ANALYSIS OF THE KENYAN 8-4-4 SYSTEM OF EDUCATION IN RELATION TO AIMS OF EDUCATION FOR SELF-RELIANCE

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Declaration

I declare that this is my original work and that the contents therein have not been presented to an

award of any degree in any university or college.

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Dedication

To my mother Roida Achando Ambaa who inspired me to work hard.

Acknowledgement

I acknowledge the support of my immediate family members who have helped me achieve this academic step. You have been present to listen to my joys and struggles, my victories and challenges in the journey-thank you for being there for me.

Thank you my twin sister Mercylyne Juma. You have been the wind beneath my wings, without you I would have done less. My husband Walter Gad, you inspired me a lot.

My Supervisors Dr Atieno Kili and Mr. Edalia who challenged me to gain a deeper understanding of my topic of study and completed the supervision just in time for graduation.

To the LORD God Almighty, for the divine favor you have given me.

Epigraph

'The development of a country is brought about by people, not by money. Money, and the wealth it represents, is the result and not the basis of development' (Nyerere, 1968).

Abstract

The study analyzed the 8-4-4 system of education in relation to self-reliance. It sought to understand the concept of education in the Kenyan context. It observed that the forms of knowledge in the 8-4-4 system of education influence the realization of self-reliance. Pedagogical procedures were also seen to be playing a fundamental role in achieving self-reliance. Some recommendations were made in this respect.

Definition of operational terms

Curriculum-Refers to subjects taught in primary and secondary schools

Education-Is an organized form of learning that aims at transmitting knowledge, skills and attitude to individuals.

Existentialism-This term as used in this study means actual living, thinking and reasoning as an individual entity. It is a philosophy that objection to submersion of individuals by the crowd.

Forms of knowledge-Refers to the content taught in schools, that is, what constitutes the curriculum.

Pedagogy-It is how teaching is done, the science of teaching.

Philosophy- refers to the intellectual undertaking that deals with an attempt to understand, interpret and unify reality.

Pragmatism- Pragmatism is a philosophy that encourages seeking out the process and doing things that work best to help us achieve desirable ends.

Self-reliance- Ability to be independent. It is the freedom from dependency.

Value- Is the worth associated with something.

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Chapter 1

1.0 Introduction

This is the introduction to the project that has been undertaken on the topic: Analysis of the Kenyan 8-4-4 system of education in relation to aims of education for self-reliance. This chapter presents the introduction, the background to the study, the statement of the problem, the theoretical framework of the study, and the conceptual framework of the study. Objectives of the study, research questions, significance of the study, limitations of the study, delimitations of the study, definition of operational terms, research methodology and organization of the study are discussed in this chapter.

1.1 Background to the study

There exists conventional assumption that education is the single most vital element in combating poverty (UNICEF, 1999) and that an educated population contributes to the socio-economic development of society and well being of individuals within society (Fagerlind and Saha, 1983). Education is seen as a powerful tool by which men and women are liberated from their natural state whether that described as ignorance, poverty, disease, selfishness, fear, corruption, injustice, enslavement, moral bankruptcy, or some other undesirable conditions (Kessio and Chang'ach, 2012).

Philosophers like Plato and Nyerere view education as of great importance in society whereby an individual will be formed and becomes a useful member of society and enable them to promote their culture to lead a good life (Kessio and Chang'ach, 2012). Plato looks at the purpose of education as facilitation of one to develop the potentials and abilities that are already inherent. This is what, Aristotle normally represented with the analogy of "a midwife – helping to give birth to ideas which are already born in the soul of each and every one of us." It is actually here that Plato finds a profound meeting point with Jean Jacque Rousseau's perception of education. Rousseau argues that the individual is born unique but that due to bad education "society can turn the individual, with all the uniqueness and dignity befitting a true individual, into merely another member of the herd, where individuality becomes lost in the faceless crowd (Kessio and Chang'ach, 2012).

According to Nyerere the purpose of education was to transmit accumulated wisdom and knowledge and to prepare young people for the role in the maintenance and development of the particular society. He further observes that education will prepare students for their responsibilities to the community and diplomas will not be tickets to affluence but the badge of just another kind of worker ("Ministry of Information" Tanzania, 1968).

Since attaining her political independence in 1963, Kenya has continued to invest heavily in education with the hope that this would help to transform the country into a modern progressive state. The Government of Kenya pumps more than 30% of its budget to the development of education in the country in terms of recurrent and non-recurrent expenditure but education system has not solved major challenges of the nation (Wanyama and Koskey, 2013, p123).

In 1981, a Presidential Working Party was commissioned to examine curriculum reform of the entire education system in the country. The committee submitted a recommendation to change the 7-4-2-3 education system to the current 8-4-4 system of education, whose overall structure was similar to the U.S. education system. The 8-4-4 system was launched in January 1985, and was, and still is, designed to provide eight years of primary education, four years of secondary, and four years of university education. Emphasis was placed on Mathematics, English, and vocational subjects. The focus on vocational education was aimed at preparing students who would not continue on with secondary education, those who would be self-employed, and those who would be seeking employment in the non-formal sector ("Ministry of Education," 1984.).

According to Sifuna (1990), there are three events that led to implementation of the 8-4-4 system: the 1966 conference on education at Kericho in Kenya, which stressed the need for integrating rural development; the International Labor Organization mission report entitled "Employment, Incomes and Equality: A Strategy for Increasing Productive Employment of 1972;" and the recommendation of the National Committee on Educational Objectives and Policies of 1975.

King and McGrath (2002) observe that the new policy would orient youths towards self-employment. Haan (2001) also echoes such sentiments, when he says that the 8-4-4 (which replaced 7-4-2-3 system) strongly emphasizes attitudinal and skills preparations for the world of

work and especially self-employment. The new policy would improve the student's employment potential and thus make them self reliant (Amutabi, 2003).

Webster (1989) defines a self-reliant person as one who is confident in their own abilities and able to do things for themselves not needing help from other people. A self reliant person is one who is more active, competent, creative and independent (Jyotish, 2014). If the 8-4-4 system of education leads to self-reliance, its products should exhibit the mentioned qualities.

From the foregone discussion, it would be interesting to philosophically consider the 8-4-4 system of education in relation to self-reliance aims of education.

1.2 Statement of the problem

The 8-4-4sytem of education in Kenya does not lead to self-reliance, in spite of it being the aim of its inception. When the products of 8-4-4 system are dependant, incompetent, lack creative skills and are unemployable or unable to initiate self-employment, it demonstrates a critical deficiency in the current system of education in Kenya with respect to aim of education for self-reliance. Kenyan education system boasts of literacy acquisition more than ability to enable students to tackle problems they may encounter in their day to day endeavors, that is, be self-reliant. The proposed study will use a philosophical method to investigate the 8-4-4 system of education in Kenya in relation to aims of education for self-reliance.

1.3 Purpose of the Study

The study intends to look at the concept of education in Kenya. It assesses the fidelity of the 8-4-4 system of education to this concept by showing whether it is committed to realizing self-reliance among its recipients. The study seeks to unveil what cripples the education system in Kenya with reference to pedagogical procedures and the forms of knowledge that learners are subjected to.

1.4 Research objectives

The objectives of the study are to:

1. analyze the concept of education in Kenya;
2. examine the forms of knowledge in the 8-4-4system of education in relation to aims of education for self-reliance and
3. assess pedagogical procedures in the 8-4-4system of education with respect to self-reliance.

1.5 Research questions

1. What is the concept of education in Kenyan context?
2. Do forms of knowledge in 8-4-4 equip learners to be self-reliant?
3. Do pedagogical procedures in the 8-4-4system develop self-reliant individuals?

1.6 Significance of the study

The findings and recommendations of this study may provide the curriculum planners, education policy makers and practitioners with a clear concept of education and alternative pedagogical approaches towards achieving the objectives of the 8-4-4 system of education. The study may also enhance development of curriculum that natures the unique interest of learners.

1.7 Assumptions of the study

The study assumes that analysis of the 8-4-4system provides the desired objective. It sees this as an endeavor that helps in solving the problem of self-reliance in Kenya.

1.8 Limitations of the study

The failure of 8-4-4system of education in realizing self-reliance has been influenced by a collection of factors. Some of them are political while others are historical. It is not possible to study all these aspects due to time and financial constrains.

1.9 Delimitations of the study

The proposed study will be confined to the utilitarian aspect of education. It is interested in improving both the educators' concept about education. It only discusses the aspects of the 8-4-4 system of education in relation to self-reliance.
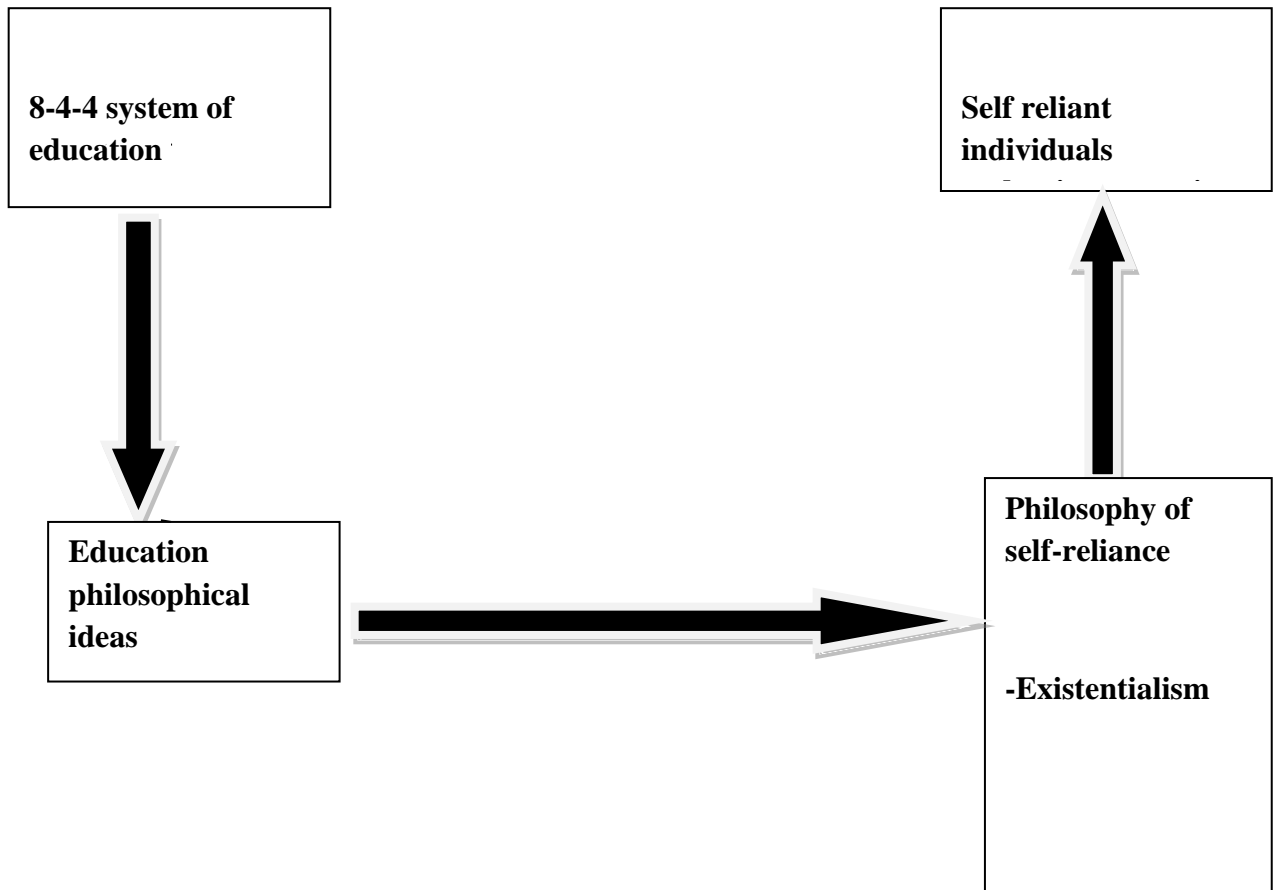
1.10 The theoretical framework of the study

This study is based on self-reliance as a theory. According to this theory the aim of education is to make one self-reliant. For this to be achieved education ought to be a subjective process where one learns to be a self-reliant person in society in all aspects of one's life (Njoroge and Bennaars, 1986, p.248-250). Irrespective of limited resources in nature, a self-reliant individual uses the resources efficiently, effectively and sustainably to uplift one's own life and the lives of their fellow human beings. Creativity is a key to self-reliance and this concept is cardinal to reducing poverty and human suffering in Kenya (Ruwa, 2002, p.11).Self-reliance is the concept that negates dependency and fosters independency.

The theory is relevant to this study in that it gives room for assessing a pedagogy that leads to self-reliance that means ability to depend squarely on oneself in an independent society that takes care of their affairs. A society where each person works and is exploited by none (Hingen and Hundesdorfer, 1979, p20).The theory lights up the dimensions in which education must strive to create independent individuals in all spheres of life.

Thus the theory views 8-4-4 system of education as a process where skills that will enable one to depend on oneself as well as contribute to the societies' wellbeing are acquired. To start with, it allows for curriculum change to cater for new experiences that may lead to the attainment of our goal of self-reliance. On the same breadth, with other complimentary philosophy like pragmatism and existentialism, it allows various teaching-learning methods in a school situation.

Pragmatists put a premium on teaching that promotes an active role for students. Rather than teachers merely imparting knowledge and students passively receiving it, pragmatists want active teachers and students (Ozmon and Craver, 1995, p.144).Learners and teachers are therefore able to create a friendly environment for the process of education. Finally, this theory encourages the use of problem-solving approach and this helps in evaluating persistent human problems with a view to finding realistic solutions to them. If this could be practiced in our schools, learners are most likely to be critical, creative and self-reliant.

1.11 Conceptual framework

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│ 8-4-4 system of │                              │ Self reliant    │
│ education       │                              │ individuals     │
│                 │                              │                 │
└─────────────────┘                              └─────────────────┘
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         ▼                                                │
┌─────────────────┐                              ┌─────────────────┐
│ Education       │                              │ Philosophy of   │
│ philosophical   │  ─────────────────────▶      │ self-reliance   │
│ ideas           │                              │                 │
└─────────────────┘                              │                 │
                                                 │ -Existentialism │
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Source: Researcher's Conception of the Study

Arrows represent the variables that were theorized to significantly contribute to our education system so that self-reliance could be achieved.

From the above scheme, the theoretical framework of this study is based on the philosophical ideas of self-reliance. It is this philosophy and ideas from a complimentary philosophy of education- existentialism and pragmatism that will lead to self-reliant individuals.

1.12 Research methodology

The study uses analytical method .This method takes the concepts that we daily use in common life, analyze them and determine their precise meanings. In the first place, clear and accurate knowledge of anything is an advance on a mere general familiarity with it. An analysis is a critical evaluation, usually made by breaking a subject down into constituent parts, then describing the parts and their relationship to the whole. In other words, analysis is the activity of breaking an observation or theory down into simpler concepts in order to understand it. Analysis is as essential to science as it is to all rational enterprises (Onkware, 2002).

Also, philosophical analysis is the process of clarifying of questions and answers by searching for the necessary and sufficient conditions which determine the meaning of a term (Onkware, 2002). What is a necessary condition? Copi and Cohen (1990) observe that a necessary condition for the occurrence of a specified event is that condition without which that event cannot occur. The function of analysis is to make the question precise so that we will know how to reply to it. Through analysis, ideas or concepts are broken into pieces. It involves a process of disassembly in order to determine their coherence. This process makes it possible to spot and avoid contradictions as well as inconsistencies. Moreover, analysis has the benefit of familiarizing the researcher with the original lines of argument (Holma, 2009). Also, analysis has the advantage of opening up possibilities of critical reflection that may lead to formulation of normative views. In the proposed study, analysis shall be useful in several ways: One, by providing a clear understanding of the concept of education. Two, examine the idea of self-reliance and assess if 8-4-4 system of education leads to self-reliance and assessing pedagogical procedures in the 8-4-4 system of education with respect to self-reliance.

1.13 Organization of the study

This study consists of five chapters:

Chapter one consists of the introductory section of the study. The background of the study, statement of the problem, purpose of the study, research objectives, research questions, assumptions of the study, limitations of the study, delimitations of the study and methodology.

The concept of education is dealt with in chapter 2. It contains the implication of the concept of education to 8-4-4system of education.

Chapter three looks at forms of knowledge in 8-4-4 system of education, the need for an education set to bring about self-reliance in Kenya and it analyses 8-4-4 system of education in the notion of self-reliance.

Chapter four focuses on pedagogical procedures in the 8-4-4system of education .It analyses the teaching methodologies in 8-4-4 system in light of self-reliance and ventures in pedagogy that will bring self-reliance in Kenya.

Chapter five is the final one in this study. It therefore presents a summary of what has been discussed. It ends with a conclusion and recommendations of the study.

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Chapter 2

2.0 The concept of education

Several scholars have come up with different meanings of the term 'education'. Akinpelu (1981, p184) describes 'education as an initiation into a worthwhile activity'. Frankena, (1973, p.21).states that education takes place 'when 'X' is fostering or seeking to foster in 'Y' some dispositions 'D' by method 'M'

As Peters (1967, p.24-25) observes, 'education is not a term like 'gardening' which picks out a particular type of activity. Something of course, must be going on if education is taking place and something must have been gone through for a person to emerge as an educated. For education is associated with learning, not a mysterious maturation. But no specific type of activity is required. A person can do it for themselves in a solitary confinement, or acquire it by constant activity in a small group. One can be trained on their own by a tutor or be inspired by lectures given to five hundred people .Education is equated to 'reform'. Like reform, something worthwhile is being or has been intentionally transmitted in a morally acceptable manner. This implies that one who undergoes education must change for the better. We talk of a 'poor' education when we think that a worth-while job is being blotched or a 'bad' education when we think that much of what people are working at is not worth-while. Education is opposed to training in that training suggests the development of competence in a limited skill or mode of thought whereas 'educated' suggests a linkage with a wider system of beliefs (Peters, 1967, p.32). By asserting that education entails 'reform' that makes someone better, Peter fails to specify under which circumstances an individual becomes better and the procedure through which the individual becomes better. The process through which knowledge and understanding is acquired is not clearly elaborated. It is necessary for appropriate techniques to be adopted in the process of knowledge acquisition .A system of education that is examination-oriented creates room for the use of morally unacceptable methods of teaching, where the leaner is meant to memorize the material that will assist them to pass examinations. Learners who undergo this education end up being unable to make use of the knowledge and skills they have acquired. Yet for one to be considered educated, the knowledge which an educated person has acquired cannot be inert. It must characterize their way of looking at things. It is possible for one to know a lot of history in the sense that they can give correct answers to questions in classrooms and

examinations; yet this might never affect the way they look at the buildings and institutions around them. We can describe such a person as knowledgeable but not educated; for education implies that a person's outlook is transformed by what they know (Peters, 1967, p.31). Marshall (1981, p.68) argues that for an activity to be regarded as education, it has to meet certain criteria. Education is therefore an evaluative or normative concept-there is something good or desirable about the process which is classified as education. Education is concerned with processes that bring about a desirable state of affairs. As it is with Peter's conception of education, Marshall's conception of education fails to clearly outline the procedure through which the education process should take place. In Addition it ignores the cognitive approaches used in the education process. 'Being educated' implies having a wider conception of what one is doing, that is, being in a position to embrace the idea of 'wholeness'. Education rules out one-sided development.

Garforth (1979, p.85) considers education as a 'process'. The term 'process' embraces all those activities, which together constitute what might be called the mechanics of education. There are various means by which education aims and objectives are successfully and practically realized. The process of education entails other 'sub-processes' for instance skills of teaching, methods of control, pedagogical techniques peculiar to different curriculum subjects. Education here implies all the processes an individual undergoes directly or indirectly, intentionally or unintentionally that contributes in shaping him or her. To an extent this conception of education attempts to clearly expound on this concept. However by claiming that education entails the processes that contribute in shaping them, he ignores the normative aspect of education. This is because if an individual undergoes processes that shape one into a bad person (say a social misfit) can this process be equated to education?

Edalia (1990, p.75) considers education as the process of shaping individuals in terms of the culture in which they live. The society hence plays a vital role in the shaping process. From these conceptions, it is observable that in all of them:

i)   The process of education has its aim outside the leaner.

ii)   The leaner is treated like an object rather than a subject. The leaner is rendered a passive, empty object which is pumped in with information to consume.

iii)   The public criterion overrides private leaner's concerns in the judgment of the worth of education.

Freire in his view defines education as an inter-subjective process of becoming critically aware of one's reality. The inter-subjective process refers to the teacher and the leaner as subjects engaged in some kind of dialogue. The concept of education adopted should emphasize on the leaner, the teacher, teaching approaches and the criterion under which education process should be vetted. These aspects are catered for in Njoroge and Bennaars conception of education.

Njoroge and Bennaars (1986,p.129-137) equate the term 'education' to a Latin word 'educatio' derived from the verb 'educare' which in the ancient Rome referred to as 'rearing' or' bringing up'. To clearly understand the concept of education, they argue, requires an analysis of meaning underlying it. This is because education is a complex concept that cannot be restricted to one single characteristic. It refers to a 'family of meanings' for instance, growing up, instruction, training and so forth. Also education- is a general concept; one cannot define education as distinctly and as precisely as one defines the idea of a 'triangle' in mathematics. Furthermore, education is a relational concept; it cannot be fully understood without relating it to the actual situation in which it is used. For this reason the meaning of education has apparently changed from one time to another, from place to place. Education is then a highly peculiar concept which cannot be defined easily. This does not mean though that it cannot be defined at all. To define a concept means to put boundaries or limits around it. Specifically, defining a concept means putting down rules, conditions or criteria that must be met if the concept or word has to be used correctly.

In defining education, they adopt the R.S. Peters' perspective. That education should:

Involve the transmission of what is worthwhile, of something that is thought valuable or desirable. Peters calls this 'the desirability condition' of education.

Involve knowledge and understanding, and some kind of cognitive perspective. This is called 'the knowledge condition' of education by Peters.

Education rules out certain procedures of transmission that lack willingness and voluntariness on the part of the leaner. This may be called 'procedural condition' of education.

Peters therefore defines education as a change in status of an individual in order to become a more useful member in society. From Peters' analysis, Njoroge and Bennaars arrive at four dimensions instead of conditions. They observe that in Peters' criteria-the normative, cognitive and procedural criteria all these conditions must be fulfilled for any activity to be 'named' education. If any of these conditions is not fulfilled in a particular case, one may give that activity any other name; e.g. training, instruction, recreation, but one cannot call it education. The four dimensions adopted are:

The normative dimension, equates to R.S. Peters' desirability condition.

Cognitive dimension, equates to knowledge condition

Dialogical dimension, equates to procedural condition)

Creative dimension, which generally speaking refers to methods and procedures used in the course of the education process.

Njoroge and Bennaars (1987, p.234) define education as: *The inter-subjective process of learning to be a self-reliant person in society.*

From the above analysis, it can be deduced that education entails communication, encounter, participation and interaction (dialogue).Education is an inter-subjective process which emphasizes on humanization. Through interaction the teacher should enable the leaner to be better than he or she is. This is an existential approach which means that the leaner should become a 'conscious' being, a 'self'. By virtue of being self, he becomes self-reliant and independent. This study adopts the above conception of education as it relates to all spheres of life.

2.1 Implication of the Kenyan 8-4-4 system of education

Since independence, the Kenyan government has been working towards providing a relevant education in its schools by producing a system of education that caters for the aspirations of the youths as well as serving the interests of national development. Thus the government has experimented with many education structures that have appeared to be irrelevant to the country. According to Muya (2000), the 8-4-4 system of education, which was pre-vocational in nature, was introduced in January 1985, following the Mackay report of 1982. It consists of 8 years primary education; 4years secondary and 4 years of university. King and McGrath (2002, p89)

report that the 8-4-4 policy arose out of the concerns that a basic academic education might lack the necessary content to promote widespread sustainable (self) employment.

The 8-4-4 policy emanated from the assumption that it would equip pupils with employable skills thereby enabling school dropouts at all levels to be either self-employed or secure employment in the informal sector (Eshiwani, 1992). As King and McGrath (2002) observe, the new system intended to orient youths towards self employment. The new policy would improve the student's employment potential and thus make them self-reliant (Amutabi, 2003).

According the Kenya Ministry of Education (1984) the 8-4-4 policy was designed to encourage students to become more self-reliant and better oriented towards self-employment. It contained a rather broad curriculum at both primary and secondary levels, with a strong emphasis on practical subjects sitting alongside a rather traditional approach to academic subject. Business education was introduced into upper primary as an evident of encouraging self-employment. As well as business education's focus on providing basic knowledge and skills on issues such as record keeping, there was a cross-curricular emphasis on attitudinal orientation towards self-employment.

Although the 8-4-4 system curriculum allowed for more options in technical and vocational subjects, it experienced serious shortages or lack of essential resources and facilities and the local communities could not be mobilized to provide the facilities required. There were no trained technical and vocational subjects teachers and local craftsmen could not be used (Simiyu, 2001). According to Amutabi (2003) the new system was theoretically oriented due to lack of infrastructure.

Desouza (1987, and Owino, 1997) share the view that the crisis of unemployment of primary school leavers remained evident. Vocational subjects and activities were seen as an extra burden both in practical daily activities in schools and in national examination. According to King and McGrath (2002) the 8-4-4 system curriculum for primary school was also claimed to be overcrowded or overstretched. Therefore it was an obstacle to effective learning because the pupils worked under great pressure. Abagi (1997) noted that to cover an extended curriculum in the same period increased pressure to students and staff and thus reduced students performance

(lower test scores). The pressure negatively affected the children's motivation to learn resulting in the rise in dropouts (Owino, 1997).

At the schools level, standard examination in agriculture, art and craft consisted of multiple-choice type of questions. Although this type of examination has the advantage of objectivity and easy marking, its validity to predict the school leavers' ability in higher level of education training and employment was doubtful (Owino, 1997).The details on the content of 8-4-4system of education will be discussed in the next chapter.

It is suffice to say that the challenges that the implementation of the 8-4-4 system faced led to the altering of the content initially prescribed with the aim of realizing self-reliance. With reference to the concept of education adopted in this study, education entails transmission of something worthwhile. This implies that the products of 8-4-4system of education should be able to demonstrate that the knowledge acquired is not inert. It must characterize their way of looking at things. It is possible for one to know a lot of history in the sense that they can give correct answers to questions in classrooms and examinations; yet this might never affect the way they look at the buildings and institutions around him. We can describe such a person as knowledgeable but not educated; for education implies that a person's outlook is transformed by what they know (Peters, 1967, p.31).

With the ever escalating student enrolment, inadequacy of teaching and learning facilities has been experienced thus compelling teachers to handle subjects 'theoretically'. This has adversely affected the teaching and learning process. The tendency to divorce academic from practical skills results in individuals who are not ready to participate in societal development through manual works like agriculture. They are only white job color oriented. Education in the 8-4-4 system should be balanced in terms of academic and practical life, learning and doing so as to be self reliant in terms of job creation. Pragmatists whose ideas in this study are seen to lead to self-reliant individuals advocate for action-oriented education. Therefore activity oriented approach is necessary so students would learn to act on the knowledge they have (Ozmon and Craver, 1995, p.140). There is an inherent relationship between action and knowledge. The pragmatists believe that knowledge occurs when in our various interactions we experience the consequences of our actions and note the action-consequence relation of different experiences and uses this to solve subsequent problems. To create the necessary knowledge to solve problems therefore arises from

interacting with such environment. By implication, it means that learning by doing will not only lead to skill acquisition, but also leads to the development of self-reliance (Oyebamiji, 2011).

The paramount objective of 8-4-4 education was to promote self-reliance in the learners. From a philosophical point of view, self-reliance goes beyond equipping the leaner with vocational skills to make them economically productive. Existentially this points to the critical awareness which a student attains concerning themselves as a unique entity and the world as revealed through encounter with education content. The leaner should realize that despite other impediments that may dictate their factuality, they still stand a chance to determine their future destiny, and become what they choose in life as individuals. Concerning the awareness of world reality, they need to resist the notion that reality is pre-determined, since this could discourage them from striving for excellence. One has to perceive reality dynamically. That is, the student should realize that it is their right as individuals to intervene and transform circumstances for better.

Teachers who need to create this perception in the learners need to treat their students as free agents for them to recognize themselves as free. Examinations should demand creativity and originality in the leaner as opposed to mere memorization of facts. This means that even the universally accepted facts should not be perceived as being absolute, but a room to be created for the leaner to experience and rediscover that knowledge a fresh. This can be realized through dialogue. Nyerere argues that education ought to develop the subjective self, unique to each person and this rejects any submergence of any person in the crowd (Nyerere, 1967). Education according to him is forever a struggle to remove any obstacles that may prevent the development of the self. This struggle for Nyerere is a liberation process towards individual and societal independence (Wamocha, 1997).

The concept of education adopted in this study implies that the content that learners in the 8-4-4 system are subjected to must be able to equip them with knowledge that can be applied by school leavers in problem-solving. But knowledge that is inert and can hardly be applied by the learners with respect to self-reliance should be reassessed. If products of 8-4-4 still exhibit dependency then the validity of the knowledge they have received is questionable. The next chapter looks at the forms of knowledge in the 8-4-4system with respect to self-reliance as an aim of education.

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Chapter 3

3.0 Forms of knowledge in the 8-4-4 system of education

Hirst in Woolcock (1989) argues that there are seven distinct forms of knowledge, each with its own unique concepts, distinctive logical structure, testability against experience and unique methods of testing. These seven forms of knowledge are mathematics, the physical sciences, the human sciences, history, religion, literature and fine arts, philosophy and moral knowledge. According to Woolcock, Hirst proposed the existence of forms of knowledge as part of his attempt to give content to, and justify liberal education. This study treats forms of knowledge in the 8-4-4 system of education as the content taught in learning institutions.

The forms of knowledge in primary school curriculum when 8-4-4 was initiated were: English, Kiswahili, Mathematics, Science, Agriculture, Home Science, Business Education, Art and Craft, Music, History and Civics, Geography, Religious Education and Physical Education (Eshiwani, 1993, p.173). And the forms of knowledge in secondary schools were grouped as: Languages, under these we had English, Kiswahili and Foreign Languages. Mathematics, Sciences, which consisted of Physical Sciences, Biological Sciences, Humanities, which were: Religious Education ,History, Geography, Social Education and Ethics, Technical subjects, which included Agriculture, Home Science, Business Education, Music, Art and Physical Education(Eshiwani,1993,p.176)

The proponents of the 8-4-4 systems argued that it was relevant for the needs of the nation or it would meet the national demands for self-employment and self-reliance. From an analytic point of view, one may ask, "What is it that Kenyan education lacks, in terms of content, that makes it fall short of realizing the goal of self-reliance?"

The objective of the primary school curriculum included learning opportunities which enable pupils to 'acquire a suitable basic foundation for the world of work in the context of economic and manpower needs of the nation", and to "appreciate and respect the dignity of labor" (Eshiwani, 1993, p.173). To achieve the stated objectives, three subjects were emphasized as being of special importance: Art and Craft, Agriculture and Home Science. In Art and Craft education areas to be covered included drawings, paintings, graphic design, collage and mosaic, clay and pottery, leatherwork, modeling and carving; fabric design, puppetry, wood work and

metalwork. Pupils in these courses were suppose to produce functional and esthetically appealing articles. Ideally, they were suppose to use the acquired knowledge and skills in order to design, implement and control small scale projects that would provide opportunities for both the learner and other members of the community(Eshiwani,1993,p.173-174)

Teaching of agriculture should demonstrate, through practical experience that agriculture is a profitable and honorable occupation. Practical activities in the teaching of agriculture covered the growing of crops such as vegetables, learning about domestic animals; poultry and bee keeping, making farm tools and caring for the soil and the environment.

Home science, which the syllabus defines as the study of home and family living within the environment, was designed to develop and apply knowledge skills, principles and attitudes which help the leaner to relate better to the social and economic realities of the community and the country. Its specific objectives were to give pupils basic knowledge useful in promoting the welfare of the home and family and setting standards for community living. The subject comprised three areas of learning namely, home management, clothing and textiles and food and nutrition while business education was meant to equip learners with entrepreneurship skills. However, these subjects have since been withdrawn from primary school curriculum. They eventually became non-examinable subjects at this level (Karanja, 2008).

Secondary school education aims at preparing the learner to make positive contribution to the development of society; to choose with confidence and cope with vocational education after school. The learner is expected to acquire attitudes of national patriotism, self-respect self-reliance, co-operation, adaptability, and sense of purpose, integrity and self-discipline.

The secondary school curriculum is to cover pre-vocational subjects apart from the usual academic subjects. These include industrial and agricultural education under which falls subjects such as woodwork, metalwork and electrical technology. Business education includes accounts, commerce, typing and office practice, and home science. Due to challenges of implementation of this curriculum as a result of factors like lack of teaching and learning facilities and the problem of overloaded curriculum, adjustments were made on the content. Kamunge Report (1992) led to revision of secondary school curriculum. The major amendment was the reduction of the number

of subjects to be sat for from ten to eight. Most of the subjects were integrated while others were eliminated.

The most recent commission of inquiry into the education system, which was believed to be a panacea to the wars of this system, was the 1999 Report of the inquiry into the education system of Kenya. It was termed as the Totally Integrated Quality Education and Training chaired by David Koech. The commission noted that the quality of education at primary level had rapidly deteriorated, attributing this to overloaded curriculum, inadequate physical activities, equipment and teachers. This therefore meant that the problems experienced by this system of education still persisted and this led to the production of ill-prepared school leavers who could not read fluently or express themselves. This scenario was mainly evident at the end of the primary school course where by most class eight leavers were either illiterate or semi-illiterate. This meant that the objective of developing a self-expressive and self-reliant person had not been fully realized. As mentioned in chapter two; education implies that something worthwhile has been has been passed to the learner. When this cannot be exhibited by the school leavers, then the knowledge acquired in the form of content is questionable. Knowledge acquired has to change the outlook of individuals, a trait that needs to be observed in the products of 8-4-4 system to validate the content they are subjected.

3.1 The need for an education set to bring self-reliance in Kenya.

Education has been previously thought as a process of learning to be a self-reliant person in society (Njoroge & Bennaars, 1986, p.248). Vinoba (1956/1964, p.30) says that our children are taught bits of information but are not taught how to independently get the knowledge by themselves. The independence admired here is ability to use one's hands in crafts, intellectual self-sufficiency that produce independent thinkers (Vinoba, 1956/1964, p.30). Self –reliance means total "*freedom from dependency on others"* or on external support for one's needs. Freedom is three forked. In the first place, it means one with skills in craft necessary for one's survival. Secondly, it means ability to acquire new knowledge for oneself and finally, it means freedom of one's moods and impulses (Vinoba, 1956/1964, p.30). Vinoba argues, *the person who is a slave to their senses and cannot keep their impulses under control are neither free nor self-sufficient* (Vinoba 1956/1964, p.30).

In an attempt to address these questions in relationship to education, liberalists: Paulo Freire, Franc Fanon and Julius Nyerere, see education as a source of developing the individual, that is fostering personal development and self-fulfillment. The development in terms of their: Mental development, physical growth, emotional/psychological, political development, spiritual growth, character development and economic independence (Njoroge & Bennaars, 1986, p.250). Julius Kambarage Nyerere, the founding president of the united republic of Tanzania (Tanganyika and Zanzibar), wrote a number of articles in education that touched greatly on self-reliance. These articles include: *Education Never Ends (1969), Adult Education and Development (1978), Education for Self-Reliance (1967) and Our education Must be for Liberation (1974).* Nyerere believed that education serves a numbers of philosophical ideals that are usually captured as a country's educational aims, goals and objectives. He argues that education ought to develop the subjective self, unique to each person and this rejects any submergence of any person in the crowd (Nyerere, 1967). Education according to him is forever a struggle to remove any obstacles that may prevent the development of the "self". This struggle for Nyerere is a liberation process towards individual and societal independence (Wamocha, 1997).

We can therefore generally deduce that the term self-reliance connotes in its meaning ideals of self-help, self-sustainability, self-sufficiency and self-support (Ruwa, 2002). It aims at having individuals who are able to utilize efficiently, effectively and sustainably resources whether personal or collective to uplift one's own life first and the lives of others too. This will require creativity (Ruwa, 2002, p.11). Self is a concept that is against dependency and fosters independency. Deliberate efforts must be made toward this end.

Self-reliance has three main meanings that this study has focused on:
    Ability for a person to squarely depend on oneself for his or her physiological needs
    of food, shelter and clothing
    Ability for one to develop the power to get useful information by oneself and,
    Ability to rule oneself meaning to put under one's control his senses and
    thoughts (Vinoba, 1956/1964, p.31).

External influence is likely to enslave a person. Person ought to acquire knowledge relevant to enable him earn a living to avoid slavery of the stomach, be able to think independently and control his emotions. Individuals who have developed in all the above aspects of the human person are liberated from dependence and spring forward to independence. This is the concept of self-reliance. The ability to depend squarely on oneself in an independent society will be one that takes care of its affairs, a society where each person works and exploited by none (Hingen & Hundesdorfer, 1979, p.20). In all its dimensions, education must at all costs strive to create independent individuals in all foreseeable spheres of life.

These individuals have an enquiring mind, able to discern from among things, are economically efficient, and are socially and politically competent. This will be self-reliant individuals; that will produce a self-reliant society (Hingen & Hundesdorfer, 1979, p.21). Thus accordingly, for one to be said to be self-reliant, this individual should possess skills as well as to contribute to the societies" well-being. Such a fellow should be socially and politically competent. This implies that they should be having the ability to participate in decision making in society. Such a fellow must be one that shows respect in character and who will strive to lie in harmony with others in the society, not one who is crude. This fellow must be intellectually endowed, one who can logically and intellectually participate in social activities. Therefore the need to have self-reliant individual in any community should be the main concern.

Having discussed in detail what the concept of self–reliance is, it is prudent to turn now and explain albeit briefly the importance of self-reliance as an educational philosophy in Kenya. Self-reliance leads to economically stable individuals and communities. This is achieved through intellectual development, which means growth of knowledge, understanding and growth of human reasoning.

Education will aim to educate the human mind, since the human mind is the essence of the human person. This is called psychological growth. Thus the mind will acquire necessary skills and knowledge to enable the individual to earn a living. Thus the skills that need to be produced are skills that help the individual to secure a living. In an agricultural economy, for example, the skill should make individuals work for themselves and society in rural and not a people trained

towards white collar jobs. People, who think for themselves, make judgment in all issues affecting them and interpret their decisions. There is a need for a critical mind and not a robot mind, a people always willing to have an inquisitive mind. The philosophy of self-reliance leads to individuals that are socially and politically competent. Individual of this kind have the capacity to participate in the decision making in their community to achieve goals of living together and sharing good and bad fortunes as a group. This inculcates a sense of commitment to the community. Thus an education that divorces its participants (teachers and learners) from the society is not an education that aims for self-reliance (Hingen & Hundsdorfer, 1979, p. 22). Moral development is equally a benefit that is likely to be achieved with this philosophy of self-reliance. For individuals that are self-reliant; their refinement of character is one of the main areas of concern. Such fellows lie in harmony with their fellow men in society. Thus accordingly, the educated person is discovered by their point of view, by the temper of their mind, by their attitude towards and their fair way of thinking, they have insight and comprehension.

Self- reliance leads to individuals that are able to logically and intellectually participate in social activities of their community. Self-reliance in education ought to, at all levels foster creativity and innovative thinking among school leavers at whatever level so that they become self-reliant. This way, education is to be an education for "creators" not "creatures" (Hingen & Hundsdorfer, 1979, p.44). This is a liberating process in education, as opposed to individuals who leave school expecting society or government to help them secure employment. Education has to be a liberating process, a process of freedom (Njoroge & Bennaars.1986, p.210). Nyerere thus argues that education must create individuals that are;

> Not necessarily employable but able to employ others,
>
> Agents of change, and
>
> Able to exploit their human potentials irrespective of their academic challenges.

 This will kill the "diploma disease" that categories people as failures only because of
 their academic inability (Hingen & Hundsdorfer, 1979, p.46-48).

3.2 Self-reliance in the 8-4-4system of education

It can be remembered that the paramount objective of 8-4-4 education was to promote self-reliance. It was from the recommendation of the Mackay Report that the 8-4-4system was

brought into being. Few years after its launch, it faced a number of problems that hampered its success. The major problem cited were irrelevancy of the curriculum matter to the leaner's daily life, inadequate teaching facilities and equipment and the heavy workload bestowed on both the teachers and the learners. These problems were highlighted in the Kamunge Report that commended on the restructuring of this system. Despite the amendments that followed the Kamunge Report, these problems still persisted. Due to this, there was further need to review the curriculum in a bid to realize its objectives. This was followed by the Koech Commission of 1999, which recommended the reduction of the number of subjects offered in both primary and secondary schools. This was to be done through integration of some subjects. For instance English and Literature, Kiswahili and Fasihi, Clothing and Textile, Home Management, Food and Nutrition were treated as three subjects-English, Kiswahili and Home science respectively (Mwenda, 2009). However, this move did not alleviate the problems of heavy workload, since what was done here was mere transfer of topics from one class to the other, and changing the names of subjects. As a result of this, education became more examination-oriented; this contradicted the initial objective for equipping the learner with vocational skills, because the practical subjects were phased out.

This has created room for the use of morally unacceptable methods of teaching, where the learner is meant to memorize the material that will assist them to pass examinations. Such a teacher would for instance identify possible questions to be set in the national examination, concentrate on them in effort to help the learner to "perform" well in the same. Learners who undergo this education end up being unable to make use of the knowledge and skills they have acquired. Education in Kenya should not entirely focus on examinations and the definition of "performance" should exceed passing of examinations. An education that leads to self-reliance must aim at developing the capacity of an individual to depend on one self. Teaching in learning institutions in Kenya should be related to one's interest and experience. As a result, the inherent abilities that individuals possess will be developed which may be vital in realizing self-reliance as an aim of education. A diverse curriculum is necessary in order to take care of differences and needs of the learners. The uniqueness of every individual subjected to the 8-4-4system has to be identified and developed. To expose every individual to the same curriculum is to ignore this important fact. The next chapter will focus of pedagogical procedures in the 8-4-4 system of education.

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Chapter 4

4.0 Pedagogical procedures in the 8-4-4 system of education

The ideas expressed in this study argue for an education that leads to self-reliance. Consequently, there are pedagogical procedures that will lead to the realization of this aim of education. It is here where we contribute to the research.

To realize self-reliance, there is need for pedagogy that is not largely preoccupied with examination obsession which subordinates higher level thinking in favor of memorization. Learners should have time to question what is commonly accepted as knowledge. Educators should allow learners to understand answers. Students should not be merely 'filled' with the content of the teacher's narration which is detached from reality in the Kenyan society.

When words are emptied of their concreteness, they become a hollow, alienated and alienating verbosity(Freire,1970,p52).Learners who have been subjected to this kind of pedagogy tend to quickly forget the content for which they have been examined immediately examinations are completed.

Educators in Kenya should aim at developing potentials and inherent abilities of this is what Aristotle normally represented with the analogy of "a mid-wife helping to give birth to ideas which are already born in the soul of each and every one of us". Pedagogical strategies by Kenyan educators should not treat learners as "blank slates". Plato contends   that human beings innately possess understanding, though in inchoate, underdeveloped form. Education purpose is to draw out from the mind the understanding which is already there in (Kessio and Changach, 2012)

The teaching methodology in Kenya should not focus on pumping information into the assumed "empty heads" of students ,because it dehumanizes the learners and alienates them from the

learning activity. Educators should invite learners to creatively participate in the process of learning. The learning sessions should not be dominated by the teacher. They must avoid imposing their own choices upon the learner(Freire,1970,p.15).This will facilitate the development of the learners' creativity which is vital in breeding independent individuals who are creative enough   to use the knowledge gained in class to solve problems within their environment.

Both the teachers and the learners are to see themselves as partners in the discovery and extension of knowledge. The teacher's authority must not be seen to derive from attempts to oblige the learner to accept whatever they say since they are authority. To oblige the learner in such a way would militate attempts to develop in the learner, critical reasoning and critical evaluation of facts. The teacher is therefore required to work towards laying the foundations that will enable the child inculcate the spirit of role-playing and responsibility while in school. It is only when this is imbibed by learners that they see themselves as a responsible people even after the school life.

  The pragmatists believe that knowledge results when in our various interactions we experience the consequences of our actions and note the action-consequence relation of different experiences and use this to solve subsequent problems. To create the necessary knowledge to solve problems therefore arises from interacting with such environment (Ozmon and Craver, 1995, p.141). By implication, it means that learning by doing will not only lead to skill acquisition, but also leads to the development of self-reliance.

Pedagogy that will lead to self-reliance in Kenya must aim at developing inherent abilities of learners; this can be done by engaging learners to creatively participate in the process of learning. Educators that promote this must value the input of learners, they should not pause as the sole owners of knowledge. Teachers should ask learners questions that prompt them to think, they should adopt an approach that that enable students to question answers rather than merely answering questions. Students should be helped to experience education as something they do, and not something done for them.

The pedagogy that will lead to self-reliance in Kenya should constitute a democratic relationship between the student and the teacher. An authoritarian teacher inhibits learners from maximizing

their potential because such learners are keen to meet the teacher's expectations at the expense of their own beliefs. They will therefore answer questions as the teacher expects them even when they do not fully understand how they can apply such answers to solve their daily problems. This is the deficiency of an examination oriented education where "correct answer" are given emphasis at the expense of how such answers can be applied outside the classroom. According to Peters (1967, p32), for one to be called educated, the knowledge acquired must be able to transform their outlook. There is need for pedagogy that does not stifle the ability of the learner but rather brings it out. The next chapter gives the summary and conclusion of the study.

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Chapter 5

5.0 Introduction

This chapter summarizes and concludes what has been so far discussed in the research. In the summary we explain our philosophical stand in regard to the theory of self-reliance as a necessary aim of education. In conclusion we suggest that the forms of knowledge to be revised together with pedagogical procedures in order to realize self-reliance as the aim of 8-4-4 system of education. We also suggest some recommendations that require consideration by educational institutions.

5.1 Summary

This section reviews the salient issues that were discussed in the study. The title of the study "Analysis of the Kenyan system 8-4-4 system of education in relation to self-reliance" implies that the study attempted to analyze the 8-4-4 system of education using analysis as a method of philosophy. It suggests that from analyses a sound educational thought and practice for self-reliance in Kenya can be developed.

We noted in the introduction that the 8-4-4 system of education was initiated with the aim realizing self-reliance. We noted the commitment of the government to invest in education. We also noted that this aim of education has not been realized so far.

In chapter 2 we examined the concept of education and what qualifies one to be considered an educated person. The criteria of what makes an activity to be considered as education was looked at in detail. We noted that education should lead to self-reliance.

In chapter 3 we looked at the forms of knowledge and their implication to self-reliance and noted the necessity of having practical subjects that are geared towards equipping individuals with necessary skills for self-reliance.

In chapter 4 we discussed pedagogical strategies that will lead to the attainment of self-reliance as an aim of education. We noted that how the educators conduct the teaching process is key in the realization of self-reliance.

5.2 Conclusion

The paramount objective of 8-4-4 system of education was to promote self-reliance in the learners. Education should be delinked from the over-emphasis of examinations. Those who undergo this system of education should be in a position to implement the knowledge acquired in school to solve problems. They should demonstrate self-reliance.

The forms of knowledge in the 8-4-4 system of education are paramount in the realization of self-reliance. Theory should not be over-emphasized at the expense of practical subjects which are meant to equip learners with skills that can be used in job-creation. Finally, how teaching is done is fundamental in the realization of self-reliance.

5.3 Recommendations

In view of the concluded research, the following recommendations are offered: 1) Philosophy forms a part of the content in the teacher education in colleges and universities with special emphasis on the philosophy of self-reliance. 2) The form of knowledge in the curriculum should be revised so that the focus is not just on theory but on what is practical as well.
3) Pedagogical procedures employed by educators in the learning institutions should be revised so that the learning process will result to self-reliant individuals. This can be done through continual in-service courses for teachers so that they are updated on current issues on self-reliance and how to lead the learners to it.

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