CULTURE AND EDUCATION IN KENYA
A PHILOSOPHICAL STUDY

BY

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A Thesis submitted in partial fulfilment for the degree of Master of Arts (Education) in the Kenyatta University.

1985
DECLARATION

THIS THESIS IS MY ORIGINAL WORK AND HAS NOT BEEN PRESENTED FOR A DEGREE IN ANY OTHER UNIVERSITY.

MISIA, M. MANUGUTI

THIS THESIS HAS BEEN SUBMITTED FOR EXAMINATION WITH OUR APPROVAL AS KENYATTA UNIVERSITY SUPERVISORS.

DR. R. J. NJOROGE

DR. G. A. BENNAARS
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title</td>
<td>i)</td>
</tr>
<tr>
<td>Declaration</td>
<td>ii)</td>
</tr>
<tr>
<td>Table of contents</td>
<td>iii)</td>
</tr>
<tr>
<td>Acknowledgement</td>
<td>iv)</td>
</tr>
<tr>
<td>Abstract</td>
<td>vi - ix</td>
</tr>
<tr>
<td>Dedication</td>
<td>x</td>
</tr>
</tbody>
</table>

## Chapter One

1.1 Introduction to the study                  1 - 8
1.2 Statement of the problem
1.3 Methodology

## Chapter Two

1.4 Cultures in Kenya. A question of meaning 9
1.5 Objective dimension of culture 9
1.6 Subjective dimension of culture 12 - 15
1.7 Cultures in Kenya 15 - 21
<table>
<thead>
<tr>
<th>Chapter Three</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.8 Education in Kenya a normative definition introduction</td>
<td>22</td>
</tr>
<tr>
<td>1.9 The concept of education</td>
<td>23 - 28</td>
</tr>
<tr>
<td>2.0 Dimensions of education &quot;The normative criterion</td>
<td>29 - 31</td>
</tr>
<tr>
<td>2.1 The cognitive criterion</td>
<td>32 - 34</td>
</tr>
<tr>
<td>2.2 The creative criterion</td>
<td>34 - 40</td>
</tr>
<tr>
<td>2.3 The dialogical criterion</td>
<td>40 - 43</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Four</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2.4 Culture and education in Kenya, an educational objective</td>
<td>50 - 63</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Five</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2.5 Summary conclusion and suggestions</td>
<td>64 - 76</td>
</tr>
</tbody>
</table>

Bibliography 77 - 86
ACKNOWLEDGEMENT

The writing of this thesis was not an easy task. I owe a lot of thanks to my supervisor Professor Raphael Njoroge who tirelessly read and corrected my work and who all the time reminded me that "Mine was to be a philosophical thesis and not a sociological one which had to be coupled with empirical evidence". Mr. Gerard Bennaars as a supervisor helped a lot in making sure that I used a philosophical language, he is the man behind the appropriate chapter headings and the construction of the Title to the Thesis. The continuous guidance from my two supervisors was a great inspiration to the completion of the thesis.

My thanks also go to Kenyatta University College administration who made it possible for me to receive the scholarship otherwise I could not have pursued the M.A. degree which has led to the completion of this thesis.
I would like to thank my husband Dr. Edgar Kadenyi for the patience he showed all through the writing of the thesis as I had to stay quite far away from him soon after our marriage.

Last but not least, I would like to thank Marie A.O. Luseno for the patience and understanding she showed during the typing of the thesis and especially when my handwriting was illegible and the many times she had to go out of her way to meet me, when I was feeling unwell. She worked up to late hours of the night trying to make sure that the thesis is complete and all typing errors eliminated. Without Marie's efforts this thesis could not have been completed.

A special word of thanks is due to the Sisters of Mary Convent Mukumu and to Sister Margaret Wanyama in particular who constantly gave the very much needed encouragement and moral support that has helped me reach this stage in my education.
ABSTRACT

The concern of the Thesis entitled Culture and Education in Kenya a philosophical study, is to analyse one of Kenya’s educational objectives which states that Education must respect, foster and develop our rich and varied cultures. The main concern of the study is to analyse in a philosophical manner two concepts namely culture and education. The appropriate questions to be considered are (i) What is meant by culture? (ii) What is meant by education? As the Objective understudy indicates, there seems to be a relationship or a link between culture and education. The question which is analysed is (iii) What is the conceptual relationship between culture and education?

The thesis examines the meaning of culture from two dimensions namely the objective dimension which tends to view culture in terms of man’s material products for instance, buildings, clothing and tools. This view equates culture to some static commodity, a preserve of the past generation, and a product which should be preserved. Here is also where culture is seen as determining peoples’ behaviour because man is born into a culture. In other words
his culture is pre-determined in such a way that even if he wants to protest against his culture, he uses the language of that culture to express his protest. This amounts to saying that once cultural patterns have been established and institutionalized, they are fixed in a course of time and objectified. In this sense culture has connotations of being static.

The subjective dimension views culture in terms of creativity; culture becomes the creation of man who creates and recreates his culture because as his economy changes, his values also change thus making culture dynamic. This means that every ethnic group, nation or class creates, borrows, transforms and develops culture in the specific historical conditions in accordance with its particular conscious interests. The subjective dimension points to the fact that culture is a process rather than a product.

The thesis examines the criteria an activity must fulfil before it is termed an educational activity. Here the analysis of Peters R. S. the prominent philosopher and educationist has been adapted. Namely that any education worth its salt must concern itself with the promotion of
worthwhile activities (normative dimension) must involve knowledge and understanding, (Cognitive criterion) must help bring out students with creative minds who are critically aware of their undertakings (Creative criterion) and must also involve dialogue.

A difference between education and training is also examined for analytical purposes. Training suggests the acquisition of appropriate appraisals and habits of response in limited conventional situations. It lacks wider cognitive implications. Education consists essentially in the initiation of others into a public world picked out by the language and concepts of a people. This means that education is a purposeful activity because it has a duty to perform, namely, that it is the purpose of education to transmit culture. This points out to the fact that there is a relationship between culture and education. Education and culture are seen as means and ends respectively or in terms of instrumentality and finality.

The thesis is not concerned with empirical questions, that is whether schools in fact promote or can promote culture. The school being an agent of socialization, it
is assumed that it fulfils this function. It is also assumed that there is a link between education and culture but whether this link is empirically true or not is an investigation which is left to social scientists to undertake. In the thesis, the concern is to analyse the conceptual relationship between culture and education. The study attempts therefore a philosophical analysis of the concepts, culture and education.

In the final analysis the thesis has come up with suggestion that more research is needed to deal with the creative and dialogical criteria and both culture and education and to put more emphasis on the subjective dimension of culture. It is hoped that the philosophical analysis, attempted in this thesis has tried to define in conceptual terms the educational objective, education must respect, foster and develop Kenya's cultures which is the main theme of the thesis.
DEDICATION

To our beloved son Cedric M. Mayaka Kadenyi

whose life means so much to us.
CHAPTER ONE

Introduction to the Study

"The education system must respect, foster and develop our rich and varied cultures".¹ This quotation taken from the Ominde report and repeated in all the subsequent reports namely, Ndegwa report of 1964, Gachathi 1976 and Mackay 1981 is as a result of dissatisfaction with the former colonial education system in Kenya which was thought to be promoting foreign norms and values which had no relevance to the Kenyan society and her people.

The Gachathi report in particular states the situation in a way that indicates that Kenya needs to teach its own values, by arguing thus "A society that cannot define, uphold and teach its values will inevitably be subject to invasion by other values that may have no real survival value in the long run".² Without reflecting deeply into that quotation the inference we arrive at is that in order for a society to direct itself, that society should define its values in very precise terms and

1 Report of the National Committee on Educational Objectives and Policies. (Government Printer, Nairobi. 1976) Page xiv
2 Ibid
uphold those values by teaching them to their youth. If we go deeper into the quotation we realize that there is some ambiguity of the concept of "survival value". What did the report mean by that concept? We can say by "survival value", what is meant is that if we uphold foreign values, we lose our identity and become 'other'. In other words the foreign values do not help us to survive. It may also be interpreted to mean that the foreign values not being indigenous to us will not last long because we are alienated. The examples cited above indicate that the concept of 'survival value' is ambiguous. The stipulative interpretation to be adopted here is the psychological one namely that if a society does not define its values, uphold them and teach them to its youth, that society will no longer assert its identity because there will be no authentic values of its own and as a result such a society will bring up people who are alienated or estranged from their own values. This leads to a vicious circle because if a society can't define them and without a clear definition of a society's values, the values will not be taught and upheld as suggested by the Gachathi report.
In all the educational commissions cited above education is seen as a tool which should be used to restructure the Kenyan society by promoting national unity and cultural identity. In other words a relevant educational system needs to satisfy the needs of a society and give a sense of belonging to its people. After Kenya's independence, the school was thought to be the most appropriate official agent which would be used to foster national and cultural identities. A unified system of education therefore seemed a necessary condition and a way to reinforce Kenya's varied cultures.

The reports of all commissions show remarkable consensus concerning Kenya's educational system. In the Gachathi report it is implicated that the western religion created among the Kenyans the "so-called ASOMI who tended to ape western ways and looked down upon their own indigenous cultural values. Those who did not go to school became the non-Asomi and were seen as a diffuse collectivity of illiterates who could be ridiculed into dehumanizing awareness of their low status in life". $^3$ This process of alienation took root because western religion, technology and social values were highly exalted whereas all African traditions and values were rejected.

$^3$ NCEOP op.cit. p.xiv
"Africans were being reduced to being apologetic about being African through a process of conversion ......." 4

They believed that they had to give up their social norms and accept those of the western world. Children were ashamed of their own parents and their backgrounds. They no longer saw their parents as having authority. In the long run family ties were weakened. This led to the struggle for white-collar jobs mentality and "narrowly based materialistic education leading to individualistic tendencies". 5

Anything coming from the western world was accepted blindly without any question and anything pertaining to African traditions was discarded without question either:

"The question now is whether the adopted systems of cultural values have the same social survival and quality of life in the rapidly changing world of tomorrow in the environment of a developing country like Kenya. There is increasing evidence that they do not." 6

This quotation has come up with another concept similar to the one we already discussed namely 'survival value'. The concept is "social survival". By this the report may have meant that the foreign values which Kenya has taken up do not help her people to survive as a society. They are

4 Ibid
5 Ibid
superficial and they will soon die out and become something of the past and this will leave the people of Kenya without identity. The term "alienation" fits quite well in this context because foreign values do not enrich the Kenyans in any way but instead they alienate or estrange them. By foreign values what is meant is those values which have a different geographical background from one's own values and make no sense to one's conscience. The Gachathi report realized the fact that imitation is not creativity and authenticity was called for. What conclusion did the report come up with? The committee concluded that the educational system which has in many cases been instrumental as an agent of social alienation must therefore be made to make the necessary social corrections by teaching a national culture and basic family and social life education.

Education which was responsible for alienation should now help people to define their identity, to assert their identity by being conscious beings who can feel liberated by the kind of education they have received. Education ought to structure peoples' lives and the importance of education ought to be seen in so far as it can liberate people and a liberated person is the one who is aware of all his undertakings in a critical
manner, a person who can create his own culture by leaving out foreign norms which have no "survival value" and which make no sense to himself or his society. A person who realizes that taking up other people's values without question is not creativity and that the protection of foreign values which have no significance to himself or his society, that person can confidently assert his identity without any fears. The values of education should be that it appropriately expresses the aspirations and cultural values of an independent African country.

All the educational commissions suggest that education and culture are closely related and that part of the work of education in Kenya is to promote, develop and communicate Kenya's varied cultures. The Ominde report has it that the schools of Kenya must respect the cultural traditions of the people of Kenya, both as expressed in social institutions and relationships.

The primary concern of the study is the analysis of the educational objective which reads "Education must foster, develop and communicate the rich and varied cultures of Kenya. The key concepts to be analysed are two
a) culture  b) education

The conceptual relationship between culture and education will also be analysed.

1.2 Statement of the problems

This study is not concerned with empirical questions, that is whether schools in fact promote culture. The school being an agent of socialization it is assumed that it fulfils this function. It is also assumed that there is a link between education and culture but whether this link is empirically true or not is an investigation which is left to social scientists to undertake. However, there will be a conceptual analysis of the relationship between culture and education.

1.3 Methodology.

The study will have an analytical approach involving identification of models relevant to each concept being studied coupled with an attempt to see whether such models are realized in the literature of the concept in Kenya. The study involves a philosophical analysis of the concepts, culture and education. A quotation from Peters R.S. will help highlight the methodology to the study in connection with analysis of concepts:
"But what do we mean in philosophy when we analyse a concept? As the concept in question is usually one the possession of which goes with the ability to use words appropriately, what we do is examine the use of words in order to see what principles govern their use, if we can make these explicit, we have uncovered the concept". 7

This means that the thesis will analyse the words education and culture and the relationship between them and not to debate on whether there is a relationship between the two or not. It is now clear from the quotation above that the concepts, education and culture will be analysed and the principles that govern their use examined. Available literature will be used and above all the researcher's own philosophical introspection and reflection ought to feature prominently in the study. The task in this study will be to "exhibit the approach of the analytical philosopher" to question about culture and education "not that of the historian of ideas"8

7 Hirst and R.S. Peters. The Logic of Education. (Oxford University Press, 1967) p.4
8 R.S. Peters (Ed.), The Philosophy of Education. (Oxford University Press), p.63
CHAPTER TWO

1.4 Cultures in Kenya, a Question of Meaning

Culture as a concept had for a long time been the concern of anthropologists as is evident in almost all anthropological literature defining culture. E. B. Tylor defines culture as follows:

"Culture is that complex whole which includes knowledge, art, moral, laws, customs and any other capabilities and habits acquired by man as a member of society".\(^9\)

and Hoebel Adamson defines culture as the integrated sum total of learned behaviour traits which are manifest and shared by the members of a society. Culture is therefore wholly the result of social invention and it is transmitted by precept to each new generation.

1.5 Objective dimension

Tylor and Adamson define culture as something given, something static or a product of the people of the past which the youth have to inherit and pass it on to their offsprings. These definitions view culture as expressed in art, machines and all the products made by man.

\(^9\) Tylor, E.B. *Primitive Culture*. (New York, Brentano's 1 24), p. 1
such definitions as given by Tylor and Hoebel are what is called the objective definition of a term. In other words when people see culture in terms of morality, schools and churches and anything that has come into existence as a result of man's efforts to manifest his abilities in building, ploughing and carvings belong to the objective dimensions of culture. Since the literature on culture is voluminous and cannot all be dealt with in this study, the researcher will look at the important dimensions of culture namely the objective dimension which has already been defined above and the subjective dimension which will be dealt with after the objective dimension is analysed fully.

Those who advocate the objective dimension maintain that the essence of culture is the totality of norms, expectations, values, goals underlying social behaviour of a certain group, community or society. This totality varies from society to society and this is why we find that every society has its own cultural pattern or systems. This means that when a new born child comes into the world, he is already determined by social forces by the fact that he is born into an already existing family with a culture. This indicates that culture
has some primacy in our development. History places the child in a certain place and by so doing the child is caught up by his family whose culture he must be absorbed into. This is a fact he cannot alter. Culture in this sense is a social phenomenon, it is a social heritage and possession. It exists before the individual who on his arrival in the world participates in it and leaves it behind when he dies. Once cultural patterns have been established, institutionalized, they are fixed in a course of time and objectified. In this sense culture has connotations of being static.

Modern philosophers, notably structuralists emphasize the point that man is born in a given culture. They argue that the people who influence culture and make new culture are themselves moulded through the intervention of other men who have their own culture and thus products of a previous culture. These groups of people argue that we are products of our culture and whatever we do, we cannot escape our culture. This is because as we grow up we internalise our culture so that if we want to rebel against our culture, we use the language given to us by that culture, it can be said that once culture is seen as an object it
becomes passive which means that man's creativity is not considered, if man stays passive there will be no creativity, no dialogue and no cultural progress.

**Subjective dimension**

We now turn to the subjective dimension of culture. According to Webster's new collegiate dictionary the noun "subject" in this context means, the thinking agent, the mind, ego, or reality, of whatever sort, which supports or assumes the form of mental operations. Being 'a subject' in the light of this dictionary definition means possessing subjectivity and therefore characterized by the capacity to exercise mental operations. "Thus one essential feature of subjectivity is the capacity to imagine, remember, think correctly or wrongly, will, etc. which are mental operations. The Adjective "Subjective" which is our main concern here means "of pertaining to or determined by the mind, ego, or consciousness; belonging as opposed to reality as independent of mind. It refers to a mental or ego state, being in a state of experiencing and knowing. There is obvious emphasis on the state in virtue of which reality is perceived and known rather than on the state of reality as it exists independent of mind. Consciousness is the fundamental idea underlying the adjective "Subjective" whereby it is that state
of being in virtue of which people express their inborn spontaneity, creativity, originality, dignity and consciousness. The creativity in the subjective dimension of culture has a primacy in bringing new insights to culture.

Culture constitutes social organizations, technology learned behaviour, values, languages, beliefs and religion. It also represents inherited tradition, folklore, myths and interpretations of man's destiny. It forms a basis for social collective identity and personality, social consciousness and definition of self. It forms a springboard for patriotic behaviour and loyalty, confidence, self-reliance and self-direction.

Culture has a certain primacy in development. It helps people to be self-conscious and by so doing they define themselves as individuals and as a group. It is a culture which creates in people patriotic feelings for their country, a feeling of self-reliance and self-direction. Whatever people claim to be is as a result of their culture. If they claim to be individuals who are liberated and conscious of what they are doing, it is because their culture has taught them to see themselves in that light. In the subjective dimension of culture, it is clear that culture is transmitted which implies that
culture constitutes a heritage or a social tradition, it is learnt which means that it is not a manifestation in particular content of man's genetic constitution. It is man who creates culture and does so subjectively. Thus when we talk about culture, we are talking about an aggregate of the material and spiritual values produced by the creativity of man through the application of specific qualities possessed by him alone. The subjective dimension points to the dynamics of culture which implies that no culture however conservative it may appear is ever static. It follows that every ethnic group, Nation or class creates, borrows, transforms and develops culture in the specific historical condition in accordance with its particular conscious interests. Looked at from this perspective, it is man who creates and recreates culture.

Paul Freire speaks of the ideological conception of culture when he speaks of cultural action for freedom which implies that culture binds somebody to a particular place and time. Culture that enslaves man is not culture because culture should liberate man or that man should liberate himself through his culture. The subjective
dimension of culture also points out that culture is shared which means that on the one hand culture is a product of the people of the past and on the other hand a determinant of systems of human social interaction.

1.7 Cultures In Kenya

Professor Odera H. Oruka says that in Kenya, there are currently four main cultural trends, and almost all of them are too deficient in philosophy to be able to withstand the encroachment of values from modern technology.

These are:-

1) Traditional African culture
2) Christianity
3) African Westernism and
4) The undefined culture in transition.

Traditional African culture no longer exists in its purest form. Much of it has been coloured by christianity and western secularism. Christianity did, with a ruthless zeal, try to suppress and replace traditional African morality. In place of the traditional elders, christianity substituted priests and bishops. Christianity, however, failed to impart its own deep philosophy on most of its african converts. Most of those who remain christian
in modern Kenya do so out of a mere tradition rather than out of a deep conviction, that Christianity offers the best alternative.".  

What Professor Odera's statement implies is that Christianity did not really take deep root in Kenya, those who professed to be Christians lacked the belief condition because if they did they could be changed by what they knew. The African Westernism Culture is where people show outwardly in their behaviour that they copy the white man's way of life but deep in their hearts they are Africans. A new culture is being developed by the current youth of Kenya and as Professor Odera rightly puts it "this form of culture is still in transition and undefined". The argument by Odera shows that today's Kenya has not fully defined the culture in transition, that is as far as culture is concerned, Kenya is still searching for her identity.

Ngugi wa Thiongo like Odera lists down the cultures in Kenya. He says that culture is a way of life fashioned by people in their collective endeavour to live and come to terms with their total environment. It is derived from a people's way of life and will change as that way of life is altered, modified or developed through the ages.  

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We need to see Africa's cultural history in three broad phases.

1) Africa before white conquest

2) Africa under colonial domination

3) Today's Africa striving to find its true self-image.

Ngugi's definition of culture states what culture is. He is reporting what the situation is in Africa and what comes out clearly is the fact that Africa has undergone through three phases of cultural change and what Africa needs now is to find its own identity. Ngugi's definition points out to the subjective dimension of culture by arguing that culture is not a property of a particular group of people, but that all men of all times create culture. Hilary Ngweno, once said that people who perceive of culture as the exclusive property of our forefathers believe that change will destroy a certain way of life and that that way of life must be defended no matter what the cost of preserving that way of life is. These groups of people look at culture only from one dimension namely the objective.

Hilary Ngweno's views of culture are different from those of both Odera and Ngugi. He has an apologetic attitude for Western culture by arguing that culture should be open to influence and he does not leave room for the

development of culture from within and by so doing he inhibits people's quest for culture. Odera and Ngugi see the need for creation of a Kenyan culture, a development of our own culture whereas Ngweno advocates Western culture.

He says that "well meaning, but often poorly informed scholars and thinkers want us to close our doors to what they consider to be terrible foreign influence. They see the problem facing our Nation and Africa in general as one of a clash of cultures our native culture and foreign culture. They would like to build a high and impervious wall around us so that we can be protected from the evil influences of foreigners. They want us to remain pure in our culture, pure in our thoughts, pure even in our blood." 12

This analysis appears to reflect a polemical attitude of Ngweno as already stated above. Our problem is what Ngweno denies namely a clash between our culture and foreign culture.

Paul Freire's argument will bring out a clear definition of culture which points out to the subjective dimension of

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12 Ngweno, Hilary. Speech on parents day (Mangu High School Nov. 1981) p.3.
culture. He has it that culture is the result of men's labour, of their efforts to create the transcendent meaning of human relationships. The humanistic dimension as a systematic acquisition of human experiences culture only is as long as it continues to be. It endures only because it changes perhaps it would be better to say culture only lasts when it is part of the contradiction interplay of permanence and change.

Freire is saying that a human being is dynamic by nature. In Freire's argument he goes back to the views of Parmenides of Elea who denied both change and diversity in the name of unity and immutability of the principle of being. According to Parmenides, change is impossible because it would require 'a self-contradictory conversion of being into non-being, nor can the absolute continuity of being broken into 'many' by the non-existing void. "All change is contradictory, therefore it does not exist". Parmenides argues for permanence whereby if anything changes then nothing of its originality stays. The Atomists who come after Parmenides accepted the reality of the 'void' in order to explain motion. They admitted change only as a change of position, which affected neither the void nor the
atoms but only their external relations in space. They had their view of change, as well as an anticipation of the law of consistency of matter. "We step and we do not step into the same river, we are and we are not" said Heraclites.

This shows the contradiction of permanence and change that Freire speaks about. In other words, culture has something permanent, say from the past which can be called the essence of the traditional culture, which does not change completely and yet culture is modified to fit in with the modern historical situation. It can be said then, that culture appears to be permanent when it is viewed as a 'product' and it is subject to change when it is viewed as a process. The Law of contradiction comes in when it is stated that culture is dynamic and yet there is something in it that is permanent - although it is known that denial of change is not always coupled with denial of diversity.

As far as African traditional culture is concerned, change exists only on the surface and does not affect the immutability and unity of the underlying substrate.

The essence found in all uses or definitions of culture is that culture is of man's own making, it is a human
creation and is not biologically given and for this reason culture is dynamic. Philosophers argue that man is a cultural being rather than a natural being because he is a transcedental being who makes culture within his own society. Given his nature man has to create culture. Culture can be seen as natural to man and it is man who creates culture through the powers endowed to him by nature. In creating culture from his nature man's powers are realised. Man is therefore both a natural and cultural being because culture is entirely of man's making. The inter-relationship between man and culture points to the role of education as stated in the Kenya Education Commissions. The concern of chapter three will therefore be to deal with the meaning of education.
CHAPTER THREE

1.8 Education in Kenya. A normative definition

A Introduction

Education is often seen in terms of schooling and our educational system lays emphasis on the acquisition of knowledge. This kind of outlook is one sided and a philosophical perspective is needed to clarify the situation.

The concept of education will be examined from the normative perspective. Normative definitions are usually used to criticize moral beliefs and to search for certain general rational justifiable moral principles. Its final aim is to discover and articulate a sound normative ethical system, that is, what ought to be done or what ought to be the case. In analysing a concept one could take a descriptive or cognitive stance which is "merely interested in describing social phenomena which is the supreme task of the scientist who is supposed to understand in a non-evaluative or non-prescriptive sense. Such understanding of the scientist involves the employment of the scientific method in trying to understand the phenomena in question, trying as far as possible to suppress bias..."
and describe the social phenomena as they are, i.e. the employment of the empirical method." But what is the methodology of the normative stance?

"The normative stance on the other hand seeks to change the social phenomena. It accords with the view that philosophy must not only analyse but it must also endeavour to change the world. This role of philosophy has tended in some philosophical traditions to be submerged or to be sacrificed at the altar of the analytical function of philosophy." 13

A serious reflection on the question of what is worthwhile in education is bound to reveal the researcher's values not only to herself but also to others. Apart from examining the concept of education from a normative perspective other dimensions of education will also be dealt with namely the cognitive, creative and dialogical dimensions.

1.9 B The concept of Education

The Kenyan educational objective under study reads:

"Education must foster, develop and communicate Kenya's varied cultures." This objective paraphrased in a normative

way will read "Education ought to foster, develop and communicate Kenya's rich and varied cultures." What ought to be the 'case' is the main concern here. What is given is a prescriptive stand implying that Kenya's varied cultures should be promoted through the process of education. It amounts to saying that it is the responsibility of the school as an institution to develop Kenya's varied cultures. But what is education? The term education is a very complex one because it does not refer to a single idea. It includes a family of meanings for instance training and instruction. It is a general concept which renders it impossible to put it down in a mathematical term. It is a relational concept because we can't talk about it without relating it to other ideas. Training for instance can be tied down to a specialized competence whereas education cannot. It is appropriate now to examine briefly the difference between education and training. Training suggests the development of competence in a limited skill or mode of thought whereas education suggests a linkage with a wider system of beliefs. This means that a person with a trained mind "is one who can tackle
particular problems that are put to him in a rigorous and competent manner. An educated mind suggests much more awareness of the different facets and dimensions of such problems. Training suggests the acquisition of appropriate appraisals and habits of response in limited conventional situations, it lacks wider cognitive implications." Here Peters is developing a normative mode of what it is to be educated and what it is to be trained. In training somebody to be a farmer for example, we endow him with the basic skills of farming. The appropriate questions to ask somebody who has been trained are as follows:

(a) Trained to do what? As what? For what? In what?

These questions are appropriate because a person cannot be trained in a general sort of way. With education, however, the matter is very different, for a person is never described as educated in relation to any specific end, function or mode of thought. Peters concept of education is in some measure stipulative for purposes

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of analysis. In this connection, Peters has given the concept 'education' a certain technical meaning to distinguish it from 'training'. But in the ordinary usages of these terms (education and training) the distinction between them is not very clear. In this chapter, 'education' and 'training' will be defined in Peters' sense, but this does not mean that the awareness of other definitions of these terms are not a possibility.

"Education involves the international transmission of what is worthwhile, we certainly would not call a person "educated" who was well informed about some cultural activity but never bothered much about conforming to the standards immanent in it. This does suggest that education involves getting people to grasp and possess for themselves those worthwhile things which are essential to education and to care for them once they have mastered them. Education is seen as a task word and as an achievement word. As an achievement word it certainly implies that a person cares about and is interested in what is worthwhile as well as being knowledgeable about and in command of such things. We would not call a man educated who knew about science who could go through the motions of scientific thought and experiment but who cared nothing for finding out the truth or who regarded science purely as a means to material advancement, for something to count as an educational process, then a minimum of
comprehension must be involved."

The quotation shows clearly the distinction between "a trained man" and an 'educated man.' We can train people in different fields to obtain skills where something has to be done or manipulated, but we cannot educate somebody to be a pilot for instance.

Peters R. S. continues to say that an educated man is one who has achieved a state of mind which is characterized by a mastery of and care for the worthwhile things that have been transmitted, which are viewed in some kind of cognitive perspective education consists essentially in the initiation of others into a public world picked out by the language and concepts of a people and in encouraging others to join in exploring realms marked out by more differential forms of awareness.

Here again we are given that education is for the "whole man." If we stress specialization in our education system, then we are training our youth and not educating them.

15 Peters, R. S. Op. Cit p. 37
In training, the application of a skill or competence has to be acquired, which is to be exercised in relation to a specific end or in accordance with the canons of some specific mode of thought or practice.

R. S. Peters the prominent educationist states that before any process can be termed education there are three criteria that it must fulfil. These are the normative, the cognitive and the creative. These criteria will now be dealt with individually, but before that is done, let us find out why we should put limits to a concept - e.g. education. To analyse a concept like education means trying to discover its definition, its limits, its boundaries so that one can determine what is education and what is not. By putting limits or boundaries to a concept one finds out what to include and what to leave out. It implies putting down conditions or criteria for the use of the concept that must be fulfilled if one is to use the concept correctly.

What is meant here is that in order to avoid being too general in our definitions of concepts, we have to have a limit or boundary in order to be specific. In the case of R.S. Peters as said earlier there are three conditions which an activity must satisfy before it can be called education.
DIMENSIONS OF EDUCATION

(i) The Normative criterion

A term or sentence is normative if its basic uses involve prescribing norms or standards explicitly or implicitly. It defines the goals or ends of society. It states what is to be taught in schools. Here is where the process of education must involve the transmission of valuable activities. Under the normative dimension some statements like "education ought to promote National Unity." In this case, education is a purposeful activity. It has an aim or goal to achieve. R. S. Peters refers to this as the "desirability or value condition of education".

The normative criterion apparently plays a role when it comes to the formulation of our educational objectives. The transmission of values and norms becomes the most important aspect of learning. This criterion is widely used in ethical and political pronouncements. It is that aspect of education which tries to evaluate or search for a proper human life and order or prescribe rules or principles by which human beings ought to order or pursue or achieve happiness both individually and within
the framework of the society or community. This dimension of education has its role as the interpretation of the world in terms of human activities and to provide a sound theoretical framework on which to base both policy and practice. The main concern is to establish ideals or desirable standards as well as the criteria by which their actions may be evaluated. For example the statement 'Education should promote National Unity', means that National Unity is a worthwhile endeavour that should be ventured into.

"It means that something worthwhile is being or has been intentionally transmitted in a morally acceptable manner. It would be a logical contradiction to say that a man had been educated but that he had in no way changed for the better, or that in educating his son a man was attempting nothing that was worthwhile." 16

16 Peters, R. S. Op. Cit. - p.25
What Peters tries to show in the above quotation is that a man cannot say he is educated unless he is changed by what he knows. One cannot say to know unless one can defend his proposition. His state of conviction is very necessary. One must have adequate and relevant reasons which lead to his belief condition in order for one to say that one knows. The normative criterion specifies the ends that education ought to follow and the general means it should use to attain them. It deals with a set of ideals and aspirations of the society's ideological commitments such as the educational objectives. In the Kenyan educational objectives, the objective "education must foster develop and communicate Kenya's rich and varied cultures" is seen as something that is worthwhile. In a sense Peters is stipulating the meaning that is to be attached to educational process. When he asserts that "For something to count as an educational process, then a minimum of comprehension must be involved" and Peters would consider this meaning to be desirable for educational purposes.
2.1 (ii) The Cognitive criterion

"We do not call a person 'educated' who has simply mastered a skill even though the skill may be very highly prized such as pottery. For a man to be educated it is insufficient that he should possess a mere know-how or knack. He must have also somebody of knowledge and some kind of conceptual scheme to raise this above the level of a collection of disjoined facts. We would not call a man who was merely well informed an educated man; he must also have some understanding of the 'reason why of things'.

It is possible for a man to know a lot of history in the sense that he can give correct answers to questions in classrooms and examinations; yet this might never affect the way in which he looks at the buildings and institutions around him. We might describe him as 'educated' for education implies that a man's outlook is transformed by what he knows". ¹⁷

Peters goes on to say that for a man might be a very highly trained scientist; yet we might refuse to call him an educated man. This would not be because there is nothing worthwhile about science for it is a supreme example of a worthwhile activity. It would not be because such a man cares nothing about it and has no grasp of its

¹⁷ Peters, R. S. Op. Cit. - p. 30
principles; for the hypothesis is that he is dedicated to it and has a good grounding of principles. What then is lacking which might make us withhold the description of being educated? It is surely a lack of what might be called cognitive perspective (emphasis is mine). The man could have a very limited conception of what he is doing. He could work away at science without seeing its connection with much else, its place in coherent pattern of life.

What Peters is saying is that there is a difference between a knowledgeable man and an educated man. An educated man ought to be changed by what he knows, in other words what he knows should affect his way of thinking, his way of reasoning and his whole outlook to life. One cannot claim to be educated if he does not understand the 'reason why of things' neither can he claim to be educated if after specializing in a certain field say, engineering, he does not know anything else that goes on around the world in which he lives.
Peters is not against the idea of specialization but he argues that one must also know what is going on apart from his field of study. One is not educated if all one knows are facts. A person who leads in examinations by reproducing facts given by the teacher during a lesson does not qualify to be called an educated person. Cognition involves intuition, memory, perception and judgement. In our schools this is a process where the development of learning and understanding are enhanced. Here is where a society engaged in education makes sure that students understand what is being taught to them. Education in this case is equated to the acquisition of knowledge.

Education for the 'whole man' means that the educated person should look into the 'reason why of things'. If he is keen in wanting to understand why things happen the way they do, his outlook will change tremendously because of what he knows. Education in this sense must "involve knowledge and understanding and some kind of cognitive perspective which are inert".  

2.2 (iii) The Creative Criterion

R.S. Peters defines the creative criterion as the absence of authoritarian procedures in the transmission of values and norms. What does authority mean in this context? Kwasi Wiredu defines it as "any human arrangement is authoritarian if it entails any person being made to do or to suffer something against his will, or if it leads to any person being hindered in the development of his own will. It is the unjustified overriding of an individual's will."¹⁹

What can be inferred here is that the creative dimension cannot exist unless individuals are left to be autonomous, whereby they can be self-reliant and self-enhancing.

Bennaars G.A. Argues

"In this context education is seen primarily as a basically human phenomenon, as a mode of being that is characteristic of man since man cannot become man i.e. human unless through education. For this reason, education is similarly viewed in terms of consciousness and thus Freire speaks of education for critical consciousness. He defines education as a process of becoming critically aware of one's reality in a manner that leads to effective action upon it."²⁰

The implication here is that in the creative criterion, the people being educated should be made to discover their

own situation, be aware of it and learn to be critical about it. In the report of the presidential working party on the second university in Kenya, it is stated that "A University must also be viewed as a place where intellectualism is cultivated, a place where the training of rational men and women of good character, with creative minds and strong convictions as well as critical reasoning abilities is pursued, and an institution where the general culture of human society including ideas concerning the world, the universe and man is developed, promoted and radiated".21 (emphasis mine)

Here we have been given the responsibility of the university. It ought to produce an all round man, that is, a man who understands the reason why of things, who has a belief condition in what he is convinced of what he is doing and above all a man with a creative and critical mind. A man who cannot "allow himself" to be indoctrinated. In Freire's book, entitled "Education for critical consciousness" we find two illiterates and one peasant who have such strong conviction about what they

feel education is, what it has done for them and how it has altered their lives. The illiterate had this to say:

"I want to learn to read and write so that I can stop being the shadow of other people." 22

Here is somebody who feels that he is not complete until he learns to read and to write. He does not want to be the shadow of others, as this does not allow him to put his own thoughts in action and draw his own picture and by so doing reflect himself. He does not want to remain a silent listener and observer, he wants to be a participant. He wants to be educated and liberated.

Another illiterate said:

"I want to learn to read and write so I can change the world." 23

The illiterate is aware that as long as he does not know how to read and write, he will never put his own impact into the world. The implication here is that once he has known how to read and write, his whole outlook will change and he can now change the world because he will feel liberated and once he is liberated he is able to transcend his limits.

22 Freire Paul Op. Cit. p.50
A peasant who had received a liberating type of education gave this answer to an interview about what he felt after a few sessions of education for critical consciousness.

"I know now that I am cultured because I work and in working I transform the world". 24

The peasant feels a certain satisfaction because he has been helped to become critically aware of his situation. He knows that by working he effects some change into the world. He is aware that with what he knows he can and does transcend his human limitation. If he used to live near a lake and had nowhere to plant vegetables he can now claim land from the sea and plant his vegetables and by so doing he will transform the world. In transforming the world man creates a reality which conditions his manner of acting. But what does it mean to be creative? To be creative means to explore, to inquire, to experiment without too many restrictions. Such creativity is open-ended. It has no definite end neither has education in this context.

24 Freire, Ibid - p.47
This means that in the creative dimensions the scholars learn to be human, critical and creative. They are left free to take the initiative to think about for themselves; be inquisitive and understand the reason why of things and by so doing they will stop being the "shadow" of others and instead change and transform the world.

Modern philosophers support this move because they point out that man is a conscious actor in the world, he is the creator of history of culture, of art and science. The existentialist philosophers are firm believers in the transcendence of man. They argue that man has the power to overcome his natural limitations. He is a transcendental being who creates his own world which should be termed a human world. Mr. Bennaars G. A. points out that creativity in this sense is not a method. It is an essential characteristic of man who is an agent, an actor, a creator through education man must learn how to act upon the world, how to deal with it effectively. Man becomes master of the situation. Education is seen here in terms of human action.
The inference in this is that being creative is characteristic of man. He has this potential and it is his duty to develop it. In our schools the students should be helped to develop their creativity because they have the potential to do so and what they need is motivation because creativity is made possible by society. Students should be helped to analyse themselves by being motivated in all their undertakings.

2.3 (iv) The Dialogical Criterion

In very simple terms, dialogue means a talk between two or more people with a mutual interest. In other words once two or more people agree to hold a dialogue it means that they have some mutual understanding between them as to what their area of conversation will be based on. In this connection, there can never be dialogue between two warring Nations. For dialogue to take place, there must be two or more people involved because one cannot hold dialogue with oneself and for dialogue to be a success it means that participation should be from both sides. If one side is only an observer, then dialogue is not possible and if only one side goes into dialogue without a response from the other side, then such an encounter does not qualify
to be called dialogue at all. It turns out to be a monologue because mutual understanding is a necessary condition for dialogue. It is also understood that human beings are the ones who are involved when it comes to dialogue. What will the concept education then mean in the dialogical criterion? Here education is seen as a human phenomenon. It implies dialogue. This means that education takes place in a society and it is an integral part of society. Dialogue comes into our education system because in the process of educating the youth, the educator meets the students and they in turn meet the educator and the community around the school. Once the students meet the educator dialogue takes place because both the educator and the students have an idea of what they are going to base their talk on. In the process the teacher expects active participation from the students in a way of contributing to a new idea or in the way of asking and answering questions. It is important that dialogue takes place in the process of education because an educational system that leaves out dialogue tends to stress the cognitive aspect of education which is only interested in factual information.
The report on the second university stresses the fact that the university should through its applied research and field activities relate to society in such a way that there is continuous and positive dialogue and that it addresses itself to relevant National problems. (emphasis mine)

This means that a university engaged in research should ensure that dialogue plays a major role in their research and fieldwork. What does dialogue mean? **Dialogue is not to manipulate, not to make slogans.** It is to devote oneself to the constant transformation of reality. In that dialogue is content of the form of being which is peculiarly human. It is excluded from all relationships in which people are transformed by people who are false beings for themselves. Dialogue cannot imprison itself in any antagonistic relationship. Dialogue is the loving encounter of people who mediated the world proclaim that world. They transform the world and in transforming it they humanize it for all people.
Through dialogue, people are liberated because they take active participation in what goes on around them. Dialogue also points out to the idea that people involved in it are not strangers to the activity that is going on. If both parties have to benefit from dialogue, there must be mutual understanding. There is room for both parties to share their views, there is no room for parrot learning which leads to acquiring factual information and rote learning formulas because by giving students formulas to receive and store, we have not offered them the means for authentic thought. Assimilation results from search, from the efforts to recreate and re-invent.

This rules out rote learning. The creative and cognitive criteria come in here once again because it is suggested that knowing facts alone is not enough but one ought to develop a critical mind which will help one to question the relevancy of one's information. In a way, the creative and dialogical dimensions are in the
service of the other two dimensions already dealt with in the chapter, namely, the normative and the cognitive dimensions. This relationship comes about because the normative defines the goals or ends of society, while in the cognitive criterion the goals and ends of society are taught and understood. The understanding is brought out when the students are being motivated to be creative and to develop constructive and critical minds. This in turn is communicated to the students through dialogue. The whole process of education is seen as an activity that ought to liberate man as president Nyerere points out. He says that the primary purpose of education is the liberation of man and to liberate means to set free from something. Education has to liberate both mind and body of man. It has to make him more of a human being because he is aware of his potential as a human being and is in a positive way life enhancing relationship with himself, his neighbour and his environment. The purpose of education is therefore liberation through the development of man as a member of society. But the purpose of education is not to turn our technicians who can be used as instruments.
in the expansion of the economy. It is to turn out men who have the technical knowledge and ability to expand the economy for the benefits of man in society.

Nyerere is in agreement with Freire that any type of activity that dehumanizes people should not be termed education. Education is of man by man and for man. It is there to develop man into a self-conscious, creative and inventing being. A being that can transform the world into a human world for all men.

To summarise the four dimensions of education dealt with we should say that any education worth its salt must be characterized by the concept of education expressed in this chapter, that is, education must seek what is worthwhile (Normative criterion) knowledge (Cognitive) develop creativity (Creative criterion) and promote dialogue. (Dialogical criterion) The literature on education in Kenya shows that in colonial past the normative dimension was given a certain emphasis, namely, the promotion of values. The educational objective under study reads that Education must foster, develop and communicate Kenya's varied cultures.
This is a normative statement which must have come out as a result of the general feeling that Kenya's cultures were dying out because of the foreign culture that had invaded Kenya. This brought out another feeling that a society that cannot define, uphold and teach its values will inevitably be subjected to invasion by other values that may have no real survival value in the long run.

This quotation was dealt with fully in chapter one and what comes out is that education in Kenya presently and for the past twenty years tends to place stress on the cognitive criterion where knowledge of factual information is what counts.

The Gachathi report expresses the dissatisfaction of promoting only cognitive education without giving any recognition to the creative dimensions.

"The present formal educational systems were highly selective. The aim of the system appeared to us to be to produce a few individuals who are well equipped for placement in the modern formal sector of the economy. The rest of the school leavers are normally not counted for. The products of these educational institutions were however still fundamentally unchanged ---- They still come out of
school oriented to white-collar jobs and were poorly equipped towards playing an effective role in the social and economic development of Kenya."25 (emphasis mine)

What can be concluded from the above quotation is that the kind of education which the students received prepared them for certain jobs in particular sectors of the economy. Theirs was an education oriented towards passing examinations and acquiring jobs, but whether the students were changed by what they knew did not seem to matter. It is clear that the stress was on the cognitive dimension where students were prepared to pass the examinations which lead to employment. The creative and dialogical dimensions were given little attention. The recommendation given by the Gachathi report points to the creative Normative and dialogical dimension of education. It states that the promotion of cultural practices that are of value in educational and scientific development and in National unity will need to be promoted and supported. In the teaching of arts and the humanities the children should be trained to use their creative talents towards self-employment in fields like

writing music, painting, carving and so on. (emphasis mine)
The children should be trained in such a way that will lead
to cultural creativity not only in music and dance but in all
the activities that they will be engaged in; schools should be
integrated more closely with the systems of values and other
useful traditional practices found in the communities in which
they are located. The present system shows a relative isolation
of schools from traditional values of the communities around the
school. This has tended to breed alienation rather than social
integration.

The Kenyan people need to re-orient their values and
attitudes towards the need to enable the youth to acquire a
more balanced educational development through a system of
relevant academic knowledge, adaptable skills and attitudinal
attributes. The dialogical dimension seems to be lacking
especially between parents and teachers.

Parents tend to assume that teachers will provide for
all the learning disciplinary and socialization needs of youth
including the understanding of the ethical values of society; on
the other hand the teaching of social values is assumed by
the teachers to be the responsibility of the parents. There
is need for parents, teachers and the establishment to revitalize and promote the importance and relevance of traditional social values if they expect the youth to adopt and use them. If this is done, there will be mutual understanding between parents, teachers and students. Each student becomes a creator of his own culture in dialogue, with others. The kind of education that liberates turns students from being passive to being active. It then becomes the duty of every student to develop his creativity through dialogue with his fellow students, teachers and his parents.

So far in this chapter, the definition of education used (comprising four dimensions) is also realized in the literature on education in Kenya. Chapter two has examined the four dimensions of education. The three chapters have touched on the link between education and culture in a way which points out that there is a relationship between culture and education. In chapter four, the relationship between culture and education will be discussed.
CHAPTER FOUR

2.4 Culture and Education in Kenya

An Educational Objective

In chapter two and three we examined and analysed the meaning of culture and education respectively. In this chapter we shall work out in conceptual terms the relationship between education and culture. The objective under study reads that "Education must foster, develop and communicate the rich and varied cultures of Kenya". We note here that education is a purposeful activity, it has a duty to perform namely, it has to develop the cultures of Kenya. This implies that there is a link between culture and education. But what is the link?

The link between education and culture resides in the fact that it is at the age when they are still at school that men and women are most receptive to cultural values and therefore schools are among the best institutions that exist for democratisation of culture.

The implication in this is that education serves as a means to achieve culture. If education develops culture, then it will have achieved its purpose or its end. It is evident from the aforesaid that the prime purpose of planned education should be to introduce the individual into culture in such a way that his individuality and
creativity are enhanced. Both culture and education exist in society and education as already noted is a means to an end which is culture. In this sense also education may be seen in terms of instrumentality and culture in terms of finality which means that our schools have to or ought to use education as an instrument to achieve culture.

Education in this sense has teleological connotations because it is desirable not just for its own sake but also because it helps develop and communicate culture. Education in this sense can be said to be oriented towards cultural aims and as it endeavours to achieve these aims it can be seen in terms of an 'achievement'. As achievement education attains cultural aims which are the reasons for its existence. Education as an achievement merges with culture. Stipulatively, it can be said that the relationship between culture and education lies in the conception that education serves as a means to achieve culture, that is, the two concepts are seen as means and ends or in terms of instrumentality and finality. In order to foster, develop and communicate Kenya's varied cultures, one has to use education as an instrument to achieve the final aim which
is culture. The following will help make the relationship between culture and education clear. This means that among the cultural functions of education, we might point out that it is education which transmits culture from one generation to the next and it is also education which opens the way to culture. It is through education that young people are introduced to and made a part of the culture adults.

If the school becomes a special society within "society" and cut off from it, it begins to produce its own culture, a counter culture of young people and adolescents who rebel against the culture of the adults. At the same time, it is from culture that the fundamental trends of education and life are derived.

Gillett, Margaret says that education is a cultural process. "It is the means by which a society ensures that necessary and desirable knowledge, skills, attitudes and values are perpetuated. It involves the
transmission of culture and the formation of personality as well as the changing of behaviour in socially approved directions." 

Once more here education is seen in terms of instrumentality. To give an example of how education is seen in terms of instrumentality, a quotation from the report of the presidential working party on the second university in Kenya will be appropriate.

"Education must prepare and equip the youth of this country with the knowledge, skills and expertise necessary to enable them collectively, to play an effective role in the life of the nation whilst ensuring that opportunities are provided for the full development of individual talents and personality". 

The presidential working party's report states clearly that education in Kenya and especially university education has a role to play in equipping the youth of this country with necessary knowledge which will lead to acceptable... 


behaviour in society. Through the educational system the youth ought to develop their talents and personalities. In other words education in Kenya is viewed in terms of its achievement, in terms of what the individual and community on the whole will get out of it. There is no room for receiving education for its own sake and that is why people who complete form six and are not employed are seen as failures.

The presidential working party further wishes that the university education should develop more on Kenya's culture lines. It stresses the fact that in Kenya the National educational policy is that education must respect, foster and develop Kenya's rich and varied cultures. It is realised that during the many years of colonial rule, society was influenced by western values and ways of life to an extent that Kenyans tended to discard their African traditional values and modes of life. It is important that the social values, beliefs and
traditions which are dear to an African society, and which survived the colonial mass media bombardment and the test of time should effectively be reserved through research programmes and communicated to the youth. The new university should stand firm on African cultural experience and produce men and women who will use their academic talents in promoting cultural progress in their society and who should also be intellectually cultured and mannered. The second university should therefore be provided with the means that will enable it to offer richer and more varied cultural experiences to the students than has been hitherto possible in the educational system.

What the report tries to express is that Kenya's varied cultures have not been given the attention they deserve although in our national education policy it is the duty of education to do that. The wish here once more is that the second university should give enough room to promoting the cultures of Kenya. This will
make students feel that they have an identity of their own, something that does not come from the outside world, something that does not alienate them.

This recommendation has a lot to say as far as teaching Kenya's cultures is concerned. But a question comes up at this stage because by the time students reach university, their attitudes are already formed. They have a culture in them already. Is it at the university level that Kenya's cultures should be recreated? If the objective was not realised at the Primary and Secondary levels, what criterion can we use to guarantee that it will be realised at the university? Education and society cannot be separated and any educational system that does not serve the society in question then that kind of education is inadequate. This will be made clearer by what Ocitti says. He states that no system of education can be analysed or criticised apart from the society which it is designed to serve.
Education and society are interdependent. It is society which gets and sets the goals which education follows. In other words the education system of any country cannot be properly judged in a vacuum but in the light of the goal of that particular society.

This is in line with the objective under study, namely, that it is the work of education to foster, develop and communicate Kenya's varied cultures. If the goals set by the society are not realised through the educational system then that society's objectives will not be achieved. This is because any educational system is drawn out of a particular society which aims at promoting its own cultural values. We will now turn to the four criteria of education and culture. In chapter three we developed four criteria which an activity must fulfil in order to be called education. These were:

1) Normative criterion  ii) Cognitive criterion
iii) Creative criterion and iv) The dialogical criterion.

These four criteria also apply to culture. Every society uses the normative criterion to set up their rules or modes of behaviour. For instance, in many societies the rule -
"Honour your parents" is accepted without question. If that has to be put in the normative way it would read "children ought to honour their parents" using the cognitive criterion. The children seek to understand why they ought to honour their parents. In other words, they seek to understand the reason behind every rule. As already stated in earlier chapters, it is society that makes rules and it is the duty of the individual to accept the rules. If the individual has not developed a critical mind, he may accept the rules without question, but if he possesses an inquisitive mind, he will accept what he thinks is worthwhile and discard that which does not apply to him and by so doing he will be modifying his society's rules to fit his own environment and by so doing this particular individual enhances his creativity as pointed out by the creative dimension. This once more points out to the fact that it is man who creates culture.

The dialogical dimension comes in when the passing on of culture ceases to be 'a monologue' activity. Thus
This is because, when society passes its culture to the individual, some interaction takes place between the society and the individual, culture ceases to be passive and becomes dynamic. In other words in dialogue culture is not viewed as a product but a process which is forever undergoing changes to fit in the current history of events.

These four criteria will now be used as models to see if they exist in the available literature. Pointing to the cognitive criterion the report of the presidential working party states that in practice however formal education has tended to concentrate on imparting knowledge for the sake of passing examinations. Higher education institutions should therefore, emphasize the need to relate all the attributes of learning to the real problems of society.

Here again the cognitive criterion is under attack. Imparting knowledge for the sake of passing examinations leaves out the creative and dialogical dimension of education.
An educated man is not that one who reproduces facts as given to him but one who is creative and alters what he has learned to fit in with his state of affairs. He must be changed by what he knows in order to say that he knows. He must also have adequate and relevant reasons for claiming to know. On the creative dimension, the report states that a university must also be viewed as a place where intellectualism is cultivated, a place where the training of rational men and women of good character with creative minds and strong convictions as well as critical reasoning abilities is pursued and an institution where the general culture of human society including ideas concerning the world, the universe and man is developed, promoted and radiated.

The implication is that the second university should stress the creative dimension of education and create people who know and understand themselves and their world, people who are able to give adequate and relevant reasons for the beliefs they hold and not just people who are able to reproduce what their lecturers have given them.
Individual originality should be encouraged as much as possible because this creates critical and creative thinking. On the dialogical dimension the report states:

"The university should through its applied research and field activities relate to the society in such a way that there is continuous and positive dialogue, and that it addresses itself to relevant national problems".  

Here we can infer that in order for an educational system to exist dialogue is a must. If there is no dialogue in the classroom there will be no activity taking place.

The creative and dialogical dimensions seem to be in the service of the first two dimensions, namely the Normative and Cognitive. This is because, in the Normative dimension, society lays down the worthwhile activities to be promoted. The activities are then communicated to the students in a creative way through dialogue and the students receive some knowledge and we know that the imparting of knowledge is a cognitive activity.

The creative dimension in education seems to have been practised by indigenous education in Africa.

Indigenous education seemed to have been guided by the principle of learning by doing by the children being useful to their parents, their communities and to themselves. Children did not only learn by being active, they were directly involved in productive learning—traditional education was realistic and purposeful, it was pragmatic rather than theoretical.  

But what did the westerners do? Professor Ocitti says that they introduced a largely liberally education whose values were at variance with the values taught by the indigenous education, the imported system of education prepared children, it would seem, to despise the land and manual work, to seek the black-coated professions and to live in town.

What Ocitti is saying is that in the old days the kind of education given to the African youths prepared them to live effectively and efficiently in their environment.

The children learnt by doing and they learnt what was in their environment. This made indigenous education realistic and practical. It helped the children to be creative in a manner that led to effective action upon their societies. It did not estrange them like the modern education does.
2.5 Summary, Conclusion and Suggestions

In this chapter, the findings will be discussed as they relate to culture, education and as they pertain to the relationship between culture and education as far as Kenyan literature is concerned.

In chapter two the concept of culture was discussed and since the concept culture is too broad, only two dimensions of culture were dealt with namely the objective and subjective dimensions of culture. Those who advocate the objective dimension of culture tend to see it as "something given" to the new generation by the older generation. Culture as a concept in this sense becomes static because it is seen as a product of the past. This kind of outlook ignores the creative dimension of culture, the cognitive and the dialogical dimensions. This is so because in such a situation monologue rather than dialogue is encouraged because there is no interaction between the society (which passes on culture) and the individual who has to adapt that culture.
The literature on culture in Kenya says that Kenyan culture should be promoted and that the school is one of the best institutions to promote the Kenyan culture. What is not clear from the literature, however, is what is meant by Kenyan culture. It is evident from some Kenyan literature that culture is seen as a form of entertainment whereby culture people think of music, drama and dance. But songs, dances and drama alone do not make up a culture. These are only some aspects of culture. From the Kenyan literature available, the material culture has received some emphasis but the spiritual culture has not received much publicity in our schools.

Turning to the subjective dimension, there is one school of thought which argues that by a culture being dynamic, it means that all that is African or all that belongs to the past should be completely discarded. This is where people take up 'foreign values' (which were discussed in chapter one) which do not appeal to their
conscience and by so doing they are estranged from their own world. This is not to say that all foreign values have nothing positive about them and that all African values are positive. The subjective dimension of culture points out to the fact that culture is dynamic which means that each individual creates and re-creates the kind of culture that is in line with his environment.

For instance, in traditional African societies, only herbs and roots were used for all kinds of diseases, but with the development of modern medicine, people prefer to go to hospitals once they are sick and they only turn to traditional herbalists when hospitals do not provide the required cure. The literature in Kenya does not put much emphasis on the subjective dimension of cultures. For example, the objective under study reads that education must promote, develop and communicate Kenya's varied cultures, but it is not clear from the literature what is meant by Kenya's varied cultures. All the available literature in Kenya is in agreement that education must promote Kenyan culture but it is
not clear where the line is drawn between Kenyan culture and other cultures.

The literature on education views the concept in terms of learning or training because education is looked at as a skill-giving activity. This kind of outlook is very clear from the literature written a few years before independence and the years immediately after independence. This is because when Kenya gained independence education was seen as the key to the social objective of equality. This is because in the colonial days there were three classes of people in Kenya with varying education, namely Europeans, Asians and Africans. Education was also used as an instrument to gain National Unity and also an instrument for shaping the kind of citizenship and community life that they would like to see in the country and for helping to create a spirit of nationhood and to eliminate obstacles such as racialism, tribalism and other negative forces.

It was the role of education to inspire belief in the democratic society and faith in the Nation and in those cultural influences that give a nation self confidence and pride. In connection with this, children had to be helped
to see that African culture had its own value and was not based on a European blue-print.

In those early years of Kenya's Independence 'education' as a concept was not clearly defined but its role was well stated, namely as a skill imparting activity. Primary education for instance provided the child with a general education because the main purpose of education was to remove ignorance and illiteracy. It was felt that every child should have the chance to acquire a good education and by education it was meant that formation of a real capacity to assimilate and apply knowledge and for this purpose primary education alone was not enough. Education had to enable the fullest use to be made of the powers of men and women, so that they might contribute to the welfare of their country and be happy and content. This shows that education was seen as an activity that helped people earn a living by working. At that time the country was in need of industries manned by Kenyans, thus the stress on technical and scientific education.
The main function of education was to prepare people for more effective service particularly with respect to industry. The needs of agriculture were also emphasized. The aim of education appears to have been to educate an individual as an individual, as a worker and as a citizen i.e. the stress was on an individual in his uniqueness, on vocational education, training and on nation-building.

"The guiding principles seem to have been to equip the individual with the skills and knowledge necessary for life as a unique individual as a productive member of society and as a loyal participant in the Nation and in the world and to provide for permanent literacy". 30

It was also the task of education to develop manual skills for earning a living and the service of the community. The stress was on education for manpower needs, removing ignorance and training people to serve the state and earn a living. The education at that time also encouraged individuals to develop initiative powers of imagination and thinking habits but this was not given enough emphasis.

30 Kenya Education Commission.
Although the fact of changing attitudes and cultural values of the school products has been stated as an educational objective, clearly the overriding goal of post-colonial Kenya educational development has been the production of skilled manpower.

It shows clearly that the educational objective under study was formulated but the schools only concentrated in preparing the Kenyan youth to work in the farms, in industries and man certain machines that needed some scientific knowledge. This goes to show the reason why the creative dimension of education and the dialogical dimension were not given much emphasis. However, later Kenya literature (that written in late 60s and early 70s) place much emphasis on the creative and dialogical dimensions of education as shown by the National Committee on educational objectives and policies and in the report of the presidential working party on the second university in Kenya as stated in chapter four of this thesis.
It is clear from the thesis that man's behaviour is learned that is, the kind of skills and knowledge that man requires to survive and to develop are acquired both through interaction and communication with other men in society and by the transmission of culture material and immaterial from the previous to the present generation. Man is man because he shares with others a common culture. On the other hand Education is seen as a deliberate and organized instruction for the whole man unlike formal training which produces recruits for the specialised roles. Formal training produces recruits for the specialized roles that are being increasingly created.

To conclude on the concepts of culture and education, all the education commissions are in agreement that no culture is static but that changes should not be too rapid and too abrupt - changes should come gradually as the needs arise.
The Kenyan literature on culture also show that culture is transmitted which means that it constitutes a heritage or social traditions. Secondly, the culture is learned which means that it is not a manifestation in particular content, of man's genetic constitution and thirdly, that culture is shared. Culture is on the one hand a product because it belonged to the older generations who in turn transmitted it to the younger generations who in turn alter that culture to fit in with their present environment thus making culture a process. Culture is also seen as a determinant of human social interactions. This is because people are born into an already existing culture and the way they react to any situation is determined by their culture.

Education on the other hand is seen as an activity which endows individuals with critical and creative minds, people who know the reason why of things and people who engage themselves in dialogue for the development of their own conscience. The Kenyan literature shows
that in the past the emphasis was on passing examinations which perpetuated academic knowledge which empowers people with skills to enter the modern sector in the Kenyan economy.

It is quite clear at the beginning of the thesis that there seems to be a link between education and culture. It is also clear from the thesis that culture is dynamic because of the changing needs of society. The conceptual relationship between culture and education lies in the fact that it is the primary concern of education to induct individuals into culture. This induction can only be achieved through partaking in a process of social interaction. (dialogical dimension) This means that the prime purpose of planned education should be to introduce individuals into culture in such a way that their individualities are enhanced. It should also provide for growth towards a future which must be created by the efforts of individuals who are educated rather than merely moulded by the generation before them. Instead, education should serve the individual by increasing his freedom to create
and develop ideas. It must generate and transmit culture which is relevant to the lives of the majority.

The findings also show that the kind of education a society engages itself in is drawn from its culture. This is because culture being a people's way of life is altered, modified or developed through the ages and this in turn will dictate the type of education that particular society will engage itself in. The apparent changes occur because a profound change in their dwelling place, through trade and migration will make people organize themselves differently to meet the new set of circumstances. Their ideals and values over a period are also likely to alter together with their educational system. This is why the Kenyan system of education is changing from promoting foreign values which have a different geographical setting to that one familiar to the Kenyans and which appeals to their conscience. From the ongoing arguments, it is apparent that education has a duty to perform and that is to transmit culture from one generation to
the next and that it is education which opens the way to culture. It is in the process of education that the young are introduced to and made a part of the culture adults. Education serves as a means to achieve culture or as an instrument to achieve culture.

To conclude the thesis the feeling is that research is needed to find out why the creative and dialogical dimensions of education are not given much emphasis in our schools. More literature on these two dimensions is needed to enable the educators to state their objectives clearly. Culture needs to be studied thoroughly in terms of the two dimensions dealt with in the thesis, namely the objective and the subjective. The available literature in Kenya treats culture in terms of the objective dimension but the subjective dimension hardly receives any recognition.

In the Mackay report emphasis is laid on technical subjects for self reliance. This is a move towards the creative dimension of education because in the 8.4.4 system of education rote learning is discouraged.
Education for self reliance in this case means that a child is trained in a certain field where his creativity is enhanced and by so doing the child gets self fulfilment and individual development which the subjective dimension stresses.
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