even then, the school-leavers still preferred going into the urban area in search of employment because of being socialized in values that were alien to the local environment.

The remaining areas can be grouped together. Arts and Crafts can be commended for the imaginative use of local materials, but it is doubtful that a child can learn the basics of carpentry or wood carving in order to make a living. More Domestic Science for girls should be stressed. The African life revolves around music and this is given only one period a week. As for Religious Education, since it does not seem to be mandatory, it should not receive the three periods allotted to it a week. These could be used for something else and those schools that require it should add extra periods.

The weaknesses of the present curriculum of Kenya as discussed in the above critique are:

- a. The absence of well-defined goals or objectives of elementary education. The goal "to provide both a balanced primary school course for the child's full development and an adequate preparation for the next stage of education" is ambiguous. No further

clarification of this goal is given. What is meant by "balanced primary school course?" Does the next stage of education have to be high school? If so, is every child going to high school? If not, what preparation do those who do not proceed to high school receive? What specific skills should the elementary school child have at the completion of his studies, seven years from now? Clear statements of the objectives of elementary schooling are essential.

- b. The elementary school language seems to be the central weakness of the New Primary Syllabus. It would seem to indicate that Kenya regards English as the national language, but she is unsure whether she should convert wholly to English. A policy decision needs to be made as to the future of the English language in relation to other vernaculars or Swahili and its role as the medium of instruction. A discussion and a rationale for language selection follows.
- c. Although Kenya is predominantly rural, and is likely to remain so for a long time, the elementary curriculum does not focus on the needs of the rural area. The General Science curriculum as now constituted is not suited to the rural areas. The curriculum has no practical bias where skills in dealing with problems of the rural community could

be developed. The rural curriculum needs to be related to the environment of the learner if it is to have any meaning for him.

- d. Geography, History and Civics tend to not deal with the environment or the society of the Kenya nation. These subjects, and especially Civics, should form the core curriculum of an independent nation. It is here that values of good citizenship can be developed. Here again, the goals are ambiguous. For example, "A study of History at primary level can help to prepare pupils to become useful members of the country capable of contributing to the general welfare of the community,"<sup>48</sup> says little in terms of how this objective can be attained. However, the combination of the three subjects into "social studies" and a statement of criteria of achievement could result in socializing the students to the desired values of the society. This concept is expanded further in the next chapter.

A thorough revision of the curriculum of the Primary Schools of Kenya must seriously consider these weaknesses if the curriculum is going to be relevant to the learners and to the community as a whole. It seems that while the syllabus is a monumental effort, it falls short of identifying the nation's education needs and proscribing a curriculum to

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<sup>48</sup>1967 Syllabus, Ibid., p. 101.

fit them. The subject matter is overwhelmingly oriented toward high school. The teachers are therefore forced to teach for the test thus sacrificing the 90 per cent of the students who never get a place in secondary school.

## CHAPTER IV

### A PROPOSAL FOR CURRICULUM REFORM

In the preceeding comparison of the 1962 and 1967 syllabi, it was indicated that with the minor exceptions of the New Primary Approach in English Medium Schools and the General Science program, no revision or reform of the curriculum had taken place. It was argued that the new syllabus will do nothing to make the elementary<sup>7</sup> education complete in itself; that it was still dominated by the secondary school curriculum and that the school will continue to socialize the children into values that are alien to their general environment. It was also suggested that while the 1962 Syllabus had gone a long way toward Africanizing the curriculum, it had not succeeded because of its generally foreign content. It was finally argued that for the curriculum to be responsive to the needs of the learners, it must start with them and their environment.

#### THE SETTING OF GOALS

This section offers a proposal for dealing with the identified weaknesses in the curriculum. It is proposed that a new curriculum with new sets of concepts needs to be developed; a curriculum that will equip the learner with desired skills that will make him a productive member of the society. The logical beginning point for constructing such a curriculum is with the setting of goals of what it is the elementary education is expected to do for the child. This

means that rather than copying the curriculum, as was done in the 1967 revision, new thinking will have to take place in each of the major components of the curriculum. Using logical problem-solving techniques, a curriculum can be developed which is both self-correcting and responsive to the needs of the learner and the community.

A goal such as "to help children to develop according to their needs and abilities and to prepare them for their future life" is ambiguous and hardly achievable under the present curriculum. In developing the curriculum we should start with a question: what is the need? It is important that a need assessment be conducted before determining a solution. For example, it is a fact that for a long time to come most of Kenya's population will have to reside in the rural areas; it is a fact that for some time the secondary schools will only be able to accommodate a small fraction of the elementary school "graduates;" it is a fact that the majority of these children will not find employment in either the public or the private sector; it is a fact that the school-leavers gravitate towards the urban areas in search of employment; it is a fact that the parents expect their children to go to high school or to find gainful employment.

The first question is one of need assessment. This in effect means that a lot of people, not just those involved in writing the curriculum need to be involved. Parents, teachers, local businessmen and students. It could be said

that all the former curricula were ineffective because the people affected by it were not consulted. They accepted what was given to them and then blamed the school if it did not produce what they needed. In this phase of curriculum development an attempt should be made to survey the educational needs of each community.

The Report of the Commission of Inquiry<sup>1</sup> (1970-71) agreed with this investigator in reporting that full responsibility for the administration of primary education should not remain permanently in the hands of the central Government and in its recommendation that District Education Boards be re-established

By this means the primary school system would be able to respond effectively to local requirements by the active participation and involvement of local people.<sup>2</sup>

This is a rejection of a centrally conceived and controlled curriculum. Such a curriculum is capable of determining some generalized needs but cannot be specific for each region. The needs of a pastoral region are different from those of an agricultural region. Suffice it to say that much of what is in the present curriculum of Kenya is based on unidentified needs and that much of what is taught is unresponsive to the current needs of the communities and the citizens served. The discussions between educators,

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<sup>1</sup>Republic of Kenya, Report of the Commission of Inquiry (Public Service Structure and Remuneration Commission) (Nairobi: Government Printer, May, 1971).

<sup>2</sup>Ibid., p. 148, para. 394.

parents and community leaders should result in need assessment.

It could be said that educators often start with solutions and find problems for which they fit. Team teaching, individualization of instruction, the New Primary Approach and other methods started with solutions. It is proposed that problems be first identified. Only when the problems have been identified can the whats of solving them be considered. Given that the needs of the community have been assessed, the next step in the analysis is to ask what should be done to meet these needs.

This requires a clear definition of purpose. "Where are we going and how will we know when we have arrived?" This suggests that each statement made about a particular need has built within it a criteria for evaluating whether it has been achieved. A goal such as the one given in the syllabus as "provide both a balanced primary school course for the child's full development and an adequate preparation for the next stage of education raises too many questions: what is a balanced course? How does one measure full development? What does the term 'next stage of education' refer to? High school or life-long learning? Is this objective measurable?" At the present, the only measure available is if a child passes the Certificate of Primary Education examination. This accounts for just one of the many objectives stated in the above statement.

On the other hand, consider the following objective:

At the completion of elementary school the child will be able to prepare a composite heap, prepare a plot of land, plant X crop, use the manure from the compost for fertilizer, tend the crop, harvest and market the product. This objective can be achieved. It identifies what the child will have to know: a) how to make a compost heap; b) how to prepare a plot of land; c) how to obtain X crop; d) how to plant it; how to take care of it; e) how to harvest the crop; and f) how to market it. Not only can the end product be measured - how much profit he made - but the progress from one point to the other can be evaluated. Each of the above components identifies specific "need to know" information.

This leads to the next step: what must be done for each step so that each sub-objective can be achieved. For example, "how to make compost" can be broken down to: a) select an area for the heap; b) dig a hole of X dimensions; c) put decaying leaves and garbage in; d) cover the hole; e) water the hole; f) let it stand for X weeks and so forth.

We have been using the logical methods of problem-solving. This method is also the method of SYSTEM Approach to Education.<sup>3</sup> A System Approach to Education is an educational process which is designed and based on principles which are concerned with the production of controlled, measurably

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<sup>3</sup>See Roger A. Kaufman, et. al., "The Instructional System Approach to Training," Human Factors (April, 1966), p. 160; Oakland Community College, Union Lake, Michigan The Instructional System Approach to Tutorial Systems Development, Litton Instructional Materials, Inc., p. 1-2.

predictable and relevant learner achievement.<sup>4</sup> The use of system analysis<sup>5</sup> techniques would clarify misconceptions about the final end of elementary education. To do this, all elements comprising the educational system - students, parents, teachers, administrators, facilities, methods, materials, must all interact with one another, with the special emphasis paid to the most important factor in the system, the student, in order to produce predetermined learning. The products of education in a new nation like Kenya cannot be left to chance. The goals of the nation's education must be measurable. Only in this way can every dollar spent in education be an investment in national development.\*

#### SELECTION OF MEDIUM OF INSTRUCTION

The elementary school years are the most important in a person's education. It is at this stage when major concepts that will continue to influence the individual are formed. Whether a child learns what is expected of him depends very much on the way he was introduced to learning.

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<sup>4</sup>Preparing Educational Planners: A Primary Mission Objective (Sacramento: State Department of Education, State of California, 1966). (Mimeo)

<sup>5</sup>The writer's training in Instructional System Technology leads him to believe that its use would produce a curriculum that is truly responsive not only to the needs of the student but also to society.

\* Appendix I presents a summary of the tools of system analysis and develops a model for decision-making. Appendix II gives a sample of system analysis applications.

The language that the child is instructed in at this stage is crucial. Kenya has two language patterns: the English Medium, currently referred to as the New Primary Approach (N.P.A.) and the Vernacular - English Medium or non-N.P.A. In the N.P.A. the school child is taught in English from the first day of school. In non-N.P.A. the vernacular is the medium of instruction for the first three grades. Preparatory oral work is begun in the second term of Primary I with English as a subject being introduced in Primary II. The non-N.P.A. streams are expected to switch over into English Medium by the fourth grade at which time Swahili is introduced as a subject and the vernacular is abandoned. At the conclusion of elementary education, all children sit for the Certificate of Primary Education examination which is set in English.

The next revision of the curriculum will need to concern itself deeply with the medium of instruction in Kenya's elementary schools. Since education was formally introduced, Kenya has never settled on a definitive language policy. It has vacillated from vernacular medium to Swahili medium and recently to English medium. The reasons for this indecision are embedded in the many educational commissions that have studied the education problems of Kenya.

Perhaps the most distinguishing of these was the Phelps-Stokes Commission of 1924.<sup>6</sup> The Report of the East African

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<sup>6</sup>Education in East Africa (New York: Phelps-Stokes Commission, 1925).

Commission appeared in 1925.<sup>7</sup> Other reports followed regularly.<sup>8</sup> The question of the language of instruction was constantly brought up. Most of the reports agreed that the vernaculars should be retained at the lowest levels, but also that there would be a change of medium at the upper levels. Just which language would be the medium, English or Swahili, was never settled satisfactorily such that as late as 1952, students could take the Kenya African Preliminary Examination in either English or Swahili.

However, the 1950's saw a trend away from Swahili as a medium for three reasons: 1) the government formulated a policy that English was to be introduced in the third year as a subject, and shortly thereafter as a medium of instruction;<sup>9</sup> 2) demand for English was increasing;<sup>10</sup> and 3) there was a recognition that it was unwise to have three media of

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<sup>7</sup>Great Britain, the Colonial Office, Report of the East African Commission April 1925 (Command 2387) (London: H.M.S.O., 1925).

<sup>8</sup>Great Britain Colonial Office, Memorandum on Native Policy in East Africa (Command 3573) (London: H.M.S.O., 1930); Higher Education in East Africa (London: H.M.S.O., 1937); Moss Education in African Society (London: H.M.S.O., 1944); Memorandum on the Education of African Communities (London: H.M.S.O., 1935); Kenya Colony and Protectorate, African Education, A Statement of Policy (Nairobi: Government Printer, 1951), to name a few.

<sup>9</sup>African Education: A Study of Educational Policy and Practice in British Tropical Africa, prepared on behalf of the Nuffield Foundation and the Colonial Office (London: Oxford University Press, 1953).

<sup>10</sup>Gorman, T.P. "A Survey of Educational Language Policy; and an Enquiry into Patterns of Language Use and Levels of Language Attainment Among Secondary School Entrants in Kenya," unpublished Ph.D. dissertation, University of Nairobi, 1971, p. 72.

instruction.<sup>11</sup> These arguments resulted in an almost total elimination of Swahili from the curriculum. At independence, English had become strongly rooted in the schools. But implementation of language policies differed from place to place. Schools in the rural areas mostly used the vernacular in the lower grades then converted to English. Those in the urban areas used Swahili then English.

The Kenya Education Commission also dealt with the language problem. It took into account the apparent progress made by children who used English as a medium from the first grade in endorsing an English medium system. It had been argued that

on purely educational grounds, there are strong arguments for using English as the medium as soon as possible. If English is the only medium, then the incentive to learn English becomes greater, the transition to the full use of English becomes quicker, and general progress in the higher classes (where English must be used) is likely to be faster. By using English as a medium at a low level, it becomes possible to teach a great deal of English through its use in other subjects.<sup>12</sup>

The Commission agreed with these arguments.<sup>13</sup> It emphasized that the foundation laid in these first three years of instruction would provide a more solid base for subsequent studies. Also that English medium system makes possible the

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<sup>11</sup>Gorman, T.P. "Bilingualism in the Educational System of Kenya." Comparative Education, 4, 3 (June 1968), p. 216.

<sup>12</sup>Perren, G.E. Report of the Work of the Special Center to ISL Dec. 1957. (Cyclostyled) Nairobi, Appendix I, p. 1.

<sup>13</sup>Kenya Education Commission Report: Part I. Nairobi (1964), p. 60.

systematic development of language study and literacy which would be very difficult to achieve in vernacular. On the question of the role of the vernacular the Commission stated:

The vernacular languages are essential languages of verbal communication and we recognize no difficulty in including one daily period for story-telling in the vernacular, or similar activities, in the curriculum of Primary I, II and III. We apprehend, therefore, that the vernaculars will continue to serve their historic role of providing a means of domestic verbal communication. (But) we see no case for assigning to them a role for which they are ill adapted, namely the role of educational medium in the critical early years of schooling.<sup>14</sup> (Emphasis mine.)

As long as the educational and political leaders of Kenya in particular and the new nations in general hold this view about the inferiority of their languages in the educational setting, it is difficult to see how education can be made a tool for national unity and development. It is not that the vernaculars are unsuited to the role of instruction, but that there is no commitment to elevate them to that level through use and development. Tanzania proves to be the only exception. The timidity in curriculum reform was observed by Philip Foster who stated that "the startling thing . . . is not the radical break with the colonial past but the persistence of neo-colonial values and practices among a political elite which ostensibly rejects them."<sup>15</sup> Dr. K. O. Mbadiwe in his criticism of education in Nigeria underscored the

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<sup>14</sup> Kenya Education Commission Report: Part II. Nairobi (1965), para. 171.

<sup>15</sup> Education and Social Change in Ghana (London: Routledge and Kegan-Paul, 1965), p. 299.

nature of colonial education when he stated that "we have been so saturated with the colonial type of education which is the education of pen-pushing,"<sup>16</sup> The leaders of Kenya also questioned the relevance of the inherited system of education which made Africans refuse to return to the land and brought them to the city as "pen-pushers."<sup>17</sup> They noted that the colonial system had brought about rapid social disintegration, dysfunctionality of family life, urban pen-pushing, delinquency and crime.<sup>18</sup> These social problems could perhaps be explained by the socio-psychological theory of language learning which Lambert and his colleagues have been trying to develop:

This theory, in brief, holds that an individual successively acquiring a second language gradually adopts various aspects of behavior which characterize members of another linguistic-cultural group . . . It is also argued that some may be anxious to learn another language as a means of being accepted in another cultural group because of dissatisfactions experienced in their own culture . . . However the more proficient one becomes in a second language the more he may find that his place in the original membership group is modified at the same time as the other linguistic-cultural group becomes more than a reference group for him. Depending upon the compatibility of the two cultures, he may experience feelings of chagrin or regret . . . social uncertainty or dissatisfaction.<sup>19</sup>

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<sup>16</sup>Quoted by Francis X. Sutton in Coleman, James (ed.), Education and Political Development (New Jersey: Princeton University Press, 1965), p. 73.

<sup>17</sup>Simeon H. Ominde, "Education in Revolutionary Africa," in East African Journal, May, 1965, pp. 7-8.

<sup>18</sup>Ibid., p. 7.

<sup>19</sup>Lambert, W.E. "Psychological Approaches to the Study of Language: On Second Language Learning and Bilingualism," Modern Language Journal, 47:114-121, 1963, p. 114.

This extensive quotation from Lambert's work was deemed necessary because of its implications to language policy in a country which finds itself in the same situation as Kenya. The issue here is not one of pedagogy, though this is far from being settled in Kenya, but rather on what the language is expected to accomplish. One cannot clearly say that the teaching in English does not necessarily mean the imparting of the English culture because teaching in language without teaching at the same time the culture in which it operates, would be teaching meaningless symbols. The decision on the choice of a medium will have to deal with its social implications.

#### English

The large number of educationists, politicians, teachers and parents in Kenya who were interviewed by the Kenya Education Commission with the possible exception of a minority of the parents, were all educated during colonial times and had strong loyalties to the English language. The desire to extend a certain form of intellectual elitism must have been strong. The motivation of the parents and probably some of the teachers comes from the identified final use of the language - as the testing medium for C.P.E.

Examinations in Kenya in particular and East Africa in general are instruments for measuring language competence, nothing else. The C.P.E. in Kenya demonstrates this clearly in the three subjects tested. It is not the knowledge but

language ability of discriminating among several alternatives that decides who fails and who passes.

In consequence, the dice is loaded against the potential mathematician or scientist who is not linguistically apt. Indeed, it could be maintained that East Africa is short of mathematicians and scientists because the language situation ensures their early elimination from the educational system.<sup>20</sup>

Because of this function that English has, the recommendation of the Commission that vernaculars and Swahili be used in an attempt to get over certain basic concepts is largely ignored. The teachers see such exercise as being wasteful. They want the children to do well in the examination and they try to give the children the tools they need to pass the examination. It was the experience of this investigator, in visitations and interviews, that although the subjects are in the curriculum, they are relegated to an inferior position. In some cases the children were given drills in the English language rather than the subject they were supposed to be learning. This practice was not limited to the schools where English was not the mother tongue. In 1965, it was found that the majority of the teachers in the schools which used English as a medium of instruction from the first grade had dropped the teaching of vernaculars and/or Swahili altogether and were using the time allocated to these subjects to review other subjects in English. The Chief Inspector of Schools, concerned over this deterioration

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<sup>20</sup> John Cameron, The Development of Education in East Africa (Columbia University Center for Education in Africa, Institute of International Studies: Teachers College Press, 1970), p. 129.

in practice, was forced to clarify the issue of vernaculars in a circular in June 1965. The pertinent section decries the general neglect for teaching an African language by teachers who could not see the need for such languages in the English medium classes.<sup>21</sup> The circular continues:

This misunderstanding of the teachers should be corrected, but it is still a little difficult to see why some teachers should drop Swahili or Vernacular teaching of their own accord, when the subject is clearly laid down in the timetable. It should be pointed out that whatever the position is about English medium teaching, the vernacular and/or Swahili will still be taught in the schools as a subject.

It seems clear from this circular that while the Chief Inspector is shocked by the practice of the English medium schools, he does not give a clear indication as to why the vernaculars and Swahili should be taught other than that the subjects are in the timetable. One would question the necessity of having such subjects on the timetable while they do not seem to have any intrinsic value.

While the teachers could be accused of short-changing the children in their learning process, it would be remarked here that the teachers are reacting to a situation of which they have no control. This situation stems from two causes. In the first instance the final examination will be in English. It will not test in any way the child's knowledge of Swahili or his mother tongue. Therefore, the more practice a teacher can give the child in the language that he will be examined in, the greater the chance that the child

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<sup>21</sup>Kenya Ministry of Education's Inspectorate Circular INS/C/10/5/40 dated 5 June 1965.

will do well. In the second instance, the child's performance, no matter where he lives, will be compared with all other children in his class in the country. This comparison does not take into account that some of the children, especially those whose mother tongue is English, and those coming from highly educated and urbanized households, have had English from birth and are therefore not on the same level as the rural child who only encounters English in school. That C.P.E. dominates the motivation for learning and teaching in schools is evidenced by the exhortations that the teachers give their students: "Whether you go to high school or not depends on your ability to do well on the English paper" was the central message of a standard VII teacher to his class during a mock - C.P.E. test.\*

This type of motivation, or threat from the students' point of view, raises several questions: What psychological problems, if any, could result from such pressure applied to relatively young children over a period of years? Of what use is an education acquired through such means? What psychological problems can result from failure in one who has applied oneself to such a capacity? What effect do frustrations brought home by a child who is not achieving have on the siblings and the family in general? i.e. does the

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\* Mock-C.P.E. test is a trial run prior to the actual examination using past examinations to provide an indication of how well one will perform on the real examinations. Currently, Primary VII's Curriculum seems to be nothing but mock-tests. (cf. Kenneth King, op. cit., p. 4. Section titled "The 'Unofficial' Syllabus for C.P.E.").

behavior of the child thus frustrated affect others and if so with what consequences? What are the political implications of frustrated school-leavers who blame the English language for their failure to proceed? These questions require both intensive and extensive research, if we are to understand the effects of a language policy. The problem in learning English comes from the identified use to which it will be put by both the students and teachers. As long as the aim is to learn the language because of its identified social utility, it will be advantageous. But the language teaching in Kenya tends to obscure this aim because of the examination. Lionel Billows<sup>22</sup> agrees with this contention when he states that "insofar as it (the language course) conceals from view the true aim it may limit the effectiveness of the course." He continues:

but worse than this, it seems to bring the whole operation to a standstill, and the learner may be, in some way which is not easy to define, inhibited from learning further, or making any effective use of what he has learnt.<sup>23</sup>

This sad situation has already been reached in Kenya. Kenneth King<sup>24</sup> observed that in the primary school, the teaching of skills of oral and written communication in

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<sup>22</sup>Defining the Aims of the Language Course" in T.P. Gorman, ed., Language in Education in Eastern Africa, op. cit., pp. 99-114.

<sup>23</sup>Ibid., p. 102.

<sup>24</sup>Kenneth King, Primary Schools in Kenya: Some Critical Constraints on their Effectiveness (Nairobi: Institute of Developmental Studies, University of Nairobi, Discussion Paper No. 1301, May, 1972).

English has been abandoned in favor of giving the children excessive practice in answering multiple choice questions.

The Certificate of Primary Education is seen as requiring a very close acquaintance with a body of fact(s). In English this means, amongst other things, that the long list of the commonest mistakes of East African English speakers has to be continuously reproduced in multiple choice settings, and the pupils trained to select the correct structure amongst a number of tempting alternatives.<sup>25</sup>

The dangers of this practice include the frequent presentation of wrong choices as correct ones which diminishes any advantages that might have been achieved and destroying any creativity through written expression. The practice also reduces any chance of internalizing the language structures and being at home in its usage. Further, such practice has a downward filtration effect that it is found as far down as standard four and five. For all practical purposes, no language learning occurs in upper primary school.

The problem with the English language rests not with the language itself but with the purpose to which it is put. Many studies have been done in terms of the amount of transfer of the language skills from one language to another, but no studies have been carried out which investigate the amount of learning in one language as opposed to another. Even a study as well controlled as the Iloilo experiment, which showed "that when two non-native languages are to be taught to pupils beginning in Grade I, instruction in both

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<sup>25</sup>Ibid., pp. 3-4.

languages may best be started at that grade"<sup>26</sup> failed to prove the superiority of English over another language. Not only did it fail, it extended the dependence on the English language. It only sought answers to the relevance of medium of instruction in the first two grades. Why not carry the experiment further to the rest of primary education? Is there any reason why the children should switch to English medium after two or three grades? There may be a justification for the use of English in the secondary schools and institutions of higher learning, but the policy for the lower grades needs to be reevaluated. English as a subject from the early stages, taught with the best second language teaching methods would prepare the students well for a switch later in high school.

In the process of policy evaluation, the policy-makers need to ask themselves: what is the purpose of elementary education? Is it the teaching of English or the development of intelligent young people? Writing for Phi Delta Kappan, Dr. Antonio Isidro held that "four years of primary education conducted in a foreign language do not develop in the child the fundamental skills necessary for citizenship."<sup>27</sup> His conclusions about the Philippine situation are applicable

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<sup>26</sup> Frederick B. Davis, Philippine Language Teaching Experiments (Manila: Alemar-Phoenix Publishing House, 1967), p. 131.

<sup>27</sup> Antonio Isidro, "Philippine Education - Social Reconstruction Through the Schools," Phi Delta Kappan, XXXIX, No. 3 (December 1957), p. 121.

to Kenya. If the elementary education is going to be anything more than a preparation for the Certificate of Primary Education examination, then other alternatives to the English medium need to be found. Two such alternatives are the vernaculars and Swahili to which the discussion now focuses.

### Vernaculars

Linguists and educators recognize, and indeed recommend that the vernacular of the child be used initially in the schooling process. They cite individual ease and speed of expression, greater self-esteem, greater independence of thought, greater creativity, increased speed in learning subject matter and a firmer grasp of the material with longer retention, and more importantly, non-alienation from parents, community and culture.<sup>28</sup>

The first years are crucial to a child's education. The school is essentially a "Foreign" world for the beginning child. If confronted by a foreign language, he is very likely to become afraid and possibly unteachable. Success can only be assured by starting the child with a language that is familiar to him -- his mother tongue. However, disagreements arise over the length of time the mother tongue is to be used before it is dropped all together in favor of

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<sup>28</sup> See for example Joan Rubin, "Evaluations and Language Planning" in Rubin, Joan and Bjorn H. Jernudd, eds; Can Language be Planned? (East-West Center Hawaii: University of Hawaii Press, 1971), p. 223; Robert LePage, The National Language Question (London: Oxford University Press, 1964), p. 24; and S.H.O. Timori, "Role of Vernacular in Education," West African Journal of Education, June 1963, p. 84.

the medium of instruction, where it is not the same as the vernacular. The Kenya Primary Syllabus suggests that the use of the mother tongue be for the first three grades, during which time English is being taught, conceivably, as a second language. At the fourth grade, English assumes the medium role while Swahili assumes second language status. As has been mentioned before these rigid guidelines are hardly followed. Robert B. LePage<sup>29</sup> on the other hand suggests that if a language other than the mother tongue is going to be used as a medium of instruction, then it is highly desirable that the language be learned before regular schooling begins. This procedure might become very expensive in terms of establishing "nursery" or "infant" schools, but depending on the choice of the language medium it would pay great dividends in the long run.

Although a case can be made for the use of the mother tongue for the benefit of the learner, it might be very difficult to justify its use for the national good.<sup>30</sup> Kenya, like most new nations, is a "created" nation. It did not exist before colonization in the early part of the twentieth century. Instead there were and are many "mini-nations." Though the term "tribe" is constantly used by Westerners and Africans alike in reference to ethnic groups, it has no

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<sup>29</sup>The National Language Question (London: Oxford University Press, 1964).

<sup>30</sup>LePage feels that not very much controlled experimental evidence exists for multilingual societies. Ibid., p. 22.

meaning in the African context. It is just one instance of the colonizer's use of a term to downgrade the colonized. The Kikuyu, for instance, refer to themselves as a nation. So do the Luos, the Kambas, and most of the others. In times past, and even today, the "nation" character of a group was defined by the concentration of its members within a recognized geographical territory. The greatest job that the government of Kenya has today is the creation of a "national consciousness" beyond the pre-colonial "nation." The use of a region's vernacular might tend to solidify the "primordial nation" consciousness resulting in separated movements and a call for self-government.<sup>31</sup>

Another drawback to sustained use of the vernacular is the localization of the teaching force. It would mean that only teachers conversant with the vernacular could be posted to a particular region but on the positive side, innovative use of local elders -- the repository of a group's history, myths and legends -- could bring about retention of a dying tradition and greater appreciation by the young of the elders of the community. School and the home would be closer and the great divorce of the educated young and the masses could be avoided or at least postponed.

Still one could argue that the requisite material for teaching in the vernacular are not available. But this

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<sup>31</sup>The Mau Mau movement first and foremost was an attempt to achieve independence for the Kikuyu and only laterally for others in Kenya. It is conceivable that the same thing might happen all over again, possibly ending in civil war.

dearth of needed material is just the spark required to ignite the creative genius of the teachers, professionals, laymen and students to produce. Materials can be developed as demand for them arises. The available materials can be continuously revised. School and community newspapers, which currently are largely non-existent, could be started to broaden the use of the language. Local radio stations could be used as teaching tools. And more importantly, the cultural aspects of the group could be learned in its true setting using all the available expertise. This area of material acquisition is limitless and one should not be victimized by those who are afraid to try.

But on the whole, the basic question is not the feasibility of teaching in vernacular, but rather the impact of the vernacular on national integration. The multiplicity of vernaculars in Kenya also prohibits national unity linguistically. It would therefore be necessary for the government to choose a "vernacular" that could be promoted to become the national language. The decision would be influenced by many factors: the existence of a substantial percentage of the total population who speak or understand the language; written literature; wide circulation newspapers; availability of trained teachers and opportunities for speaking the language.

In Kenya, three vernaculars could be identified that fulfill some or all of the above requirements: Kikuyu, Luo and Kamba. Unfortunately, the choice of either one or all

of these vernaculars would be received with charges of discrimination and outright chaos by the forty or so other two major groups. Already there is great fear of Kikuyu dominance in the government and imposition of the Kikuyu vernacular would make it a fait accompli. Fear of dominance by one or another of the various ethnic groups is a natural phenomenon in any multilingual society. Faced with this complex situation, the government, and rightly so, steered away from designating any of the vernacular as a teaching medium. Instead, it advocated that the children be taught in their mother tongue for the first year with English being introduced as a second language. Later on English would assume the central position, the mother tongue would be dropped and Swahili would be taught as a subject. This choice, while at first logical is also very costly. Most of the vernacular were not written down and teaching materials had to be developed. The Kenya Institute of Education had developed materials for the teaching of reading vernaculars in fourteen different languages<sup>32</sup> including KiSwahili by 1970. The development of these readers was determined by the existence of a standardized orthography and by the availability of persons who could write books in each language. This procedure is good and in time it will produce primers for each

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<sup>32</sup>The Tujifunze Kusoma Kikwetu known as T.K.K. series which was first introduced to schools in 1968 is available in KiSwahili, Dholuo, Maasai, Gikuyu, Kimeru, Kiikamba, Ekegusii, Luyia, Lulogooli, Lubukusu, Kidavida, Kalenjin, Kigiriana and Ateso.

vernacular thus preventing obscurity. But it still leaves the country without a prestigious language which the majority of the people can acquire in a relatively short period of time and continue using long after they leave school. It is the conviction of this writer that the stability and continuity of use of the English language, now the medium of instruction, has yet to be demonstrated.

### Swahili

In the foregoing discussion, it was indicated that the use of English as a medium tends to alienate the children from their cultural milieu. It was also shown that in the case of Kenya, a policy requiring the use of one vernacular as a teaching medium over the others in all localities would produce great hostilities and would probably be unenforceable. Although this monograph is not a policy-decision instrument, the author feels that the linguistic situation in Kenya offers still another approach to the problem. This approach would be the use of Swahili, which at the present time is relegated to a foreign language status. Another reason for its choice is the prestigious position it holds in the nation, as one of the two national languages.

Swahili, unlike other vernaculars in Kenya is not considered a "tribal" language but rather as a lingua franca. Though one could conceivably point to a "tribe" or "tribes" who were the original speakers, for instance the "Miji-Kenda" on the Kenya coast, they are no longer an identifiable group as such. The word Swahili comes from Arabic meaning

"coasts" or "port-towns." It was the language which the Arabs used in the contacts with the indigenous people during the slave trade. Some opponents of the language cite its use as an imperialistic tool. But the same people do not regard English in the same terms though it was the language of the colonizers. The language spread quickly into Tanganyika and was championed by the Germans during their short-lived administration. In Kenya, Swahili spread slowly inland with the coming of the British and Indian traders but was not enforced as a lingua franca due to the British policy of non-interference with the colonial peoples' vernaculars. It was also de-emphasized by the missionaries who saw it as the language of the Islam Religion.

The African must be reached first emotionally, through his tribal existence. . . . Tribal languages were the key to this evangelism and the enemies were the detribalizing influences and subversive religious ideas tied up with Swahili.<sup>33</sup>

Nevertheless, the British and the missionaries continued to use it as the one language in which they could communicate to the majority of the people. This special nature of Swahili derives from the fact that Swahili is first and foremost a "Bantu" language, one of several hundreds of such spoken across the southern half of Africa.<sup>34</sup> This helps to explain why estimates of Swahili speakers are as high as

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<sup>33</sup>Marcia Wright, "Swahili Language Policy, 1890-1940," Swahili, Vol. 35/1, 1965, p. 42.

<sup>34</sup>Wilfred Whiteley, Swahili: The Rise of a National Language (London: Methuen and Co., Ltd., 1969), p. 8.

fifty million stretching from Somali and Ethiopia in the north to Zambia and Rhodesia in the south and from the East African Coasts to Zaire Republic (former Congo - Kinshasa) on the Atlantic. In the typology of languages of wider communication Swahili has its place. It is evident that Swahili goes beyond a local or tribal language, even without its current status as the national language and medium of instruction in Tanzania.

Unfortunately, Swahili has had an uphill fight for official status in Kenya. The earliest missionaries, as was mentioned above, promoted the use of the vernaculars in evangelical work. Also, although Swahili was a lingua franca for trade, trade with the coast was not intensive before the completion of the Mombasa-Kisumu railway at the turn of the century. The Phelps-Stokes Commission of 1924, composed of British, American and African members, recommended the use of "tribal" languages as media of instruction at the primary stages, then an African Lingua Franca in upper primary, and finally a European language.<sup>35</sup> Several other commissions<sup>36</sup> before and after the Phelps-Stokes Commission generally

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<sup>35</sup>Thomas J. Jones, Education in Africa (New York: Phelps-Stokes Fund, 1925), p. 16.

<sup>36</sup>East African Protectorate: Education Report 1909 (Nairobi: Government Printer). Evidence of the Education Commission of East Africa Protectorate, 1919 (Nairobi: Swift Press). Great Britain, Colonial Office, Advisory Committee on Education in the Colonies, Education for Citizenship in Africa, Col. No. 216 (London: H.M.S.O., 1948). Mass Education in African Society, Col. No. 186 (London: H.M.S.O., 1944).

agreed on the necessity of the retention of the vernaculars at the lowest levels but disagreed on the stage at which Swahili and English should be introduced. In fact, no effort was made to give Kenya a national language or lingua franca.

The decline of Swahili in the schools of Kenya came about in the early 1950's, during which time the government formulated a policy that required the introduction of English in the third year of primary school as a subject which would shortly thereafter, in the fifth grade, become the medium. This de-emphasis on Swahili was due to questioning the advisability of using three media - Vernacular, Swahili and English - for instruction.<sup>37</sup> The educationists saw Swahili as "a bar to the acquisition of a wider education based on English."<sup>38</sup> In this respect the views of the Study Group which visited East and Central Africa in 1951-52 are illustrative:

We suggest, therefore, that because the present teaching of Swahili stands in the way of the strong development of both vernacular and English teaching, a policy should be followed which leads to its eventual elimination from all schools where it is taught as a lingua franca.<sup>39</sup>

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<sup>37</sup>T.P. Gorman, "A Survey of Educational Language Policy; and an Enquiry into Patterns of Language Use and Levels of Language Attainment among Secondary School Entrants in Kenya," unpublished Ph.D. dissertation, University of Nairobi, 1971.

<sup>38</sup>Whiteley, op. cit., p. 9.

<sup>39</sup>The Nuffield Foundation: African Education A Study of Educational Policy and Practice in British Tropical Africa (London: Oxford University Press, 1953), p. 82.

This recommendation resulted in the elimination of Swahili in 1953 as an optional medium for the Kenya African Preliminary Examination - the selective tool for secondary school entrance - at the end of eight years. Thereafter, Swahili would only be tested as one of the subjects. The children mostly affected by this policy were those in the urban centers and at the coast to whom Swahili was a first language.

At the same time, the policy effectively killed any chances of Swahili becoming a viable national language prior to independence.<sup>40</sup> Though the British did not use their language for purposes of assimilation, as was the case in the French colonies, it is suggested here that the deliberate elimination of Swahili in Kenya was a calculated plan to keep the populace divided. It was perhaps due to the realization that a common language of instruction, such as Swahili, which was also a lingua franca, would eventually result in the various ethnic groups becoming politicized and unified through this language. The administrators and the educators knew the realities of the educational structure. Only a very small percentage acquired "a wider education based on

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<sup>40</sup>Following the Nuffield Foundation Report, the East African Royal Commission of 1953-55 reiterated the Nuffield findings by stating that "we regard the teaching of Swahili as a second language to children whose early education has been in other vernaculars as a complete waste of time and effort." Quoted in Whiteley; op. cit., pp. 9-10.

English"<sup>41</sup> and as Mwalimu Nyerere<sup>42</sup> observed this education induced in them not only a feeling of superiority over their fellow men but also one of inferiority or subordination to the colonial administrator. The more education these few received, the more they became alienated from their people and the more they emulated the "sophisticated" European. They became staunch supporters of the status quo to maintain their favored positions. They had nothing in common with the masses - not even a language. By eliminating Swahili as a lingua franca the colonial government expected to keep the majority of the people unable to communicate with one another and avoid any wide dissemination of political awareness. This is, of course, the Machiavellian "divide and rule" strategy and should have been recognized as such. It is here asserted that the same principle is operating in Kenya but probably with unintended results. Kenya needs unity and cooperation of all ethnic groups. The use of English as medium of instruction will result in the stratification of the society into the English speaking elites and the masses.

While Swahili was being eliminated from the elementary and secondary curriculum its importance was becoming more evident in the political arena. It was the language of the urban areas. People from all over the country converged in

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<sup>41</sup>Whiteley, loc. cit.

<sup>42</sup>President J.K. Nyerere, Education for Self-Reliance (Da-es-Salaam, March, 1967), p. 8.

Mombasa, Nairobi, Kisumu and other urban centers looking for employment. Their diverse languages and their lack of education in English, made it necessary for them to use the only lingua franca available - Swahili. It was also the language of the Indian shop-keepers whose English was insufficient and unintelligible.<sup>43</sup> It was in the urban areas where discontent with colonial administration started.

At the end of the State of Emergency (created by the Mau Mau movement) in 1956, Swahili started enjoying what might be termed a renaissance. New African politicians started to emerge. They used Swahili almost exclusively to get their message to the people. The first African election campaigns of 1957 were conducted in Swahili. The radio broadcasts were mostly in Swahili and were reaching more and more people. The Kenyan politician would agree that Swahili proved to be "our greatest asset in our pre-independence struggle as the instrument of uniting the people of the nation's different tribes."<sup>44</sup>

How was it possible to politicize the masses through a language which had hither-to not been effectively promoted? The greatest strength of Swahili lies in its Bantu origin. Approximately 60 per cent of Kenya's many ethnic groups

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<sup>43</sup>Clifford Prator's twenty years of testing the English of hundreds of foreign students at U.C.L.A. has left him "convinced that for the rest of the English speaking world, the most unintelligible educated variety is Indian English" in "The British Heresy in TESL" in Fishman, et al, op. cit., p. 473.

<sup>44</sup>The Nationalist, 1 August 1966. Quoted by Whiteley, op. cit., p. 10.

speak languages classified as Bantu. The grammatical structures of the languages are basically the same and most Swahili words have their equivalents in the other languages. The following examples, chosen at random from Swahili, Kikuyu and Kamba are chosen because of two reasons: (a) their members form a virtual majority of all Bantu speakers in Kenya, and (b) the author is fluent in both these languages and Swahili. The examples are of words and sentences. For the benefit of the readers, English translations are given. Even without a linguistic background, the relationships of the words is evident.

EXAMPLES - WORDS

<u>SWAHILI</u>	<u>KAMBA</u>	<u>KIKUYU</u>	<u>ENGLISH</u>
mtu	mundu	mundu	man, person
mti	muti	muti	tree
mnyama	nyamu	nyamu	animal
nyumba	nyumba	nyumba	house
mimi	nyie	nii	I
wewe	we	we	you
watu	andu	andu	people
hizi	ii	ici	these
ngombe	ngombe	ngombe	cow
kuku	nguku	nguku	chicken
kilima	kiima	kirima	mountain
pesa	mbesa	mbeca	money
kiti	kiti	giti	chair
mzee	muthee	muthee(muthuri)	elder

<u>SWAHILI</u>	<u>KAMBA</u>	<u>KIKUYU</u>	<u>ENGLISH</u>
baba	nau(baba)	baba	father(pop)
mama	mama(mwaitu)	maitu	mother(mom)
hapa	vaa	haha	here
kule	kuya	kuria	a long way off (over there)
kwao	kwoo	kwao	at their's (home, place)
kwetu	kwitu	gwitu	at ours' (home, place).

From this list, it is evident that a Kamba or a Kikuyu hearing the Swahili words for the first time, and without sign language demonstrations, would comprehend at least 95 per cent of the words. Linguistic relationship between Swahili and the mother tongue of these two groups is apparent. Conversely, he would not comprehend any of the English equivalents except probably "Father" and "Mother" in their colloquial "pop" and "mom." The same is true of numbers which are important in trade. For example, except for six, seven and nine, there is almost a perfect correspondence.

<u>SWAHILI</u>	<u>KAMBA</u>	<u>KIKUYU</u>	<u>ENGLISH</u>
1. moja	imwe	imwe	one
2. mbili	ili	igiri	two
3. tatu	itatu	ithatu	three
4. nne	inya	inya	four
5. tano	itano	ithano	five
6. sita	thanthatu	ithathatu	six
7. saba	muonza	mugwanja	seven
8. nane	nyanya	inyanya	eight



elementary examples are only two demonstrations of the many negative transfers a Bantu speaker makes in trying to render thoughts from the native language to English.

EXAMPLE B:

SWAHILI: Nendeni kiwanjani mkacheze.  
 KAMBA: Endai kiwanjani mukathauke.  
 KIKUYU: Thiii kiharoini (kiwanjaini) mugathake.  
 ENGLISH: Go to the field and play. Go and play at the field.

EXAMPLE C:

SWAHILI: Leteni vitabu vyenu hapa.  
 KAMBA: Etei mabuku menyu vaa.  
 KIKUYU: Reheii mabuku manyu haha.  
 ENGLISH: Bring your books here.

EXAMPLE D:

SWAHILI: Sisi tunataka kusoma kiswahili. Tunataka kusoma kiswahili.  
 KAMBA: Nituenda kusoma kiswahili.  
 KIKUYU: Nitukwenda guthoma githweri.  
 ENGLISH: We want to read (study) Swahili.

These three examples indicate how close to Swahili, Kamba and Kikuyu are (and for that matter, other Bantu languages) from which one can conclude that Swahili would be learned with ease by other Bantu speakers. It is therefore not surprising that the politicians use Swahili to communicate across ethnic lines.

It is true that the examples selected do not cover the

whole range of Swahili and that many words of Swahili do not have ready equivalents in some of the other Bantu languages. But the multiple correspondences which are present makes the teaching of Swahili to Bantu-speaking children that much easier. The cardinal rule of teaching is to teach from the known to the unknown. Knowing what words or structural constructions would be difficult for a particular group would direct the teacher to deal with these special words and structures.

It is generally acknowledged that most learning occurs when the language of instruction is the mother tongue of the learner. In case of the Bantu child, teaching can begin in Swahili from the very beginning if attention is paid to variants in the languages. The language of the school would not be so alien to the language of the home and therefore incidence of re-learning what had already been learned in school would be negligible. This practice would be beneficial in two ways. First, the child would not be stumped by a language he does not understand. It will only take him a short time to understand and communicate in the language without excessive memorization. Secondly, since Swahili is the language of the government, hence of politics, it will spread faster and be understood by more people, thus making political socialization of children that much easier.

It was earlier mentioned that approximately 60 per cent of Kenya's population is of Bantu origin. If it is empirically demonstrated that Swahili would be as easy to learn

for the other Bantu-speaking ethnic groups as it would be for the Kambá and Kikuyu, there would still be 40 per cent of the population to whom Swahili would be difficult. It is contended here that for them the task would be easier than that of learning English. While the basic motivation for learning Swahili would be the same as for learning English, Swahili has added advantages: its constant use by the politicians, number of speakers of the language, and its use by the news media. Clifford Prator maintains that a second language will never become a truly effective means of communication if experience with it is limited to the classroom.<sup>45</sup>

The child will not only learn Swahili in the classroom, he will have ample opportunities to use it outside, for instance talking to neighbor age-mates of a different ethnic group - a situation that is not too uncommon now - and at the market places. This contention is supported by a recent study by T.P. Gorman.<sup>46</sup> The preliminary results of his study which dealt with language use and language attainment of children who entered secondary schools in Kenya in 1968 show that both the children and their fathers know Swahili. In almost every case more fathers know Swahili than the children. This

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<sup>45</sup>Clifford Prator, "Education Problems Involved in the Teaching of English as a Second Language," Symposium on Multilingualism, Brazzaville, 1962, p. 69.

<sup>46</sup>"Socio-linguistic implications of a choice of Media of Instruction" In Whiteley (ed.), Language Use and Social Change: Problems of Multilingualism with Special Reference to Eastern Africa (London: Oxford University Press, 1971), pp. 198-220.

factor can be explained by the extensive use of Swahili prior to 1950 and also by the fact that Swahili is acquired informally. The fathers' knowledge of Swahili contrasts very sharply with their knowledge of English, explainable by the formal nature of the language and its availability only through formal instruction. A language that is as widely spread as Swahili is deserves more consideration.

Two conditions to be met are first the need for Swahili and the uses to which it will be put and secondly the strength of national support for Swahili.<sup>47</sup> The first condition poses no problems. Swahili is needed as a tool for national communication and also as a medium of instruction. It serves no useful purpose to advocate the use of a second language if it is of limited utility for the learner. The second criteria seems more complex. But here too, Swahili has great national support. It is one of the two official languages of Kenya - English and Swahili. It is used extensively by national leaders and a large percentage of the population. Indeed, President Kenyatta has stated that "we have got to be proud and use our own language. . . . We are soon going to use Swahili in Parliament, whether people like it or not."<sup>48</sup> If Swahili has such wide use in the country, from the highest levels of government to mass communication, we see no logical reason why it should not be used as a medium of instruction.

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<sup>47</sup> Clifford Prator, op. cit., pp. 65-66.

<sup>48</sup> Whiteley, op. cit., p. 7.

The barriers to wide acceptance of Swahili in Kenya come from three distinct areas: the missionaries' identification of Swahili with the Islamic religion and their determination to promote the vernaculars; the adverse colonial government policies of the 1950's which were discussed previously; and the identification of English as a vehicle for social economic mobility in the former administration resulting in strong English language loyalty on the part of the present elite. This last group, which includes government leaders and educators, is all a product of the Colonial experience. At that time, ability to speak English was equated with being a white man in the minds of the peasants and set the individual in a special place. It is for this group that Uriel Weinreich suggests that frustrated superiority feelings can give rise to intense language loyalty as a result of resentment caused "among the more steadfast members of the dominated group, a resentment which brings with it unswerving language loyalty."<sup>49</sup>

Several objections are raised by these opponents of Swahili as a medium. We shall take a few of the most widely expressed and examine their validity:

- a. Swahili, like most vernaculars, is not suitable for teaching school subjects. Education consists of a body of knowledge. It is transmitted from person to person through language. The important aspect

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<sup>49</sup>U. Weinreich, Languages in Contact (The Hague: Mouton, 1953), p. 101.

of language is that it makes people intelligible to one another. The fact that Western education is basically foreign does not mean that its transmission to the Africans has to be in a foreign language. The concepts to be taught the primary school child can be adequately taught in the vernacular as well as Swahili. The Chinese, Japanese, Russians, Germans and Italians do not use English, initially. Yet the task of educating the young proceeds with precision. They do not feel inferior because they do not use a foreign language.

- b. Swahili does not contain the technical words required in the teaching of Science: This contention cannot be supported while dealing with primary education. Very little of what might be called "scientific" is taught at this stage. Even considering that some science is taught, the language of a science is not necessarily English. The International Language of Science is Mathematics. Furthermore, Swahili is as flexible a language as English. A lot of words in English are of foreign derivation. Some have been anglicized, others are left in their original form. Swahili is composite language. Words like "motokaa" car, "benki" bank, "fizikia" physics from English, "alikirimia" chemistry from German, "sakramenti" sacrament, and "meza" table from Portuguese and many others have already

become Swahili words. Also the Institute of Swahili Research with the University of Dar es Salaam is constantly standardizing new terms of Swahili.

- c. Swahili is not an international language and it will hinder wider communication outside of Kenya. It was stated earlier that Swahili is spoken by upwards of 50 million people. It was also stated that the geographical limits include not only Kenya, Tanzania and parts of Uganda but also Malawi, Zambia, Somali, Burundi and the Congo. It is highly unlikely that the primary school child will be sent to a foreign country as a representative. Primary education should prepare the individual for service within the local community. At the present time school children do not proceed beyond the seventh grade. What they need is a language of communication which is not limited to the classroom experience. It is conceivable that the children will continue to hear and speak Swahili, thereby extending their knowledge of the world around them.
- d. The use of Swahili will retard progress toward unification of Africa. This is a much more sophisticated argument for internationalism but is not supported by the nature of the world today. For example, most of Latin America uses Spanish, but no move has been made towards unification. Canada and the United States have a common language, yet they

remain separate. The United Nations' representatives do not have a common language, yet they meet and expedite their business. A commitment to a language policy does not necessarily exclude a country from inter-nation or international participation.

- e. There are not enough books in Swahili to use in teaching. This may be true but only in the upper primary or secondary schools. At the same time, there are enough competent people in Kenya who could translate most books that are used in the primary school into Swahili, as a temporary measure. Surprisingly, although Tanzania has officially opted for Swahili as a teaching medium, most of the books they use are being produced in Kenya. The cooperation of two nations in the development of Swahili material could accelerate the present output many fold. Elementary school teachers, relieved of the necessity of teaching in a language they themselves are not very much at home, could direct their energies to producing materials that would be highly acceptable.

Even accepting some of the above criticism which the leaders of the new nation express in playing down the role of Swahili it seems obvious that only through such a program can the needs of the majority of primary school children be served. It is probably true that the initial cost of such

a program might be very high but the returns to investment cannot be overlooked in terms of better grasp of concepts and greater retention of knowledge gained. Inappropriateness or ineffectiveness of Swahili to rapid industrialization cannot be claimed unless it could be empirically demonstrated. Also, empirical demonstration of the effectiveness of English on industrialization is needed. The widening of the gap between rural and urban population would actually be a function of the use of English rather than the use of an African language, in this case, Swahili, which is common to all urban dwellers.

### Conclusion

The present language policies of Kenya in particular and Africa in general tend to be governed by external factors rather than national needs. The Primary School Syllabus states that "the main purpose of primary education, (which) is to help children to develop according to their needs and abilities and to prepare them for their future life" and only incidentally "for work in secondary school."<sup>50</sup> However, close reading of the syllabus suggests otherwise. As it was mentioned above, the teachers, parents and children see primary education as preparation for the C.P.E.

A.M.K. Bagunywa<sup>51</sup> agrees with this researcher that most

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<sup>50</sup>Kenya Ministry of Education, Primary School Syllabus, 1967, p. ii.

<sup>51</sup>"The Teaching of Vernacular Languages in Primary Schools" In T.P. Gorman, Language in Education in Eastern Africa (Nairobi: OUP, 1970), pp. 25-29.

educators tend to see the primary schools as an institution for fostering the physical, intellectual, emotional and social development of the children attending school.

There is general agreement on the following areas of development; initiative, confidence, resourcefulness, independence and a spirit of cooperation; curiosity, imagination, emotional balance; self-expression (spontaneity); aesthetic taste; value orientation; concept formation; skills; literacy; and factual knowledge. (and also job-orientation).<sup>52</sup>

At the moment this problem is expected to be accomplished by the use of English as the medium of instruction for all schools. However, LePage cautions us that "education through the medium of a foreign language may encourage a kind of opportunism which is not prepared to give back to the community."<sup>53</sup> It is doubtful that English will achieve this expectation. The reasons against its success are many but only a few will be mentioned here:

- a. The language is not studied nor used long enough to become the medium of communication outside the school environment. As was mentioned earlier in the discussion on the repeater syndrome, the teaching of English is geared solely to the recognition of acceptable answers in the C.P.E. examination. Beyond parrot-like repetitions of answers, very little communicative ability is achieved.
- b. The motivation for learning the language is mainly

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<sup>52</sup>Ibid., p. 25.

<sup>53</sup>LePage, op. cit., p. 25.

"instrumental"<sup>54</sup> that is, the language is studied for its utilitarian value, such as getting into high school. When this desire is not achieved, the incidence of forgetting brought about by subsequent frustrations could be very high.

- c. While it (English) is the language of the school, it is not the administrative medium except in the higher echelon of government. It is not the language that one constantly hears from national radio or television. If these situations are taken into account, then English might not be the best choice for medium of instruction and for national integration.

Bagunywa proceeds to identify "three phases of formal education" which "correspond to the three roles of the individual in society. These appear to be:

1. Primary School - to prepare the individual for life and service in the local community.
2. Secondary School - to prepare the individual for life and service in the local and national community.

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<sup>54</sup>W. Lambert categorizes the orientation toward learning a second language as "instrumental" when governed by utility value and "integrative" when desire is culturally oriented. "Students with an integrative orientation were the more successful in language learning in contrast to those instrumentally oriented." "Psychological approaches to the study of language," In H. Allen (ed.), Teaching English as a Second Language (New York: McGraw-Hill, 1965), p. 39.

3. College or University - to prepare the individual for life and service in the local, national and international community.<sup>55</sup>

It would seem then that the purpose of primary education as identified in the syllabus is to prepare the individual for phase one function. If this is the case, the primary school child should have a thorough grounding in the language of the local community with whom he will be working. However, at the present, the choice of the language(s) of instruction seems to be geared to the second phase and to the third, thus ignoring the first role which the majority of the children faced with terminal primary education will have to play. While one can envision unity of the younger members of the society within a period of fifteen to twenty years through the use of English<sup>56</sup> or another foreign language, one cannot, at the same time, fail to see the conflicts that will result between the young and the older generation because of the gap created by the foreign language.

#### THE SOCIAL STUDIES CURRICULUM

In the present curriculum Geography, History and Civics are individual subjects. As such, they tend to concentrate on unrelated matter. However, the three subjects deal with knowledge about man's way of living both in the past and the present. A combination of the three makes more sense since.

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<sup>55</sup>Ibid., p. 25.

<sup>56</sup>R.B. LePage, The National Language Question (London: Oxford University Press, 1964), p. 80.

they are conceived as one in the final examination under the heading General Knowledge. In the elementary school curriculum of most states in the United States, these subjects are grouped together as social studies or social sciences. This could have come about as a realization that children are not so concerned with disciplines as with the knowledge emanating from them. Another reason is that the content of Social Sciences incorporates fundamental information from many disciplines: history, geography, economics, political science, sociology and many others. These subjects in their academic form would be inappropriate for very young minds. However, the information contained in them needs to be passed on to the children in easily digestible form to enable young people to interpret their own world and build personal value systems.

More than anywhere else in the curriculum it is in the social sciences that the schools can develop critical and analytical thinking. Reading, writing and arithmetic can be taught in any system. What differentiates one nation's curriculum from another's is the social studies. Here, a close relationship between in-the-class learning and what goes on outside the classroom can be developed. Learning experiences could include consideration for the community in which the children live, their geographic settings, the economics of living, problems facing the community and possible solutions. Information generated in this type of learning could then be generalized and compared with other communities near and far.

As presently conceived, it is difficult to use this type of teaching. The students cannot become involved in their learning process. They become memorizers of bodies of facts for the purpose of passing examinations. These facts are removed from the environment and tend to be categorized as education for its own sake but not for practical application. In Kenya's stage of development, every resource used for education should result in identifiable practical utility like writing letters, keeping farm produce accounts, better methods of getting the maximum yield from limited resources, awareness of contemporary problems facing the community and the new nation and understanding of economic factors which are basic to a developing society.

The concepts of modern primary teaching, i.e. observation, classification, definition comparison and contrast, generalizations, inference and communication are suited to the social studies curriculum, to help the student to make conscious and deliberate what might otherwise remain unconscious and intuitive. Here the learning starts with questions about the nature of the "world" and moves to information and tentative conclusions. The children are not taught that man is a product of heredity and environment. Instead they should question: How does man differ from animals? How do people adapt to climatic conditions? How does this community differ from the next one? Why do people live in a society? Questions like these force the child to find information and to form conclusions.

In a society that has just come out of colonial domination, a lot of new concepts about the role of the individual and the part that each person needs to play requires careful development. The social studies curriculum can be used to politically socialize the school children into the new order. What is political socialization? Definitions of political socialization are contingent on the orientation of the experts on the subject: Orville Brim<sup>57</sup> talks about acquisition of roles expected in society, while Dawson<sup>58</sup> and Rose<sup>59</sup> conceptualize political socialization as the transmission of the political culture through generations. Sigel perceives it in relation to the "norms, attitudes and behavior accepted and practiced by the ongoing political system."<sup>60</sup>

A synthesis of the above conceptualizations would give a general definition of political socialization as the process by which the individual acquires societal attitudes, beliefs and values relating to the political system of which he is a member and the system within which he will play his role as a citizen. Based on this definition, political socialization would encompass an entire spectrum of the

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<sup>57</sup>O.G. Brim and Stanton Wheeler, Socialization After Childhood (New York: Wiley, 1966), p. 5.

<sup>58</sup>Dawson, R.E. and K. Prewitt, Political Socialization: An Analytic Study (Boston: Little, Brown and Co., 1969), p. 6.

<sup>59</sup>R. Rose, Politics in England (Boston: Little, Brown and Co., 1964), p. 59.

<sup>60</sup>Roberta Sigel, "Assumptions about the Learning of Political Values," The Annals, 361 (September 1965), p. 2.

political process of learning whether that process is formally and systematically planned or not. This means that political socialization is liable to influence not only the politics of human behavior or attitudes but also the attainment of "politically relevant personality characteristics."<sup>61</sup>

Social scientists, for example, Parsons,<sup>62</sup> Hyman,<sup>63</sup> Easton,<sup>64</sup> Levine,<sup>65</sup> Hess and Torney<sup>66</sup> among others, emphasize that political behavior is not inherent in man but must be learned. Hyman asserts that "humans must learn their political behavior early and well and persist in it."<sup>67</sup> Elaborating on this idea of learning Kingsley Davis wrote that "socialization turns the child into a useful member of the society and gives him social maturity (and that) it is natural that the child's socialization has not been left to mere accident but instead has always taken place, through

<sup>61</sup>Fred I. Greenstein, "Political Socialization," International Encyclopaedia of the Social Sciences (New York: Crowell-Collier MacMillan, 1968).

<sup>62</sup>Talcott Parsons and Robert F. Bales, Family, Socialization and Interaction Processes (New York: The Free Press of Glencoe, 1955).

<sup>63</sup>Herbert Hyman, Political Socialization (New York: The Free Press of Glencoe, 1959).

<sup>64</sup>David Easton and Robert Hess, "Youth and the Political System" In Seymour Lipset, et al (eds.) Culture and Social Characters; (New York: Free Press, 1961), pp. 226-251.

<sup>65</sup>Robert A. Levine, "Political Socialization and Culture Change," In Clifford Gertz (ed.) Old Societies and New States (New York: Free Press, 1963).

<sup>66</sup>R.D. Hess and Judith Torney, The Development of Political Attitudes in Children (Chicago: Aldine, 1967).

<sup>67</sup>Hyman, op. cit., p. 10.

institutional channels."<sup>68</sup>

Since the child is born without any political awareness, it is theorized that several agencies mold his attitudes to the point where he can participate as a political being. The Social Studies curriculum must analyze the mechanisms by which he learns his role.

The literature on socialization suggests various agencies. At this point we shall look at the role of the family, the school, peer groups, and secondary groups as sources of political learnings. Some of these sources are indirect or unconscious agents while others are direct or conscious forms of socialization.

At an early age, the child relates more to the family. He observes the functions of the family structure and thus by application later on, he learns the functions of politics. The most important thing the child learns at this stage is the use of power. Who is the most powerful person in the family? Hess and Roney<sup>69</sup> suggest that children who perceive father as being powerful and dominant become more interested in political matters than those who come from a matriarch-like household. On this view, Greenstein in the New Haven study hypothesizes that the child's response to family authority shapes his first responses to authority in the

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<sup>68</sup> Kingsley Davis, Human Society (New York: The MacMillan Co., 1963), p. 215. See also Marion J. Levy The Structure of Society (Princeton: Princeton University Press, 1952), p. 507.

<sup>69</sup> Robert Hess and J. Torney, op. cit., p. 217.

wider environment. This is because "idealization of political leaders may be an extension of, or a reaction to, orientations to the child's parents. Perception of hierarchical relationships between political leaders may be reflections of experiences with hierarchy in the home."<sup>70</sup>

Accordingly it is not possible to study the exact moment when political socialization takes place in the family. Hence, studies on the role of the family have concentrated on children's responses to questions of party preference as related to their parents preferences. Hyman summarizes past studies of the agreement to politically relevant views among parents and children and finds that "these and other studies establish very clearly a family correspondence in views that are relevant to matters of political orientation."<sup>71</sup> These studies suggest that the family has had a central part in political socialization studies. Its role in transmission of cultural values cannot be underestimated, for it is within the family that a child learns obedience, participation and submission to authority. The child's home environment forms a logical beginning point for social studies.

In families where political issues are discussed, the child overhears his parents' views and how they regard the political system. This accounts for the child identifying with his parents in the various studies. However, Hess and

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<sup>70</sup>Fred I. Greenstein, Children and Politics (New Haven: Yale University Press, 1965), p. 161.

<sup>71</sup>Hyman, Political Socialization, op. cit., p. 52.

Torney<sup>72</sup> feel that the role of family as a transmitter of political attitudes has been greatly overestimated. They believe that families in the United States transmit preference for political party effectively but the family is more effective as supporter of other institutions that provide the information. Consequently, aside from party preference, family's role is primarily indirect. After his examination of various studies, Hyman concurs with this view and concludes that "the relative influence of parental norms declines as peers and other agencies exert their influence on the growing individual."<sup>73</sup>

The school is recognized as a most important transmitter of society's values to the child. In America

the public school is the greatest and most effective of all Americanization (socialization) agencies. This is the one place where all children in a community or district, regardless of nationality, religion, politics or social status meet and work together in a cooperative and harmonious spirit . . . the children work and play together, they catch the school spirit, they live the democratic life, American heroes become their own, American history wins their loyalty, the stars and stripes, always before their eyes in the school room, receives their daily salute.<sup>74</sup>

Indeed the process of political socialization is effectively imparted to the student in the educational system. It also serves as the agency for his social mobility.

<sup>72</sup>Hess and Torney, op. cit., p. 218.

<sup>73</sup>Hyman, Political Socialization, op. cit., p. 8.

<sup>74</sup>Quoted in Robert Dahl, Who Governs? (New Haven: Yale University Press, 1961), pp. 316-317.

Davis has aptly stated, in part, that "in order to adapt the process of socialization to the needs of a society in which the achievement rather than the ascription status is emphasized and complexity and change are permanent"<sup>75</sup> school is necessary.

It should be noted that this is particularly important in effecting political socialization uniformly since children come from diversified social background. Thus school acts as an equalizer of values. It transmits to the children values of citizenship and expects them to conform to these set norms and values no matter what their social status may be. As Anderson and Fisher add:

the school curriculum that lies in the heart of the educational system of western societies is one of the great cultural forms of human history . . . many of the basic "values" of the society are to be reinforced (if not originally transmitted to pupils) by means of choice of material placed before them in society.<sup>76</sup>

The school, because of its unique position, stationed between the family and the outside world, has the more difficult job in the shaping of the child's attitudes.

Nevertheless, schools in one way or another, either in democratic or totalitarian states, have been used as a form of political indoctrination through text books and other

<sup>75</sup>Kingsley Davis, Human Society, op. cit., p. 220.

<sup>76</sup>C. Arnold Anderson and Suellen Fisher, "The Curriculum as an Instrument for Inculcating Attitudes and Values," Comparative Education Center, University of Chicago, Unpublished manuscript, 2967. Quoted in Dawson and Prewitt, Political Socialization: An Analytic Study (Boston: Little, Brown and Co., 1969), p. 147.

classroom materials. For example, one of the textbooks used in South Africa, "Race Relations," includes the following:

Our forefathers believed and we still believe today, that God himself made the diversity of peoples on earth . . . interracial residence and inter-marriage are not only a disgrace, but also forbidden by law. It is, however, not only the skin of the South African that differs from that of the non-white. The white stands on a much higher plane of civilization and is more developed. Whites must so live, learn and work that we shall not sink to the cultural level of the non-whites. Only thus can the government of our country remain in the hands of the whites.<sup>77</sup>

Here we note that the curriculum for the children is permeated by a national ideology. Furthermore it can be explicit as in the case of the Soviet Union and Peoples Republic of China or implicit as in the case of United States, Britain and to some extent the Kibbutz in Israel. The amount of indoctrination that takes place within a school is expected to produce citizens that agree wholly with the program of the government in power.

In his study of child training on a Kibbutz, Melford Spiro, attempts to affirm this point of view by quoting from a statement describing the Kibbutz educational philosophy:

The aims which express our weltanschauung should be expressed in every study-project, in every discussion and in every sociocultural activity. . . . one should uncover the political causes that are concealed in these subjects: Criticism of society, social justice, existence of social classes, national oppression

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<sup>77</sup> Leonard M. Thompson, Politics in the Republic of South Africa (Boston: Little, Brown and Co., 1966), p. 100. This book was of special interest to me because it explained how the regime of South Africa socializes its populace in believing in apartheid.

exile and suffering of Jews.<sup>78</sup>

Whether a program of political socialization or indoctrination succeeds or fails depends very much on the approach taken. It can be learned effortlessly as in the U.S. where the allegiance to the Flag becomes a daily thing for the school child but one in which he does not pay too much attention or it can be a concentrated dose of political ideology where the student lives what he is taught in school. Much more than that, he is expected to act according to the doctrine propounded by the leaders of the country. The communes in China and those growing in Tanzania provide good examples.

It is possible that some unintended consequences result from political indoctrination. Azrael points out the Soviet students are more likely to become politically apathetic, "from sheer overwhelming boredom aroused by the dogmatism and repetitiveness of all political communication sponsored by the regime whether in the classroom, the Komsomol or the mass media."<sup>79</sup> If this is the case in most instances, then the chief goal of the educational experience which is to inculcate loyalty and support for the polity, its leaders and their policies,<sup>80</sup> might fail to achieve its purpose and

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<sup>78</sup>Melford E. Spiro, Children of the Kibbutz (New York: Schocken Books, 1965), p. 257.

<sup>79</sup>Jeremy R. Azrael, "Soviet Union" In Coleman, Education and Political Development (Princeton: Princeton University Press, 1965), p. 356.

<sup>80</sup>Ibid., p. 237.

produce deviant behavior. A well developed social studies curriculum would lead the children to discover who they are, develop self-respect, openmindedness and responsibility for one's actions.

Thus, school becomes a very primary agent of political socialization. Messages which were received in the family in uncoordinated fashion are crystalized in school and a common experience is shared by all. School becomes the one agent which can pull different groups of people and try to mold them to perceive things in almost the same way, although again it must be emphasized that there is no guarantee that what is taught in school will bear the expected results. However, respect for others, understanding and acceptance of differences in value systems, concern for others and cooperativeness could be brought about through the social studies.

Hess and Torney argue that while the school plays a dominant role by providing content information and concept which build upon the basic loyalties provided by the family, it fails to give the child sufficient knowledge of procedures open to him in legitimately influencing the government. In their view, "The school appears to spend relatively little time dealing with the functions of political parties, community action and pressure groups in achieving community goals."<sup>81</sup> This criticism could be explained, especially in the United States, by the system's expectation of the teacher

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<sup>81</sup>Hess and Torney, op. cit., p. 218.

to be impartial in trying to only reinforce the child's loyalty to his government. The Social Studies curriculum would provide for student participation in the running of their school, thus anticipating their role in the outside world. They would learn means of bringing about needed change. A great deal of a child's development is a product of peer groups.

The peer groups are important because the individual has someone close to his own age with whom he can interact in other than authority structure bases. At home the parents control and direct his actions. At the school the teacher becomes yet another authority figure complementing that of the parents. With his own age-mates, he has the same authority like everyone else in the group. By the same token he is socialized through motivation and group pressure to conform to norms of the group. This becomes crucial later in life where a person's preferences might be determined by the peer group rather than the family.

In non-literate societies, age-sets were the most important groups for the socialization process. The cultural values of bravery, honesty and cooperation were transmitted to the growing child by his identification with the peer group. From them he learned how to behave, how to wield power and how to compromise. These stood him well in later life. Unlike the European system where education and money determines one's status, in the non-literate societies one stayed with his age-set, moving from one lung to the next,

no matter what wealth or family background he had. These concepts need to be emphasized.

The importance of peer groups cannot be overlooked. They act as a middle basis of security on which a person can rely. The other two socialization agents - the family and the school - may be different forms for learning behavior. Parsons suggests that the peer group acts like a "shock-absorber" for the tensions generated by these poles of authority.<sup>82</sup>

For the child, the family, school and peer groups are the most basic institutions of political socialization. As he grows older, other secondary agents continue the socialization process. Political parties (e.g. The Young Republicans and The Young Democrats in the U.S.) and youth groups (e.g. National Youth Wing in Kenya and National Youth Service in Tanzania) are the most common and important ones. These are established with the aim of propagating political values, mobilizing action, canvassing, and recruiting leaders.<sup>83</sup> While these groups might only involve a minority of the citizens, they nevertheless provide those in the group with political information which they can use to influence political affairs.

Through all these agents, though some are more effective than others, one is constantly being socialized into a political role. Levine, in discussing the acquisition of

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<sup>82</sup>Talcott Parson, Family, Socialization and Interaction Process, op. cit., p. 58.

political orientations in childhood, distinguishes three processes: a) Imitation: the child learns through authority patterns set by the family, the school and other patterns of social interaction; b) Instruction: directly or indirectly political values are learned, and specific knowledge gained and c) Motivation: relevant motives are learned through authority patterns and group behavior.<sup>84</sup> Through this process, the child is socialized into a well-functioning citizen who accepts society's political norms and one who will in turn transmit them to future generations. Under the present curriculum the child is socialized into an alien culture rather than his own.

In the preceding discussion it was suggested that schooling is one of the most fundamental agents for disseminating political information. In the light of this discussion it is concluded that not only can the school be used as a direct agent of political socialization, it makes the process more systematic.

The Social Studies curriculum in the school influences the child and adolescent during the crucial formative years. It provides him with knowledge about the political world and his role in it. Whereas the family and peer groups tend to

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<sup>83</sup>Dawson, Political Socialization, op. cit., p. 186.

<sup>84</sup>Robert Levine, "Political Socialization and Culture Change" In Clifford Gertz (ed.) Old Societies and New States (New York: The Free Press of Glencoe, 1963), pp. 299-300.

be less systematized, non-deliberate and haphazard in their dissemination of political values and attitudes, the school on the other hand is susceptible to centralized and uniform control. A given regime might design and implement a uniform program of political indoctrination for the vast majority of children of an entire society.<sup>85</sup> In the words of Charles Merriam, the school as an agency of political socialization has "emerged in recent times as the major instrument in the shaping of civic education. . . . With the development of universal education, the training is extended to the entire population female as well as male, and the whole community is drawn into the net."<sup>86</sup> In earlier times, the process of socialization which now takes only a short time to accomplish, used to take considerable numbers of years. The passing of relevant information used to take a long time. Today, the information can be organized and systematized with great degree of elaboration and ease of presentation. Merriam summarized the findings of his survey of eight western nations by saying that in all the systems that he felt they would continue to function increasingly in this role.<sup>87</sup>

In the years following the publication of that study, educators and others have continually affirmed his findings.

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<sup>85</sup>Dawson, op. cit., p. 179.

<sup>86</sup>Charles E. Merriam, The Making of Citizens (Chicago: University of Chicago Press, 1931), p. 273.

<sup>87</sup>Ibid., p. 288.

The only point of contention centers on the nature or amount of influence the school exerts on students. Laurence Wylie<sup>88</sup> found that while the school curriculum included various courses on civics, the message received could be counteracted by the other agencies of socialization. Litt's<sup>89</sup> study of civic training in several American high schools tends to support Wylie's contention from his findings that when the textbook values were in harmony with those articulated by the other socialization agents, the process of learning was accelerated and vice versa. These findings tend to suggest that while school is such an important agent, the information transmitted by the school must also in some way conform to the unsystematized information which the individual receives through other agencies. This calls for the revision of Civics books in light of the present stage of development that the country is in.

The most elementary political lessons the school teaches are the importance of obedience, submission to authority, accepting leadership and, in western societies, competitiveness. The teacher in the eyes of the student is the embodiment of all of these values. In the newly-emerging nations, the teacher assumes the role of the parents, relatives, or peer groups. In a study on "Citizenship and Education in

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<sup>88</sup>Laurence Wylie, Village in the Vaucluse (Cambridge, Mass: Harvard University Press, 1957).

<sup>89</sup>Edgar Litt, (ed.) "Civic Education, Community Norms and Political Indoctrination;" American Sociological Review XXVIII (1963), pp. 69-75.

East Africa"<sup>90</sup> primary and secondary students overwhelmingly chose the teacher as the person who had taught them the most about being a good citizen of their country. The students "trust their teachers, think that they are the most important sources of instruction about citizenship, and think that the teaching of citizenship is the most important purpose for a school."<sup>91</sup>

Realizing this, the leaders of the New Nations have moved to capitalize on the school as the one agent which can bring about the political orientations that they desire in the shortest period of time. Soon after independence the Kenya government established the Kenya Education Commission<sup>92</sup> to survey the existing educational structure and to advise the government on the formulation and implementation of government policy. The Commission was also charged with the responsibility of finding a way of using education to help in the drive for nation-building.<sup>93</sup> After extensive travel and interviews with many people both in and out of school,

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<sup>90</sup>East African Education and Citizenship Project. This study was carried out under the auspices of East African Institute of Social Research. Some of the results are summarized in Dawson, Political Socialization, *op. cit.*, pp. 159-162.

<sup>91</sup>Ibid., p. 161.

<sup>92</sup>Included in the Commission were members of the ruling political party, Kenya African National Union (KANU) members of the House of Representatives and the church and educators from both the University of East Africa and the Kenya National Union of teachers.

<sup>93</sup>Kenya Education Commission Report (Nairobi: English Press, Ltd., 1964), p. 2.

in the public and the private sector, the Commission reported that there was a general conviction among the witnesses they listened to, to the effect that during colonialism "and more specifically under the influence of the Christian missions, much that was good and important in the indigenous cultures had been lost" or down graded.<sup>94</sup> The Social Studies curriculum should provide for an examination of what was and what is.

There can be little doubt that colonial education played a part in the destruction of traditional society. It socialized the African into new ways of thought which were foreign to him. It taught him to disdain his own culture with the eventual result that the goals, normally determined by a society on the basis of traditional values and ideals as a means of preserving and perpetuating the existing society, were determined by Europeans. In essence, the school became an agent of socialization basically designed to divorce the student from his culture.

Today, the new leaders of Kenya realize that the pattern of this type of political socialization brought about by colonial education caused social disintegration by supplanting family life which was the basis of African society. It encouraged young people to leave the land in search of "sophisticated" jobs which do not dirty the hands, thereby resulting in rise of unemployment in the urban areas,

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<sup>94</sup>Ibid., p. 23.

delinquency and crime. They questioned the educational structure which has brought the Africans to the city as "pen pushers" and which has destroyed African culture.<sup>95</sup> They generally believe that this type of education cannot at the same time be conducive to both economic progress and national unity.

One of the objectives of education in Kenya, then, should be to foster respect for cultural traditions of the people, both as expressed in social institutions and relationships. In this way, the government can plan to make schooling the prime agent of socialization. It wants the student to develop an African personality, to borrow Kwame Nkrumah's term, which will give meaning to his role in society. This should be built into the social studies curriculum.

Rather than a total revival of African traditions, the Kenya Education Commission came up with those elements which they felt will assist in national development and which can be promoted effectively through the school system. The elements the commission came up with are not unique, that is, social responsibility; social equality; and social cooperation. Their importance becomes more visible when viewed from a societal point of view. In the government's

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<sup>95</sup>Simeon H. Ominde, "Education in Revolutionary Africa," In East African Journal, May, 1965, pp. 7-8.

<sup>96</sup>Kenya Government, Kenya Education Commission Report (Nairobi: English Press, Ltd., 1964), p. 4.

publication, African Socialism and Its Application to Planning in Kenya (1965) responsibility is seen as an extension of the African family to the nation as a whole. Social obligation is an essential basis for "Democratic African Socialism" and "every member of the society has an obligation to do his very best for one another."<sup>97</sup> In socialistic thought, this notion presupposes the obligation that men have to work together so as to increase the material well-being of society. The school did not perform this task under colonialism. Instead it fostered competitive examinations. This was contrary to African traditional values.

The Kenya Education Commission noted that during colonial period there was little need to use the school to inculcate responsibility towards one's own people since the socioeconomic and political institutions of the country were dominated and controlled by the white people. It was the white people that the student looked up to and yearned for their sophistication and material well-being in complete disregard of his own people. Now that the African has regained his independence, there is a real need for the individuals charged with mapping out the educational system to pay attention to training in social obligation and responsibility.<sup>98</sup> In a speech at the opening of Kenyatta College,

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<sup>97</sup>Republic of Kenya, African Socialism and Its Application to Planning in Kenya (Nairobi: Government Printer, 1965), p. 4.

<sup>98</sup>Kenya Education Commission Report, op. cit., p. 25.

Mzee Jomo Kenyatta, President of Kenya, viewed education as an instrument which should be used to impart to the youth a sense of national obligation and spirit of service. It was the duty of the schools and teachers to assume a greater responsibility not only toward their students, but to the nation as a whole.<sup>99</sup> These values should be built into the Social Studies curriculum.

Under colonialism there were separate school systems for Africans, Europeans and Asians and progress toward social equality was not a policy of the government. The government has declared that all citizens must not only be equal under the law, but should also enjoy real equality of opportunity in society. If social equality is to be attained, a restoration of, and thus a return to, a pre-colonial egalitarianism, non-racialism must be championed in order to discredit the colonial system where a man's race, and hence the schools he attended were used as a criterion rather than individual character or merit, to declare his place in society. In order to promote social equality all schools should emphasize the belief in the social worth of men regardless of race, tribe or religion.

At an earlier time, when the family was a central force or unit of socialization, the African was trained in the habit of communal or cooperative effort from his youth. The

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<sup>99</sup>Kenya Students Newsletter "The President's Address: Education must Advance the Nation's Unity." (October, 1965), p. 1.

individual was therefore given a sense of security and identification. His whole existence was embodied in a series of associations and communal actions. The Social Studies should capitalize on this by re-introducing traditional motives of cooperation. They should encourage the Harambee spirit which in turn would involve students and general population in corporate effort. The Commission had urged an educational structure which avoids failures, but which shows every student that he has a role to play in society. This in turn assures the student "that in the chain of cooperation which is national harambee, he is an essential and much needed link."<sup>100</sup> Consequently, every student who completes Grade VII gets a Certificate of Primary Education (C.P.E.) whether he gets into high school or not. This is the end of formal schooling for 90 per cent of all the students in this grade. However, the feeling of failure cannot be reduced by a certificate. A strong sense of social responsibility and cooperation needs to be developed.

It can be said that the leaders of Kenya today consider the educational process as a viable agent of political socialization and social change. Africanizing the curriculum seems to be their goal because they realize that the future African will be partially a result of the schools of today. In essence, the leaders want the youth of the country to experience an educational program that will make both good and

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<sup>100</sup> Kenya Education Commission Report, *op. cit.*, p. 23. See also Melford Spiro, *op. cit.*, pp. 258-264.

economically productive citizens of an independent Africa. To accomplish this, the government and the public need to develop alternatives for the many literate children being produced by the schools. All the school can do is to impart certain values. It is not realistic to expect them to produce a skilled labor force. This is the task that other agencies outside of the elementary school will have to assume.

A strong Social Studies curriculum would confront the learners with immediate social phenomena and immerse them in personal involvement. It would provide skills in using a variety of techniques to gather and process information rather than memorizing historical dates and places on the map. Classroom discussion among peers and the teacher would raise questions of social importance forcing the students to apply what he has learned in the outside environment. If, as has been suggested, the elementary education is to become complete in itself, a strong case for a Social Studies program has been made. The reliance on the expected high school study courses should be abandoned in favor of a combined program of geography, history and civics which are very closely related.

#### GENERAL SCIENCE

In the critique of the syllabus it was mentioned that the combining of agriculture, gardening and rural science into General Science might have been a result of lack of evidence that agricultural curricula in the past had interested

many students to become farmers. It was also argued that the present general science curriculum goes too far the other way in uprooting the students from their natural environment and that it lacked any practical bias. It is proposed that more thought be given to training the students in agricultural and rural skills such as carpentry and masonry in light of present economic conditions. Here we shall deal only briefly with agriculture because Kenya will remain an agricultural country for a long time to come.

Donald G. Burns, reporting on the findings of the Banjo Commission<sup>101</sup> in Western Nigeria states that "one of the aims of primary education is to impart some skill of hand and recognition of the value of manual work."<sup>102</sup> According to the Commission, this was the least achieved.

It was hoped that the literate primary school-leavers would go back to be better farmers, carpenters, bricklayers, etc., but all the pupils themselves want to be junior clerks in offices. We are told that some of the teachers use gardening as a form of punishment for the pupils.<sup>103</sup>

For one who went through the education system during colonial times, it is easy enough to see why the developers of the curriculum shun agriculture. Agriculture lessons, although conceived with good intentions, were hated by every

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<sup>101</sup>Government of Western Nigeria, Report of the Commission Appointed to Review the Educational System of Western Nigeria (Ibadan: Government Printer, 1961).

<sup>102</sup>Donald G. Burns, African Education: An Introductory Survey of Education in Commonwealth Countries (London: Oxford University Press, 1965), p. 47.

<sup>103</sup>Ibid., p. 47.

school child. True the school gardens were models of what good agricultural methods can produce. But the teachers viewed them as a form of punishment. The students who were late to school or had misbehaved during the school day were sentenced to work in the school garden. To them, agriculture became the thing to avoid. To expect them to return to the land after they completed their studies was unrealistic. It is possible that these reasons worked against the development of a thorough agricultural program: One that would entice and encourage the school-leaver to take up farming without viewing it as punishment.

Several things should be taken into consideration while developing this section of the curriculum. In the first place, the number of children who attended school during colonial times was relatively small. Those who were unable to further their studies often found clerical positions in nearby towns or were recruited into the teaching profession. It is a sad commentary but nevertheless true, that in Kenya and Africa in general, the teaching core is recruited from those who have failed to continue with their studies. Today, in an independent country and one which is committed to mass education, more children are going to school. Many secondary schools have been opened and are providing more educated people than the number that can be absorbed by what used to be the primary school-leaver's domain. Hence the positions that a colonial school-leaver could reasonably expect are no longer available to him. For example, the

Ndegwa Commission<sup>104</sup> recommended that "the minimum qualification for entry into a teachers' college should now be Kenya Junior Secondary Examination (K.J.S.E.) or equivalent and not C.P.E. (Primary VII).<sup>105</sup>

In the second place, as is generally observed, Kenya will have to depend on agriculture for a long time to come. The methods used by the average peasant farmer have not improved significantly in the last hundred years. If Kenya is going to survive, its agricultural methods need to be revolutionized. It is not easy to change the minds of the old peasant who is doing only what he needs to do to sustain himself. But the young can be reached. They can read literature on better methods of farming. They can be interested in planting different crops other than corn and beans. They can be interested in poultry farming. They can be shown the enormous possibilities a farm has of raising income. They can be shown that they can buy the same types of goods that the urban elites have through the use of the land in the most productive ways.

In the third place, even for those who go on to secondary schools, a good grounding in agricultural methods is not a waste of time. For most of them only two to four years stand between them and the unemployment lines. If their love

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<sup>104</sup> Republic of Kenya, Report of the Commission of Inquiry (Chairman: D.N. Ndegwa, C.B.S.) (Nairobi: Government Printer, May, 1971).

<sup>105</sup> Ibid., p. 150, para. 398.

for the land is awakened during their primary years, one can reasonably expect them to take up farming, of course, after their fruitless search for urban or civil service employment. But they cannot be coaxed to return to the land if a distaste for it has already been instilled in them.

In the fourth place, the purpose of education during colonial times was to pass an examination that eventually bestowed an ambiguous elite status by serving the colonial masters. It was not an education that was designed for service to one's country. One must not forget the basis under which education came into being. The missionaries who can be credited with making education available to the African, were interested in one thing only: to convert the African to an alien religion. Later on, with the demands of colonial administrators for junior clerks and local translators, education was geared to fulfill these demands. Even though many education commissions<sup>106</sup> were charged with determining ways to make the education relevant to African needs, very few changes were actually effected. School remained the training ground for a future elite which aspired to the

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<sup>106</sup>The Phelps-Stokes Commission, which visited Africa in 1920-21, criticized the educational curriculum which "Europeanized" Africans, and made recommendations that would assist in adapting education to the needs of Africa. Thomas J. Jones, Education in Africa (New York: Phelps-Stokes Fund, 1922), Great Britain, Colonial Office, Advisory Committee on Education in the colonies series: Educational Policy in British Tropical Africa (London: H.M.S.O., 1925), Memorandum in the Education of African Communities, Colonial No. 103 (London: H.M.S.O., 1935), and Education for Citizenship in Africa, Colonial No. 216 (London: H.M.S.O., 1948), to name just a few.

sophisticated model set by the colonial administrator. With the coming of independence, the British model was quickly exchanged for the African elite. This kind of education needed to be re-evaluated and delivered from its philosophical, psychological and cultural orientation before it could be expected to serve the African for himself. But before the schools could sell agriculture to the children, the rural population would have to be convinced that rural employment could be as profitable as urban employment. The developers of the curriculum should take all this into consideration before determining the role that agricultural instruction should play and how it could be handled.

Finally, the government, in 1966, instituted a new policy of granting the Certificate of Primary Education to all those children who managed to remain in school for seven years. While this was an effort to assuage the minds of those who had not done well enough<sup>107</sup> it also increased the student's awareness of his differences with the rest of the rural peasantry. Whereas in times past one only received a certificate if he had satisfied certain criteria, and as such had a "legitimate claim" to a quasi-elite status, now

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<sup>107</sup> Mwalimu Julius K. Nyerere, Education for Self-Reliance, March 1967. "Thus" he says, "87 per cent of the children who finished primary school last year . . . and a similar proportion of those who will finish this year . . . , do so with a sense of failure of a legitimate aspiration having been denied them. Indeed, we all speak in these terms by referring to them as those who failed to enter secondary schools, instead of simply as those who have finished their primary education," p. 7.

each and every child has a certificate to prove that he has been to school and that the doors of opportunity should be open for him. This new complication should have been carefully considered in order to design a curriculum which would counteract the feeling of superiority which this certificate provided.

But most important, it must be understood that the desire to leave the rural area for the uncertainty of the urban area is not in terms of economics alone. The desire is based more on status than the earnings that accrue from urban employment. It is therefore not realistic to say that agricultural incentives alone will guarantee their remaining on the farm.

David Hapgood<sup>108</sup> reports on an experiment tried by Dahomey where the rural exodus is particularly acute. The project settled thirty school-leavers at Hinvi, supplied dormitories and provided land for growing cotton. After six months, the students were able to sell the cotton, paid off the government outlay and still netted about forty dollars: more than the per capita income of the average peasants. After a two-week vacation, most of them did not want to return to Hinvi. Hapgood concludes that the reason for their refusal to return, even after they had proved that they could earn enough money, was dictated by the schools' socialization process. "Staying in Hinvi as farmers would

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<sup>108</sup> Africa: From Independence to Tomorrow (New York: Atheneum, 1965), p. 170.

have been an admission of defeat, a renunciation of the dreams instilled in them by the school they attended."<sup>109</sup>

It would seem that agricultural training is not the answer unless the whole curriculum is stripped of all foreign cultural underpinnings that orient the child away from his environment.

Archibald Callaway<sup>110</sup> presented a carefully detailed analysis of unemployment among primary school-leavers to which we need only add that since the date of his study, the problem has worsened steadily. Unemployment among school-leavers is usually blamed, as stated above, "on the failure of rural schools to adapt their curricula in such a way as to orientate the rural children to rural life."<sup>111</sup>

The President of Kenya, Mzee Jomo Kenyatta, constantly urges the people to return to the land. Under the old curriculum which concentrated on the practical aspects of agriculture and gardening, it would have been possible for the school-leavers to return to the land. Under the present General Science provision, it is difficult to see how the student can apply what he has learned about astronomy, magnetism and electricity to farming. Technical and practical

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<sup>109</sup>Ibid., p. 170.

<sup>110</sup>"Unemployment Among African School-Leavers," The Journal of Modern African Studies I, No. 3 (1963), pp. 351-371.

<sup>111</sup>W.A. Lewis, "Education and Economic Development" In L.G. Cowan, et al, Education and Nation Building in Africa (New York: Frederick A. Praeger, 1965), p. 204.

skills are lacking.

If the curriculum is decentralized as proposed earlier, then each community can develop a rural curriculum that is truly responsive to the needs. Further, if the government provided agricultural incentives such as farm institutes, diversification of cash crops, higher prices for farm products, better marketing boards and large cooperatives, a lot of young people could go into the agricultural sector. But more than that, the curriculum has to relate very closely to the environment of the learner if it is to serve him. The practical agriculture curriculum cannot be used as punishment. The students must be brought to see the rewards of good farming. Their interest in farming must be awakened and nurtured. A thorough analysis of the problem would provide solution strategies rather than abandoning it all together.

#### SUMMARY

At the stage of development that Kenya finds itself, it is necessary to use education as a service to the community rather than to the individual. This is the current government's thinking on education. It is incumbent on the curriculum developers to take into consideration the needs of the various communities. As such, the curriculum cannot remain centrally controlled by the government. The educators, teachers and the local people of each community must be involved in the development of a curriculum that is relevant

to their immediate environment. The medium of instruction needs to be re-examined. It was suggested that the current use of English medium from the first grade tends to socialize the children in values other than those expected. A strong social studies curriculum needs to be developed if national unity is to be achieved. This goes hand in hand with the re-examination of the role of the English medium, and rural agriculture. It was finally suggested that the methods and techniques of problem-solving or system analysis be used in designing a completely new curriculum for the elementary schools of Kenya.

## CHAPTER V

### CONSLUSIONS AND RECOMMENDATIONS

The major contention of this study was that the new Primary School Syllabus was not relevant to the needs of the majority of the elementary school children, especially in the rural areas, whose education would be terminated at the end of seven years. This contention was based on the assumption that education in a newly-emerging nation should be geared to the immediate needs of development.

The problems facing curriculum reformers in the newly-emerging states of Africa are many. Half the population of Kenya, for example, is illiterate and the people press for more education; teachers are in short supply and inadequately trained; buildings and equipment are too often substandard; government and industry demand more trained recruits; unemployment is widespread and increasing and above all, the nation is poor.

The major problem, however, is basically one of rising expectations among peoples of the newly-formed nations. They expect education, more than they ever did before, to enable them to unearth the fruits of modern technology enjoyed by the industrialized nations. The children, parents, and the political leaders -- all express great interests in and hopes for a better life through education.

But at the present time these high expectations and hopes for development through education are not being met

adequately in most of these countries. There are basically two reasons for this: 1) Each newly-formed nation is trying to meet developmental needs of her people by using an educational system which is either alien to the society, or obsolete in the sense that it is based on bookish learning, memorization, and hence, the passing of external examinations as the major goals of education; 2) Many of these new nations are faced with the problem of limited resources in both funds and skilled manpower. Thus, the fact of limited resources over against unlimited aspirations for education poses a dilemma. It is obvious that of the two reasons contributing to the ineffectiveness of education in the developmental needs of newly-emerging nations, the first is the more basic. It is the more basic because it is a man-made problem. Even without the problem of limited resources, education can be ineffective and, therefore, dysfunctional to its society if governed by the first statement.

The education provided by the colonial government which is being perpetuated in Kenya was not designed to prepare young people for service to their own country; rather, it stemmed from the need for colonial clerks and junior officials. On top of that, the new nation took over the system and over-expanded it without consideration of the repercussions it might have.

The most central thing about the education provided at the present is that it is an elitist education designed to meet the needs and interests of a very small proportion of

those who enter the school system. Although only 20 per cent of those in primary school get a place in the secondary schools, both aided and unaided, and the basis for the primary education is the preparation of pupils for secondary schools. Thus, 80 per cent of the children who finish primary school do so with a sense of failure, of a legitimate aspiration having been denied them. To make the matters worse for them, they are referred to as those who failed to enter high school rather than those who finished primary school, though they have a completion certificate as of 1966.

Those who pass the elimination examination have a feeling of having deserved a prize -- they expect high wages, comfortable employment in towns, and personal status in the society when they have finished their studies. In other words, the education now provided is designed for the few who are intellectually stronger than their fellows. It induces a feeling of superiority to those who succeed and a feeling of inferiority among the majority and can thus not produce what the majority of the people are looking forward to: an egalitarian society. On the contrary, it fosters the growth of a class struggle.

Finally, the school does not integrate the child into his traditional and natural environment but gives him the means to evade it, without permitting him for lack of adequate training, to insert himself into the structure of modern economic life. The school, far from being a factor of development in accordance with its role, that of

advancement at once of the individual and collective, has finished by becoming a source of disintegration and break-up of the society: an obstacle, if not a brake to the harmonious evolution of the country and to its political equilibrium.

As stated before, this is a man-made problem. The new nations have to break away from it. The education in these new nations has to be redefined, with the objective of directing its attention to the needs of its society. Before education can effect any changes in society, its goals and content must be directed toward the needs of the individual in society. This calls for an entire change of the present philosophy in these countries. Education must cease being merely an accumulation of facts to be regurgitated during final examinations. A deliberate attempt must be made to acquaint the learner with the nature and the needs of his community and the nation as a whole if he is to participate, and contribute creatively to his society's continuous growth. This would be the principal task of those involved in the revision of the curriculum: how to make education relevant to the needs of the "educated."

Given first the facts of the limited resources, which hamper the rapid expansion of education; second, the unlimited aspirations for education among people of newly-formed nations, a hypothesis of reconciliation of opposites can be developed under good planning. This hypothesis can be stated as follows: plan the curriculum in such a way

that at the terminal point of his schooling, the individual learner will have attained specific skills and knowledge to enable him to participate fully and successfully in his society. This means that the expected results have to be measurable.

Colonialism succeeded in Africa through an education which was designed for the Africans, for meeting specific needs of the European powers. The Africans were the target population, and the education which they received was tailored to enable them to contribute toward the exploitation of their own country by the imperialists. This education was geared either to the training of indigenous people for auxiliary jobs such as secretarial work, converts, or to a smaller degree, the assimilation of a small number of African elite into the European way of life as is the case in the Portuguese countries. Through this kind of education, the colonial powers managed to propagate Christianity, gain political and economic control of the African continent.

For example, in the Report of the Uganda Education Commission, 1963, the Commission observed that ... syllabuses are too often rooted in an alien tradition (English) not always relevant to the needs of Uganda children. The governing principle of curriculum building is summed up in one word: relevance. The test for a good plan for education is its relevance to the needs and capacities of the pupils, to their lives and future careers, to the demands of the national economy, and to the social, traditional and

geographical setting in which the children live.<sup>1</sup> It is one thing to be aware of the need for relating education to society; it is another to do something about it with efficiency.

Only through a process of constant evaluation of the degree of relevancy and effectiveness of any program can the appropriate action be determined and taken. In the educational matters, such aspects as the curriculum content and its effectiveness, teachers' qualifications and training, promotion of teachers, administration of schools, textbooks, and school expansion need to be evaluated constantly.

Since the new nations are undergoing change, education in these nations must concern itself with the question of how to implement this change appropriately. If education is to be used adequately as an agency of development, it must be governed by a design which commands precision, evaluation, and measurements of efficiency. A system analysis approach was recommended.

In summary, the system of education inherited by the new nations, is often alien and unresponsive to the social and economic needs of the country it is serving. The creation of an elitist culture alienates the learners from the immediate community. Education for change must be functional and relevant to the needs and requirements of the individual and his society. It is the functional kind of

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<sup>1</sup>The Report of the Uganda Education Commission, 1963, p. 92.

knowledge that brings needed change in society.

It is recommended that the control of primary education be returned to local education bodies such as the former District Education Boards. Such a move would place the burden of responsibility on the local education authorities. They and the local community leaders would have to take into account their resources and their needs and try to tailor their educational program to be more relevant to their communities. The realization that a great number of their children complete elementary schools without any skills would force them to identify possible changes in their curricula offering to prepare the children for work in the local community. The present curriculum tends to draw them away to the urban areas in search of clerical jobs for which, they feel, their education has prepared them.

Studies have found that the primary students are unrealistic about their chances of getting a place in secondary schools. Alternatives almost always favor job-hunting for clerical positions which are highly valued. A consistent and intensive effort should be put on constantly advising the students of the nature of the employment situations, especially on the jobs which are highly preferred but which are scarce. The students trust their teachers more than they trust their parents or peers. The teachers should assume the responsibility of helping the students in their choice of careers. To discourage the exodus to the cities, probably former school-leavers who have failed to find

employment in urban areas should be constantly invited to relate their frustrations in the big cities. Giving the students a clear understanding of the outside world and their chances in it would help them in making up their minds.

At the same time, employment opportunities in the rural areas need to be increased. The government and local authorities need to provide incentives to industries to locate their plants in the rural areas. The concentration of employment opportunities in the urban areas militates against rural development. Agricultural demonstration centers, cooperatives, including dairy farming and village polytechnics, could provide avenues of employment for the youth.

If the learning skills acquired during elementary schooling are not to be wasted, the local authorities and the government need to consider work-study opportunities. These could be in the nature of continuing education for both the young and the old. The school plants could be put to continuous use by starting night schools to provide further study. An examination of use of school plants by Eastern European countries and the United States might provide a model.

The medium of instruction needs to be reconsidered. In the discussion on the rationale for language selection it was suggested that both the government and educators should consider the adoption of Swahili as a medium of instruction. It was argued that the criticism of the alien nature of the curriculum content is a result of the cultural transmission

of foreign values through a foreign tongue. One of the major recommendations of the Kenya Education Commission was that education should be used to foster unity of the various ethnic groups. However, its recommendation that English be used as medium of instruction is ill-advised from the national standpoint. The use of English as a medium in the elementary school tends to alienate the children from their parents and compatriots and encourages exodus to the urban areas where their linguistic skills might be useful. If national unity is to be achieved across the country, then the medium of instruction must be reconsidered.

Finally, the current primary school examination system should be abolished. As a selective instrument for secondary school entrance it is very ineffective. It has been shown to be a poor predictor of secondary school performance. The reliance on only one examination means that the whole of the child's education is geared to passing that examination. The unsuccessful student goes through life with the sense of failure. Other ways of selecting secondary school candidates need to be instituted. It is suggested that yearly locally prepared examinations be administered. These will provide a way of identifying those with real academic ability and those who could profit by a different type of training. The diversification of the curriculum as suggested earlier must bring with it a modification of the selection instruments taking into consideration their possible psychological impact on the students.

## APPENDIX I

(These Appendices were Developed by the  
Writer in the Course of His  
Training in System  
Analysis)

A system is the sum total of all components working together and individually to achieve a predetermined objective or goal.<sup>1</sup> The system is a blend of the correct mixture of men, materials, methods and machines, to impart the greatest amount of "need-to-know" usable knowledge, for instance, to teach functional literacy to the adult population of the Republic of Kenya for any other country with the same problem) in the shortest period of time. "There is, I think, nothing in the world more futile than the attempt to find out how a task should be done, when one has not yet decided what the task is."<sup>2</sup>

### System Analysis

In order to find out what has to be done, it is necessary to break down the job to be done into its major components. In this study, the product is an instructional system approach. An instructional system approach is an educational process which is designed and based on principles which are concerned with the production of controlled, measurable, predictable,

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<sup>1</sup>The Instructional System Approach to Tutorial Systems Development, Oakland Community College, Union Lake, Michigan, Litton Instructional Materials, Inc., pp. 1-2.

<sup>2</sup>Alexander Marklejon, Education Between Two Worlds (New York: Houghton Mifflin Co., 1948), p. 514.

and relevant learner achievement.<sup>3</sup>

Too often there have been misconceptions as to what is the final end of education. But there has been little predication as to student performance once he has achieved the degree. In order to do this, all elements comprising an educational system - students, administrations, teachers, facilities, methods, materials and logistics - must all interact with one another, with special emphasis paid to the most important factor of the system, the student, in order to produce predetermined learning.

The following characteristics are given to show why a system approach is necessary.

1. It identifies total training (teaching) requirements in performance terms.
2. It identifies training subsystems and components that will interact in accomplishing total instructional objectives.
3. It provides a decision-making model criterion for achieving the system requirements.
4. It provides a methodology for conducting training, and
5. It provides an empirical means for determining if a valid instructional system has been developed.<sup>4</sup>

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<sup>3</sup>Preparing Educational Planners: A Primary Mission Objective (Sacramento: State Department of Education, State of California, 1966). (Mimeo)

<sup>4</sup>Roger A. Kaufman, et al, "The Instructional System Approach to Training," Human Factors, April, 1966, p. 160.

By applying the tools of system analysis, the job of effecting functional literacy can be mapped out before instruction begins.

What, then, is system analysis? In the simplest terms, system analysis can be conceived as the process of breaking down a complex substance into its various elements. The terms given to the tools which do this job are: objectives; mission profile, functional analysis, feedback, loops, task analysis, method/media trade-off and evaluation. As each of these is discussed, the reader is referred to the appendix included in the study for clarification.

#### Objectives

An objective is a statement of purpose. In order for an objective to be achieved, it must be stated very clearly to avoid ambiguity in interpretation.<sup>5</sup> This was found to be lacking in the curriculum of primary schools in Kenya. For example, "to teach appreciation of art" is a very poor, though laudable objective. The word "appreciation" has no concrete meaning. It cannot be measured. According to Roger Kaufman, if an objective cannot be measured, it cannot be achieved. In using the system approach, the objectives must be very clearly stated and in performance terms.<sup>6</sup>

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<sup>5</sup>Mission Analysis (Anaheim: Litton Instructional Materials, Inc., 1965), p. 1.

<sup>6</sup>Ibid., p. 5.

### Mission Profile

For each mission objective there usually are sub-units which describe a critical path for achievement. We generally construct a profile to describe this path.<sup>7</sup> The resultant is called a mission profile.

A mission profile identifies the major jobs that must be done in order to achieve a pre-stated objective. A mission objective(s) is not complete without the inclusion of performance limits and constraints.

Limits and constraints state the rules for meeting the mission objectives and serve as criteria when doing detailed planning of:

What needs to be done to meet mission objective(s).

How to do those things that need to be done.

Management planning for meeting mission objective(s).

Implementation.<sup>8</sup>

Mission limits set the time, money and performance operating boundaries while constraints set the people and facilities boundaries.

### Functional Analysis

This tool analyzes each of the steps above. It identifies what has to be done in each step in order to accomplish that step with a view to achieving the major objective, which in this case is teaching reading skills. As an

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<sup>7</sup>Ibid., p. 4.

<sup>8</sup>Ibid., p. 5.

example, let's take a functional analysis of the method/  
means trade-off. We can break this down to:

Methods/means  
trade-off

Identify possible  
methods

Identify possible  
means

Select most suit-  
able combination

Determine materials  
needed

Prepare necessary  
materials

Type Student  
booklets

### Task Analysis

In both settings Mission Objectives and performing the Functional Analysis, the analyst asks the question WHAT has to be done. Each level of functional analysis gives the "whats" of each component. In task analysis the "whats" are broken down to find the detailed performance units which are required in the functions. Analyzing a task such as typing gives: What is to be typed, how it is to be typed, the number of copies, who is going to do the typing, the skills needed, the type of typewriter and the level of efficiency. This kind of analysis is done for every task identified in the lower level of Functional Analysis.

### Method/Media Analysis

In the task analysis phase, various methods and media of accomplishing a task are suggested. For example: a certain task can be done either by secretaries, printing office or computer print-outs.

The method of using secretaries and typewriters might

take five months and cost \$1,000. Using commercial printers might take one month and cost \$2,500. Using a computer takes five hours of computer time and costs \$10,000. In making the decision as to which of the three methods is best, four factors must be considered: criticality of the task, time constraints, cost, availability of personnel and equipment.

The same step by step analysis as described above is followed in method/media trade-off in an instructional system. This entails trade-offs in cost-effectiveness of the system. As Corrigan states:

The selection of method/media combinations will depend on stimulus response requirements of the learning tasks. Based on the type of learning involved, the level and depth of learning desired, and the degree of fidelity and realism required, the most effective instructional methods and media can be prescribed. Media selection is often affected by<sup>9</sup> the limits and constraints of the overall system.

#### Implementation

The foregoing, in system analysis, is done on paper with constant checking with the mission objective, limits and constraints and the other components of the system to insure fidelity. When everything has been done through the method/means analysis, the whole system is implemented and tested. Capital outlay begins to flow. Material to be used, developed and tried out, whatever other logistical support is needed is taken care of. From now on, the system can be

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<sup>9</sup>R.E. Corrigan, The Instructional System Approach (Anaheim, Calif: Litton Instructional Materials, Inc. (n.d.), pp. 4-5. (Mimeo)

looked upon as operational and self-correcting.

#### Evaluation

The final stage, after implementation, is to collect data, analyze it and evaluate the product to see whether the pre-stated objective(s) has been achieved. If it has not, then revisions must be done to achieve the objective. This way, a model is developed that has a built-in check.

This, then, is the methodology to follow in the development of an instructional approach to education. Appendix II discusses the use of System Approach in a proposed project (or model) for adult functional literacy.

APPENDIX II  
DETERMINING OBJECTIVES

Educational objectives state goals or ends to be achieved by a mission and provide the first clues for determining the relevant information or data needed. A good objective states the end behavior sought in the learner, not a description of the process or content. It must be stated in behavioral or performance terms that describe what the learner will be doing when demonstrating his achievement of the behavior sought. Here is one of several objectives needed to accomplish the literacy mission:

When the learner has completed the program of instruction, he must be able to pass a standardized grade four level reading test in his language.

The objective does not try to specify the content to be taught or the materials to be used. The clear definition of objectives draws attention to the important element of the learning process; the learner himself. An instructional approach is learner-centered and objectives are designed to develop the learner as an individual.

The objective given above is an example of a terminal performance objective. A clear precise terminal performance objective will attempt to eliminate most of the pitfalls, ambiguities, and irrelevances found in most literacy programs. By a rigorous method of analysis and design, a system approach to literacy will result in the identification of all the functions and tasks required to achieve the terminal performance objective.

The identification of the job at hand constitutes a mission. To teach functional literacy is a mission without a specific objective. One cannot operate on a mission like that. In order to make a mission meaningful it is necessary to include both quantitative and qualitative aspects (what, where, when) in the statement of purpose. In precise terms, then, what is needed is a broad general statement which specifies what has to be done.

Keeping this in mind, we need to go back and reframe the mission under discussion:

Teach X to read in their vernacular to the fourth grade level within two years. At the end of the program each must be able to pass a standardized test.

Now we know where we are, where we are going and also know how we shall know when we have arrived. What we don't know, and must know before we continue with the analysis, is the limits and constraints we have to work with.

#### LIMITS AND CONSTRAINTS

A limit includes any operating specifications put on the mission by the customer, in this case, the government, and sets the framework in which the contractor must operate.<sup>1</sup> For example, "the project must be completed within two years and must cost no more than \$\*\*\*\*\* dollars."

Notice that the statement does not state who is going to do what, when or where. A statement that includes these

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<sup>1</sup>Mission Analysis (Anaheim, Calif: Litton Instructional Materials, Inc., 1965), p. 4.

is called a constraint; e.g., "The classes for adults literacy will be held in the community Self-Help Elementary School at Kiangamwe every day from one to five in the afternoon." More specifically, a constraints includes "materials, personnel, or facility requirements which must be considered in designing and implementing the system."<sup>2</sup>

These examples are given to demonstrate the need for clarity of purpose before Commencement of a project. The basic objectives of each stage must be specified in behavioral, measurable terms. The objectives must also be within the confines specified by the performance limits and constraints, or the mission will be aborted. Given these ground rules within which the project must be carried through, mission objectives and tentative Terminal Performance Specifications must be tailored to meet the individual needs of the adults who will be involved in the program. The end product is predictable student performance.

So far we have a Mission Analysis which arms us with a mission objective, limits and constraints.

Teach functional literacy to (X) of Kenya to a fourth grade level within two years, given X dollars at Z elementary school facilities.

The next step is to draw up a preliminary management plan referred to as a Mission Profile.

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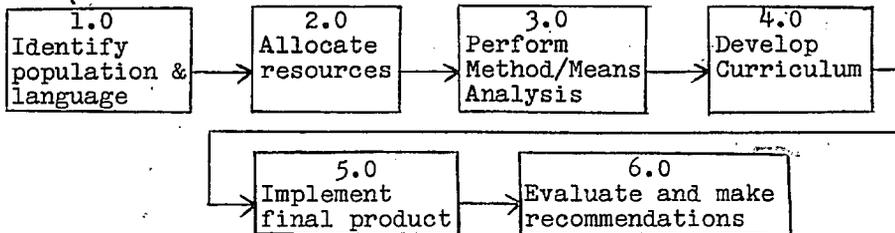
<sup>2</sup>Ibid., p. 5.

MISSION PROFILE

A Mission Profile lists all of the major functions, or milestones, along the path of successful completion of our mission. At this stage, we are asking the question, what needs to be done? Since the functions designate what needs to be done, they must be stated in active verbs. The mission profile for teaching literacy includes at least the following functions:

- a) Identification of population and the language to be used in the pilot program.
- b) Allocation of needed resources such as facilities, personnel and funds.
- c) Analyses of methods and means to be used in the program.
- d) Analysis, of course objectives and development of instructional material.
- e) Implementation of final product, evaluation and recommendations for continuation.

The statement of the mission profile is the first step in using an instructional approach. It orders the functions in a logical sequence and thus it is also a management control plan. If we take the above statements and put each in a box to identify that each is an independent function, connect them with arrows in order and sequence, we would have a Mission Profile which is also the first level of system functional analysis. Thus:



Before proceeding to the next phase of this instructional system let's capitulate on what we have. We have stated a mission which is the overall job to be done. A mission analysis has provided some performance limits and constraints. And finally, a mission profile which shows the critical path for meeting mission objectives.

### Functional Analysis

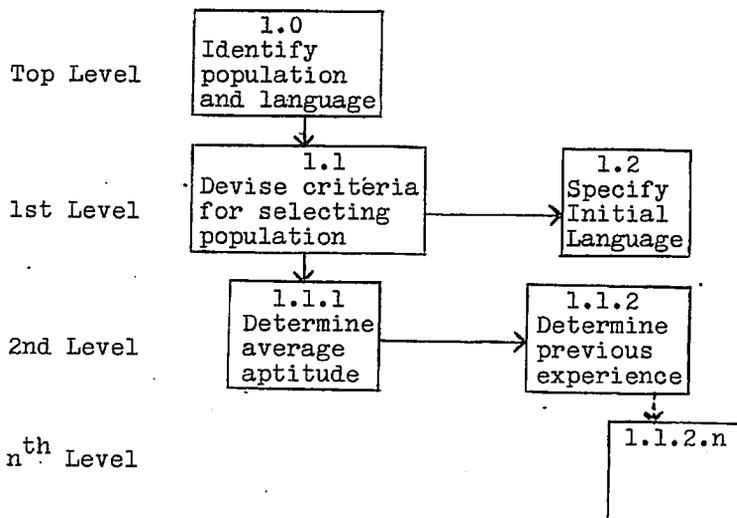
The specified mission profile identifies the functions that comprise the overall mission. A function is anything that needs to be done. Functional analysis then, "proceeds from the results of the Mission Analysis to an identification and clear statement of what functions need doing."<sup>3</sup> Done properly, a functional analysis will tell us what has to be done, in what order, and what the component functions are, of which each function in the mission profile is composed.

The top level function (e.g. Block 1.0) has told us what has to be done. We have to identify population and language of instruction. Now we must analyze the component

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<sup>3</sup>Ibid., p. 6.

sub-functions comprising this function. The process requires us to "drop down" to a first level, below the top function, and so on, e.g.:



The numbering of blocks in descending decimal fashion indicates order and level. Schematic representation of functions is helpful for quick visualization of system analysis but not essential. The author, realizing the handicaps facing him; for example, funds for drafting the functional flow diagrams, decided in favor of an outline fashion which replaces the schematic presentation. In either way, functional analysis is a guiding tool which enables the educator to answer the questions: Given the Mission objective specifications, what relevant functions must be done first, second and last? What are the Component parts of each function that must be done in order to accomplish the mission? The process of analysis helps keep track of where we are and also .

communicates clearly to other performing agencies. The following is the functional analysis performed for the mission profile developed for teaching literacy.

### Partial Functional Analysis

#### Functional Analysis of Model

- 1.0        1.0 Identify population and language
  - 1.1 Devise criteria for sample population
    - 1.1.1 Determine average aptitude
    - 1.1.2 Determine range of expected variation
    - 1.1.3 Determine previous experience of sample
  - 1.2 Specify initial language
    - 1.2.1 Get customer sanction
    - 1.2.2 Assess extent
    - 1.2.3 Justify choice of language
  - 1.3 Determine target population
    - 1.3.1 Identify target population
    - 1.3.2 Recommend population
    - 1.3.3 Obtain acceptance
    - 1.3.4 Assess operational constraint
      - 1.3.4.1 Determine employment
      - 1.3.4.2 Determine proximity to center
- 2.0        Allocate Resource Requirements
  - 2.1 Specify physical requirements
    - 2.1.1 Identify nature and location of facilities
    - 2.1.2 Determine additional facility/equipment
    - 2.1.3 Justify new equipment and materials
    - 2.1.4 Justify facility addition
  - 2.2 Specify human requirements
    - 2.2.1 Check the constraints
    - 2.2.2 Determine staffing requirements
    - 2.2.3 Determine other personnel requirements
    - 2.2.4 Specify additional constraints
  - 2.3 Identify financial requirements

- 2.3.1 Define length of project
- 2.3.2 Determine tentative budget
- 2.3.3 Provide information as required

## 3.0

## Develop curriculum

- 3.1 Determine need-to-know functional performance requirements
  - 3.1.1 Determine mission objective
  - 3.1.2 Determine mission profile
  - 3.1.3 Determine terminal performance objective
  - 3.1.4 Sequence terminal performance objectivefor each
- 3.2 Analyze terminal performance objective to
  - 3.2.1 Identify interim objectives
  - 3.2.2 Analyze interim performance objectives
  - 3.2.3 Sequence interim performance objectives
  - 3.2.4 Develop criterion test and measure
- 3.3 Analyze for each interim performance objective to
  - 3.3.1 Determine need-to-know interim learning objective
  - 3.3.2 Sequence interim learning objective
  - 3.3.3 Determine teaching steps
- 3.4 Prepare optimum learning path
  - 3.4.1 Determine necessary units
  - 3.4.2 Determine number of lessons
  - 3.4.3 Assign functions
- 3.5 Procure needed material
  - 3.5.1 Buy material
  - 3.5.2 Hire consultant
  - 3.5.3 Develop necessary material

## 4.0

## Design Method/Means

- 4.1 Analyze methods
  - 4.1.1 List advantages of each
  - 4.1.2 List disadvantages
  - 4.1.3 Determine cost of each
  - 4.1.4 Determine logistics
  - 4.1.5 Select feasible method (tentative)
- 4.2 Analyze means

- 4.2.1 List advantages
- 4.2.2 List disadvantages
- 4.2.3 Determine cost
- 4.2.4 Determine availability
- 4.2.5 Make tentative selection
- 4.3 Select Method/Means
  - 4.3.1 Combine 4.1.5 and 4.2.5, above
  - 4.3.2 Test fidelity feasibility
- 4.4 Conduct tryout
  - 4.4.1 Test method/means
  - 4.4.2 Make necessary changes
  - 4.4.3 Revise as needed
- 5.0 Implement final product
  - 5.1 Obtain required physical resources
  - 5.2 Obtain and assign required personnel
    - 5.2.1 Orient personnel
  - 5.3 Establish communications network
  - 5.4 Collect data
- 6.0 Evaluate end product
  - 6.1 Analyze data
  - 6.2 Interpret results of analysis
  - 6.3 Prepare summaries
  - 6.4 Make recommendations for revision and continuation

#### TASK ANALYSIS

The process of functional analysis ends when each function has been analyzed to its lowest sub-functions. Each of these sub-functions has tasks associated with it which must be completed. These tasks or jobs represent the activities to be carried out by the components of the system including people and equipment.

Task analysis reduces the lowest level of functional analysis into identifiable tasks. It identifies each task's stimulus and response, its criticality in the learning process, and any unique requirements or factors that set it apart. The analysis identifies what has to be done and forms a basis for cost-effective How determination, for example, in the course content analysis the lowest sub-functions of (3.3.3.1) teach listening skills; (3.3.3.2) teach reading skills; (3.3.3.3) teach writing skills. Each of these were analyzed for necessary tasks as follows:

1. Listening

- a. Conscious listening as opposed to mere hearing.
- b. Shutting out disruptions.
- c. Auditory discriminations.
  1. rhyming words
  2. initial consonant sound
  3. final consonant sound
  4. short and long vowels
  5. words that sound alike
- d. Comprehension
  1. Listening for main idea
  2. Listening for significant details
  3. Listening for context clues to meaning
  4. Listening for sequence of events
  5. Listening to draw conclusions
  6. Listening to predict outcomes
  7. Listening to make inferences
- e. Ear training
  1. Patterns of language
    - a. word order
    - b. usage
    - c. stress, pitch, juncture
  2. Standard dialect

a. teacher example

2. Speaking

- a. personal experience
- b. discussion
  - 1. Class
  - 2. Small group
- c. Role-playing
- d. Oral practice with language patterns

3. Reading

- a. Visual coordination
  - 1. Left - right progression
  - 2. Return sweep
- b. Auditory discrimination
  - 1. rhyming words
  - 2. initial consonant sound
  - 3. final consonant sound
  - 4. short and long vowels
  - 5. words that sound alike
- c. Visual discrimination
  - 1. Alphabet recognition
    - a. capitals and lower case
  - 2. word configuration
  - 3. word recognition
    - a. picture--word association
    - b. sight words
    - c. phonetic analysis
- d. Phonetic analysis
  - 1. initial consonant
  - 2. final consonant
  - 3. short and long vowels
  - 4. consonant diagraphs as single sounds
  - 5. consonant blends
  - 6. silent letters
  - 7. application of analysis to new words

## e. Structural Analysis

1. word patterns and analogy
2. inflectional endings
3. root words
4. prefixes
5. contractions

4. Comprehension

- a. Main idea
- b. Significant details
- c. Context clues to meaning
- d. Sequence of events
- e. Drawing conclusions
- f. Predicting and making inferences
- g. Following directions

5. Handwriting

## a. Motor Coordination

1. tracing with forefinger
2. holding a pencil
3. tracing with pencil

## b. Manuscript writing

1. practice to write the shapes of capital letters
2. Learn to write alphabet capitals
3. Practice with shapes of lower case
4. Learn to write alphabet lower case
5. Learn to write individual name
6. Relate to teaching of reading

## c. Spelling

1. Copying words
2. Listening dictation
3. Sight - word vocabulary

## d. Capitalization

## 1. Proper norms

- a. people's names, place names, days, months, etc.

2. Beginning of sentence
- e. Punctuation
  1. Period
  2. Question mark
  3. Comma
  4. Apostrophe

The above analysis is just a listing of tasks and sometimes composite tasks in the performance of a function. Once the set of tasks necessary to completion of the function has been determined, the remaining steps in task analysis are simply to list pertinent data for each task. The data needed can be divided into categories and written on forms of various design. The categories may vary from mission to mission depending on circumstances of the mission. In general the method adopted will resemble the following suggested format.

<u>Categories</u>	<u>Kinds of data for each category</u>
1. Task	Name the task (in action terms)
2. Response	List specific desired behavior in this task
3. Criterion	Specify degree of achievement or the quality of performance required.
4. Input	Describe the signal, or stimulus, which will set off the response(s). Specified above, and also any information which must be available to the person making response.
5. Skill	Specification of skills or knowledge required of the performer
6. Support	Specify the help, which is required in terms of either people, material, equipment or facilities

Having specified the tasks, sub-tasks, inputs, responses, personnel, material, equipment decision requirements and

prerequisite knowledge or skills, we turn our attention to the process of iteration to assure internal consistency and feasibility. We determine whether any new performance limits or operational constraints are indicated. If at this point we are satisfied with the product, we now possess sufficient data to perform method - media.

#### Method - Media Selection

In instruction, the desired end result is to bring about learning, that is, changes in behavior in predetermined extents and directions. In the Functional Analysis and Task Analysis phases, predetermined change are defined by terminal performance specification. The central focus of our system is the learner and this information must be communicated to him. Communication tools are required to accomplish this ultimate objective and these tools are called MEDIA. The strategy for utilizing these tools in such a manner as to produce the most efficient and effective student learning is called Method.<sup>4</sup>

#### Implementation and Evaluation

These last two stages comprise the process of putting all the system components into one self-correcting whole. The function as identified in (5.0) and (6.0) include equipment and facility procurement, material production or

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<sup>4</sup>Corrigan and Kaufman, "Method/Media Selection" (Anaheim, Calif: Litton Instructional Materials, Inc., undated Mimeo), p. 1.

commercial buying off the shelf material modification, re-production and tryout of both hardware and software together in the operational instructional setting. The data collected is analyzed to provide feedback for the whole system.

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