

**AN EXAMINATION OF KENYA'S FIGHT AGAINST CORRUPTION AND
TRIBALISM THROUGH EDUCATION WITH REFERENCE TO FREIRE'S
CONCEPT OF EDUCATION FOR LIBERATION**

BY

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DECLARATION

This thesis is my original work and has not been presented for a degree or any other award in any other university.

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LIST OF ABBREVIATIONS

EACC.	Ethics And Anti-Corruption Commission
I C T.	Information Communication And Technology.
ICHRP.	International Council On Human Rights Policy.
IDASA.	Institute for Democratic Alternatives in South Africa.
KICD	Kenya institute of curriculum development.
KNEC.	Kenya National Examinations Council
MoEST	Ministry of Education, Science and Technology
NCIC.	National Cohesion and Integration Commission.

ABSTRACT

Education can be used as a tool for either domestication or liberation depending on the way national programs are intended, formulated and implemented. Education that domesticates makes learners passive recipients of knowledge as it is dominated by the teacher. Consequently, learners neither realize their full potential nor participate in changing realities in their world. Liberative education, learners are active participants in developing knowledge and become co-creators by developing critical consciousness which is necessary for realization of their potentialities to initiate change. In Kenya, many graduates of education system continue holding onto practices which dehumanize society such as corruption and tribalism rather than interrogating their practice and taking responsibility to change people's perception towards such vices. This study therefore sought to examine how education in Kenya could be made more liberative using Freire's concept of liberative action of education in order to liberate the society from these practices. The researcher has reviewed literature on the basis of themes that were guided by the objectives of the study. These were: To elucidate implications of various forms of bondage that dehumanize the Kenyan society, the Freirian concept of education for liberation, the success of education in liberating learners from social cultural and political problems in the society and how education could be made a more effective tool for liberating learners from social cultural and political problems. This study is guided by the Freire's theory of learning which strongly supports student-centered approach to teaching and learning. As a philosophical study, phenomenological and analytical methods of inquiry were used to process data in order to derive conclusions that may provide insights on how education could be used to liberate Kenyans from practices which dehumanize the society. The findings of this study indicate that the bondage of corruption and tribalism has weakened social fabric and economy while democratic processes are negatively affected. Ultimately this has resulted to a lot of suffering and increased poverty levels. The study shows that education has not succeeded in liberating Kenyans from the bondage of corruption and tribalism which have enhanced tribal rather than national consciousness and exploitation of the masses by the elites. This study finds value in Paulo Freire's concept of liberative education which proposes development of critical consciousness among learners to empower them to tackle problems in their world. The study recommends application of this concept in Kenyan education in order to make it an instrument of liberation and empower the people to break the bondage of tribalism and corruption.

CHAPTER ONE

INTRODUCTION

1.1 Overview

The objective of this research was to investigate and determine how education in Kenya could be made more effective in liberating people from practices which dehumanize the society such as corruption and negative ethnicity (tribalism). This chapter covers the following subtopics: background to the study, statement of the problem, purpose of the study, objectives of the study, research questions and assumptions of the study, limitations of the study, scope of the study, significance of the study and definition of operational terms.

1.2 Background to the study

Education has been perceived as an instrument of liberation and humanization by various scholars including ;(Fanon, 2004, Freire, 1974), while others have argued that it has been used as an instrument for indoctrination and social control by the ruling class, (Gramsci, 1971: Sayantani,2013).

Education for liberation develops knowledge in the learner as a curious subject in order to transform realities in his world (Freire, 1974). It should pre-dispose the learner to be familiar with social political and economic contradictions in his society as well as taking responsibility to initiate change (Freire, 1970). According to Fanon (2004), education should develop the intellect and open up minds of the people to the world which he refers to as political education. According to Freire (1974), this is only possible if it succeeds in developing critical and problem-solving attitudes by

developing the learners' ability to critically recognize the manner in which they live in the world, with which and in which they are in.

For Freire, life experiences, reflecting critically, theory and practice may possibly be the only way to achieve to genuine learning (Aronowitz, 1993). Shor (1992), points out that rather than perceiving the world as a fixed veracity, learners start perceiving it as a reality which is changing. Thus, education should empower them to participate in creation and re-creation of their world rather than adapting to fit in it. Nyerere (1979) argues that the main objective of learning is man's emancipation from impediments that are a hindrance to human progress and development; Education ought to bring out individuals who are conscious of their abilities while identifying life-improving relationships with other people and the environment.

For education to produce liberated citizens, it should be programmed in a way that it develops the critical attitudes of the learners making them to be rational and have inquisitiveness and activism towards knowledge and the world. According to Freire (1974), it should make students to reconsider their common sense view of reality and develop in them the ability to understand and interrogate the social political and cultural contradictions in the society. It makes a person to realize the true causality of problems and undertake to initiate necessary changes in order to realize a more humane society. Freire (1974) referred to this as critical consciousness. In his view, education must come up with an approach through which learners would pass from primary consciousness to critical consciousness needed for his action upon reality.

In the primary consciousness, man is submerged in reality and is passive and ignorant of his potentialities. At critical consciousness level, man as a perceptive subject gets to a profound understanding of veracity which empowers him to choose and commit himself to the choices he has made together with fellow men and learn how to reach a higher degree of authentic freedom. True education should therefore enable man and the society to reach this state of consciousness.

On the other hand, education for domestication involves a schooling structure which is simply part of the system of ideological dominion where individuals are predisposed into upholding the status quo where the learner is a passive and mechanical recipient of content from the teacher rather than being active and creative (Gramsci, 1971 and Sayantani, 2008). According to Freire (1974) education for domestication is characterized by mechanical transfer of knowledge through repetition and memorization of 'readymade' packages. Freire refers to this as narrative education with the teacher as narrator whose duty is 'filling' the students with content of his information. This turns students to be containers whose only action is to passively receive and store deposits of knowledge. This kind of education serves to adapt the individual to the established system rather than interrogating and addressing the challenges in order to bring change, thus a need to offer liberative education for it to be used as an instrument of emancipation by developing critical consciousness in the learner.

In the world today emphasis is shifting towards this kind of education, Hargreaves & Goodson (2006) argue that there were efforts to shift emphasis from regularized

knowledge of content and mastery of scheduled skills, to approaches which focus on flexibility, risk-taking, creativity and problem solving through modern methods of teaching, such as co-operative learning, use of multilateral clusters, society networks and ICT in teaching. For instance; the idea of “less is more” in teaching and learning is being adopted in Japan and Singapore in order to create room for creativity and innovation. According to Sahlberg (2007) more dynamic forms of curriculum are being developed in England, USA and some countries in European Union where more effective forms of assessment and accountability are being introduced to enhance sustainable leadership in education in order to seek alternative pedagogical approaches. This is a positive gesture towards developing critical consciousness. Nations which have adopted this kind of education including Finland and New Zealand have been cited among countries that are performing extremely well in promoting just and equal societies (Corruption Perceptions Index 2016). It could be that, their success in matters relating to democracy, integrity in public service, public participation and cooperation even among the immigrants could be attributed partly to success of their education system in promoting these values among the learners.

Finland has an educational system that promotes equality, cooperation among learners and a culture of collaboration between schools rather than competition and excellence (Biddle & Berliner, 2002). According to (Sahlberg, 2006), education sector advancement is based on equal opportunities for all, fair distribution of resources rather than competition and building gradual trust amongst teachers and other educational practitioners. This is in line with Freire’s theory of learning and many of these practices are emphasized in Freire’s argument in favor of education for liberation. Many primary schools in Finland have turned out to be educational and

caring communities rather than learning institutions that only prepare pupils for the next level of schooling, while in secondary school education emphasis a strong focus on learning, creativity and diverse methods of learning including: teaching as an inquiry as part of teacher's classroom practice and cooperative learning instead of focusing on excelling in tests and exams (Biddle & Berliner, 2002). According to Sahberg (2006) constructivist approaches to learning have changed the focal point of education from teaching to learning. According to this model, anticipated results of education put emphasis on better conceptual understanding, problem-solving, emotional and multiple intelligences and interpersonal skills, rather than the memorization of information or the mastery of immaterial skills. In New Zealand, classroom instructions as an inquest take place as a continuous process as educators re-think on what learning taking place is, and how students act in response to the emerging realities and also their strengths. In spite of when and how it takes place, teaching as inquest is decisively oriented to perception about the outcome of instructions on learners, and subsequently act in response to the feedback in ways that will promote students' learning. Proficient leaders play important task in setting up and encouraging inquiry approaches and in emphasizing the premeditated disposition of teaching as inquiry. A Performance Management System (PMS) is put in place where facts regarding learners' education are utilized to lay down the objectives of educators' practice. Indicators of learners and educators' development are composed and appraised, with the objective of building teachers' ability to reflect in regard to their own practice and the probable outcome on students' learning.

Nevertheless, inquest as an instruction approach in New Zealand is fundamentally a teacher activity, learners benefit from teachers' inquiry and they actively contribute in

the practice. For example, learners may undertake a task with an intention of arriving at instructional objectives or concerns which the teachers had identified through inquiry. For them to be successful, it has to be clear to learners what the intended goals are, and the procedure through which the goals can be realized and assessed as part of the classroom agenda. Teachers can also get helpful details from learners concerning the outcome of their instructional procedures on their learning and engagements Timperley et al (2007). Moreover, educators are flexible and are persuaded to come up with adjustments to the lessons when it is evident that doing so would be beneficial to students' learning. Leaders in learning institutions have an essential function in showing the importance of harmonizing the recognized school curriculum and the set timelines with the up-coming requirements, interests and potency of learners in their courses. When school leaders make it clear to tutors that it is allowable and also beneficial to do this, teachers are predisposed to make inquiries into their practices and make the required alterations to their instruction (Reid, 2004). The learner centered approaches to learning and other constructivist teaching methods are being adopted by other countries including: Japan, China and Singapore who are keen to make room for creativity, innovation and problem solving by using contemporary techniques of instructions, such as co-operative learning (Sahberg, 2009). It is no surprise then that according to the world corruption perception index (2017) these nations are ranked highly as least corrupt

In Africa many countries have not put a lot of emphasis to shift from the traditional teaching methods to constructivist approaches as they are still faced by challenges of access, equity and quality in provision of education (Uranana 2018); however many problems in Africa today can be addressed, partially or wholly, through education, among them corruption, poverty, hunger, Aids and war. It should help them to

humanely treat other people so as to promote mutual welfare, growth, creativity, and meaning, and strive for what is good over what is bad, what is right over what is wrong (Thiroux 1998). According to Berge, (1974) and Sanga (2016) quality education is needed to equip learners with knowledge, skills and attitudes for tackling societal problems that are so common in the continent .

In Tanzania, for instance, Arusha declaration and education for self-reliance strategy which was sought to realize a set of moral, religious, ethical and civil values are credited for the national unity, social cohesion, peace and high degree of stability which the country has enjoyed to date(Wangwe,2005).Despite argument that, Tanzania's social policy has espoused principles that seem to be out of touch with local communities as envisaged by Nyerere, it has been instrumental in enhancing national unity. Her current challenges in regard to corruption notwithstanding, she is ranked higher than Kenya and Uganda in the world corruption perception index (2018).

In Uganda, ethnic politics have dominated post-independence political and social structures of power which emphasize the importance of the 'tribe', locality and region. Politicians have utilized the 'victim identity' in the northern underdeveloped region as a tool for political bargain. The victimization discourse was effectively fed through the lens of political tribalism and claim to the national cake (Laruni, 2014) reinforcing the narrative of ethnic classification. Like Kenya, Uganda has not been able to move away from ethnic identification which appears to supersede loyalty to the nation state. From the aforementioned countries, it is evident that there exists a relationship between an effective education system and creation of a cohesive society.

In Kenya, education has been identified as an important tool for enhancing national cohesion and imparting moral values among the learners (Ominde Report 1964, Odhiambo report, 2012). This is in line with modernization theory that asserts that education reduces ethnic identification. According to Kimani (2008) and Lumumba (2008), education could be used to enhance national consciousness by reinforcing the resolve to fight corruption and tribalism. However this resolve is undermined by problems that are experienced in its provision. Kiruhu (2013) argues that corruption and tribalism undermine national unity and since educational aims and goals are based on social and cultural needs of the society, education should be planned and implemented to achieve that goal. The need to foster national cohesion has been emphasized in the main goals of education in Kenya since independence as stated in the Ominde Report (1964) and later re-emphasized in the Ndegwa Report (1971), as follows:

- i. Education should cater for the basic requirements of national development;
- ii. Education ought to help in nurturing and encouraging national unity;
- iii. Education should prepare the youth for them play an effectual role in the life of the nation while making sure that prospects are offered for the full development of the personal talents and personality of the nation;
- iv. Education has to help in development of social parity and train social requirements and responsibility and;
- v. Education should respect, promote and develop the rich and diverse cultures of Kenya.

The Koech Report (1999) revisited past educational development and reaffirmed the national education goals in order to cater for adjustments that had taken place in

reaction to up-coming social, political and economic requirements of the nation. The Report affirms that the education goals in Kenya uphold views, ethics and features geared to:

- i. The enunciation of Kenyan identity and its African worldview;
- ii. Individual character development;
- iii. Respect for authority, self-esteem, and impartiality of individual persons;
- iv. Loyalty to the nation of Kenya and aspiration for its sustained integration, stability and prosperity;
- v. Development of ethical and religious values in inter-personal and inter-ethnic relations;
- vi. Appropriation of communal social responsibility and its corporate ethic for the common good;
- vii. Internalization of a positive and life-long work ethic;
- viii. Safeguarding and upholding of a clean environment;
- ix. Development of the physical, emotional and psychological health of the populace;
- x. Promotion of national unity in the minds of youth at an early age;
- xi. Appreciation of national, regional and global concerns;
- xii. Advancement of personal capability to make logical decisions;
- xiii. Deference and appreciation of capacity and limitations of persons with special needs;
- xiv. Reverence for elderly people and those in hard situations such as those on the streets and AIDS infected and affected individuals, and
- xv. Establishment of aspiration for life-long learning.

The afore mentioned aims and objectives place education as a paramount tool to inculcate a good sense of nationhood by encouraging unanimity in the country, fairness in the society, social obligation and responsibility, and the elimination of tribal, racial and religious differences as it is viewed to be the finest assurance for individual societal development. Secondly, there is a perception that the Kenyan society needs to redefine the social and ethical values and problems such as: corruption nepotism, tribalism and idleness which are generally associated with lack of the essential supporting moral and value systems which education should provide (Ogola,2010).

Secondary school syllabus (2005) states that education ought to assist the youth to gain a sense of nationhood by developing capacity to resolve disagreements and by encouraging the mind-set of mutual reverence that would enhance their ability to live in harmony, and promote nationalism, while their capability to contribute positively to the life of the nation would be enhanced: Moreover, it should also augment the acquisition of appropriate moral values and a sense of social responsibility. These values are pre-requisites for enhancing national cohesion, national unity and a just society which is built on democratic principles. However, these values are undermined by corruption, tribalism and nepotism which impoverish the masses to the benefit of a few who are in leadership positions or their cronies who continue to amass wealth using resources that are meant to help the people. This has made many scholars to argue that education in Kenya is deficient in terms of eradicating these vices as envisaged: this may be due to its inability to successfully develop critical consciousness (as articulated by Freire) in the learners due to problems in its provision and quality (Cheserek, &Mugalavai, 2012).

However, introduction and implementation of free primary education in 2003, free day secondary education in 2008 were significant steps that made Kenya to advance towards realization of education for all. This translated to higher enrolment at the university and technical institutions which provide highly academic and technological skills (Kamunge report, 2008). However, emphasis should as well be geared towards producing conscious individuals who will strengthen the social fabric by overcoming the *doxa* by *logos* of reality through reflection and action. This would help to produce conscious individuals who would not be left naive and susceptible when they face challenges which are not within their own specialty. This would help to foster national unity as envisaged in Sessional Paper No.1 of 2005. Nevertheless, Kenya's education enhances economic empowerment of learners by provision of skills required for individuals to realize enhanced opportunities and a higher standard of living ("Education Info Center," 2006). Numeracy, communication and life skills offered to learners enhance their ability to utilize their freedoms as provided in the constitution and prepare them to participate in societal and political welfare of the nation while preparing them also to be citizens of the world. According to KNEC syllabus (2012) attempts to enhance attitudes among learners have been made through teaching of various subjects in secondary schools. In Mathematics for instance, it states one of the objectives as 'to enable the learner to think and reason precisely, logically and critically in any given situation' (p51). This is in a sense liberative and if this objective is met and students are enabled to be critical thinkers outside classroom it would be noble for the society.

A study conducted in Busia in Western Kenya, showed that education reduces young men's endorsement of the practice of children and wife beating and, reducing the

probability of parents involvement in choosing spouses for their daughters (Miguel, et al, 2011) The elimination of traditional and adoption of Western values is in line with modernization theory and also the perception that learning encourages aspiration for freedom and empowerment; however inventiveness and critical thinking in schools were not much valued: Therefore it is not likely that learning institutions in Kenya would be seen as tools of emancipation in the sense of Freire. This has reinforced an argument that education system in Kenya may not be effectively succeeding in producing individuals who have developed critical consciousness as it is characterized by competition for good grades. According to Mattei (1996), scarcity of employment opportunities has brought about stiff competition in the quest to acquire higher educational certificates. This has resulted to intense demands on learning institutions where students contend against one another while their schools struggle to challenge similar institutions in national examinations (Kadenyi, 2011). Although it is in order to have academic competition, it may lead to a peril of eroding the actual rationale of learning where appropriate instructional practices are substituted with indoctrination and drilling of learners with excelling in examinations as the only aim. According to Ackers and Hardman (2001), teaching techniques are teacher centered to the detriment of student's involvement, a situation which may lead to learners graduating without acquiring intended understanding, proficiencies, attitude, morals and competences. This is consistent with the Odhiambo commission report (2012) which states that education in Kenya lays emphasis on performance in examination rather than acquisition of desired competences attitudes and skills.

In Kenya, inadequacies in education could have led to the rise of leaders and civil servants who were incapable of thinking in terms of the nation as a whole. Fanon

(2004) referred to them as bourgeoisie civil servants who lack managerial dynamism “.....these civil servants swiftly begin to sabotage national economy and dismantle national institutions while corruption, misappropriation of goods and black market trafficking set in” (P. 123). This could have led to creation of legislations and agencies like Ethics and Anti-Corruption Commission and National Cohesion and Integration Commission(N.C.I.C) to check on the malpractices which were sometimes committed by civil servants, some being highly educated. N.C.I.C. report (2012) shows that meritocracy in public service is occasionally disregarded in favour of tribal considerations. The basic curriculum framework report (2017) states that the current curriculum unnecessarily focuses on examinations and this may have contributed to emergence of social vices, drug abuse and anti-social behaviors. Thus, despite being educated, many still subscribe to practices which dehumanize the society. There is therefore a need to evaluate gaps in the education system which hinder realization of critical consciousness of graduates and reflect on how education could be made more successful in liberating people from practices which dehumanize the society.

1.3 Statement of the Problem

From the foregoing, the link between effectiveness of education and learners ability to create of a just and a cohesive society is evident as shown in Finland and Newzealand (Wayne et al, 2020) Similarly, creation of a just and cohesive society that is founded on democratic principles is one of the expected outcomes of Kenyan education (Odhiambo report 2012). With the increase of graduates of the system in the society, the expectation is that qualified academicians, credible professionals and an overall just and cohesive society will be realized. However, despite various initiatives which have improved education access, retention and quality, graduates of

the system depict lack of enough propensity in taking initiative towards realization of a just and cohesive society (The Kenya youth report, 2016). Freire's concept of education for liberation premise that education should liberate the masses from problems they face in the society through upholding development of critical thinking, problem solving and cooperative learning. It is upon this premise the research sought to examine Kenya education system with reference to Freire's concept of education for liberation, examine the extent to which education has been liberating learners in Kenya and establish how it can made more effective in liberating learners from social, cultural and political bondage.

1.4 Purpose of the Study

The main purpose of this study is to examine the fight against corruption and tribalism in Kenya's education system with reference to Freire's concept of education for liberation.

1.5 Objectives of the study

- i. To discuss the Freirian concept of education for liberation.
- ii. To examine the extent to which education has been liberating learners in Kenya.
- iii. To analyze the social, cultural and political forms of bondage that dehumanize the Kenyan society.
- iv. To find out how education could be made more effective in liberating learners from social, cultural and political bondage.

1.6 Research Questions

- i. What are the tenets of the Freirian concept of education for liberation?
- ii. Has formal education in Kenya been successful in liberating learners from social, cultural and political bondage?

- iii. What forms of bondage dehumanize Kenyans?
- iv. How can education in Kenya be made more effective in liberating learners from social, cultural and political bondage?

1.7 Assumptions of the study

The following assumptions were made for the purpose of this study.

- i. Non-liberative education inhibits learners from realizing their potentialities and therefore makes them passive and docile while liberative education enables the learner to be critical and question realities of his world.
- iii. By acquiring critical consciousness, learners would be more enthusiastic and effective in transforming their society.
- iv. Liberative education impacts society positively in terms of fostering integrity, tolerance, cooperation and ability to make informed choices.

1.8 Limitation of the study

The study is primarily a conceptual work and is limited to analyzing information in relation to Paulo Freire concept of education for liberation the 7-4-2-3 and 8-4-4 system of education. It profoundly relied on data which is documented and in particular, educational reports of various commissions on reforms while conclusions were derived from available records. It is probable that Ministry of education officials and perhaps authors of the reports would give helpful additional information on considerations which motivated their work. Nevertheless the outline of this study does not accommodate this aspect because of logistical constrains .It is similarly necessary to point out that studies around this area has not sufficiently been done and hence there are limited resources. This is the limitation of this study.

1.9 Scope of the study

The study focused on the fight against corruption and tribalism through development of ethical values and national cohesion in the 7-4-2-3 and 8-4-4 systems of education with a view of improving education system in Kenya using Paulo Freire's concept of education for liberation.

1.10 Significance of the study

This study sought to examine the liberative aspect of formal education in Kenya. Findings of this study may provide important insight to educationists and policy makers on how education could be made more effective in liberating the people from social, political and cultural challenges in the society. Teachers would find the findings of this research important as they reflect on teaching methods which are appropriate in making learners more pro-active in transforming the society through developing critical consciousness.

Curriculum developers may also use the ideas generated in this research to invent a curriculum which would help to reinforce critical thinking among the learners. Recommendations and ideas in this study if infused in the ongoing implementation of competence based curriculum may help in realization of a just and cohesive society in line with vision 2030 and implementation of sustainable development goals. Other researchers in this area of study could use literature in this study while carrying out their researches especially on ways of ending inequality and extreme poverty as they consider ways of sharing economic prosperity and achieving more equal societies.

1.11 Theoretical Framework

This study has used Freire's theory of learning. According to this theory, learning is a process where knowledge is offered to us, and then it is wrought through profound

understanding, discourse and reflection. This is done through problem-posing education which is the path to critical consciousness where human beings are viewed as conscious individuals that are unfinished, that is, in the process of becoming fully human (Freire, 1972). They should then construct knowledge from experiences they already possess. Freire is opposed to the banking concept of teaching where teachers make deposits of contents to learners who act as receptors of this content as it is in the course of action, dialogue, reflection and intercession of both the educator and the student that genuine learning could be attained in the classroom. Freire (1972) argues that knowledge is not a set of goods that is conveyed from the tutors to the learners, '...teaching could not be a process of conveyance of knowledge from the teacher to the learner. This is the habitual conveyance from which results machine-like memorization' (p.22). As a technique of instruction, problem-posing engrosses listening, discourse, and action. When educators employ problem-posing in teaching and learning, they relate with learners as partners in dialogue: This creates an environment of anticipation, love, modesty, and trust. Dialoguers (students/teachers) approach their acts of knowing as based on personal experience and situation. They perceive the precedent and cultural world as a changeable veracity wrought by human ideological depictions. Students formulate links between their own circumstances and the situation created through the creation of reality. Learners/dialoguers reflect on the means through which that they could form this reality through their means of knowing. This new reality is communal, mutual, and changing. Learners develop literacy skills that put their ideas into print, thus giving potency to the act of knowing. Freire's theory is grounded on the constructivist theory of learning whose proponents include: Jean Piaget, Dewey and Vigotsky (George, 1991). This theory holds that knowledge is buildup by individuals by use of their lived experiences, thus students

build up understanding for themselves and each learner separately and socially constructs ideas as he or she gains knowledge. A constructivist classroom then should adapt to provide for student's suppositions, pose problems that are relevant as they reflect to their prior knowledge and experiences while students extend beyond content presented to them. Teachers involve learners in the process of learning as co-investigators in order to develop knowledge as opposed to banking concept of teaching where traditional teaching methods are used. Though his approach incorporates some views from progressivist and existential approaches to education. Freire did not develop a reducible technique for application in teaching, but pursued humanization rather than dehumanization as a basic intention that needs the formation of a natural learning environment, (JohnDale & Emery J.Hyslop-Margison,2010). Learning relationship between the teacher and the learner should be on the foundations of shared trust and respect and the liberty to reason. Freire's educational approach encourages educators to recast their ideas to align them with contextual instructional circumstances that they are in. He also promotes the individual liberty to reinvent the world and the classroom, instead of just mimicking other people's ideas and practices. Tylor (1993) argues that Freire philosophical assumptions about human nature can enlighten critical educator's pedagogy as they make up their own educational methods and basis for use in their own context. In traditional teaching methods educators are conditioned to pursue particular techniques to meet pre-determined standards, this reduces teaching to an assemblage line model work experience that de-professionalizes educators and also thwarts the fundamental requirements of humanization and social transformation.

In this case, the teacher is the custodian of knowledge whereas the learner is the consumer of the same. Students and teachers rarely interact through discussions as time allocated for teaching and learning is limited by the syllabus to strictly cover the content as guided by the curriculum. Textbooks and workbooks are mostly used as the main learning and teaching materials. Learning is examination oriented and learners are expected to reproduce inert knowledge as they have acquired it from the teacher.

Traditional teaching methods encourage students to work individually rather than in groups thus promoting rote-learning as opposed to in-depth understanding. On the other hand, a constructivist classroom is learner-centered as teaching and learning is usually interactive building on what students already know. The teacher interacts or negotiates with the learners during the teaching-learning process. Learning is based on the pursuit of student's interest rather than strictly being guided by the curriculum. Manipulative materials are used as learning aids to elicit interest and curiosity while assessment of students is done through observation and tests. However, the process is as important as the product itself.

Based on the premise that learning is a procedure where information which is presented is wrought through understanding, discussions and reflections; and assertions by various scholars cited elsewhere in this study indicate that traditional methods of teaching are mostly used in Kenyan schools. Arguments in this theory will therefore be used to highlight shortcomings of traditional methods of teaching in the Kenyan education context as well as inform on practices that may be necessary towards realization of success in developing critical consciousness in learners. Since learning is a cognitive process this study seeks to employ this theory to contextualize

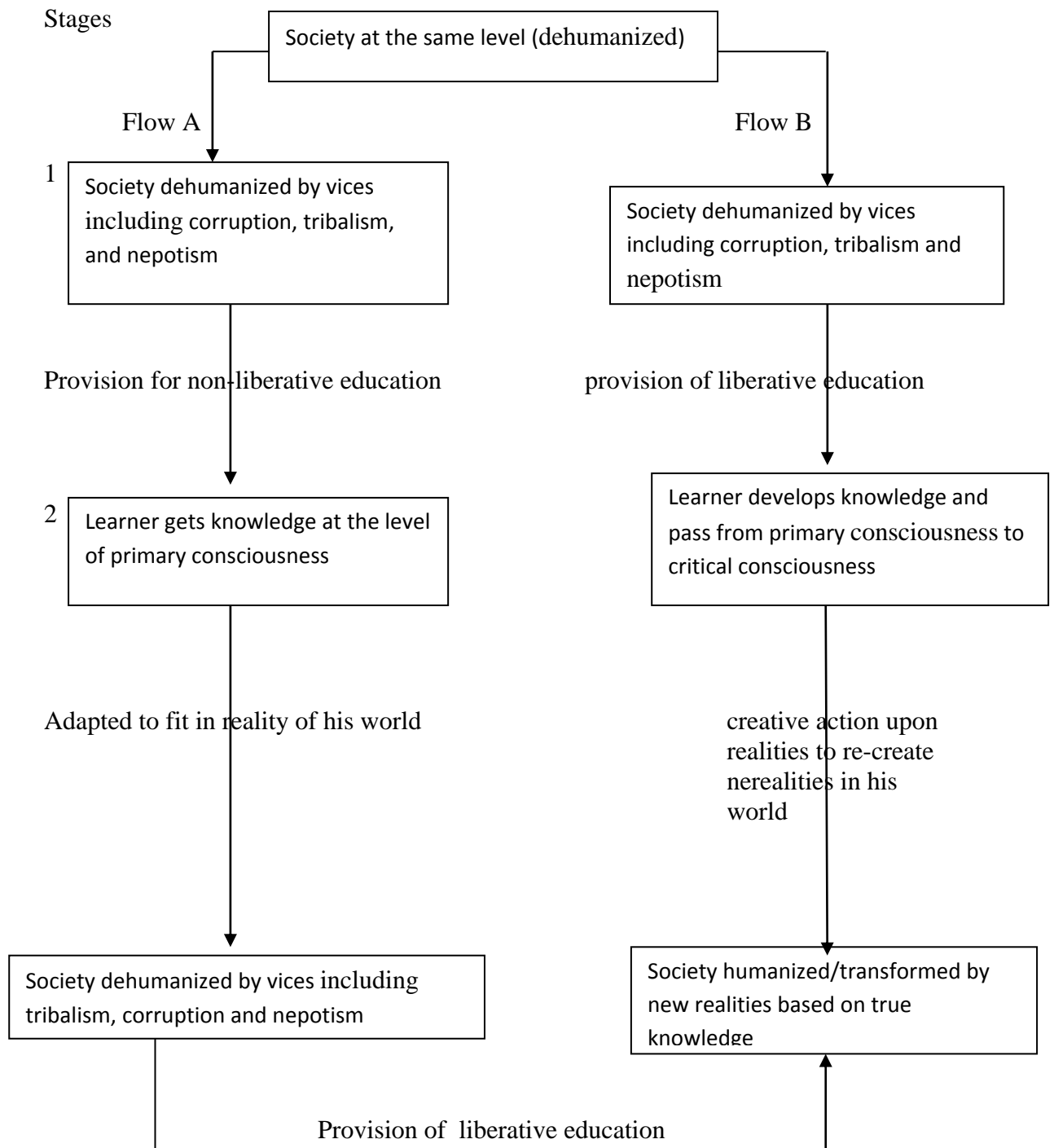
learners' experiences on corruption and tribalism to teaching and learning in Kenyan social context. This may shape their understanding through reflection and dialogue beyond the strict curriculum guidance and develop the right attitude required to combat the vices.

1.12 Conceptual Framework

In the society certain political, social, cultural view of life influence the way people live and relate, some may be acquired from common sense views which may not have been critically reflected upon. Curtis (1968) argues that many views and beliefs that are derived from experience are accepted by an individual because other people believe the same as he does: For instance, the view that one must vote with his tribe or for his tribesman, or that since everybody in his/her environment is apparently corrupt, one should also engage in it. Such views need to be changed since they may be a hindrance to the realization of just and humane society. True education should liberate learners from such views by making them pass from primary consciousness to critical consciousness.

This would empower them to reflect on social, cultural and political situations in their world and recreate new realities based on true knowledge. By realizing their potentialities, they should endeavor to liberate their society in order to humanize it as shown in the figure below.

Figure1: The Conceptual Framework



In figure 1.above societies shown in both flow A and B start at the same level where they conform to the prevailing practices including: nepotism, tribalism and corruption in stage one. In a scenario where learners get non-liberative education as shown in flow A, they remain at the level of primary consciousness as they get submerged in reality that they find in the society, since they were not empowered to initiate changes that could transform their society, they adapt to fit and conform to the practice of these vices rather than initiating changes that could liberate their society. With provision of this kind of education the cycle is repeated and this society does not change though they can still engage in some positive values which are practiced uncritically. However this society could be humanized just like the one in flow B if learners were offered liberative education as shown at the end of stage 3 in flow A.

In flow B, liberative education is offered to the learners making them to develop critical consciousness at stage 2.This education is characterized by dialogue, reflection, praxis and in depth understanding of realities in the society. It empowers the learners to act upon realities in their world in order to create new realities which help to transform their society using knowledge which is based on critical reflection as shown in stage 3.The society becomes more humanized and when the cycle is repeated this society will have moved to a higher level of humanization.

1.14 Definition of Operational Terms

Bondage	State of being restrained by or subjected to some external power beyond one's control
Conscientisation	A process by which man as a knowing subject achieves an in-depth understanding of both social-cultural reality on which his life is made up and of his capability to change that reality.
Critical consciousness	A profound understanding of social, cultural and political realities in society and a reflective and responsible response to them.
Education	A process through which man develops his knowledge in order to become more human and a co-creator in his world.
Humanization	A way in which man develops ability to realize and change limit situations which deny him freedom to make choices in his world as a co-creator.
Liberative education.	Education that enables learners to progress from primary to critical consciousness
Massification	A level of understanding where a person acts out of emotions rather than reason
National bourgeoisie	Elites who use their positions and power to accumulate wealth from national resources

Non-liberative education	Education that does not make learners to progress from primary consciousness to critical consciousness.
Patriotism	A sense of loyalty to one's nation thereby putting its interest before individual or group interests
Peasants	People who are not necessarily illiterate as they may have got basic education but are economically poor.
Praxis	Theory and practice

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter reviews literature as guided by objectives of the study on Kenyan society, and the forms of bondage that have an effect on the lives of the people are interrogated. Views from different scholars regarding ways of liberating Kenyans from this bondage including introduction of changes in education are discussed. This is captured in the following sub-headings: The Concept of Liberative Education, Critique of Kenyan Education system, social, cultural and political forms of bondage that dehumanize the society, towards liberative education and summary of research gaps.

2.2 The Concept of Liberative Education

Paulo Freire ideas on education have influenced education discourse and practice across the world. As an educator his standpoint in regard to education was revolutionary as well as political, making a lot of educators to follow his ideas on education. In the field of education his ideas has a lot to offer education and in every aspect always applicable. Freire's ideas on education have pervaded intensely in education; moreover in literacy learning they have significantly been utilized to influence its models and approaches. While he worked in the state's education system, Freire visualized and developed adult literacy programs whose intention was geared towards helping the poor to gain knowledge of reading and writing by assisting them to value their own everyday language.

Freire insisted that the purpose of education was to build on the language, understanding and skillfulness of the 'educatees', instead of enforcing on them the

culture of the 'educators'. Freire left an imperative mark on the idea of progressive practice. He proficiently drew upon, and intertwined collectively, numerous strands of ideas regarding educational practice and emancipation. Freire (1972), argues that it is through education that the oppressed can change their circumstances in life by being critical in the way they think regarding their veracity and engaging in acts that would alleviate tyranny and human affliction. According to him, effective emancipation education should be liberating enough to equip learners with knowledge, expertise, values and a mind-set which stimulate creative as well as critical thinking as opposed to the traditional, or the banking education which stifles them while allowing the oppressors to uphold a system of tyranny. In Freire's (1972) view, learners in this system lack the opportunity for questioning or to critically appraise their society and thus no prospects of changing their lives for the better.

In contrast, liberative education is a course which results from an act of creation, enabling realization of more creative acts which enable learners to build up patience as well as energy which epitomize investigation and invention. Going by the Freirian view, curriculum should be made about ideas and circumstances of people's lives basing on the experiences of learners to enable them to critically examine and figure out their current circumstances and undertake to transform it: For instance, learners experiences on discrimination based on their tribes may be used to reflect on its social, economic and political effects on the lives of people in their society. To achieve a relevant educational experience, the teacher- student and also student-teacher are required to jointly be involved in identifying themes in order to make the program substance or educational units of study. These are generative topics which are a cultural or political issue of immense significance which can be generated for

discussion. After making the program of study, choice of course material sought to be made on the basis of student's contemplation and language for presentation as problem posed on students' experiences and speech for them to work on. Problem posing leads to co-intentionality among students and teachers making the study to be jointly owned, rather than having it as an exclusive property of the teacher. Co-intentionality commences when the teacher present for inquiry a problem which is connected to a significant element of student experience for them to see their thought and language in the study. This reciprocity assists students and teachers prevail over the alienation from one another as is the case in traditional banking classrooms.

Pedagogical methods should be student centered in an effort to assist students to be critically aware of actuality to challenge dominion. This includes dialogue as a central component. Dialogue is the convention among the people, interceded by the world, for reflection about the world (Freire,1974):this is a significant course of action where problems are pointed out and ways to solve them out are suggested. It gives individuals the occasion of sharing their experiences in a compassionate and constructive environment. In this circumstance, students explicitly make out what is tyrannical and the ways in which one may undertake to end that tyranny. According to Freire (1974) dialogue can only be helpful if it is accompanied with conscientization or critical thinking and in turn critical thinking may lead to genuine change.

Praxis (action or intervention) is an important tenet of liberative education. It is a “reflection and action upon the world in order to change it. Once students turn out to be critical thinkers they will be able to start a practice that would entail invariable reflection and evaluation which may lead to their humanization. Theory and practice

is at the base of revolutionizing the world and thus becoming “fully human”(Freire,1974). For instance, on a theme like corruption, learners can begin by dialoguing about their experiences on corruption and then explore how it affects their lives and society, rather than the teacher explaining its meaning or identifying it as a factor which limits national unity. For Freire (1972), teaching and learning are human experiences with deep social outcomes, thus rather than just transmitting facts and skillfulness from teacher to students, he suggests that teachers should pose problems which result from students’ life, societal concerns and intellectual themes, in a jointly created discourse. In Freirean critical classroom, educators do not employ techniques which make learners inactive and anti-intellectual. Neither do they instruct students into lackluster quietness nor do they set up students for a life of political isolation in the society. Freirean education places critical problems to students and treats them as complex, substantial human beings and encourages them in inquisitiveness and activism about knowledge and the world. Freire (1970) assert that education should empower learners to participate in creation and re-creation of their world rather than adapting to fit in it.

Many education systems all over the world are seen as instruments of domestication since they engage in transfer of a stock of knowledge to docile and passive learners as objects rather than active and conscious subjects in orientation towards their role in transforming realities in their world (Freire 1974). In Kenya for instance; the predominant teaching style is teacher-centered in nature and is characterized by transmission of knowledge. This is anti-dialogical as learners do not get a chance to reflect on the body of knowledge presented which appear to be the –‘teacher’s commodity or goodies ’for the learners who have to take it as packaged hence they

memorize facts rather than getting deeper understanding of intended knowledge. Likewise it is characterized by individual and school competition rather than cooperation: according to Kadeyi and Kariuki (2011) Current educational contest in Kenya border's on schooling than education where education entails replacing proper instructional practices with indoctrination; drilling pupils for the single purpose of excelling in examination. Problems in the education system are compounded by some contents of curriculum which are irrelevant to Kenyan needs.

Odhiambo report (2012), concurs with this argument that national curriculum is inclined and geared towards excellence in exams an inclination that impede learning as students are habitually drilled in order to excel in the exams. Moreover it fails to quickly respond to the existing societal requirements as pointed out in the Vision 2030 and the Constitution. As a way of enhancing nationalism the commission recommends instructions on citizenship as a core subject at all learning stages. While the intent is positive it may be undermined if teachers do not have nationalistic attitudes for them to influence learners. Thus a need for education to be in the hands of liberated and self-reliant teachers (Bloom 1987).More over improvements on delivery of curriculum content should be made to achieve this goal.

2.3 A Critique of Kenya's Education system

Scholars have given different views regarding the societal and political outcomes of learning, moreover numerous political authorities have made national policies on the basis of perceived results. Modernization theorists argued that learning weakens customary, ascriptive connections founded on the basis sex, inherited position, tribalism, or religious conviction, in support of achievement and meritocracy (Levy,

1966).Dahl (1971)In line with modernization theorist, Ominde commission was of the view that provision of education would reduce ethnic identification and enhance morality for creation of a just and democratic society. Socio economic progress would as well raise the possibility of democracy to thrive as an educated public which is involved in popular participation that is vital for maintenance of representative government and as an instrument of national growth (Kristof, 2010).

The introduction of 7-4-2-3 system of education was aimed at developing economic and social aspects of the society: hence learners were expected to gain a foundation in regard to the world of work depending on the country's requirements and then develop desirable social attitudes and values founded in religious and moral ethics. History, religious education and ethics were believed to be the core subjects that would promote achievement of this objective. However Kenya's system of education has been criticized for leaning towards acquisitive and egoistic values rather than responsibility and collective effort. Submitting to the view of economic returns of education, Gachathi commission's main concern was unemployment problem of school leavers. According to Gachathi report (1976) an attitude that formal education automatically leads to high wage employment was already established while problems that confronted the country in relation to education were derived from the momentum created by the high economic returns expected from formal education. The Report recommended vocationalisation of education an idea that was implemented with introduction of 8-4-4 system of education. It was believed that the 8-4-4 system would impart abilities that would enable learners to secure employment in the formal and informal sector while developments of skills necessary for self-employment were also emphasized. This led to Introduction of technical subjects and construction of

facilities like workshops in schools (Jepkemei ,2011).The idea of economic returns informed Koech report emphasis on TIVET institutions as a way of enhancing self employment: while Odhiambo commission (2012) lays a lot of emphasis on education as the main pillar that would help to make Kenya a middle sized economy through provision of necessary skills.

While various commissions have as well pointed the moral and ethical problems in the society it is our contention that response to the problems through education has not received the same attention. Where recommendations have been made to introduce subjects that would help to tackle these problems implementation has been slow or haphazard: for instance despite Ominde and Gachathi commissions pointing to the need of introducing social ethics as a subject, it was introduced in secondary schools in 1986 as an optional subject just like history and religious education. According to Koskey (2011) should teaching of social subjects including history be proper it could be one of the best ways of creating a sense of being Kenyan in the students. While many scholars correctly point that proper teaching of particular subject would enhance cohesion, many have not put emphasis on how the content should be presented and delivered for realization of desired outcome. Kamunge report (1988) had proposed for practical teaching and community service in relation to social education and ethics: however teaching approaches in Kenya are quite authoritarian with a focus on producing good results in national examinations.

According to Ackers &Hardman (2001) the predominant teaching style in Kenyan primary schools is exemplified by transference of pre-determined content and is teacher-centered in character. (This is anti-dialogical and lacks pre-requisite

participation of learners in the process for learning to be authentic). However Learners are encouraged to be involved but answer pre-planned, 'closed' questions and teaching habitually involve a high level of choral answers and replication of recollected information. They argue that, "there are few instances of interaction involving the teacher and students that extend or even encourage higher order thinking as recitation mode dominate the interaction; normally the teacher poses a sequence of pre-planned questions, starts all the topics, and barely interrelates with the content of the students' responses apart from evaluating them". This concurs with Mattei (1996) who argues that rather than learners attaining aims and objective anticipated by the syllabus, they learn by rote memory where inert information and class notes are forgotten almost immediately after doing the examinations. In Freirian view this reduces the learners to mere objects who receive information from the teacher for the purpose of reproducing it back during exams and the more he or she can remember the better. It therefore cannot sufficiently develop critical consciousness which is necessary for production of liberated individuals. Despite emphasis on learning by memorization, Kenya's school curriculum tries to advance ideals of democracy, nationalism, cohesive and just society as opposed to corruption and tribal identification. This is brought out in the social studies in primary school while in secondary school it is captured in History and government and Christian religious education (C.R.E). Specific content which focuses on this includes; National integration, National philosophy, citizenship and democracy. While specific subject objectives are well thought out, content used may not appropriately relate to the concrete world of learners.

For instance, in a class eight approved social studies course book 'Our lives today' tribalism and corruption are just mentioned and briefly explained as factors which undermine national unity (Kamau et al, 2010). This makes the learners to view them as mere facts out there which are detached from their lives. This is made worse by the use of traditional teaching methods which are commonly employed in Kenyan schools. This is replicated in secondary schools where the objective of promotion of reverence for our culture and other people's culture, cooperation among the people, patriotism, peace and national unity is emphasized (KNEC syllabus 2012-13). In History and Government, topics like Citizenship and National Integration are included. According to The Evolving World History Book One (2013), It is citizen's responsibility to participate in democratic processes through which leaders are elected. Under 'Elements of Good Citizenship' it lists nationalism, explaining, "A nationalist serves his or her nation, moreover one should be devoted to work for the unity of his/her nation". Therefore a nationalist in Kenya should be devoted in seeking to bring together fellow countrymen above racial, tribal, religious or parochial interests. It however fails to explain why national interest should supersede other interests.

Tribalism and corruption are again cited as factors limiting national unity without an explanation on how the two are likely to negatively affect their lives. In history and government syllabus, lack of cooperation and unity of all Kenyans are not emphasized as reasons for defeat in the resistance against British invasion and Mau mau war in Kenya as Nyerere emphasized on Maji maji rebellion to Tanzanians. If emphasized and used for reflection such historical events could be used to demonstrate the importance of national rather than tribal consciousness. In some instances the content

given to mitigate against the vices are ineffective and could lead to magical consciousness. In an approved form one CRE text, Gichaga et al (2013) suggest that learners should pray for the corrupt to change their behavior, rather than imploring on suggestions that may excite critical reflection and the zeal of taking concrete action against them. While submissiveness to leaders is emphasized as God's command servant leadership should as well be emphasized: In primary CRE class seven text it is argued that 'God wishes that we obey authority as no leadership exists without God's permission (Nyaga et al, 2016) this may be a magical explanation which is also exploited by politicians to silence those who appear to question competence or legitimacy of leaders and also to shore up loyalty from the masses. However learners should be made to realize that authority is given legitimacy by the people who should also demand accountability as a tenet of democracy. As shown in subsequent chapters, such weaknesses may have contributed to submissiveness of the masses in the face of continued practice of tribalism and corruption.

Despite the aforementioned weaknesses various initiatives by the government has shown commitment to develop education quality. The Sessional Paper No. 1 of 2005 on Education and Training has fronted changes in the education sector with more focus on improvements on accessibility, maintenance, fairness, quality, value, as well as general effectiveness of the education sector. Odhiambo report (2012) subscribes to the view that; for Kenya to be globally competitive and economically feasible, Kenya's education system should produce individuals who are competent in undertaking lifelong learning and the inventiveness of solving problems in an independent manner. It asserts that for vision 2030 to be made a reality, education should strengthen the social and political pillars which roots for creation of

democratically fair and cohesive society and a political system founded on issue-based politics. Hence a need for education system to bring forth a citizenry which is capable of engaging in lifelong learning, get knowledge of new things swiftly, execute more non-routine duties, proficient in more intricate problem-solving, take more decisions, being more familiar on what they are working on, necessitate less supervision, take more responsibilities and as crucial tools to achieve this, have improved reading, quantitative, reasoning and interpretational abilities. Further, the education and training sector must act in response to the demands of the Constitution 2010 and vision 2030.while these observations are prudent the changes suggested in the curriculum focuses more on economic development rather than producing critically conscious individuals who are empowered to change the society.

Despite the initiatives and commitments that have been made to improve Kenyan education system, efforts to strengthen the social fabric and make the society more humane have not been adequate. According to Monyenye (1984) "sometimes learner's attitudes on ethnicity and corruption are reinforced in the learning institutions through regional students' organizations and actions of some leaders who are regarded as heroes in the society. Therefore by the time they graduate their resolve to fight the vices is already undermined. Moreover in a system that is characterized by competition for good grades, rote learning, with teachers who were quite authoritarian, learners often adapts to conform to the existing situation in the society rather than initiating change. Freire (1974) argues that this may lead to a society where men are 'domesticated' to accommodate 'normalized' today. It is then our contention that education in Kenya has not sufficiently succeeded in producing

graduates who have developed critical and creative attitudes to initiate creation of a cohesive and just society regardless of ethnic, gender or religious affiliations.

2.4.0. Social, cultural and political forms of bondage that dehumanize the Kenyan society

Since independence poverty, marginalization, ignorance and diseases were identified as major problems that were to be eliminated. While poor leadership has hampered efforts to eliminate them (Kimani,2008), corruption, tribalism and political opportunism are the underlying problems that should be rooted out as an initial step towards humanization of the Kenyan society (County reports on human right practices, 2014).According to Lamb,(1975) politics and economy are controlled by a corrupt and materialistic ruling class, the oppressed masses are subjected to a multiple of miseries resulting from the conditions in which they adhere to. Bribes, extortion and official forms of corruption are exhibited at all levels of governance notwithstanding efforts made to combat the vice (Transparency International, 2012). Efforts to combat them through criminal penalties in law for official corruption are provided though weaknesses in implementation have encouraged public officials to engage in them with impunity. World Bank governance indicators, (2013) indicate that corruption is a serious problem in Kenya. Creation of Ethics and Anti-Corruption Commission (EACC) to stem the vice points to the need and urgency to liberate Kenyans from the vice: Nevertheless EACC's efforts against the vice have largely been unsuccessful. Widespread practice of corruption may have influenced the youth to believe that corruption is profitable and would readily give or take bribe. Many would also not mind how they make money so long as they are not jailed (Kenya youth survey report, 2016).Thus despite being the most educated segment in the

population, the youth subscribe to views and attitudes which make them vulnerable to corruption.

Kenya is also characterized by tribal rather than issue-based politics. The narrative of easy access to state resources when one's tribesman assumes the presidency is advanced to manipulate ethnic communities in favour of particular people in political contests (Amutabi, 2009). This may escalate into ethnic violence which marginalize the masses to desolation and poverty while concessions or agreements made as remedies to such situations are often crafted to benefit the elites (Kimani, 2008). Skewed appointments in public offices to shore up support of various tribal groupings or reward individuals who often engage in schemes to accumulate wealth rather than serving the people has reinforced tribal rather than national consciousness (Nyukuri, 1997). When accused of corruption, their tribes are mobilized to create attitudes of victimization to cloud the resolve to prosecute them: hence creation of National Cohesion and Integration Commission (N.C.I.C) has not deterred people from engaging in tribalism while education has not liberated the youth from beliefs which make them vulnerable to manipulation. This promotes integrity crisis and undermines democracy (Kenya youth survey report, 2016). Thus despite numerous problems it is impossible to make any meaningful improvements on the lives of Kenyans if tribalism and corruption are not dealt with as a necessity. Corruption and tribalism have extensively spread in the society and have affected Kenyans in the following spheres.

2.4. 1: Governance and political appointments.

Many political appointees have been graduates of education system, some having high academic credentials, thus expectations of application of meritocracy and democratic ideals acquired through education (Owuor and Rutten 2009). Government resources and economic opportunities are dispensed to win loyalty of various interest

groups in order to boost their grip over state power (Tangri,1999)This entrenches a domineering executive which mostly benefits ethnically defined leaders while the masses are subjected to poverty and marginalization(global integrity, 2011).

Leaders who dominate state apparatus are perceived to advantage their ethnic groups in terms of resource allocation including education resources and appointments to bureaucratic positions. (This is consistent with Realistic conflict theory that ethnicity is prompted by an actual or perceived dispute involving different tribal grouping in competition for limited resources) According to Kebonang,(2004) public service is dominated by ethnic groups who have either been close to political power, or those which would appease allegiance of the contending tribal and ethnic concerns. This inhibits political competition on the basis of issues and ideas since tribalism becomes the ideology that informs political preferences (Owuor and Rutten, 2009).Despite improved index in literacy levels, the masses do not appear to comprehend how patronage and corruption contributes to their dehumanization; hence they fatalistically “accept” their exploitation or respond in a submissive and estranged way when situation confronts them with the need to fight for their liberty and self- assertion (Freire, 1974), Moreover civil societies which push for accountability are threatened with regulations that are meant to kill them (Ombaka, 2015).

2.4.2: Persuasions of tribalism to Electioneering and political parties.

Political parties as anchors of democracy should promote competitive politics, civic education and check excesses of the ruling party. However, they are viewed as surrogates of tribalism (Kimenyi, 2008). Tribal or ethnic interests have dominated formation of political parties as ideological differences between them are usually influenced by ethnicity and the need to safeguard their resources against encroachment by other ethnic groups (Khdiagala and Mitullah, 2004). At

independence KANU rooted for a strong central government to enhance national unity and facilitated formation of a de facto one party state though ethnicity was being entrenched in government and the ruling party which later became an instrument of coercion(Kimani 2008) Ethnic favoritism persists despite political pluralism (Posner,2012).This has reinforced ‘our person’ mentality in membership of political parties and the struggle for political power in hope of accruing benefit of clinching the presidency.

Political coalitions are formed to increase the probability of winning elections (Kanyinga, 2015): Nevertheless ethnic undertones and suspicions make them susceptible to breakup as they are viewed as avenues to political supremacy but not as anchors of democracy; hence they emerge and collapse in spite of their electoral performance (Githuku, 2014).Parties are however credited for their contribution in education including: Education for all policy by K.AN.U.in 1974 and free primary education by NARC coalition in 2003 which helped to promote national cohesion. Jubilee coalition policy of providing laptops to pupils in lower primary schools was also well intentioned though political and economic interests hindered its implementation (Kiruhu et al, 2013).

2.4.3: Influence of tribalism on Resource exploitation

Introduction of capitalistic economy in Kenya led to competition for resources among the people for economic and individual growth. While Western education emphasized democratic tenets like equality equity and fairness in exploitation and distribution of national resources, Political competition, lack of discipline in political parties and ‘our time to eat mentality’ undermines national consciousness (Kimani, 2008). Leaders’ inability to unite the people has made them to fan ethnic enclaves for political power. Sometimes competition for resources leads to demands for particular tribes to be

driven out of some areas (Fanon, 1961). This undermines national cohesion and increases poverty levels of the masses who fail to see through the myths and schemes of political leaders who could be their true enemies.

Exclusionary policies before and after independence have contributed to a weak social fabric and strong feelings of ethnic rather than national consciousness. According to Karangi (2014) exclusionary politics and marginalization in resource allocation leads to demands of regional secession. For instance: ethnic consciousness, Colonial policies and marginalization through Sessional Paper No. 10 on *African socialism and its application to planning in Kenya* (Kenya, 1965) made the Somali ethnic group to push for secession. Marginalization narrative is reinforced by the state ignoring or having little presence in the area while the people have to fend for themselves (Ombaka, 2015), and the struggle for recognition and enjoyment of rights including citizenship rights (Karangi, 2014).

Political marginalization and predatory nature of political elites contributes to demands for self-determination citing marginalization, political exclusion and historical injustices (Karangi, 2014). Sometimes ethnic violence against perceived 'foreigners' is experienced. Many hold the view that secession as expression of ethnic demand is derived from conception that nationalism is rooted in ethnicity and that 'true' nations are ethnic-nations (Karangi, 2014). Introduction of devolution in 2010 was meant to mitigate some of these grievances and enhance unity through diversity. However devolved governments as constituted are intrinsically fragile while personality politics fan ethnic divisions which plague devolved governments.

2.4.5: Corruption and tribalism in the public sector

Through education Kenya has been able to develop a huge pool of human resource to occupy various posts in public service: however, rulers who largely dominate state apparatus appoint officials to bureaucratic positions based on their acquaintance rather than on performance where they obtain individual possessions and prominence (Osore, 2008). The primary motive for such engagements is the twin objective of being in power while creating an economic base rather than promotion of development objectives which citizens had anticipated during the struggle for independence (Bratton and Van De Walle 1997). Studies indicate that informal systems driven by patronage, clientelism and corruption are main contributors to suppression of conventional merit-based systems of appointment to public service positions; undermining the rule of law, encouraging corruption which eventually distort delivery of public service even if the appointees qualify for their positions through acquisition of formal education (Kebonang, 2004; Mwenda and Tangiri, 2005; McCourt, 2007).

Operationalization of democratic ideals to address this problem as envisaged by 2010 constitution is hampered by competing ethnic and political interests, as Political leaders apportion public resources and facilities to their intermediaries and ethnic clienteles in systems that are premeditated to ensure political support .This hinders efficiency and professionalism in public service due to ‘our person syndrome’ mentality which has invaded even institutions of higher learning(Daily nation, 4th December,2017).

2.4.6: Influence of tribalism and corruption on Kenyan education system.

Kenya comprises of over forty different ethnic groups. This diversity ought to compose a rich component of civilization and approaches to life (Osore 2008), However the 'tribe' mind-set has been the basis of numerous tribulations as various ethnic groupings compete for public resources including: land, political authority, natural resources, societal and economic power. Thus tribalism pervades the entire aspect of society (Wax 2005). Unfortunately, education is not left out. The quota system of education for instance, was faulted for increasing ethnic balkanization (Morton, 1998) and for calcifying perceptions and stereotypes long before learners met at the college or at the work place, (*Daily Nation* October 25, 2010).

Ethnic favoritism by political elites have perpetrated inequalities despite attempts to reduce ethno-regional inequalities through spreading of education to all parts of the country (*Daily Nation* December 24, 2002). Moreover, political interference have influenced appointment of some head teachers and vice chancellors on the basis of political acquaintances, cronyism and tribal considerations. Ethnic rather than inter-ethnic organizations among university students have served to fragment them: While some are incorporated into patronage system to underscore its political significance (Klopp and Orina 2002). This evokes tribal animosity and violence among students who are often divided into tribal camps which mirror the wider society. Learning institutions therefore appear to succumb to the role of nurturing and proliferating tribal inclinations through production of a poorly socialized citizenry who are less tolerant to other cultures as the system fails to fully break ethnic and cultural barriers (Kitaka, 2014).

2.4.7 Implication of tribalism and corruption in the Kenyan society

Transparency International report (2012), defines corruption as the utilization of public resources for individual gain. This include: stealing of public resources by public servants, misappropriation and illicit extraction of public resources, nepotism, favoritism and bribery. These are practices which are common in public service despite being unjustifiable in any way since they are a violation of rights (Wanyande, 2007: Afro barometer report, 2015). Since they distort proper functioning of public and private institutions they weaken the economy and make it less competitive by discouraging trade and investments. Procurement related Fraud, bribery to win tenders and embezzlement are some of the largest economic crimes in Kenya (Price Water House Coopers report, 2014). Nevertheless some are committed by the educated who accumulate wealth rather than engaging in serving the people.

Corruption and tribalism contributes to inefficiency and reduction of the state's ability to employ and retain professional staff; thus underutilization of experienced and educated labor and 'the brain drain' (Wanyande, 2007). Ethnic ties and distribution of personal favors for political support sometimes influence recruitment and deployment in public offices in place of meritocracy and accountability. According to N.C.I.C. report (2012) some people in positions of power prefer staffing their departments with fellow tribesmen and women with an attitude of sharing perceived benefits of their positions with individuals from their ethnic group, extended family or tribe. This contravenes constitutional demand for transparency, fairness in competition and meritocracy as the basic consideration in employment, promotions and representation of Kenya's different communities in the civil service.

Anyang'Nyong'o, (1989) and Nyukuri, (1997). Agree that KANU ruling elites started this practice shortly after independence by ingraining ethnicity and nepotism as conditions for hiring those who were intended to take up vital positions which the white public servants resigned from: sometimes loyalty became the basis for appointment to public offices despite lack of required credentials and experience to effectively manage public institutions. Fraudulent mobilization of resources to reward communities 'royal' to the regime reinforced the narrative that those who occupy state institutions including the presidency procure perceived benefits to those around them or related to them (Throup Hornby, 1998: Amutabi, 2009). Thus a feeling that whoever wins in a political contest, must win together with his or her community and not the entire nation, as a result election issues of change, economic and social policies are easily subsumed into tribalism.

According to Lumumba (2008) this pre-disposes the masses to manipulation by politicians on ethnic issues or ideologies as they source for political support. Moreover, the corrupt may use ethnicity as a shield against being caught out or to uphold positions of authority. Thus it is likely for them to increase oppression of the people as corruption exposes and reinforces their exclusion and discrimination. This attitude and appetite for wealth motivate some politicians and civil servants to be corrupt in apparent exclusion of other communities in management and exploitation of resources. This has also influenced the mindset of the new ruling elites who are out to get rich, rather than govern (Kimani 2008).

Tribalism contributes to corruption given that when some persons are put on trial, people do not view them as individuals but as representatives of a particular ethnic or

political group (Wanjala ,2002), thus commitment to a group or tribe is more essential than personal rights or accountability; this sometimes cloud the political resolve to tackle corruption. According to Kimani (2008) when a prominent person is accused of corruption he rallies his clan, tribal or regional support to create a feeling of victimization among his people: thus when thinking of fighting corruption, it is important to consider tackling ethnicity as people support their tribes men regardless of what they stand for. Aganyanya (2014) links corruption to a failure in the rule of law as while operational court system is required to avert corruption, the same vice makes this system ineffective since access to justice sometimes depend on bribery or personal connections. Despite provision of a legal framework to tackle these vices through legislations and execution of the Leadership and Integrity Act 2012 there is a need to change the people's attitude, therefore education which liberates people from these practices should be considered.

Scholars have identified education as a tool that can be used to fight corruption and tribalism. Lumumba (2008) proposes curriculum change, re-introduction of civic education at all levels and national youth programs for all high school graduates as a way of stemming ethnicity and corruption while Gachathi report (1976) recommended teaching of social ethics at every level of education and training a proposal that was not fully implemented. Waiganjo(2013) proposes an introduction of political education through improvement of the individual's ability to be a dynamic member of a democratic society as a way of stemming these vices. She argues that political education enables individuals to make knowledgeable, well thought-out and valuable input in their society. Lynch (2000) and Bailey (1976) Agree that in regard to gender and social class, education in social science can enhance peoples' understanding on

the issue of parity and disparity by inculcating the skills, mental attitudes, moral philosophies and social obligations that are required for survival of democratic values. In Kenya though, researches have depicted that provision of education does not automatically result to improvements on democratic practices and choice of political leaders. While scholars have rightfully argued that education may help in fighting the vices, education outcomes depict that education in Kenya falls short of realizing much success thus a need to focus on underlying weaknesses to establish missing links which should be improved in order to make it truly liberative.

2.5. Towards a Liberative Education in Kenya

Education has been viewed as one of the primary encouraging foundation towards national economic advancement (Gachukia, 2003). It is one way in which individuals could realize enhanced opportunities and better living standards, thus the system has been accorded serious investments in an effort to produce graduates with skills that are required to spur economic growth. The aim of primary education under the 8-4-4 system, takes into account of provision of education opportunities to enable learners to obtain fundamental knowledge and aptitudes for the world of labor in the framework of economic and human resource requirements of the country.

On the other hand, education in secondary school is intended at satisfying the learner's needs both the ones who progress to get post-secondary education and those who conclude formal education at this level ("Education Info Center," 2006). Additionally technical course at both primary and secondary school level, industrial education is also emphasized with increased funding to institutions which offer certificate and diploma programs in order to offer technical hands-on skills in diverse sectors(UNESCO, 2006).

Providing a consequential and sufficient education is basic to Kenya's general development approach (MOEST, 2004). The purposes that the Kenya's education system strives to achieve are entrenched in the three aims of education which are further translated in the eight national goals of education. The goals elucidate the principles this system seeks to attain in regard to knowledge, proficiencies, and ideals that the nation would want the learners to attain (Journal of Education and Practice, 2013).

Providing education and training to everyone in Kenya is vital in the accomplishment of the nation's development goals. The long-term educational objectives of the Government include: provision of basic quality education and training, enhancing the aptitude to preserve and exploit their environmental backgrounds for productive gain and sustainable livelihoods. Thirdly, education seeks to develop of quality human resource competences to enhance realization of national goal for industrial growth and national cohesion. Fourth, the attainment of general access to basic education and training which guarantees equal access to education and training for all children, including underprivileged and susceptible groupings and development and safeguarding of democratic institutions and human rights (Republic of Kenya, Sessional Paper No.1 Of 2005).

However, it is our contention that education in Kenya should liberate individuals both mentally and morally to enable them to be ingenious and proficient in the use of resources for personal development and their society in general by combating issues which humiliate humanity as creators rather than creatures. According to Gerard (1993).Education must create an individual who has entirely been integrated and

applies in life what he/she has learnt. This means a liberated individual is capable of appropriately using the knowledge gained to his/her own circumstance. For this aim to be successfully realized in Kenya there must be a sound and genuine system of education; well-planned curriculum and education content to successfully fight corruption and tribalism for the common good of the society. Similarly, education should also be geared towards developing the subjectivity and distinctiveness of each personality. This subjectivity or 'self' should be the one that thinks, decides and acts. This, in turn, should lead to production of creators who through education should be able to mould a more humane society.

2.6. Summary of the research gaps.

From the foregoing there emerges an agreement that corruption and tribalism have extensively spread in the society. It is also evident that, changes in education have been made in view of fixing economic problems while social and moral problems have not been accorded the same attention. Nevertheless various Educational reports have recommended strategies that were aimed at enhancing morality and social cohesion by eliminating tribalism and corruption and some of them adopted. However, education in Kenya has been criticized for falling short of being truly effective the vices. It is notable that, Freire's ideas on education has inspired and influenced education models across the world. However, there is no study in Kenya that has sought to use the same concept in regard to fighting tribalism and corruption. In view of above the study sought to establish the extent of Kenya fight against corruption and tribalism through education with reference to Freire concept.

From the available literature it is notable that New Zealand and Finland have adopted constructivist approaches to education (Salberg, 2006) these approaches are consistent

with Freire's concept of education for liberation. The two countries are rated as least corrupt in the world corruption perception indicators. Their model of education has been instrumental in creation of just more equal and cohesive societies. It is upon this premise the researcher seek to fill the knowledge gap.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This being a philosophical research, the study relied on secondary data obtained from various educational reports and materials generated by educational institutions which have guided education practice in Kenya. Philosophical methods including; analytical and phenomenological methods were applied in the course of this study to analyze the data and also to interrogate arguments that have been put forward regarding domesticating and liberative aspects of education. However, the study heavily relied on phenomenological method of inquiry to reflect on ideas and policies in regard to liberative aspect of education in order to determine how changes could be done to make it more liberative.

3.2 Phenomenological method in philosophy

This philosophical technique of investigation is based on the hypothesis that veracity entails things and actions as they are taken up or comprehended in the peoples' mind and not of anything outside the consciousness of men (Moustakas, 1994). It is interpretation of reality as it is conceived by people through experience and not as it is conceptualized. As information is collected, the phenomenon is scrutinized from diverse angles and viewpoints as the researcher investigates the phenomenon and re-focuses on the probable concealed meanings (Patton, 2002). The researcher repeatedly investigates and reflects to collect the actual and an all-inclusive account of the lived experience. Rather than placing figures to lexis, the researcher presents adequate content in description of findings which "illuminate" the underlying meanings of the phenomenon (King,2001).

3.2.1 Historical development

Phenomenology as a philosophical tradition was started in the early 20th century by Edmund Husserl. According to Moustakas (1994) this was in a bid to get away from inflexibility of investigating the world just by experiential methods as the only means of exploring and getting new knowledge. In the movement, the discipline of phenomenology was esteemed to be the appropriate basis of all philosophy as opposed to ethics, metaphysics or epistemology. However, this idea did not easily gain acceptance, according to Moustakas (1994), such a drastic method to investigate science was criticized and even laughed at. Nevertheless, with the work of Martin Heidegger, phenomenological philosophy started to blend with existentialism which could be defined by its major focus, existence, which is the means by which a person experiences his or her being-in-the-world (Lester 1999).

Kvale (1996) argues that the intention of phenomenology is to build upon awareness of man's perception concerning some knowledge. An effort is made to illustrate in specifics the form and substance of a cognizant experience and to get the qualitative varieties of specific experiences, the objective is elucidating the fundamental meaning of individual experience. Such contributions on phenomenology, merging with discussions in philosophy on existentialism from Heidegger, Sartre, and Merleau-Ponty, spread into fields of sociology, nursing, health sciences and education (King, 2001). Kvale (1996) argue that phenomenology is concerned with explanation on what happens and the way in which it happens. It exemplifies an effort to view at 'things' (phenomena) in our realities and extend some explanation about them, exclusive of our predetermined views and ideas.

3.2.2. Strengths and weaknesses of phenomenological method

When examining experiences of human being a qualitative technique appears suitable as candidness and flexibility are effective approaches in understanding a given phenomenon. According to Patton (2002) the main prominence in this approach is on human experience as it exposes itself and this permits the sense to come out from the phenomenon itself.

Each phenomenon takes place within and runs throughout a variety of experiences in diverse circumstances. According to Crotty (1998) being adjusted to phenomenological approach inclines someone to appreciate the richness of experience and possibilities in human living for we understand as we live. This approach of investigation opens out to the contextualization including disparities of meaning in a certain circumstance.

Phenomenology unlocks individuals to perceive diverse ways of understanding the same reality (Crotty, 1998). This makes one to learn to pose questions in various ways hence candidness and flexibility leading to a reliability that could be deficient in statistical analysis. According to (King, 2001) in a phenomenological technique both the common and distinct meaning of experience are included and also guide the researcher in understanding and interpreting the findings.

According to Crotty (1998) carrying out a phenomenological study entails being aware and accustomed to the meaning of our experience as we live through it and since experience gives rise to a theory itself, a phenomenological approach inclines towards bridging the current gap between theory and praxis. First the researcher starts with experience then goes to theory rather than starting with theory and hypothesis testing. With phenomenological approach one starts with experience, illustrates its

meaning then enters into dialogue with existing theory. In this manner it is not hard to get back to the praxis or experiential facet of living to execute and apply the findings (King, 2001).

However, there could be difficulties in guaranteeing pure bracketing which may lead to interference in the interpretation of the data; for instance, it may be hard to sieve pre-conceptions of scholars on their views regarding education system in Kenya. The partisanship of the data leads to challenges in ascertaining consistency and validity of approaches and information (Lester, 1999). It may also be hard to notice or to thwart researcher stimulated prejudice and the highly qualitative character of the results could make them hard to present in a way that is usable by practitioners. In this research these weaknesses will be addressed by getting data from as many sources as possible and views of different scholars in regard to domestication and liberation aspect of Kenya's education system. These views will be objectively interpreted and analyzed in order to bring about inter-subjectivity which will make the findings more reliable and valid.

3.2.3. Application of Phenomenological method in this study

In this study the method was used to reflect on the content of various policy documents on education as well as arguments of various scholars regarding education theories and practice in the Kenyan context in order to have deep understanding of educational practice in Kenya. According to Denton (1974) an object could not be understood except in terms of its total relation to its context, the idea of education for instance as a teacher-student relationship is but one element in a vast complex of meanings of the education process and could not be understood except in the context of the total range of experience and meaning. Thus this study reflected on various aspects of education as expressed in various documents and ideas of different scholars

regarding education in Kenya with an intention of analyzing their ideas, viz a viz the government policies on education and curriculum implementation; the idea of education as a tool for either liberation or domestication, for instance, was reflected upon in regard to education practice in Kenya. Various aspects of Liberation and domestication in Kenyan education context were analyzed in the study and their influence on Kenyan society was reflected upon.

To effectively do this the study focused on curriculum content, teaching and learning approaches related to the aim of liberating people from practices that dehumanize the Kenyan society. Ideas as raised by scholars and various policy documents in regard to liberation were analyzed in order to arrive at an objective conclusion on how education could be made more liberative in Kenya.

3.3. Analytical method in philosophy

This is a philosophical method that stresses detailed argumentation, attention to semantics, use of logic and clarity of meaning. This technique was invented by GotlogFrege who revolutionized subject of logic and successfully invented the philosophy of language. Russel applied Frege's method to particular problems, analyzing sentences in ordinary language and analyzing concepts expressed in language. Analytic method helps to examine things carefully especially separating them into their different parts by analyzing, evaluating and interrogating claims (Oxford English dictionary, 1995). According to Beaney (2003) analytic method entails analyzing or breaking down ideas into their component parts so as to gain an understanding that is better or knowledge of a certain philosophical matter where the idea is concerned in this study ideas of education and its relation in fighting corruption and tribalism are analyzed for in-depth understanding. Analytical techniques are also used to focus on the clarification of basic terms as they appear on

the text thereby eliminating any kind of ambiguity and vagueness in order to improve on the precision in the reflection and discussion. According to Njoroge and Bennaars (1986) this method creates essential differences, clearly separating what is essential, from what is less important and accidental. Analytic philosophy is fundamentally a logical activity that entails the continuous analysis of ideas and inquiring away at the basis of beliefs. According to Van Gelder, (1998) philosophers rely on argumentation, conceptual clarification and historical perspective to validate any claim. Conceptual illumination consists of making clear the meaning of terms and concepts used in arguments where attention is not only given to the argument formation, but also to the meaning of the concepts that comprise every assertion in order to authenticate it. As Wittgenstein argued in the *Tractatus Logico-Philosophicus*: “The upshot of philosophy is to ensure that philosophical submissions are clear rather than the number of submissions made. An idea should be made evident with sharp delimitation of thoughts which are unclear and indistinct” (Wittgenstein, 1922) with the use of arguments, the philosopher tries to set up strong assertions and proceeds to make a clear chain of deductions, to show what point or conclusion follows from them. By use of argumentation skills, he or she is able to appraise and criticize claims and beliefs, by examining their sense and testing bases for some opinions (Van Gelder, 1998). For the purpose of this study analytical method was used to interrogate claims and policies that have been employed in the Kenyan education system in relation to their effectiveness in enhancing national unity. This helped in making an informed judgment on how improvements can be made toward realization of national unity.

3.6 Conclusion

This being a philosophical research various philosophical methods were utilized. The methods are critical in analyzing views and arguments concerning corruption and tribalism as vices that affect the society. Formal education and its place in eliminating these vices were evaluated with a view of giving suggestions regarding ways of making it an instrument of liberation. Phenomenology was employed in interrogating experiences and views of different scholars regarding the nature of formal education in Kenya. Analytical methods were utilized to focus on policies and contents on some aspects of the current outcome based and competence based curriculum in order to show the strengths and weaknesses of the system and give suggestions that can make education in Kenya an instrument of liberation through development of critical consciousness among the learners.

CHAPTER FOUR

PAULO FREIRE'S CONCEPT OF EDUCATION FOR LIBERATION.

4.1: INTRODUCTION.

This chapter focuses on the concept of education for liberation which is a revolutionary praxis that would lead to critical consciousness as envisaged by Paulo Freire. It also implores on ways of using this concept in Kenyan education to produce graduates who are sufficiently empowered to liberate their society rather than being pre-disposed to perpetuate corruption and tribalism as shown in the previous chapters. In this concept dialogue is a central component in teaching and learning thus dialogical and anti-dialogical cultural action are focused on in this chapter. Also the culturally conditioned levels of consciousness which a society has to undergo in contradiction of permanence and change are discussed. Freire (1974) argues that education process is usually not a neutral practice: It either takes a role of assimilating the younger generation into the reasoning of the existing structure and facilitating its compliance, or it is "the practice of liberty," that is, the means by which people would deal critically and creatively with reality and find out how to take part in changing their society.

This can only be achieved through a revolutionary praxis which is directed at structures that are to be transformed through reflection and action as its components rather than manipulation, sloganizing, 'depositing' division and direction which are mechanisms of domination, Freire (1974). This would only serve to create an impression of acting among the oppressed who would continue to be manipulated by the oppressors. True revolutionary praxis should attempt to change the conditions

which leads to the dehumanizing circumstances; a transformation that ought to be attained by the oppressed in communion with their leaders through development of critical consciousness. To achieve critical consciousness dialogical practice must be involved in education not as a mere technique of involving students in a particular task but as a way of knowing which characterize an epistemological relationship between learning and knowing.

Through dialogue education in the sense of Freire, the educator and educate are freed from thralldom of quietness and monologue. Together are liberated as they embark on learning, the one to learn as a person of significance despite being poor, uneducated, or technical unawareness and the other as one who is able to dialogue in spite of the straight jacket imposed by the task of educator as the knowledgeable one. They dialogue as equal subjects on themes which may be natural, cultural or historical realities in their society. These themes are ‘problematized’ and reflected upon to codify the total realities which can provoke critical consciousness and enable them to change their relationships with nature and social forces. If every participant is thrust into dialogue with others whose historical ‘vocation’ is to be the transforming agents of their social reality, they thus turn out to be subjects, rather than objects, of their own history.

4.2. Dialogical Practice

According to Freire (1974) Dialogical practice, is not dialogue as a mere simplistic technique of teaching and learning but it is creation of a procedure of learning and understanding which consistently involves educator and educate who exchange ideas on important themes posed as problems. These themes are

schematized and presented to group participants for them to analyze and reflect upon. To ease their intercession in the historical process active dialogical, critical and criticism-stimulating technique is employed, while thematic “breakdown” and “codification” techniques are used. He proposes that for inter-communication and horizontal relationship between persons who are undertaking a joint search, mediated by the world: the function of dialogue is the search for truth and its gist; a liberating action of creation. According to Freire(1974) dialogue can only exist in the presence of profound love which is the motivating force in the quest for fulfillment of each dialoguer .Hostile polemical arguments devoid of love can by no means inspire real dialogue.

Humility is also a necessary condition as dialogue cannot thrive amongst people who snootily presuppose that they possess the truth they offer to share but decline to seek through the assistance of their associates. Dialogue leaves out the perfect sage and the absolute ignoramus. It subsists only for people who, jointly, try to learn more than what each one of them now knows. The dialogical man should also be conscious that the clout of his colleagues to re-create their world and free themselves represents a potential which dominion and alienation may have deprived them the ability to realize. Without trust among dialoguers is a charade that unavoidably disintegrates into paternal manipulations. He also argues that no dialogue can survive without hope. If dialoguers do not expect anything to be realized out of their endeavors, their encounter will be blank and sterile, bureaucratic and wearisome undertaking. Critical thinking about man and his role in the world must be involved. Thus reality should be seen as a process of becoming instead of a predestined state of being. Critical thinking needs a

thorough scrutiny of the prevailing reality and the ways by which it may be transformed rather than passively accepting ready-made answers of either political right or left.

Anti-dialogue in learning involves vertical relationships between persons who issues communiqués rather than communicating while empathy in their relation is broken. Freire (1974) argues that dialoguers can jointly engage in critical search for something when they are attached to each other by hope, love and mutual trust. As dialoguers recognize and understand a phenomenon or a problem, they also recognize its underlying connections. The more precisely they get to know the exact cause of the problem, the more accurate their perception of veracity will be. If their perception will be mystical then that will not succeed in grasping the real cause, moreover critical consciousness at all times submit that cause to analysis as it may change with time. Naive consciousness perceives causality as stationary, conventional detail and thus its perception is deluded. Critical consciousness depicts “object and details as they subsist empirically, in their real cause and contingent relationships. Naive consciousness deems itself to be superior and in control of facts, and thus open to comprehend them as it pleases”. Magical consciousness in contrast basically takes up facts and presumes that they are controlled by a superior power. The nature of response depends on the manner of understanding. Critical understanding results to critical response while mystical understanding leads to mystic response.

Education should therefore make it possible for individuals to re-focus on themselves, their commitment, and their position in their cultural set-up. It must get individuals at the position of materialization and, by facilitating them to progress from naïve to critical transitivity, it enhances their process of humanization (Freire, 1974). Humanization process involves culturally conditioned levels of understanding which include:

- i. **Semi-intransitive consciousness:** this is consciousness of men who belong to “circumscribed” and “withdrawn” societies where individuals centre their interests on survival as their sphere of perception is limited. They perplex the way they perceive things and problems of their environment. They easily become victim to magical explanations as they are unable to apprehend the exact causality of problems in their world.
- ii. **Transitive consciousness.** People at this level exhibit increased ability to perceive and respond to environment and capacity to enter into dialogue. Naïve transitivity is the initial phase of this level. Naive transitivity is exemplified by over generalization of challenges, disinterest in inquiry along with accentuated delight for fanciful justifications. This may easily be deflated by sectarian irrationality into fanaticism. In transitive consciousness human viewpoint is expanded and responds more explicitly to stimuli though these reactions may still be having mystical features. Men capability for dialogue can be distorted as it is still weak.
- iii. **Critical consciousness.** This is the third cultural level. It is developed through a critical educational endeavor which is based

on favorable historical conditions. It is demonstrated by depth in elucidation of problems; avoiding predetermined notions when examining problems, declining to transfer responsibility, they dialogue instead of engaging in polemics and are receptive to new ideas, for rationales beyond sheer novelty.

If a person in naïve transitivity phase falls into fanaticized consciousness, rather than progressing to critical consciousness, he becomes more disconnected from reality than in the semi intransitive state. Instead of acting on the basis of reason, his actions are based more on emotionality. His behavior is usually adaptive and cannot bring about any dedication to change his realities. Moving from semi-intransitive to critical consciousness level requires an active, dialogical educational practice apprehensive of the societal and political responsibility and set to avoid the risk of ‘massification’. Freire(1974) argues that dialogical action program is pre-requisite for developing a critically conscious individual as opposed to anti-dialogical cultural action which serves to enhance ‘massification’ where individuals easily fall into a fanaticized consciousness thus acts are more the foundation of emotionality than of reason.

Education can be either Anti-dialogical or dialogical cultural action (Freire, 1974). While the former serves to enhance manipulation and adaptation to realities in the world, the latter awakens critical consciousness which is necessary to change these realities. Some aspects of anti-dialogical and dialogical cultural action include:

(a) Conquest versus cooperation.

For anti-dialogical personality conquest is necessary in his relationship with others who wants to subdue them in all possible ways. This conqueror enforces his intentions on the vanquished and makes of them his possessions; the vanquished internalize

conqueror`s form and turns into shadowy individuals” housing” another. They are deprived their language, articulacy and their civilization. Oppressors “mythicize” the world with an aim of presenting a subjugated world of deception intended to enhance alienation and submissiveness. They present the world as a rigid unit, as a particular entity, an entity to which people must adapt as mere spectators. This is done by setting up myths that are designed to maintain the status quo Freire (1974).A good example is falsehood of donations and generosity of elites by which they cultivate selective good deeds known as ‘harambees’ or collective spirit of social support which is attached to an expectation that when ‘one of our own’ assumes a powerful political office, all our tribesmen should support and defend him or her regardless of his or her actions and character. On the contrary, cooperation involves subjects who get together in order to change their world. Revolutionary leader does not steer people blindly towards their salvation for such would be just be his donation to the populace and thus reduce them from co- architects of liberation exploits into objects of his deeds, rather cooperation is realized through communication among and between the people and their leaders in horizontal relationships. While dialoguing communicating effectively must underlie the involved collaboration which directs individuals to centre their concentration on the realism which mediates them and which is posed as a problem to challenge them. As opposed to sloganizing, this problematic reality must be critically analyzed.

(b) Divide and rule versus unity for liberation

The tyrant minority subdues and dominates the majority who must remain divided for the oppressors to maintain their hegemony. According to Freire (1974) it is the oppressor`s interest to isolate, create and deepen rift among the oppressed. This may

be through government establishment to structures of cultural feats with which they stage-manage the populace by engaging in ‘assistencialism’. So long as the tyrannized are divided they will at all times be easy victims of manipulation and dominion while tyrants seek to be viewed as “messiahs” or redeemers of the people they dehumanize: they often extend false generosity through selected good deeds to “soften up” the people who will feel indebted to support them. Nonetheless, in dialogical foundation leaders are obliged to devote themselves to achieve unanimity among the tyrannized and union of leaders with the tyrannized for them to realize emancipation. Since the dominant elites require the people to be divided, the people and revolutionary leaders must remain united in their quest for freedom. To achieve their unity they require a type of cultural action through which they come to understand the reasons why and the manner in which they adhere to existing actuality in order to perceive it and choose to bring about change to an unjust actuality.

In unity they must achieve consciousness of being oppressed individuals regardless of their exact status, they must come to recognize themselves as a people prevented from being, and as individuals, they cannot keep on being “things” who are beheld by others; and they can progress from their own consciousness as tyrannized persons to the consciousness of a tyrannized class. For them to unite they must break away from magical explanations and myths which bind them to the world of domination. To achieve indispensable unity, cultural action must illuminate to the tyrannized the actual conditions which bind them to the tyrants, visible or not, rather than mere speech making and mechanistic activism.

(c) Manipulation versus organization.

The domineering elites undertake to conform the populace to their intentions through manipulation, the more politically immature they are, the more easily they can be stage-managed by those who do not want to surrender their supremacy. Freire (1974) argues that people are managed by sequence of myths, deceits and promises which are fertile grounds to hinder revolutionary consciousness as people submit to the intent of the manipulators. Freire refers this as “massification” which is a way of plummeting the people to controllable unthinking agglomerate. Other methods of manipulation are inoculating people with bourgeois appetite for individual success and welfare programs which fragment the dominated into factions of persons who are eager to accrue benefits for themselves: those who fail to benefit grow envious while those who benefit always want more.

Organization naturally develops from unity as leaders in search of unanimity also endeavor to manage the populace obliging witness to the reality that the fight for liberty is a universal undertaking. This continuous, modest and spirited view arising from cooperation in liberation of people steers clear of the risk of anti-dialogical control. To establish the reason for, and the manner of that view it is necessary to have an increasing critical understanding of the existing historical circumstance, the outlook of the world as people understand it, the principle contradictions of civilization and the principle facet of that contradiction. In the dialogical action theory, authority is required in organization, so it is not totalitarian; it also needs liberty thus it is also not dissolute. Organization is rather, a highly educational course where leaders and the populace jointly experience genuine command and liberty, which they seek out to set up a transforming reality in a society which mediates them.

(d) Cultural invasion versus cultural synthesis.

The oppressors invade and infiltrate the cultural circumstance of another grouping, in disregard of their potential: they enforce their own perception of world upon the invaded group and hinder the creativeness of the assaulted by limiting their prospects to express their perception. According to Freire (1974) aggressor are the creators of and performers in the process; those they assault are the objects. Aggressors shape, those they assault are shaped. Aggressors decide, those they assault tag along that decision or are anticipated to tag on it. The invaded desire to be like the invader and at certain moments of their existential familiarity nearly 'adhere' to the oppressor's mind-set. Freire (1974) argues that stiff and tyrannical social formations essentially sway child rearing and educational institutions inside that formation. These institutions model their acts after the manner of formation and convey the myth of the later; since homes and schools exist in time and space, inside the configuration of dominion they work principally as outfits which set up the aggressors of the future. On the other hand, cultural action functions upon the social formation with the purpose of safeguarding or transforming that formation, thus it serves to dominate or liberate men. The two operate and generate dialectical relationships of permanence and change. Dialogical cultural action endeavors at overcoming the divergent contradictions of the social configuration thus realizing liberty of men. On the contrary anti-dialogical action seeks to mythicize such contradictions thus willing to steer clear of the drastic change of reality. It aims at preserving the social structure to favor the oppressor. However, the oppressor may allow changes so long as their supremacy of verdict over the tyrannized is not affected. Thus, the outline of division, manipulation and cultural incursion. In cultural fusion the subjects seek to be learning

with the people about people`s world rather than teaching or transmission of their culture.

4.3 Paulo Freire`s Classroom.

According to Freire learning takes place when there is mutual respect and understanding between the teacher and the learner. This respect and humility foster a condition of trust and communication between teacher (who also learns) and learner (who also teaches). Education becomes a collective activity, a dialogue between participants rather than a 'top-down' one-way lecture from one person for the benefit of the other. In saying this Freire did not intend to create conditions where learners` knowledge, feelings and understanding should go unchallenged or for the teacher to step back as a mere facilitator (Freire, 1996).He believed that humility and respect foster a situation characterized by trust. In many instances learning takes place when there is mutual respect and understanding between the teacher and the learner. The learners` feelings and knowledge should also be challenged and directed by the teacher for meaningful learning to be achieved. According to Freire, the teacher has authority but does not become an authoritarian but rather intervenes in order to help the learner reflect on aspects of his/her cultural, social and gender constructs and help the learner to think critically.

From this position, Freire urged both students and teachers to unlearn their race, class, and gender privileges and to engage in a dialogue with those whose experiences are very different from their own. Thus, he did not uncritically affirm student or teacher experiences but provided the conceptual tools with which to critically interrogate them so as to minimize their politically domesticating influences (hooks, 1994).

Freire was opposed to banking education model and in its place proposed a problem-posing model. In this model, the teacher and learner discuss and analyze their experiences, feelings and knowledge of the world together. Instead of the belief that learners' and teacher's situation in the world is fixed, as the banking model suggests, the problem-posing model explores problems or realities people find themselves in as something which can be transformed (McLaren, 2000). It is not the job of the teacher to provide answers to the problems, but to help the learners achieve a form of critical thinking about the situation, Freire called this *conscientization* (Freire1973). This makes it possible to understand that the world or society is not fixed and is potentially open to transformation. It becomes possible to imagine a new and different reality (Freire1988).

4.4 Paulo Freire's Concept and Societal transformation.

Education as a transformative agent develops the masses from an object to a subject society who are capable of actively participating in their destiny rather than being treated as depository for propaganda and myths which would serve to alienate them. Paulo Freire says that we all obtain social myths which have an overriding inclination, and so learning is a critical process which depends upon revealing real problems and definite requirements (Freire, 1973). Education should lead men to take new stance towards their problem, towards research and ideas that are not merely received in the mind but utilized, tested, or thrown into fresh combinations. Freire supported dialogue and constant communication that opens opportunities for prosperity and triumph in any circumstance: through dialogue, there are always breakthroughs. Dialogic action challenges mediating social actuality by posing them as problems that can critically be analyzed by those who have direct experience of them (Freire, 1997). Freire argues

that dialogue is not just about profound comprehension but is part of creating a difference in the world.

Dialogue becomes a form of communal praxis directly concerned with unveiling unjust conditions masked by the ruling classes. The course of action is important and can be seen as enhancing community and building social capital that leads to justice and human flourishing. To enter into dialogue presume parity among the participants. Each must trust the others; there must be mutual respect and love (care and commitment). every person have to question what he or she makes out and comprehends that through dialogue existing ideas will be altered and new knowledge will be produced (Mayo, 1999). In Freires terms, learning based on group dialogues is liberating for every person involved in the practice. By contrast, an instruction based on personality monologues in an forced language leads to silence and floppiness, and is the eventual form of domination. In his analysis of the dynamics of power, the term ‘oppressed’ refer to those whose own voices are silenced because they are obligated to speak with a voice that is not their own: The oppressed are not only immobilized, but resigned to their helplessness, perceiving it fatalistically, as a outcome of personal inadequacy or failure. The eventual result of highly disproportionate power relationship is a class which is incapable of articulating its own interest or recognizes the existence of social conflict.

4.5 Application of Freire’s concept on Kenyan education

Freire’s concept of education for liberation opines that education is anticipated to transform the learner into an agent of change in face of challenges, an author rather than the authored. To achieve this, tutors ought to present information, expertise and principles that liberate in nature in creating new scopes and prospects that are critical

for advancement, thus the process should go further than plain conveyance of truthful information. The learners should also develop into critically conscious individuals who are aware of their ability to exploit situations rather than being used by them. This necessitates a model alteration of education process in the way it is conceptualized and administered. In the current body of knowledge in social sciences corruption and tribalism are taught as mere facts out there which limit national unity for learner to memorize mainly for the purposes of excelling in examinations. Learners are denied a chance to interrogate them and their causal links for them to get deep understanding and develop attitudes that are necessary to combat them. (This is not liberating in the sense of Freire), and may not reduce their susceptibility to engage.

However, to make education more liberating especially in fighting these vices –when learning on national unity as a topic of study in class- rather than learners passively listening on teacher’s narration on symbols of national unity and factors which limit national unity. Both the teacher and learners may engage in research and participate in dialogue as equal subjects on symbols of national unity and also dialogue on how and why corruption and tribalism are a hindrance to national unity. Learners suggestions on ways of eliminating the vices should be reflected upon rather than the current practice where a teacher (as the one who knows) just interrogates whether students answers are correct. This is sage mentality which is a hindrance to dialogue. Related topics like citizenship, democracy among others should be looped in for in depth understanding of the learners. Effective dialogue, cooperation rather than competition should be cultivated as an instructional approach.

Education content must be designed in a manner which would make the students view themselves as active participants and co-creators in the society. According to Freire(1974) themes that are relevant to learners' world should be generated to dialogue on. In line with this, content in social studies like democracy, human rights, citizenship national integration and national unity should be crafted to cater for reflection and dialogue on why and how corruption and tribalism starting from their experiences and how they directly affect individual learners as part of the wider society: for instance it would be more pro-active for learners to realize that corruption may deny them job opportunities even after performing well in school or tribalism may eventually lead to their death or loss of their loved ones if not stopped. With appropriate illustrations using what learners can identify with it may lead to in depth understanding of how the two relate to their lives. At certain levels a reflection on how they also propagate ethnocentric stereotypes and corruption culture learning institutions may enhance reality on their contribution in spreading the vices.

Emphasis by education managers should be in depth understanding of learners rather than attaining good grades in examinations. For effectiveness the education process has to be multi-dimensional encompassing cognitive and normative dimensions.

4.6 Conclusion

Freire's concept of education for liberation reveals an innovative approach of correlating education and societal change. Literacy and education-in the sense of Freire- generally has the duty of arousing in individuals, a critical conscience that facilitates them to not only discern what requires to change but also be completely human, which is an entitlement of all individuals and not only for the privileged minority. This awareness generates the resolve or the impetus in individuals to

struggle for societal transformation. The concept should be used in Kenya to commit the people to eradicate tribalism and corruption which are used by political leaders to thrive.

Through provision of education which can guide to individual liberty, freedom, political enlistment and exploits, and drastic social change, revolutionary leaders who are devoid of these vices need to rise to change the status quo against the elites who may wish to maintain their positions through introduction of reforms which are not revolutionary in education and society. According to Freire critical consciousness among the learners may empower them to face oppressive situations and fight for change that they want. The arousing of critical awareness guides the means to expressing social dissatisfaction distinctively because these dissatisfactions are authentic components of a tyrannical condition.

CHAPTER FIVE

5.0: THE FORMAL EDUCATION IN KENYA

5.1: Introduction.

From chapter one and two it is evident that to successfully implement programs and policies that enhance creation of economically more equal, just and cohesive society it is prudent to commence by liberating it from corruption and tribalism. It is also apparent that education policies and practice have focused on the economic and technical aspects of education while emphasis on social and development of critical attitudes have not significantly been emphasized. This may be evidenced by the emphasis given to mathematics, sciences and applied subjects in comparison to humanities in the secondary school curriculum with a view of enhancing economic mobility of learners after graduating. In this chapter, Kenya's education system is analyzed in regard to policies that have shaped the system and the extent of their success in fighting corruption and tribalism. This is done through the following sub-topics: policies for national cohesion and morality in education, policies on economic aspect of Kenyan society, education policies and practice in Kenya, views on Kenyan education, how Freire's concept of education for liberation can enhance the fight against corruption and tribalism in Kenyan education system and conclusion.

5.2.0. Policies for cohesion and morality in education

Kenya inherited an education system that was influenced by colonial exclusionary policies based on race and religious inclinations which served the needs of colonial government. With independence, there was a need to develop a system of education that would enhance national unanimity, cohesion and economic needs of developing the nation thus Ominde commission rooted for a system that would provide for

development of necessary skills for economic development. This is consistent with the human capital theory which supposes that knowledge and skills which add to the investment of individual labour emanates from an organized investment in an education program for empowering citizens with abilities for economic development (Ashton & Green 1996). The commission was of the view that at independence, no challenge was as important as the future welfare of Kenyans, nurturing of a sense of belonging and an aspiration to serve the country. It is then our contention that policies geared towards achieving this goal should have been given more emphasis for realization of this objective. According to Murira (2012) education in Kenya is supposed to encourage the spirit of nationhood and promote national unanimity. As a result, education was perceived as the country's medium of maintaining and protecting the status quo in regard to African way of life (African way of life in this sense meaning good character and communitarian aspects of the society). It has as well been considered as one of the most significant medium of promoting National Unity (Koech report, 1999). It is through education that students from diverse ethnic and socio-cultural environment should be made to be familiar with and appreciate unity in diversity of all the inhabitants in Kenya.

The government and other education stakeholders made initiatives to Africanize the curriculum to reflect the mutual character of the African way of life. It is however notable that those resources including human resources posed a challenge in their implementation for instance: Ominde commission could have been informed by these considerations to recommend social ethics to be introduced in form five and six. According to Koech report, (1999).It is in the course of education, that a new breed of individuals who are instilled with a new vision and exemplify the right Kenyan

personality should be produced; persons whose motivation is a profound sense of patriotism and nationalism that goes beyond tribal as well as traditional connections. In essence education should enable individuals to maintain the rule of law in the country, possess integrity of character, skills and ideas in the maintenance of fairness towards the management, exploitation and preservation of natural and human resources in the country.

Religious and moral education are viewed as tools for developing distinct societal ideals to form particular dispositions for producing morally upright individuals who should strive for the common good of the society. Their inclusion in the curriculum was also a strategy to promote traditional mutual social responsibility as a way of extending African family spirit in the entire country.(implying imparting in Kenyans a feeling of belonging to a state as a family)this then would imply encompassing a shared sense of duty by society as well as its people to do what befits everyone in appreciation that the society would not flourish exclusive of full cooperation of every individual who would also share in its success. The basic idea is that a personality will execute his responsibilities, ensuing from his or her education with the intention of building a prosperous society (Mboya, 1963). Therefore an individual must realize that he or she is a property of his or her society; consequently, one's individuality is perceived only to the extent that he/she is a member of a clan, community or a family. This concurs with Plato's view that an individual who is fully educated should possess knowledge and also wisdom which should enable him or her to see the need to put his acumen and knowledge of all things in serving the society that he lives in.

Gachathi report (1976) in a similar observation recommended teaching of religion and social ethics as a foundation for continuous survival as well as improvement of quality of life in the society.

It was commission's observation that owing to deficiencies in important supporting moral and ethic education, public disapproval of social problem like idleness, tribalism, nepotism and corruption was proving ineffective. While religion could not be the only basis for teaching social ethics, there was a need to re-define social ethics of the country and establish explicitly the teaching of basic social ethics. After making a similar observation, Kiano Report (1981) suggested inclusion of positive ideals of mutual social responsibility resulting from the traditional culture and informal education system in the curriculum, and also in the entire system of education. Through Kamunge Report (1988) the Government acknowledged and executed these proposals, (Sessional Paper No. 6 of 1988) and acknowledged that the concepts and application of co-operative efforts as well as mutual social responsibility be taught and developed at every level of education and training, by engaging in practical involvement in group work within the school and also out-of-school activities prearranged or brought about by the school, and as a component of the subject of Social Education and Ethics: Interestingly, teaching of Social education and ethics was initiated in secondary school curriculum as an optional subject and religious education teachers were tasked to teach it as suggested in earlier reports. It was Kamunge report's view that since it promotes justice, morality, positive attitudes, consciousness towards society and training in social obligation and responsibilities, social education and ethics must be taught to all students at every level of education and training a recommendation that was not adopted by government.

Likewise Koech report (1999) was of the view that fraudulence, greediness, selfishness and expression of moral dissipation which has damaged the social fabric of the society characterize the current way of life: in face of this there must be political willpower, dedication, and change of attitude to develop mutual social responsibility. Teaching of social education and ethic as an optional subject then meant that positive ideals of mutual social responsibility and co-operation were not offered at other levels of education in consideration of the Government policy that it be taught at all levels of education and training: Though particular topics were included in other social subjects as a way of re-asserting values and obligation of traditional African society in a national context as a way of developing a sense of ethical and social obligation.

Destructive inclinations in schools are seen as a indication of a problem facing the whole society and an evidence that the education system is not creating socially responsible persons while inability to uphold and practice mutual social responsibility has led to corruption, nepotism and mismanagement of public funds (Koech report 1999). Thus Consistent with earlier reports teaching of religious education to instill moral ideals which place strong foundation of patriotism and national consciousness was recommended. There are also arguments that syllabi of religious education and social education and ethics appear not to serve the learner's needs sufficiently and acknowledged the need identify "acceptable" social ideals and moral principles, which would form the subject content of Social Education and Ethics (Koech report 1999). Moreover rather than being offered in order to influence behavioral change and for future lives of learners, the two subjects are taught as mere academic subjects with an intent of performing well in exams. It is also argued that the body of

knowledge in religious education is not sufficient to guide learners to profound obligation in their religious faiths to enhance their morals, an understanding that necessitated the founding and teaching of Pastoral Programme in schools to also add on the instructions offered in religious education. It is also important for Religious education to be handled by devoted and practising teachers of the faith in which they teach in order to effect behavioral changes among the learners.

History was also identified as a carrier subject in enhancing cohesion and morality in the society. Thus teaching of history was emphasized to achieve this objective. According to Kneec,(2012)teaching of History helps to build up pleasing social attitudes and values: developing religious and moral ideals with answerability towards the country as well as the society; to value others 'and their own culture; to extend articulateness, to develop towards maturity and self-fulfillment self-control, and being well grounded in their careers in congruence with requirements in the nation. Thus, teaching of history need to be emphasized for enhancement of national unanimity from family, community and in learning institutions. According to Kiano report, (1981) and Mackey report,(1983);For universities to promote national unanimity, teaching of history and the system of government in Kenya should be given emphasis in primary and secondary level of education, it is however offered as an optional subject in secondary school. Koech report, (1999) was of the view that History curriculum has omissions and need to be re-designed to include ample exposure of patriotism. The report suggested specific themes to be included in the curriculum to enhance patriotism and nationalistic feelings among the learners: nevertheless the report was not adopted by the government. Curiously a few suggested proposals were included in the history syllabus for secondary school, for

instance a topic on contribution of Kenyan leaders in national development was introduced though Koech report had opted for Kapenguria six, and while this was positive it would have been improved if leaders who were never tainted of tribalism or corruption are fronted as role models.

According to Sessional paper no.1 (2019) the current curriculum fails to accord sufficient credence to values, attitudes and patriotism. Whereas the substance of the curriculum deals with patriotism and national unity, instilling the same ideals has not successfully been achieved since the carrier subjects are offered as electives at the secondary level. Additionally there are challenges in provision of education which takes account of spiritual, social, security, moral and cultural practices that impede access, equity and relevance. Despite realization that subjects in social sciences are important in enhancing morality and social cohesion it is our contention that policies that have influenced implementation of curriculum appear to lean toward sciences and technical subjects while parent and students appear to favour excellence in same to increase chances of their employability; a situation that has not helped in realization of the intended objectives.

5.2.1. Enhancing unity and morality through extra-curriculum

Teaching and learning were viewed as the main ways of enhancing morality and national unity, however other ways of enhancing the same have been explored and implemented in the education system including:

(i) Juxtaposing students from different backgrounds and ethnic groups.

This was viewed as a means of intensifying and fostering national unity (Ominde report 1964) and (Gachathi report 1976). Mixing of students from different parts and

ethnic groups was done in national and provincial schools. Kamunge report (1988) emphasized expansion of the same policy to more schools as a means of intensifying and fostering national unity. However this could not achieve much if the outlook of teachers is not completely and consciously sympathetic to Kenya's unity (Gachathi report 1976). Therefore, it is likewise important to have teachers whose horizon is national rather than tribal and who are capable of communicating their own lively interest in the nation to the children under their charge for creation and stimulating loyalty and affections for nationhood. Unfortunately introduction of the quota system to bridge the gap on inequality in access to education worked against this policy: Moreover it could have contributed to negative ethnicity as some stereotypes are already calcified by the time learners meet at work places or at the university. According to Koech report, (1999) Education localization through the quota system, employment and distribution of teachers in addition to other employees greatly undermined essential role of education as a vehicle for national cohesion

(ii) Symbol acts ceremonies, music and dances.

Symbol acts ceremonies in school including: hoisting and singing national anthem were introduced as ways of promoting national feeling. Ideally, learners are required to comprehend the figurative sense of raising national flag at the school assembly in addition to the exact meaning of national loyalty pledge. It implies that the country "has arrived" or "is active" in nation building both internally and in the international arena (Koech report, 1999). Everyone (including learners) should then be taught to sing national anthem with real meaning, by appropriation of lexis and reflection of pledges he or she is making in the prayer as avowed in the anthem. However Ominde commission noted a risk of undue familiarity where learners perform them as a mere

routine rather than understanding and appreciating that everyone(including them) have to perform his/her responsibility of guarding as well as upholding peace, freedom and unity in the country.

Music and dances especially African songs from different tribal backgrounds were also identified and emphasized as avenues of promoting national unity (Ominde report 1964) However undue familiarity in their performance for the sole purpose of winning in festivals and competition may hinder realization of the underlying intention of holding them in schools. Despite their significance Koech report (1999) was of the view that co-curricular activities including games, drama, club, in addition to subjects like music, which improve social interaction, are not accorded the necessary significance in the curriculum. This results from the current emphasis on examinations.

5.2.2.Guidance and counseling capacities in developing integrity in learners.

Education system should entail not only training in particular expertise and techniques but also acquire habits that make the learner virtuous (Nyerere 1969).This makes him/her religious minded, bold, honest and good natured, (Kingsley, (1962), help in managing issues in his/her world by means of prudence and competently contributing to the society's well being. Consequently, Guidance and counseling departments were established in school to assist in moulding, providing life skills, promotion of Ethical values and integrity among the learners. According to Kamunge report (1988) schools in the country generally lack the capacity to offer guidance and counseling support in addition to mentoring students. It pointed to the necessity of strengthening guidance and counseling departments in the learning institutions. Consistent with this view, Koech report was of the view that Guidance and Counseling in learning institutions have to be reinforced to develop into a continuous daily activity, to counsel students

on scholastic, social and practical facets of living. In collaboration with parents, other teachers along with religious organizations where necessary, teachers trained in guidance and counseling are supposed to consistently advise learners against utilizing violent aggression as an approach of solving encountered tribulations.

Despite acknowledgement of the necessity for vibrant guidance and counseling departments within learning institutions, very little has been done. According to sessional paper no.1,(2019) notwithstanding a few instances of good performance in some institutions; guidance, counseling as well as mentorship services are not presently established as sufficient departments in many schools. It is neither offered in an all-inclusive nor articulate approach while teachers in general lack the skills needed to provide this support. Deficiency in articulacy on the manner of collaboration between parents and teachers and others to jointly offer life skills support, training as well as counsel on entrance into the world of work is a hindrance to the intended outcome.

5.2.3 Teachers capacity and preparedness.

Kenya has made improvements in increasing teacher-students ratio by training and deploying more teachers to cater for increasing student population. Ominde report (1964) proposed training colleges to be given special responsibility of mixing student teachers from different ethnic backgrounds and contacts of various kinds with people from variety of background was proposed as a way of solidifying a sense of belonging together within the nation. Gachathi report (1976) was of the view that education should develop every teacher into a useful citizen, competent and motivated towards, contributing to development of the nation as a whole, as well as that of his or her own wellbeing within the context of mutual social responsibility.

Mid-term report, (2018) was of the view that inadequacies including teacher trainers lack of necessary skills and competences to train teachers and over emphasis on content rather than pedagogical skills could be a hindrance to realization of this goal. For instance, there is no career development of teacher educators as a specialized cadre with teaching profession, nor is there a clear career and professional route to becoming a teacher educator. According to Sessional paper no.1 (2019) Primary school teachers with university degree lack teaching content or pedagogical skills at primary school level as they are taught two secondary school teaching subjects despite the fact that they remain and teach in primary school. While weak coordination between pre-service and in-service training is an inadequacy, in-service trainings have not been frequent enough. Skills and knowledge received from in-service training are not utilized while diverse needs of teachers are not addressed, moreover secondary school teachers with pedagogical difficulties hardly seek assistance from head teachers or QASOS.(M.O.E,2009).Since teachers are supposed to perform a role in developing nationalistic feelings among students (Ominde report,1964,Gachathi report 1976): national consciousness for educational excellence in all teachers and teacher education for promotion of national unity, national development and social equality need to be considered (Sessional paper no.1,2019).

5.2 .4. Instructional approaches for social cohesion.

Appropriate instructional approaches are important in enhancing morality and national cohesion. Co-operation in education is one of the practical facets of mutual social responsibility. Gachathi Report (1976) recommended for instilling of positive attitudes towards co-operative exertion towards augmentation of mutual social

responsibility in students by encouraging the project approach and intensification of co-operative education to primary teaching. According to Koech report (1999) instructional approaches should mirror the traditional educational process where corporate existence in the African traditional life destined a passionate concern for human welfare, well-being and concern for every individual in the community.

As an ethical attribute, corporate ethic was guiding the people's values and predilection in regard to what was considered right or wrong, good or bad, virtue or vice: it was upon every member of society to uphold and maintain particular principles or virtues. Learners must in that case comprehend and identify themselves as part of the society and can only be effectual when they are full members of the society they are trying to transform, involved in its good and bad fortune and obligation to it whatever happens (Nyerere, 1974).

According to Koech report (1999) instructional methods and the attendant informal activities, which reflect on National Unity should emphasize Kenyan culture, patriotism and national heritage in the curriculum design: however the challenge facing the profession concern changing instructional practices towards greater collaborative relationships between teachers and learners as teaching and learning are what ultimately makes a difference in the mind of the learner, (Sessional paper no 1,2019)Time limitation grossly affects the quality of teaching and learning and application of what is taught. This is as well blamed for rampant rote-learning, with little attempt being made for critical analysis and creative innovation by learners. According to Sessional paper no 1,(2019),challenges of teacher centered instructional approaches, insufficient use of teaching and learning resources, and little innovation in curriculum delivery, poor planning and shortage of teachers impede realization of

projected outcomes. This concurs with Ojiambo (2009), view that Kenya's education system has been blamed by citizens of being materialistic and egotistic instead of responsibility and cooperative effort, for taking up antiquated teaching and learning methods, for implementing inappropriate and rigid curricula and for producing passive as well as dependent-minded graduates.

5.3.0 Liberative aspects of the Kenyan Education.

Education in Kenya has made significant impacts in the society as envisioned by policy makers to varying degrees of success. This may be implored by looking at success of education in shaping various spheres of the society including:

5.3.1 Economic Development

Education has been instrumental in promoting economic development through provision of necessary skills required to spur economic growth (Odhiambo report, 2012). Economists in education argue that advancement in education leads to hastened economic development, more affluence and income distribution, healthier uniformity of opening, obtain skillful man power, a diminishing people's population, increased life expectancy, decreased crime rates, unanimity and a politically stable nation. As a result a lot of people and nations have been influenced to heavily invest in education. The Kenyan education was envisioned to accomplish two basic purposes: technical and social. The technical aim was to offer skills for future labor resource with essential expertise and awareness while the societal function was to instill morals that could augment lives of the people and sustain cohesive responsiveness (Amutabi, 2003). Similarly this perception made African countries to devote their early strategies of education in training people who could be in charge of their growing economic and administrative units.

Assuaging scarcity of skillful domestic labor force and generating equal economic prospects for the populace through education was consistent with the then worldview while monetary, political forces and existing publications emphasized significance of education in speeding up development of the nation (Sifuna, Fatuma and Ibrahim, 2006). However expansion of formal education was not directly accompanied by economic growth during this period and many school leavers were unable to secure jobs or even training a phenomenon that started as early as in 1970's (Sifuna 1990). Increase in demand for higher education and the necessity for skilled manpower made the government to change various policies in the 1980s to improve education and make it possible to arouse development.

An assessment of a variety of educational acts which were initiated throughout this period demonstrate the country's dedication to improve education and the prominence it conferred on its capability to enhance national development. As the levels of unemployment increased vocational, technical and practical education was considered necessary in provision of highly skilled expertise required for economic, industrial, vocational and technical instruction that was important for the job market and development (Republic of Kenya, 1979). In the 1980s attenuation of labor market influenced the government to consider re-structuring the system in order to make graduates of education system self-reliant, prolific in agriculture, industries and commerce. It was anticipated that education would guarantee acquisition of technological, scientific and technical knowledge which are critical for personal and wage employment, lifetime skills and national growth. This provoked the formation of the 8-4-4 system of education (Sifuna, 1990, 1992, Amutabi, 2003).

The 8-4-4 system of education was meant to provide learners with practical skills which would enable them venture in formal or informal sector; thus introduction of subjects like agriculture, building and construction and woodwork among others. However the system was hurriedly implemented due to political pressure without considering availability of quality technical teachers, textbooks, workshops and equipped science laboratories (Sifuna 1990). It also became very academic and examination oriented while workload for students became bulkier. Most schools were also unable to equip their students with technical skillfulness which was expected to economically empower them. As a remedy technical institutions and vocational centers have been increased to satisfy the needs of national economy, enhance self-employment and employability to graduates of these institutions. The TVET policy seeks to expand these institutions at the constituency, county, and national level in order to increase the enrolment and equity in provision of technical skills (Government of Kenya, 2013).

Odhiambo report (2012) emphasizes a curriculum structure within skills and competences framework that recognize the knowledge, proficiencies and competences of all learners, and competency-based evaluation in line with a competence based curriculum. It also suggests that schools ought to be positioned on the basis of holistic evaluation on performance indicators. It recognizes technology and innovation as key and critical in the realization of Kenya's Vision 2030. Thus a need to facilitate actions that are appropriate for the delivery of preferred levels of growth and technological development. Science, Technology and Innovation must be exploited to promote industrial inventiveness for improved and continual economic growth.

However, the Kenya vision 2030 blue print made an assumption that Kenyan problem is largely an economic one, hence more emphasis was laid in developing economic rather than social and political foundations: While government hired a company to develop economic strategies, Promotion of national cohesion and addressing tribalism are flippantly treated despite political and ethnic intolerance in the country. In line with this provision of technical and entrepreneurial skills are emphasized while obvious gaps in mentorship and molding of students remain apparent. Particularly, policies and strategies on mentorship by the government are not clear, save for what happens in guidance and counseling, which is not even adequately inclusive.

5.3.2 Social-political developments.

Scholars have different opinions regarding political and social educational outcomes while the viewpoints regarding these outcomes have been the basis of public policies. The early theorists on modernization views on education are that it abates conformist, attributive attachment on the basis of sex, inherited circumstances, tribal, or religious conviction, in support of achievements and accomplishments (Levy 1966). Lipset's (1959) argues that education promotes democratization while advanced stages of social and economic improvement amplify the prospective for a thriving democratic system, since educated public are involved in popular participation which is essential to sustain changes in a democratic state.

Education enhances democracy by empowering in political and social spheres where learning is connected to increased personal understanding of political issues (Mattes and Bratton 2007); by having curiosity to obtain knowledge on political issues (Dee 2004); and exhibiting more discontentment with organizations that are in existence (Weakliem 2002) whereas strong connections have been recognized between learning

and interest in politics. According to Blaydes (2006) there can be negative correlation between education and voting as the poor are more receptive to 'selling vote' despite getting some level of education.

According to Nyerere (1973) believes on political outcomes of education influences formulation of education guidelines: for instance African countries provided education with the acknowledged objective of encouraging national distinctiveness and cohesion. With education many Kenyans to have more accurate information concerning politics and articulate increased dissatisfaction with the way democracy is practiced and existing economic situation, though these outcomes have not resulted to increased public participation or political effectiveness while ethnic identification have not decreased with better education and may even be strengthened (Ojiambo, 2009). On leadership formal education instills leadership skills to would be leaders among the learners including: literacy, numeracy and problem solving skills. According to Nandita (2014) education builds self-esteem, self-worth and confidence which are essential for a leader who should also have creative and analytical skills. However western education introduced leaders to democracy and attitudes of nationhood, competition for resources and political power became a hindrance to realization of national cohesion to date (Kanyinga, 2015).

Nevertheless, the curriculum formally seeks to encourage democratic ideals as well as the inspiration of a Kenyan national, rather than tribal consciousness. If education successively enables the learners to develop nationalist attitudes, then as Kenyans they should be devoted nationalist and seek to bring together fellow citizens rather than racial, tribal, religious or parochial interests. Education is depicted as an element

that encourages national unity; after independence Kenya took up integration of schools as a step to enhance realization of this goal. However, education system in Kenya is fairly totalitarian; punishment by thrashing of students is commonly practiced (Human Rights Watch 1999) while daring teacher's command is hardly ever endured. Learners prefecture system are utilized to uphold class management, students' uniforms are compulsory, rote learning is common place, and creativeness and critical thinking are not greatly valued in classrooms.

5.3.3. Education and Culture

Various elements of culture can be developed through education including: individual's character, personal socialization, suitable use of leisure, appreciation of other cultures and appropriate meaning of liberality (Sharma, 2004) As a part of culture education has the twin purposes of conserving and modifying or renewing culture. In Kenya education has been instrumental in reducing instances of female genital mutilation, moranism, cattle raiding, polygamy and also marrying off underage girls (Jennifer, 2008). Many parents, in spite of where they live, desire a better life for their kids and cultural change has made families to take part in different lifestyle from their traditions. The new ideas and positive adjustments assist members of the society to live improved lifestyles and maybe even more fulfilled lives. Formal education is changing communities in regard to how they value their cultural, social and economic capital where communities realize that some of their traditions are no longer valuable and should be abandoned. (Jennifer, 2008).

Through education attitude regarding beading of girls is changing and more girls are now going to school, as parents and girls begin to see the importance of education.

They also have a view that beading violates the girl-child's rights. Women in particular agree that beading is of no value at whatever level (cultural and economic). Morans are now more interested in schooling rather than beading girls which is now viewed as an expensive venture (Samburu women trust report, 2016). However, western education has entrenched individualism, and competition for resources thus eroding some positive aspects of African cultures including cohesion and cooperation among the people even in utilization of resources that are available. According to EACC survey on the causes of corruption, greed accounts for 35.2% while culture accounts for 11.9% instances of corruption in public service (EACC, 2012). A pointer to the need of enhancing collaboration and moderation as integral part of Kenyan culture today.

5.4.0 Inclination of Education practice in Kenya

As mentioned elsewhere in this study, education falls short of being truly liberative due to over emphasis on individual and economic growth rather than developing critical attitudes and social cohesion. Educational reports and recommendations of commissions and committees influenced the emphasis on technical objectives rather than developing critical consciousness and social foundations. Its inability to tackle corruption and tribalism contributes to their practice by graduates especially leaders with support of members of their ethnic groups who languish in poverty mainly because of their incapacity to identify that these leaders contribute to their dehumanization.

The Sessional Paper Number 10 of 1965 depicted education more from an economic sense than a social service, as a key means to alleviate scarcity of skilled domestic labor force and of creating equal economic prospects for all citizens (Republic of

Kenya, 1965). This was later reflected in five major inquiries which influenced the growth of education in Kenya including: The Kenya Education Commission-Ominde Commission (Republic of Kenya, 1964, Republic of Kenya, 1965a, Republic of Kenya, 1965b), The National Committee on Educational Objectives and Policy-Gacathi Report (Republic of Kenya 1978), The Presidential Working Party on the Second University-Mackay Report (Republic of Kenya, 1981a), The Presidential Working Party on Education and Man-power -Kamunge Report (Republic of Kenya, 1988) and Commission of Inquiry into the Education system of Kenya- Koech Commission (Republic of Kenya, 1999).

The Ominde Commission which was a blueprint that set the basis of post-independence education strongly emphasized the significance of education in hastening national growth (Sifuna, Fatuma and Ibrahim, 2006). This informed the organization and development of education to cater for the administration of human resource and the labor market enhancing the perception of education as a means of individual and economic growth. Thus policies were geared towards realization of this goal. The Gacathi Report recommended vocational orientation as opposed to the platonic culture of elitist education. National curriculum viewed to be too academic, narrow and examination centered (Republic of Kenya, 1979). Among other things, education system during this time was required to offer high level skills required for economic, industrial, vocational and technical training that was necessary for employment and development (Republic of Kenya 1980). The attenuation of labor market pushed the government to consider adjusting the system of education to cater for technical, scientific and practical knowledge for self and salaried employment, lifelong skills and nation building. (Republic of Kenya, 1981). This informed Mackey

commission to recommend a practical curriculum to provide a wide variety of employment prospects and impartial allocation of educational resources. It also led to the rise to the current education system, the 8-4-4 (Republic of Kenya, 1988). Subjects like agriculture, woodwork, building and construction and many others were introduced to offer skills for self-employment rather than seeking white collar jobs though there have been arguments on implementation and applicability of skills acquired in schools, however this reinforces the emphasis on technical and economic aspect of education.

The Koech Commission in 1999 came up with a concept of Totally Integrated Quality Education and Training (TIQUET) which laid focus on quality of delivery and results of the education and training process. The report proposed a system that increased access to education while making it demand-driven by in relation to the labor market. The commission proposed changes that were expected to enhance equity, quality, efficiency and effectiveness in the system (Sifuna, 2003).though many of the recommendations were not implemented the report led to the current changes in the provision of technical skills in tertiary institutions. The recommendations from the above commissions focus on access, equity and provision of technical skills for individual and country's economic growth: Hence the overemphasis on technical objective of education while ways of instilling values to craft a sense of patriotism and nationhood have not been adequately implored. The Odhiambo Commission,2012 and Medium Term Report on education and its place in enhancing vision 2030 places prominence on access ,technology, innovation and integration of ICT in education as a path way of enhancing this goal(Government of Kenya,2017).however the report recognizes that the current primary and secondary school curricula has not been

successful in inculcating patriotism and national unity. According to the report, while the substance of the curriculum addresses patriotism and national unity, instilling these values has not been successful as carrier subjects like history and government and religious studies are optional subjects at the secondary level (Government of Kenya report, 2017)

The education content has been geared towards acquisition of technical and technological skills while content and methodologies which would develop critical consciousness for enhancement of social cohesion are flippantly treated. This has led to production of skilled graduates who are vulnerable to manipulation (Kenya youth report, 2016). When this is coupled with appetite for wealth and social mobility it makes them easily engage in corruption and tribalism for individual advantage rather than focusing on the common good of the society. The inability of the masses to see through the manipulations and schemes of their leaders makes them vulnerable and ineffective in changing their societal ills which dehumanize them.

5.5. Views on Kenyan education

It is evident that education has been instrumental in shaping various aspects of Kenyan society: thus the government has made considerable investments in education with a vision of improving the living standards. However education has featured significantly in the national political and academic discourse in regard to relevance, efficiency, and cost to the parents and the government rather than its effectiveness in enhancing social, cultural and political consciousness to the masses. There has been an argument that in Kenya, education has not been successfully liberative as it is characterized by rote learning, mechanical transfer of knowledge through repetition and memorization of 'readymade' packages (Ackers & Hardman, 2001). Freire (1972)

refers to this as narrative education with the teacher as the narrator, "...his task is to fill' the students with content of his narration" (p.57). This turns student to be containers whose only action is to passively receive and store deposits of knowledge. For education to be truly liberative it should be planned in such a way that it helps to form critical attitudes in the people so as not to be easy prey to irrationality."....only an education facilitating passage from naive to critical transivity, increasing men's ability to perceive challenges of their time could prepare the people to resist the emotional power of the transition"(p.32).

This kind of education should focus on the development of intellectual powers and pre-disposing men to re-admire their former admiration of their society in order to develop capacity for critical knowing beyond opinion; by so doing they may be able to confront social political and cultural realities in a new way. This kind of education is characterized by dialogue as an existential necessity and problem-posing as a method of developing 'edge which stimulates creativity and true reflection and action upon reality. It is therefore necessary to put efforts in aligning education as a cultural action for liberation which would direct individuals to acquire a new attitude towards their challenges and have orientation towards research rather than repeating immaterial principles and transmission of inert ideas.

There has been a lot of emphasis on the economic value of formal education in its policy statements, this may have informed the decision to expand the general secondary schools curriculum to include a number of practical subjects that were vocational in nature (Muchangi, 2010) as a result it has acquired an enviable economic value that is widely believed to be gateway to financial betterment. Hence, emphasis for policies to improve economic growth, technological and entrepreneurial

skills while national and moral values tend to be overlooked. This may have led to increased enthusiasm for certificates among the learners for economic purposes. However with increased shows of loyalty to ethnic group rather than nation state and other practices limit national unity among learners and graduate of the system, a need to focus on developing nationalistic attitudes in the learners becomes urgent (Monyenye. 1984).

5.6 How Freire's concept of education for liberation can enhance the fight against corruption and tribalism in Kenyan education system.

Paulo Freire's concept of education for liberation argues for an education that liberates man from the problems in his society by enabling him to realize the true cause of the problems and empower him to initiate change in an endeavor to eliminate the problem. This is only possible if education enables learners to develop to the level of critical consciousness. To achieve this, instructional approaches need to emphasize developing critical attitudes where learners are allowed to question realities in their environment rather than memorization of inert facts which are soon forgotten after examinations. Teachers should allow learners to interrogate common knowledge in regard to tribalism and corruption, question myths and stereotypes regarding them. Teachers and learners need to view themselves as accomplices in the joint search for knowledge in a democratic and participatory manner for in depth understanding rather than listening to teacher's narration.

Teachers should not focus on depositing knowledge on learners 'mind' as this serves to mythcize the world and isolate learners from partaking in learning activity but rather they should encourage them to actively participate in discussions that would

ignite their intrinsic potential to reflect on issues that have been posed as problem. This would help in developing their creativeness that would help in bringing forth individuals who are sufficiently resourceful to use the knowledge gained in school to tackle problems that they may face even after school life. The teacher (as the one who know) should not dominate the learning session as this is anti-dialogical Freire, (1970) .rather his task should be facilitating learners to question and engage in discussions that would help learners to creatively participate in the process of learning. Teachers should desist from sage mentality and encourage learners to make inputs and interrogate their ideas for a deep understanding which would pre-dispose them to appreciate the need and urgency of transforming their society.

The teacher should encourage learner to view him as a co-dialoguer rather than an expert in an endeavor to develop in them creativity, independent mindedness and nature of cooperation as this would empower them to follow the choices they make in face of problems in their environment. Cooperative learning rather than competition should be encouraged among the learners and as Kamunge report had suggested practical orientation on activities in and around the schools should be encouraged. Teachers in their instructional relationship with learners should encourage democratic principles and open communication between them which is necessary for development of critical thinking. Honest discussion and reflection should be encouraged rather than polemical argument which would only serve to isolate learners into silence. Outside class learners should be encouraged to freely practice democracy in identifying qualities and electing their student leaders. According to Freire, the educator for liberation has to die as the unilateral educator of educatees in order to be born again as the educator-educatee of the educatees-educators (Taylor, 1993).

According to Freire teachers should be beyond reproach so as to be good role models to their students. Teaching is a very noble profession and those who go into it must be ready to lead by example, thus calling for continued personal reflection to remain worthy of the profession

According to Freire (1970) significant natural issues in the society should be schematized and posed as problems for learners to dialogue on: although different education reports cited the necessity of eradicating social problems including tribalism and corruption, some point to a need for more themes that would explore on morality and patriotism. Consequently inclusion of more themes which focus in this direction should be considered in the curriculum for discussion and reflection by the learners.

5.7. Conclusion

Formal education in Kenya has contributed immensely in improving many spheres of the society though arguments about its effectiveness and relevance has been a subject of debate among scholars. With its introduction by missionaries during colonialism it has enhanced modernization and development in economic, social, cultural and political spheres. However, education in Kenya has not been effective in combating corruption, tribalism and nepotism which are a hindrance to humanization and realization of a cohesive and a just society; however application of Freires concept of education for liberation may help in making education in Kenya an instrument by which learners would deal critically and creatively with this reality and determine how to partake in humanization of Kenyan society.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATION

6.1 Introduction

The a foregoing five chapters have discussed the study under investigation at some length where education as an instrument of indoctrination and oppression or an instrument of liberation has been illuminated with various characteristics of each aspect. This last chapter offers a summary of findings of issues under investigation and proceeds to make a conclusion on the same. It also proposes some recommendations not only relating directly to the issue under study, but also for further research.

6.2 Summary

In the background the study established that education can be utilized as an instrument of liberation or an instrument of indoctrination oppression and social control. The place of education and creation of a just, cohesive and democratic society has as well been discussed. The study also focused on the bondage of corruption, and tribalism its spread in various spheres of the society while the easily manipulated masses incline to ethnic loyalty rather than nation state. Formal education in Kenya has been instrumental in developing various competencies and skills necessary for economic growth and participation in democratic processes, combating some traditional practices which have no place in modern societies. However it has not fully succeeded is changing the voting patterns or eliminating corruption and tribalism. From the study, it is evident that Kenyan education is quite authoritarian and characterized by competition for good grades in examinations as a measure of student's success rather than in depth analysis and critical interrogation of facts,

concepts and realities in the society rather than being a practice of freedom hence graduates of the system merely adapt to fit in the society.

The study noted that despite increased literacy levels and introduction of various reforms in education to align it to the changing needs it has largely been unsuccessful in liberating Kenyans from the bondage of corruption and tribalism thus, they neither fully realize who their 'true' oppressors are nor the real causality of their problems hence lack of the right attitude and zeal to combat the vices This study has discussed the Freire's concept of education for liberation. This concept proposes for a revolutionary praxis which would empower learners to create and re-create their world through development of critical consciousness which empowers them to be active participants in transforming their society. From the finding, this concept would enable the masses to know the true causality of tribalism and corruption in the country and empower them to fight for their eradication in order to create a just, cohesive and a truly democratic society. According to this concept appropriate instructional approach should be participatory, dialogic, democratic and activist towards knowledge and the world for it to be effective. This approach would empower learners to be co-creators in humanization of their society through development of critical consciousness.

The study found that various education commissions appreciated the need to eradicate tribalism and corruption through emphasis on morality and social cohesion in the national educational curriculum .It was found that various challenges have hindered realization of this objective. From the findings of the study educational policies in relation to morality and social cohesion should be given prominence while

instructional approaches that would produce critically conscious individuals in line with Freire's concept of education for liberation should be considered.

6.3 Conclusion

The study sought to achieve four main objectives, including: to discuss the Freirian concept of education for liberation, to examine the extent to which education has been liberating learners in Kenya, to analyze the social, cultural and political forms of bondage that dehumanize the Kenyan society and to find out how education could be made more effective in liberating learners from social, cultural and political bondage. From the foregoing objectives and findings of this study makes the following conclusions:

From the first objective sought to discuss the Freire's concept of education for liberation based on this objective the study found that education is a liberative process where a learner develops critical consciousness and gets a deep understanding of realities in his environment. This process involves the teacher and the learner who engage in dialogue in a horizontal rather than vertical relationship. This study finds value in this concept and is of the view that an educational approach which is consistent with this concept should be adopted. The second objective sought to examine the extent to which education has been liberating learners in Kenya. From the study education has provided skills and competences that are important for personal and national economic growth. It has also been instrumental in combating some cultural practices that have no place in the modern society. However the study found that education has not succeeded in eliminating corruption and tribalism.

The third objective was to analyze the social, cultural and political forms of bondage that dehumanize the Kenyan society. This study found that among other problems including poverty ignorance and diseases, corruption and tribalism are challenges that should be urgently dealt with as they are a hindrance to effective management and utilization of resources that may be used for realization of success in social, political and economic spheres. The study noted that corruption and tribalism has spread in all spheres of the society and as a consequence masses have suffered from the resulting conditions.

The last objective of this study was to find out how education could be made more effective in liberating learners from social, cultural and political bondage. From the findings the study concludes that for education to be truly liberative against corruption and tribalism there is a need to embrace instructional approaches that are democratic, dialogic, participatory and activist towards knowledge and society for learners to be critically responsive to problems that affect their society. Education programs should as well be designed to develop desired social and moral ideals as a way of creating and maintaining a just and more cohesive society. The study noted that policies guiding education in Kenya lean towards economic considerations while social and ethical considerations have not received the same attention: therefore in face of tribalism and corruption which have degraded the social fabric there is a need to refocus on educational programs and their implementation for realization of desired outcomes. As a strategy Paulo Freire's concept of education for liberation should be employed to develop an educational practice that would enable liberation of the minds for production of critically conscious individuals.

6.4 Recommendations

The study set out to examine Kenya's education and its effectiveness in eradicating corruption and tribalism. In view of the concluded study education in its current state is not adequately equipping the learners with the necessary skills, competences and attitudes to liberate the society from tribalism and corruption. Educational knowledge particularly in social subjects should be designed in a manner that pre-disposes learners to acquire behavioral traits and ideals for production of morally upright individuals. Knowledge which enhances patriotism and social cohesion should also be implored and emphasized. Pedagogical approaches in schools need to be improved to be truly revolutionary and teachers encouraged making changes in their instructional approaches to the benefit of learners. Teachers' capacity need to be enhanced for them to be ably incline teaching methodologies towards democratic, dialogic and participatory approaches as opposed to mere transmission and memorization of inert ideas. Unity and cooperation rather than competition should be as well be encouraged among the learners and schools in order to reduce individualism currently depicted by the current system.

To reinforce what is learned in schools it would be prudent to look for more ways of discouraging the vices in order to make them hard and scary undertakings to members of the public. This would help to reinforce the belief that it is immoral to engage in them among the learners as what happens in the society also influences learning. For realization of a just and cohesive society as depicted in vision 2030 the new education system should avoid laying a lot of emphasis on economic considerations like the preceding education systems and also embark on producing truly patriotic and morally upright individuals: There is therefore a need for further research in this direction.

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