PROCEEDINGS FROM THE 1st ANNUAL INTERNATIONAL CONFERENCE ON DECOLONIZING EDUCATION

6th - 8th June, 2018, University of Embu

LIST OF EDITORS

Published Date: 26th August, 2019

Foreword

Prof. Daniel Mugendi Njiru (Ph.D),
VICE-CHANCELLOR,
University of Embu

Decolonizing formal education involves accepting indigenous and alternative ways of envisioning the world around us. For academics, it would entail accepting indigenous perspectives, ways of knowing and wisdom, and encouraging efforts by staff and students alike to reclaim indigenous knowledge as well as philosophies of teaching and learning that encompass the multiple experiences of a people. In higher education, such shift is important not only for pedagogic reasons, but also as an important part for example in African studies. On a positive note, recent developments have seen a paradigm shift and 'detachment' from the concept of pure formal education. Agitation for recognition of the indigenous concepts, ideas and innovations in enhancing and tackling challenges affecting humanity, whether from developing or developed countries, is like a stone rolling downhill with minimal barriers that must reach its destination.

To begin a conversation geared towards drawing a roadmap for decolonizing African education, the 1st Annual International Conference on Decolonizing Education sought to examine knowledge production and resistance to colonial and post-colonial domination. Together, scholars, researchers, practitioners, elders, community leaders, community/digital/media activists and artists, and educators engaged in a dialogue on (re)claiming and use of indigenous pedagogies as tools for response to colonial fragmentations.

The three-day event prevailed upon participants to strengthen and build more confidence in indigenous knowledge, ideologies, philosophies, mechanisms and customs for continued eradication of colonial mindsets. It indeed endeavored to address human, political orientation, the triggers and factors that sustain the belief that indigenous knowledge, customs and beliefs are of less importance in shaping our destiny and that of the globe.

Table of Contents

A CRITICAL ANALYSIS OF METHODS OF LANGUAGE TEACHING: THE CASE OF TEACHING ENGLISH AS A SECOND LANGUAGE IN KENYA

By Dr. Eric Okwako

(Senior Lecturer, Department of Languages and Literature Kaimosi Friends University College)
e-mail:eokwako@yahoo.com

Abstract

The aim of teaching any language is proficiency in the language. However, in most cases, the world over, there are complains that most students have poor mastery of languages. The problem of poor mastery is more critical if the language is taught and learned as a second language.

In Kenya, English is taught and learned as a second language. Thus, it is the medium of instruction from upper primary and is also the official language. Therefore, it is expected that students at all levels of education should have good mastery of the language. This is not the case as educationalists, language educators, language researchers, Kenya National Examinations Council (KNEC), employers and other stakeholders in education complain that the standard of the language is falling. (Barasa, 2005, KNEC 2015, and Njagi 2006).

Many factors have been mentioned as the causes for poor mastery of the language such as use of Sheng, technological advancements, lack of reading culture and teacher factors. This paper gives a critical analysis of selected methods of teaching second languages namely: Grammar-Translation, direct method, Bilingual method, communicative method and Presentation Practice and Production (PPP). And how they may aid effective acquisition and learning English as a second language (ESL)

Key Terms: 1.Second Language , 2 Grammar, 3 Translation, 4 Bilingual.

1.0 Introduction

In Kenya English is the medium of instruction from upper primary and is also the official language (Westway 1995 and Khejeri 2013). It is, therefore, expected that students in upper primary, secondary schools and tertiary institutions should have good mastery of the language. However, this may not be the case as language researchers, language educators, Kenya National Examinations Council, Employers and other stakeholders in education(Barasa, 2005, KNEC 2004 and Njagi, 2006) lament that the standards of the language is declining.

Many questions may be asked about the cause of the above state of affairs. One of these may be, "Are teachers of English as a second language (ESL) in Kenya using appropriate and effective methods of teaching the language?"

The problem of poor ESL teaching methods when teaching ESL is not just limited to Kenya or Africa alone. Kumari (2004) argues that one of the problems leading to poor performance, and by extension, poor mastery of the language, in India is the teaching methods used by observing:

> English language is undoubtedly gaining more importance in the current academic sceneries mainly because of globalization. ELT is now being offered as a part of undergraduate and post graduate syllabus in universities and college. Not only students and teachers but also parents and education stakeholders are concerned about ELT (ibid:1).

Another English Language educationist, quoting from Westways (1995:4) in the editorial of the Daily Nation of Wednesday 17th February, 1995, notes that the editorial speaks of the abysmal status of spoken and written English in schools and universities in Kenya and proposes, "To Undo the damage will require a serious reappraisal of the conditions of the teacher of ESL(ibid). Appraisal of the teacher may involve the pre-service training he/she underwent, the in-service training and the methods of teaching ESL that the teacher is using.

This paper gives a critical analysis of selected methods that are used in teaching ESL in developing countries that are former colonies of Britain. The methods analyzed in this paper are:

1. Grammar – Translation
2. Direct Method
3. Bilingual Method
4. Communicative Language Teaching
5. Presentation, Practice and Production

2.0 The History of Approaches of Teaching ESL

Teaching English as a second language (ESL) has a long history. Kumari (2004) notes that the spread of English language teaching started in earnest in the eighteenth century when there was need to identify a medium that would be used in education in the former British Colonies.

The history of teaching ESL in Kenya dates back to the time of missionaries as Westway (1995:2) states, "The history of ESL teaching in Kenya has involved three groups of people:
The missionaries, the colonialists and politicians in post-independence era".

It is therefore, important to trace some of the methods that have been used in teaching ESL over the years and give a critical analysis of each of them. There are many methods of teaching ESL. However, in this paper the following are the methods analyzed:

6. Grammar translation
7. Direct Method
8. Bilingual Method
9. Communicative Language Teaching(CLT)
10. Presentation, Practice and Production Pedagogical Method

The Grammar-Translation Method

This method emphasizes grammar recitation and dictionary mastery; students define parts of speech, memorize grammar rules, and do translation of their first language (L1) into the (L2) and vice versa. Thus, this method simply consists of the activities of grammar and translation. That is, students are given lists of lexical items together with their translation equivalent in the L1. Students memorize grammatical rules of the language and they are often tested on their knowledge by being asked to recite the grammar rules or give translation of words. It is expected that at advanced level, students are made to put their knowledge to use by translating sentences or texts from L1 to L2 or vice versa. However, this method was heavily criticized as one that will enable L2 learners to master grammar rules and translation but one that cannot enable learners to communicate effectively in the L2 (Koul 2001).

The Direct Method

Koul (2001) observes that the direct method was developed as a reaction to the grammar translation method. He explains that the idea behind the direct method was that people learn languages by hearing them spoken and engaging in conversation. Therefore, this method puts emphasis on language learning by direct contact with the target language in meaningful situations. Koul (ibid) concludes his view on the direct method by saying:

The direct method assumed that learning a second or foreign language is the same as learning the mother-tongue that is exposing the students directly to the target language impresses it perfectly upon his mind.

However, in spite of its wide use and applications, the direct method has been criticized in many ways, Critics of the method believe that it lays undue emphasis on listening and speaking and does not take into account the ability of reading and writing. Also, the teacher who is well-equipped with a lot of audio-visual aids can teach English through it, but without aids it is rather difficult to make use of the method (Paliwali 1998).

The Bilingual Method

According to the Bilingual method, the mother tongue of the children is used to explain the meaning of new words in the L2. Further, Phrases, idioms, sentences and grammatical rules are explained through the mother tongue. That is, the L2 is taught in accordance with the linguistic habits already formed in the learners while inquiring the L1; the Bilingual method aims at teaching the L2 through L1 of the learners. However, this method was also criticized as Koul 2001 notes the following weaknesses:

1. Since many teachers are not well versed in the features of the students' L1, they may create confusion.
2. A contrast between the features of the two languages, for example, English, and learners' L1 may confuse the students to a great extent. There are no equivalent structures between an L1 and an L2 for direct translation.

The Communicative Language Teaching Method

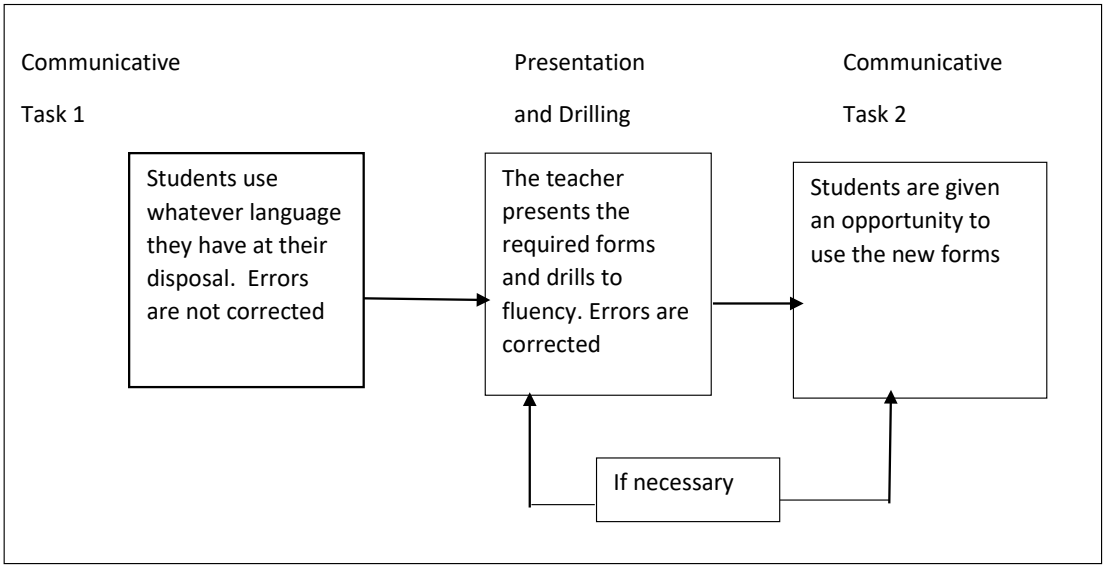
Communicative Language Teaching (CLT) aims at developing learners' communicative competence. This method was developed as a way of combining all the other earlier methods (The Grammar-Translation, the Direct Method and the Bilingual method as Koul (ibid: 37) puts it:

We know it very well that our existing teaching methods develop in the learners just the ability to compose correct sentences. It might just as well be argued that the ability to compose correct sentences is not the only ability we need to develop in the learners. In fact, communication takes place when we make use of sentences to perform a variety of different acts of an essentially social nature. We do not communicate just by composing sentences of different kinds but by using sentences to describe, record, classify, seek and impart information. Koul (ibid) adds that students mostly fail to communicate what they really want to do not because they cannot do it or lack ideas, thoughts and feelings but because they have not been taught how and when communicative tasks are performed. He observes, "Students are not able to say what they have decided to say and whatever they communicate is enough proof that their communicative competence needs to be developed"(ibid).

CLT is a method that recognizes the importance of communication. Thus, everything that is done, has a communicative purpose; students use the language a great deal through communicative activities such as games, roles, plays, and problem solving tasks. Further, Koul (ibid) argues that in CLT, the focus of language teaching changes from the accurate production of isolated utterances to the fluent selection of appropriate utterances in communication.

That is, the learner is now concerned with using language, not grammatically correct usage in line with this attempts have been made on preparing a CLT procedure as Koul(ibid:46) has proposed the following procedure:

The CLT Procedure



Source: Koul, 2001:86

The CLT procedure enables the teacher to set up communicative activities which demand ability to express the function(s) to be taught. At stage one, the teacher does not supply the language forms which students require for expression of this function. Instead, students have to cope with whatever language resources they have available. In performing this task, students will inevitable make errors. At the presentation and drilling stage, the teacher introduces the required language forms and does sufficient drilling to achieve a reasonable degree of fluency. Finally, at communicative task two, the teacher gives students a fresh communicative task so as to provide them with an opportunity to use the language forms they have learnt. However, if serious errors still occur, the teacher goes back to the drilling stage.

However, CLT has also been criticized especially where students must continue to take grammar based tests. As a way of overcoming this problem, Baker and Westrup (2003) propose the Presentation, Practice and Production (PPP) approach.

3.0 The Presentation, Practice and Production Method

The Presentation, Practice and Production (PPP) method suggests that new language items such as vocabulary, grammar and functional language should be taught in the following order: present the language item(s), let students practice the new language items(s) and give students opportunities to practice outside the classroom.

In the presentation phase, the teacher introduces the new language items that students need to learn. The teacher explains these language items as students listen and take brief notes. Also, students are given chance to ask questions or seek for clarifications where the teacher's explanation was not clearly understood.

During the practice phase, students are given chance to use the new learnt items in various communicative contexts. They can practice individually, in pairs, in groups or as a whole class through the following language learning activities:-

1. Defining the new language structure,
2. Constructing sentences in which the new language structure is used,
3. Participating in debates,
4. Writing compositions and
5. Writing media pieces if the school has a school magazine.

Baker and Westrupt (ibis) explain that the practice phrase is in two ways: controlled and uncontrolled practice. They explain that practice should begin in a very simple way where the teacher controls everything that students speak or write by correcting the errors that they may make while practicing the new language structures. Under controlled practice, repetition and drilling techniques are used where students repeat particular language items until they acquire mastery of the items. However, the proponents of the (PPP) approach argue that practice in the classroom is not enough for fluency in a language. They, therefore, propose the production phase.

The production phase involves learning activities that students engage in outside the controlled classroom context. They suggest the following as some of the writing activities students should be engaged in outside the classroom context:

1. Letters(personal and official)
2. Media articles for in-house publication and main stream media
3. Essays in subjects taught in the language
4. Summaries of various articles read from newspapers
5. Summaries of novels, short stories and plays they have read

4.0 Conclusion

There is no doubt that good mastery of ESL is important. Those who have good mastery end up being admitted into some of the prestigious courses such as medicine, engineering and law just to mention but a few. Again, at place of work those who have good mastery of the language may have an advantage of being noticed and therefore be promoted. Thus, the need for the teacher of ESL to constantly improve on the methods he/she uses. It should be noted that no one method is ideal hence the teacher should critically analyze the merits and demerits of each method. Finally, the teacher should also keep abreast with the new developments in language teaching so that he/she uses the latest methods as Daswani (2001:190) observes, "it does not matter when you introduce a language and how long you teach it; what matters is the motivation of the learners and how well you teach it".

References

Baker J. and Westrupt, H. (2003). The English Language Teacher's Handbook. London : Continuum

Barasa, L. B (2005). English Language Teaching in Kenya: Policy Training and Practice. Eldoret: Moi University Press

Blair, R. W.(1982). Innovative Approaches to Language Teaching. London: Newbury House Publishers

Brooks, N. (1994) Language and Language Learning (second edition). New York: Harcourt, Brace and World

Daswani, C.J. (2001). Language Education in Multilingual India. New Delhi UNESCO
KNEC (2004). Kenya Certificate of Secondary Education Examination Report. Nairobi: Kenya

Koul, N.O (2001). Sociolinguistics and Language Education. New Delhi: Creative Works

Kumari, S. (2004). An outline History of English Language Teaching. Thrissur Cosmos Books

Njagi, Z. (2006). "Language Performance Still Wanting" In Education Watch Volume 015:15-16

Paliwali, A.K. (1998). English Language Teaching. Jaipur: Surabhi Publications.

Westaway. (1995). "The English Language in Kenya: Development or Decline"? In Senanu and Williams (eds) Creative uses of Language in Kenya: 1 -7. Nairobi: The Jomo Kenyatta Foundation.

HEAD TEACHER-PARENT COLLABORATION POLICIES' USEFULNESS FOR THE IMPROVEMENT OF INCLUSIVE EDUCATION IN PUBLIC PRIMARY SCHOOLS IN MERU COUNTY, KENYA

Dr. Severina M. Mwirichia, PhD.

Education Department, Kenya Methodist University
Email: smwirichia@yahoo.com, Cellphone: 0727549656, P.O. Box 199-60602, Kianjai, Kenya

Abstract

The purpose of the study was to analyse the usefulness of head teacher-parent collaboration policies for the improvement of inclusive education in regular public primary schools in Meru County. The objective of the study was to examine the usefulness of policies that govern head teacher-parent collaboration for the improvement of inclusive education. The significance of the study was to inform education policy makers, who need the study results to evaluate the current policies on inclusion and formulate appropriate ones for promoting head teacher-parent collaboration to improve the status of inclusive education for all learners. The study was guided by Bronfenbrenner's bio-ecological systems theory and Peters' input-process-outcome-context framework of Inclusive Education. Qualitative research approach method was predominantly used. The target population was 101,612. Through purposive sampling, 24 participants were selected. The study instruments used included; questionnaires, interview schedules, focus group discussion guide, observations and documents' analysis schedules. Qualitative data analysis was done with the help of computer package, ATLAS. ti. The study findings were presented using narratives within themes generated from the collected data. The findings indicated that head teacher-parent collaboration policy context enhanced the improvement of inclusive education. Most of the schools used informal policies. It was concluded that, head teacher-parent collaboration policy context is crucial to the improvement of inclusive education. It was recommended that the Ministry of Education should formulate appropriate inclusive education policies.

Key words: Policies, head teacher-parent collaboration, inclusive education

5.0 Introduction

Internationally, there are a number of policies on ensuring children with special needs more effectively access and benefit from inclusive schooling. Recently, UN 2030 Agenda for Sustainable Development Goals (SDGs) with seventeen (17) goals and in particular goal number four (4) strongly renews focus on inclusive education. The goal number four is on quality education, which aims at ensuring inclusive and equitable quality education and promotes lifelong learning for all (UNDP, 2015). Many countries are trying to comply with the international and domestic inclusive education policies. However, despite the efforts to implement the IE, its improvement has been slow.

Sweden, which is often regarded as having one of the most inclusive school systems in the world, has put in place school policies to avoid segregation by educating all pupils in the same classroom (Lindqvist & Nilholm, 2013). Further, for several decades, Sweddish politicians have expressed the principle of 'A school for all' (Göransson, Nilholm, & Karlsson, 2011). However, according to Göranssonet al(2011), the inclusiveness in Sweden, is not yet perfect since the system allows schools to place learners in segregated settings.

Countries like; England, Germany, Denmark, Norway, Iceland, USA and Canada, have reformed schools, according to inclusive education policies, in ways that extend their capacity to respond to diversity (Hunter, 2004, Kalabula, 2007, UNDP, 2015). Inclusive education (IE) policies facilitate strengthening of head teacher-parent collaboration in improving IE status in regular schools (Szwed, 2007) In Africa, Kenya included, there are significant concerns about usefulness of IE policies (Levin & Lockheed, 1993). These realities exist in spite of the ratification of the Universal Declaration of Human Rights (UN, 1948), Salamanca Statement, Dakar Conference and more recently, the UN 2030 Agenda for Sustainable Development Goals (SDGs).

Statement of the Problem

Head teacher-parent collaboration policy context improves inclusive education. Inclusive education improvement through effective head teacher parent collaboration policy context was evident in many other countries such as; Great Britain, Netherlands, Indonesia Hong Kong, Australia, New Zealand and United States.

In Meru County, Kenya, there appeared to have been ineffective school-home collaboration which was linked to poor status of inclusive education. There seemed to be ineffective head teacher-parent collaboration policy context that resulted in poor status of inclusive education (stakeholders' level of acceptance to work together to provide quality education for all learners in ordinary schools) in public primary schools in Meru County (Meru County Director of Education Office, 2016).

Head teacher-parent collaboration policies' usefulness is what this study sought to analyse to address the low improvement in inclusive education. Addressing low improvement in inclusive education through head teacher-parent collaboration policies may result in all learners having opportunities to develop socially and economically, making it easy to achieve the sustainable development goals. It was for this reason that the researcher decided to carry out a study on "Head teacher-parent collaboration policies' usefulness for the improvement of inclusive education in public primary schools in Meru County, Kenya".

Significance of the Study

The study findings are of great use to education policy makers, who may need the study results to evaluate the current policies on inclusion and formulate appropriate ones for promoting head teacher-parent collaboration to improve the status of inclusive education for all learners. The study findings give crucial information to leaders and managers of inclusive schools on the need to have appropriate formal inclusive education policies to enhance head teacher-parent collaboration for the improvement of inclusive education.

Literature Review

There are a number of policies that support children with special needs more effectively access and benefit from inclusive schooling. United Nations 2030 Agenda for Sustainable Development Goals (SDGs) with seventeen (17) goals and in particular goal number four (4) strongly renews focus on inclusive education. The goal number four is on quality education, which aims at ensuring inclusive and equitable quality education and promotes lifelong learning for all (UNDP, 2015). Many countries do comply with the international and domestic inclusive education policies. However, despite the efforts to implement the IE, its improvement has been limited.

Sweden, which is often regarded as having one of the most inclusive school systems in the world, has put in place school policies to avoid segregation by educating all pupils in the same classroom (Lindqvist & Nilholm, 2013).

Many countries like; England, Germany, Denmark, Norway, Iceland, USA and Canada, have reformed schools, according to inclusive education policies, in ways that extend their capacity to respond to diversity (Hunter, 2004, Kalabula, 2007, UNDP, 2015). Inclusive education (IE) policies facilitate strengthening of head teacher-parent collaboration in improving IE status in regular schools (Szwed, 2007) In Africa, Kenya included, there are significant concerns about usefulness of IE policies (Levin & Lockheed, 1993).

Methodology

Qualitative research approach method was predominantly used. The target population was 101,612 (772 head teachers, 6,840 teachers and 94,000 parents). Out of the target population, there was a unique population of 218 (77 head teachers, 68 teachers and 73 parents) who were actively involved in inclusive education in 77 inclusive public primary schools in Meru County (Meru County Director of Education Office, 2016). Through purposive sampling, a number of eight (8) regular public primary schools and a sample size of 24 participants were purposively selected from the population. Creswell (2009), suggest for sample size in the range of 5-25 as being adequate for collecting qualitative data. The researcher adopted the Creswell (2009) recommendation to select the 24 participants.

The study instruments used included; questionnaires, interview schedules, focus group discussion guide, observations and documents' analysis schedules. The tools were piloted for reliability and validity in Isiolo County, Kenya. Data was collected by the researcher through meeting with the participants face-to-face, which ensured whole response return rates. Qualitative data analysis was done with the help of computer package, ATLAS. ti. The study findings were presented using narratives within themes generated from the collected data.

Results and Discussions

The head teacher respondents were interviewed using the question, "Are the school policies which govern you in collaborating with parents of learners with special needs to improve

inclusive education useful? Please explain their usefulness." Further, the parents gave descriptions on the item "Are the school policies which govern you in collaborating with head teachers to improve inclusive education useful? Please explain their usefulness." The teachers gave narratives on the question, "Are the school policies which govern head teachers in collaborating with parents of learners with special needs for the improvement of inclusive education useful? Please explain their usefulness." The participants' responses were presented in the following descriptions;

Head teachers' data narratives on usefulness of policies that govern the collaboration

When the participant head teacher A was requested to comment on the usefulness of the school policies which governed him in collaborating with parents of learners with special needs to improve inclusive education, he said that they were useful, but to a small extent. He further explained that there was need for legal people, who are conversant with law, to take school stakeholders through legal documents, pointing out and interpreting sections that provide for collaboration and inclusive education. He emphasized that, in his opinion, open-door policies were more useful than the formal policies.

Respondent head teacher B said that her school policies were relevant and useful, pointing out that they guided them on what they did with the learners and their parents. She gave an example of Kenya National Examination Council (KNEC) policies that allow for separate registration of learners with special needs for Kenya Certificate of Primary Education (KCPE). Head teacher C asserted that her school policies that governed her in collaborating with parents of learners with special needs to improve inclusive education were very useful because they were promoting education access for all children.

The participant head teacher D felt that all policies should be useful although she said that she had not taken time to have any copy of the documents in use in her school. Head teacher E said that, his school informal policies (academic performance improvement, wholesome growth of the child, nutrition policy and acceptance of learners with special needs to fight stigma and discrimination) were useful because the acceptance of the learners with special needs and their health had improved and consequently enhanced provision of inclusive education. He shared, "Also the children without special needs have accepted to settle in the same class

with the ones with special needs ready to assist them in anything they require in their studies according to their capabilities." This head teacher supported the usefulness of the policies with illustrations. This implies that, he understood the worth of the policies. Participant head teacher F asserted that her school policies that governed her in collaborating with parents of learners with special needs to improve inclusive education were very useful because they promoted good relationship among school stakeholders to educate all learners.

Head teacher G explained that his institutional policies were useful because they assisted in bringing school stakeholders together in improving inclusive education. He added that the policies had not yet been fully implemented. This participant seemed to contradict himself when he thought that, there was partial implementation of the policies and yet their worth was experienced. This implies that, if the policies were fully implemented, they could have been more useful.

Head teacher H reported that, the policies on love were very useful because learners felt at home in school. The participant shared that, most of the learners did not absent themselves from school since they had the urge to be in school to share with all other learners. He said that, they took lunch together, and they loved school, which they viewed as an extension of their home. The head teacher felt that, to many of the learners, school was even better environment than their homes, where they missed many meals. He further shared that, learners with special needs were really loved by other "normal" learners. He remarked, "During the holidays, the learners miss the care they get in school". All the head teachers indicated that, the informal policies in their schools were useful. This implies that, they were conversant with their school guidelines. However, during the head teachers' focus group discussions, it was indicated that though the informal policies were useful, they were ineffective in raising head teacher-parent collaboration, which consequently had resulted in insignificant enhancements in improving inclusive education.

Parents' data narratives on usefulness of policies that govern the collaboration

Parent A jokingly said, "Even without policies, we educate our children". However, parent B felt that, when his child's school gets policies, he would be able to learn their usefulness. This implies, there may be no outcome for evaluation in the absence of the policy context. Parent

C shared that, the school governing policies were useful, they guarded against some children being ignored despite their differences. She further felt that all children were able to access education in regular classes, giving an example of her child with physical handicap who was in standard six.

Parent D felt that, school routines were useful for they ensured that, there was good coordination among stakeholders. Parent E was of the opinion that his school policies which he described as "love and care" for learners with special needs were useful in that, they guided the parents and head teacher to do the right thing in their collaboration to improve inclusive education. Parent F indicated that, since she knew of no policies, she would not discuss usefulness of any of them. This parent concurred with parent B, in that; there is no worth of what does not exist. According to parent G, since the school had no policies, then there was no usefulness of the non-existence policies. This parent was in agreement with parent B and F.

Parent H felt that, since he had no information concerning policies in the school, the issue of usefulness of policies to him was immaterial. Respondent parent H could not evaluate the usefulness of the policies due to lack of information. This implies, there is need of having information to enable one in judging the worth of the policies. In contrast to the head teachers, the parents were not familiar with the school guidelines. However, during the parents' focus group discussion, the participants indicated that, the school guidelines were ineffective in developing head teacher-parent collaboration for the improvement of inclusive education.

Teachers' data narratives on usefulness of policies that govern the collaboration

Teacher A felt that, he had nothing to share on usefulness of policies which governed head teachers in collaborating with parents of learners with special needs for the improvement of inclusive education, since he was not aware of the school policies. Teacher B indicated that, he could not talk about usefulness of non-existing policies concerning her school. Teacher C shared that, the policy, "all children should get education from a school near their home", was useful because it gave direction to the head teacher and parents on the right thing to do. The participant explained that, any child had right to be included in regular schools irrespective of his or her differences according to the policy.

Teacher D felt that, the policies were very much useful, for example, placement issues were made clear by the policies. She explained that the policies also clarified the roles of stakeholders in the provision of inclusive education and thus the head teacher knew how to collaborate with parents of learners with special needs in the implementation of individualized educational programmes (IEPs). Teacher E indicated that, the policies had enhanced head teacher-parent collaboration for the improvement of inclusive education. He explained that, the feeding programme relieved parents from the burden of preparing lunch for their children and that made parents feel closer to the school than before. He also felt that, the programme promoted learners retention in school too. The participant felt that, the guidance and counselling policy provided the necessary impetus to improve on the collaboration.

Teacher F felt that, she could not share about usefulness of the policies that governed her head teacher in collaborating with parents for the improvement of inclusive education since she had not heard of any policies for the school. Teacher G shared that, he was not aware of any policy or its usefulness in the school.

Teacher H felt that, the policy, "what we agree," was not very useful due to negative attitude of the head teacher and parents of learners with special needs. He felt that, the policies "on what we agree" could be very useful if the negative attitude issue was addressed. This implies that, negative attitudes of the school stakeholders could be a barrier towards the implementation of policies. The teachers agreed with the head teachers that, the school policies were useful. Their focus group discussion however indicated that, despite the informal policies being useful, head teacher-parent collaboration had made negligible developments in improving inclusive education due to ineffectiveness of the policies for the collaboration. Nevertheless, one teacher seemed ignorant like the parents, who could not identify the usefulness of the policies. This implies that, there was need of bringing the parents and some teachers on board on school guidelines. They needed to be sensitized on school policies.

The findings revealed that most of the policies were useful. They enhanced head teacher-parent collaboration for the improvement of inclusive education. Some participants could not discuss about the usefulness of the policies since they knew nothing about the policies. Most of the participants, especially the parents and the teachers, were ignorant and unaware of

policy issues. The findings indicated that, some participants were not able to share on the usefulness of policies which guided head teacher-parent collaboration in raising IE status, since the policies did not exist in the schools, in the context of the participants' experiences, understanding and interpretations. This implies that, policies were not accorded seriousness in the schools. The results differed with study findings of Hunter (2004), Kalabula (2007) and UNDP (2015), who reported that, the seriousness accorded to the international policies by individual countries like England, Germany, Denmark, Norway, Iceland, USA and Canada, have modified schools, according to policies, in ways that extend their capacity to respond to diversity.

Conclusion

Most of the policies were informal, but, useful. They enhanced head teacher-parent collaboration for the improvement of inclusive education. However, most of the participants especially the parents and the teachers were ignorant and unaware of the usefulness of policies which guided head teacher-parent collaboration in raising IE status. Policy issues were not taken seriously in the schools. This contributed to minor enhancement on head teacher-parent collaboration for the improvement of inclusive education.

Recommendations

The government should formulate clear inclusive education policies, with implementation support systems, and induct all the school stakeholders on their implementation. It should create awareness about inclusive education to all stakeholders and also increase support in promoting the inclusion. It should be more serious in offering and treating inclusive education as a normal practice. Further research should be carried out to establish the usefulness of the policies in public secondary schools.

Acknowledgements

Gratitude is expressed to Prof. Nephat Kathuri and Dr. John Mariene for their valuable contributions, as supervisors to the author, during the study.

References

Bloomberg, D. L. & Volpe, M. (2008). Completing your Qualitative Dissertation: A Roadmap from Beginning to End. London: Sage.

Lindqvist, G. & Nilholm, C. (2013). Making Schools Inclusive? Educational leaders' Views on How to Work with Children in Need of Special Support. International Journal of Inclusive Education, 17(1), 95-110.

Creswell, J. W. (2007). Qualitative inquiry and research design: choosing among Five approaches. Thousand Oaks, CA: Sage Publications.

Creswell, J.W. (2009). Research design, qualitative, quantitative, and mixed methods approaches. London: Sage Publication.

Denzin, N. K. & Lincoln Y.S. (2005). Landscape of qualitative Research, theories and issues, The Sage handbook of qualitative research. London: Sage Publications.

Göransson, K., Nilholm, C.& Karlsson, K.(2011). Inclusive education in Sweden? A critical analysis. International Journal of Inclusive Education,15(5),541-555.

Hunter, S. (2004). The methods of educating special needs children in the public school system have undergone dramatic changes in recent years. Valley Gazette. Retrieved from http// www. zwire.com/site/news.cfm.

Kalabula, D. M. (2007). Special Education in Zambia. Lusaka: Musumali Press.

Levin, H. M. and Lockheed, M. E. (1993). Effective Schools in Developing Countries. London: Falmer.

Meru County Director of Education Office (2016). Statistics. Meru County Director of Education Office.

Norwich, B. & Nash, T. (2011). Preparing teachers to teach children with special educational needs and disabilities: the significance of a national PGCE development and evaluation project for inclusive teacher education. Journal of Research in Special Educational Needs, 11(1), 2-11.

Szwed, C. (2007). Reconsidering the role of the primary special educational needs co-ordinator: policy, practice and future priorities. British Journal of Special Needs, 34(2), 96-104.

UN (1948). Universal declaration of human rights. New York: United Nations

UNDP (2015). Sustainable Development Goals. New York: Author.

ANALYSIS OF THE DETERMINANTS THAT IMPEDE DECOLONISING THE MIND FOR A TRANSFORMATIVE EDUCATION IN AFRICA

A Paper Presented at the 1st International Conference on Decolonising Education Held at Embu University from 6th to 8th June, 2018

By
Dr Atieno Kili K'Odhiambo
Senior Lecturer in Philosophy of Education
Department of Educational Foundations
University of Nairobi, Kenya
Email: atienokili@gmail.com/kili@uonbi.ac.ke
Mobile Phone No. +254724750739/+254734698560

Abstract

Education offered in Africa for the development of the continent has never and is not transforming the African mind for the true advancement of Africa. Most problems of education in Africa are traceable to determinants that inculcate indoctrination that results in colonised mind, whereby the mind finds it difficult to extricate itself to reality. Indoctrination that colonises the mind is multi-faceted and is manifested in African scientific and technological advancement, socio-political development and repudiation of African dignity. The paper uses philosophical analysis to discern areas for education advancement with salient features of indoctrination that makes the mind blocked for scientific, social and political advancement in Africa, ultimately making educational endeavours a farce. The paper contends that to make Africa a dignified, prosperous and a self-reliant continent in education, the idea of depending on external support should never be the driving force of any development and learners minds are to be decolonised and made focused on the available African resources. Researches in education strategies to make Africa self-reliant are invaluable.

Key Terms: Education, Indoctrination, Mind, Philosophy, Psychology

Introduction

The paper uses philosophical analysis, which is interspersed throughout the paper, to critically examine what the mind of African has been indoctrinated in that impedes transformative education in Africa. First, a brief definition of key terms is provided. In the second part, relevant literature is reviewed in the light of how indoctrination impedes transformative education in Africa. The third part deals with analysis and discussion whereas the fourth part sketches the way forward by making a conclusion whereby it is maintained that thinkers, decision makers and financiers must work in tandem for education to be transformative and the mind to be decolonised.

1.0 Brief Definition of Key Terms

Education is defined by Njoroge and Bennaars (1986, p. 244) as "the intersubjective process of learning to be a self-reliant person in the society". It can be defined as a process of acquiring knowledge that makes an individual live independently. The word is derivative of about six Latin words: educare, educere, educatum, educatio, educatus, and E+duco (Reza, 2014). Educare means to bring up or to nourish, implying nourishing the learners. Educere means to draw out or to lead out, implying that education is to draw out innate learner's potentials. Educatum means teaching or training. Educatio means a breeding, a rearing or a bringing up. Educatus means to educate, whereas E+duco has two words "E", which means out of and "duco" means to lead. From the derivatives and the definition of education, it is agreed that education is a process of providing knowledge, skills and attitudinal disposition to live efficiently and effectively in the society. As explained by Bothma (2017), decolonisation of education in Africa means the continent must be independent with regard to the acquisition of knowledge, skills, values, beliefs and habits.

Mind, as explained by Merriam-Webster Dictionary, is a complex of elements in an individual that feels, perceives, thinks, wills and reasons. Mind might be a prefix of Proto-Indo-European language(s): men, meaning to "think" or "to remember" (Etymology Dictionary (nd)). In Old English it is gemynd, meaning "thought"," memory" or "intellect". I take the mind to belong to two disciplines: psychology and philosophy. Education of an individual is premised primarily on psychology and philosophy. Psychology is concerned with behaviour manifestation but philosophy goes deeper to find the wisdom behind all behavior manifestations. Psychology may play immediate and satisfying role in human behaviour through indoctrination, which is a process of thoroughly teaching an individual what to believe in and internalise in their nervous system so as to make them behave automatically and fail to think otherwise. For human mind to be decolonised, what it has internalised must be subjected to indoctrination antidotes, which falls within the province of philosophy. Philosophic reasoning is the antidote to indoctrination.

What impedes decolonising the mind for a transformative education in Africa is the process through which educational values have been inculcated. The paper looks at determinants of indoctrination and how they can be ameliorated. One may behave, knowingly or unknowingly, in a way that indoctrinates the other. After a brief definition of key terms, section 2 looks at the literature on indoctrination.

2.0 Review of Relevant Literature

Literature is reviewed in seven areas which include inherent features of African history, the culture of educated African class, issues with African identity, lack of support for creative minds, promotion of African education by foreigners, researches controlled by non-Africans and African reliance on foreigners for her development. All these seven areas are intertwined. Generally they affect economic, political, and social welfare of the whole continent.

2.1 Inherent features of African History of Education

From ancient times, before the advent of Greek civilisation, African education and advancement was superlative. Africa is archeologically regarded as the cradle of human race and the oldest continent in the world and it is quite appropriate to assert that the first advancement in any human endeavour began in Africa. Although historical evidence places Mesopotamia as the first world's centre of ancient civilisation that flourished between 4000 and 3000 BCE, the contribution of Egypt (Nile Valley) to the world of knowledge is undisputable. Egypt is the second centre of world's civilisation, which flourished between 3500 and 2500 BCE.

The first recorded world university known as the Temple of Waset or the Grand Lodge was built at Thebes in Egypt around 1391 BCE during the reign of pharaoh Amenhotep III (Clark, 2008). It was from this University, as noted by Clark (2008) and Osabutey-Aguedze (1990), that Greek luminaries such as Thales, Socrates, Plato, Aristotle, Pythagoras and many others received their education. The Temple of Waset was the world's centre of excellence in education and at its apex it had over 80,000 students who were tutored by African priests.

During these ancient times the Africans were highly respected and the colour of their skin was adored; and their Egyptian god, Amon (Ammon, Amun or Amen) was borrowed by the Greeks who named it Zeus and honoured it with the Olympic Games (Mark, 2016). What then has made Africa to lag behind other continents?

What can provide some clues to status of Africa lagging behind in advancement of knowledge can be looked at from the culture of the educated class in Africa, issues with African identity, lack of support for innovative and creative minds, promotion of African education by foreigners, researches controlled by non-Africans, the continent's reliance on economic and political

power from foreign countries. From these perspectives the literature review is interconnected. The three groups of people that form the component of this discussion are the thinkers or the intellectuals, the decision makers who direct the use of resources on what the thinkers have produced and the catalyst or those to fund the projects.

2.2 The culture of the African educated class

The educated class in Africa is an impediment to transformative education in Africa. For the mind to be decolonised in Africa, as noted by Oelofsen (2015), first the intellectual landscape must be decolonised. The educated class in Africa has a culture of their own which is coveted by everybody. The technology they embrace, the food they eat and the clothes they put on impact on the minds of Africans. This includes also the education and health services they can afford. Every person undergoing education in Africa aspires to join the African educated class and enjoy their lifestyle. What people copy from the educated class is far removed from Africa. For example, an educated African will import expensive vehicle from abroad rather than spearhead home industries to manufacture the same. This results to "xenophilia", love of foreign goods and "Europhilia", love of European goods (Nyamjoh, 2004). Xenophilia and europhilia thwart African industrial and technological development. As noted by Higgs (2003), what is taken as education in Africa is just a reflection of Europe in Africa. Any education that directs people to work on farms and embrace practicality in Africa will be rejected by the educated and uneducated (Barker, 1986). A school leaver may prefer to remain unemployed and idle about but not to venture in any work which requires soiling the hands.

An educated African may prefer to migrate outside the continent and look for better jobs which can earn them more money rather than work in Africa where salaries are low. This results in brain drain, which is the loss of a country's highly trained and skilled manpower to other countries (Business Dictionary.com, nd). Other synonyms for brain drain are human capital flight, brain exodus, loss of brain, brain waste or leakage of kills. Brain drain affects all people of talents such as sportsmen and women, poet and other artistes. The term "brain drain" was coined by the Royal Society of London for Improving Natural Knowledge (now Royal Society) to describe the emigration of scientists and technologists to North America from post-war (World War II) Europe. It is also believed that the term was first used in UK to describe the influx to England by Indian scientists and engineers.

Lututala (2012) notes that Africa is greatly disadvantaged by brain drain where the continent loses US $ 2 billion annually and host countries reap huge benefits totalling US $ 3.3 billion. From 1990s to the present over 20,000 professionals migrate to Europe and some countries have lost 50% of their doctors. Brain drain is projected to continue because it is encouraged by the African educated class. Who will remain in Africa to provide the right education for the advancement of the continent? When the best education was prescribed for Africa during the colonial days by the colonialists, Africans rejected that education; now that Africans are better educated to serve the continent, they run away to go and serve former countries that colonised them!!

The British colonial education policy in Africa, in essence, wanted education to be geared towards solving African problems and they recommended artesian education which was rejected by Africans because that type of education could make them inferior. The De La Warr Commission of 1937 that recommended the establishment of Makerere University advocated for relevant education for Africa in African environment. Africans have been in pursuit of education that puts them as par with the Europeans and this is the bane of education in the continent. In explaining this rejection of relevant education, an analogy can be drawn from the Bible, 1 Samuel Chapter 8, when the Israelites demanded a king so that they could be like other people. The education Africans want is to make them be like Europeans and this is perpetuated by the African educated class.

2.3 Issues with African Identity

African identity has not been properly defined. Identity explains who and what a person is. It is explained by historical facts from ancient times, focusing on the present and envisaging the future. Oruka (1997) maintains that what hinders freedom is lack of identity, which Africans did not define at independence and it is still a mirage. African religion, literature, indigenous education and various cultural heritages are components of African identity.

The idea of African identity which has culminated in African Union started in America in 19th century in the name of Pan Africanism (Britannica.com). Prominent Pan Africanists were Martin Robison Delany (1812-1885), Alexander Crummel (1819-1898), Edward Wilmot Blyden (1832-

1912) and William Edward Burghardt Du Bois (1868-1963). Delany advocated for the unity and the commonality of all Africans. Crummel was for the education and advancement of Africans and for this reason he established American Negro Academy in 1887. Blyden encouraged education that promoted African dignity and maintained that both boys and girls should get the same education. Du Bois was an intellectual who throughout his life wanted Africa to be free so as to have international recognition and hence he interacted with many Africans who were fighting against colonial rule like Kwame Nkrumah (1909-1972) and Jomo Kenyatta (c.1897-1978). Du Bois was in charge of the fund set up by Nkrumah to promote African dignity and identity through developing encyclopedia Africana to record African achievements but unfortunately he died before the project materialised. The idea of writings that reflect Africa is immotalised in Africana section of most libraries.

Marcus Garvey (1887-1940) championed better education for Africans. He wanted Africa to be united and liberated from colonial rule. Pan Africanism was promoted from 1920s to 1940s by Cyril Lionel Robert James (1901-1989) and George Padmore (1903-1959). Other Pan Africanists included Leopold Sedar Senghor (1906-2001) and Aime Fernand David Cesaire (1913-2008). Jomo Kenyatta (c.1897-1978) who was the founder president of Kenya was a disciple of Padmore. After gaining enough experience from American-African, African leaders such as Nkrumah and Kenyatta spearheaded Pan Africanism which transited to Organisation of African Unity (now African Union).

An offshoot of Pan Africanism from 1960s that deals with intellectual discourse is Afrocentrism (Afrocentricism) (Britannica.com). Prominent Afrocentric scholars are Molefi Asante, Cheikh Anta Diop (1923-1986) (immortalised in Cheikh Anta Diop University in Senegal), Carter Godwin Woodson (1875-1950) and Mauna Ron Karega (Professor of African Studies). Woodson is the pioneer of black studies which he popularised in schools and colleges. Karega originated the word Kwanaa, which refers to annual holiday affirming African family and social values which is celebrated from Dec 26 to January 1.

Kwanzaa is from Swahili phrase matunda ya kwanza, whereby the seventh letter 'a' is added to make the word long enough to accommodate seven children who initially celebrated the holiday. The concept draws from Southern African first-fruits celebrations. Each of the seven

days of the celebrations is dedicated to each of the seven principles (Nguo Saba) of Kwanzaa: unity (umoja), self-determination (kujichagulia), collective responsibility (ujima), cooperative economics (ujamaa), purpose (nia), creativity (kuumba) and faith (imani). Education in Africa is expected to espouse the seven pillars.

Decolonisation of the mind from human freedom where education is inherently discussed has been spearheaded by many people such Frantz Omar Fanon (1925-1961), Ernesto "Che" Guevara (1928-1967), Paulo Freire`and Ngugi wa Thiong'o (1938-), amongst many others. Fanon was a radical Pan Africanist who supported decolinisation struggles. Che Guevara was an Argentine revolutionary who promoted ideas for decolonisation. Ngugi wa Thiong'o is against education that decolonises the mind and promotes foreign languages thus pushing Mother Tongue to the periphery.

Other thinkers who have advocated for relevant education in Africa that can promote African dignity and identity, as noted by Akinpelu (1981), include Henry Rowlinson Carr (1865-1945), Gabriel Kingsley Osei (1930-), James Africanus Beale Horton (1835-1883), Reverend James Johnson (1836-1917). Carr was for education that focused on vocations, environment, values and attitudes. He stated that there is no amount of education that can change Africans to be Europeans. Horton recommended Mother Tongue and education for both boys and girls and insisted it is the role of governments to provide free education to all. Osei maintains that African education must focus on Africa, drawing from the wisdom of the past and should never serve the interests of foreigners.

Julius Nyerere (1922-1999) of Tanzania initiated the philosophy of Ujamaa, which advocated for African education that leads to self-reliance. Ujamaa emerged from African Socialism which was a philosophy to unite the continent and was initiated by African leaders at a meeting in 1962 in Dakar, Senegal. The themes of African Socialism are similar to Pan Africanism. All talk about African identity focus on relevant education for Africa. The talk has been going on for a long time without proper adherence to the proposals.

2.4 Lack of Support for Innovative and Creative Minds

There is lack of support for innovative and creative minds in Africa. Creative inventors in Africa are rarely recognized by people who matter in the society (Chotara, 2016 and Kumatoo. com, 2016). Maurice Tito Gachamba (1932-) of Kenya built airplane "Kenya One" and flew it in 1968 (Waweru, 2015). Although the head of state recognized him and secured a job for him at Wilson Airport in Nairobi, he quit the job because he was only doing wiring which was not challenging to his talent. Gachamba dropped out of school in Standard Two because he could not add 16 and 4 to get 20. Now, 50 years without any proper recognition and a place to develop his engineering talent, Gachamba has embarked on making a car christened UhuRuto in honour of president of Kenya Uhuru and his deputy Ruto. Asmelash Zerefu of Ethiopia completed building his helicopter in 2001 but was denied chance to enroll in aviation college because of his height; Daniel Chingoma of Zimbabwe built a helicopter "Zimcopter" in 2003; A Nigerian physics student by name Mubarak Muhammed Abdullahi assembled a helicopter and was enthusiastic that he will be recognised and the invention showcased at the 2007 independence day of their country but this was not to be; Onesmus Mwangi of Kenya assembled a helicopter in 2013 but was warned never to fly it, and Felix Kambwiri of Malawi built a helicopter in 2016 but it has not been flown.

Creative people who make guns in Africa only end up in jails, if they are not tortured and their lives ruined. Assanvo (2017) explains that for decades guns have been made by local artisans in Benin, Burkina Faso, Cote d'Ivoire, Guinea, Liberia, Mali, Nigeria, Senegal, Sierra Leone and Togo, but for centuries in Ghana. What relevant education does Africa need if such talents cannot be promoted?

2.5 Promotion of African Education by Foreigners

Foreign countries play a leading role in African education. Attempts by African countries to extricate themselves from foreign countries and forge independent education systems have not been achieved. In 2011 African Union launched Pan African Universities to improve the quality of science education so as to enhance African economies, but it is too early to evaluate their impact. Pan African universities are based in different universities in Africa and each gets assistance from outside the continent. Pan African University Institute for Water and Energy Sciences (including Climate Change) (PAUWES) is based at the Abou Bekr Belkaid University of

Tlemcen, Algeria and it is supported by German Government; Pan African University Institute for Life and Earth Sciences (including Health and Agriculture) (PAULESI) is based at the University of Ibadan, Nigeria and it is supported by Indian Government; Pan African University Institute for Governance, Humanities and Social Sciences (PAUGHSS) is based at the University of Yaoundé, Cameroon and it is supported by Swedish Government; Pan African University Institute for Basic Sciences, Technology and Innovation (PAUSTI) is based at the Jomo Kenyatta University of Agriculture and Technology, Kenya and it is supported by Japanese Government, and Pan African University Institute of Space Sciences is to be housed at the Cape Peninsula University of Technology in South Africa. PAU deals with Masters and PhD programmes. What is the rationale of focusing on higher degrees and leaning on external assistance?

Any curriculum review in Africa is usually supported by foreign donors and hence African education curricula are not relevant to African realities. African school curriculum does not represent people's voice (Shizha, 2013), yet curriculum is the vehicle of culture manifested in education (Gumbo, 2009). The continent has internalized the promotion of African education by foreigners to be the norm and this impedes transformative education.

The African Research Universities Alliance (ARUA) was launched in 2015 for the purpose of focusing research on African higher education. Main funders of ARUA are Carnegie Corporation of New York, Kresge, the Mellon Foundation. How can education be decolonised from foreign assistance?

The continent's technological vision that was launched by African Union in 2014 which may play a role decolonising education is the Blueprint for Science, Technology and Innovation Strategies for Africa (STISA) (Bobadoye II, 2015). STISA has objectives envisaged to be accomplished by 2063. The first phase is intended to last for ten years-STISA-2014, which is a part of STISA-2063. Main objectives are eradicating hunger and providing food security, prevention and control of diseases, protection of our space, communication (physical and intellectual mobility), providing living together and building society and creation of wealth. The good side of STISA lies in its implementation and funding. It is to be implemented at three levels-national, regional and continental. For funding, African countries are expected to contribute $ 23,000,000 annually although assistance is sought from Carnegie Corporation of New York.

2.6 Researches controlled by non-Africans

Researches carried out in Africa are usually initiated and controlled by foreign donors. Funding agencies like Bill and Melinda Gates, DAAD, Ford foundation, Fulbright Commission and JICA, for instance, are foreign owned. Africans accept without raising questions that research money has to come from outside the continent.

2.7 African Reliance on Foreigners for Political and Economic Development

Commerce and politics in the continent are controlled by foreigners. Egypt, Kenya and South Sudan receive about 20% of development aid from U.S. thus resulting in a culture of dependency that fosters paternalism rather than partnership (Kwemo, 2017). This does not auger well for transformative education which encourages self-reliance. In Africa, you can own a country but you do not own it both politically and economically (Harmon, 2017). For example, minerals are owned by African elites and neo-colonialists in the name of multi-national companies, leaving the citizens poorer.

Elections in Africa are financed by rich and powerful people including foreigners whose interests are to be served by the outcome of the elections in terms of privileges (Eme & Anyadike, 2014 and Katz, 2003). In such a scenario, elected leaders focus on supporting those who helped them ascend into power and hence transformative education does not become the theme of development.

3.0 Analysis and Discussion

The points raised in the literature review deserve some analysis and discussion. From the emergence of Pan Africanism in America up to the present when all countries in Africa are independent, decolonisation of education has been a running theme but Africa is sinking deeper and deeper into education colonization. Let us look at what everyone learns from the educated. The English adage: "Actions speak louder than words" can be aptly applied here. Learning by imitation is very effective. People copy what the educated do. One strives to get education to lead a "comfortable life" as portrayed by the educated.

The educated do not allow their children to learn artesian courses because that is demeaning. They may propose a syllabus for practical work in the education curriculum but that is not for their children. This is why university education is promoted at the expense of tertiary education in Africa. African intellectuals do not promote the development of their own technology such as assembling airplanes, making cars and guns because they believe what comes from outside the continent is better. In such a scenario, education cannot be decolonised because the intellectual landscape is indoctrinated with foreign ideas which are difficult to remove so as to face reality.

Talented Africans work in developed countries and the urge to achieve this is very strong once one has attained education or is able to develop unique ability that can result in earning more money. Educational institutions in Africa has to change and offer true education. This why a Jamaican by name John Holt (1947-2014) says: "It is in school where children learn to be stupid". Education provided in our institutions of learning may be making learners more stupid. Brain drain affects Africa negatively and it may be exacerbated by leadership in Africa which may not accommodate constructive criticism. African leadership is obligated to accommodate all human resources in the countries and this has not always been the case. During colonial Africa, African intellectuals were frustrated by colonialists and the same frustration is being perpetuated by African leaders to their fellow citizens.

Most development projects in Africa are funded by foreign countries; may it be education, politics or any other big economic activity. A probable question is, "Are there African countries funding projects in the developed countries?" Some people cynically say the developed

countries are paying back for their plunder of the continent which occurred during slave trade and colonialism. When other countries assist the continent the assistance should not disable Africans.

4.0 The way Forward and Conclusion

The way forward lies with the decision makers, the thinkers and the funders. The decision makers are the political leaders who are mandated by the citizens to decide on what to be funded. The thinkers are the intellectuals whose training and professional standing allow them to think and suggest the best course of action to be taken for the development of the society. Universities in Africa offer the think tank for what is excellent. The funders are the people with money. Funders can be donors, governments, agencies or any other body.

The decision makers, the thinkers and the funders must work in tandem for the decolinisation of education in the continent. Thinkers should not think alone at universities and conferences but they need to engage in dialogue with decision makers and funders.

References

Akinpelu, J.1981. An Introduction to Philosophy of Education. London:Macmillan.

Assanvo, William. 2017. Are West Africa's gunsmiths making violence cheap? Retrieved from https://issafrica.org on May 10, 2018.

Barker, R. E. 1986. Philosophies of education: An introduction. Northampton: The College press.

Bobadoye II, Ayadotun. 2015. STISA-24: Another opportunity for Africa's transformation. Retrieved from https://africaupclose.wilsoncenter.org/stisa-2014 on June 2, 2018.

Bothma, Nic. 2017. What "decolonized education " should and shouldn't mean. The Conversation. Retrieved from https://www.theconversation.com on April 30, 2018.

Chotara, Arther. 2016. Valuing the African genius. Retrieved from https://thisisafrica.me on May 3, 2018.

Clark, Josh. (2008). Did the ancient Greeks get their ideas from the Africans? Retrieved from https://history.howstuffworks.com/history-vs-myth/greek-philosophers-african-tribes.htm on June 25, 2018.

Eme, Okechukwu Innocent and Anyadike, Nkechi. 2014. Political financing in Africa: A comparative study of Kenya and Nigeria: Proposal for reform. Mediterranean Journal of Social Sciences 5(27):22-34 DOI: 10.5901/mjss.2014.v5n27p22.

Gumbo, T. M. 2009. The Afrocentric Africa-centred curriculum: A quest for relevance. Africa Update, Vol. xiv, Issue 4. Retrieved from https://web.occu.edu on April 28, 2018.

Higgs, Philip. 2003. African philosophy and the transformation of education discourse in South Africa. Journal of Education, No. 30, pp. 6-17.

Harmon, William. 2017. We own Liberia but don't control Liberia. Retrieved from https:// www.liberiaobserver on May 2, 2018.

Katz, Liane. 2003. Western intervention "is damaging Africa". The Guardian. Retreived from https://www.guardian.com

Kumatoo.com 2018. Valuing the African genius. Retrieved from https:// Kumatoo.com on May 4, 2018.

Kwemo, Angelle B. 2017. Making Africa great again: Reducing aid dependency. Retrieved from https://www.brookings.edu on May 21, 2018.

Lututala, Benard Mumpasi. 2012. Brain drain in Africa: State of the issue and possible solutions. Dakar: CODESRIA.

Mark, Joshua J. 2016. Ancient history encyclopedia. Retrieved from https://www.ancient.eu/ amun on June 17, 2018.

Monks, Kieron. 2018. Why the wealth of Africa does not make Africans wealthy. Retrieved from https:edition.cnn.com on May 22, 2018.

Njoroge, R.J. and Bennaars, G.A. (1986). Philosophy and education in Africa. Nairobi: Transafrica Press.

Nyamnjoh, Francis. 2004. Relevant education for African development: Some epistemological considerations. African Development, Vol. XXIX, No. 1.

Oelofsen, Rianna. 2015. Decolonising Africa and intellectual landscape. Phronimon, Vol 16 No. 2.

Oruka, Henry Odera. 1997. Practical philosophy: In search of an ethical minimum. Nairobi: East African Education Publishers.

Osabutey-Agueddze, Isaac D. 1990. The principles underlying the African religion and philosophy: A text book on the aesthetics of the black man. Nairobi: Mailu Publishing House.

Sampath, Padmashree Gehl. 2014. Industrial development in Africa: Trade, technology and the role of state. African Journal of Science, Technology, Innovation and Development, Volume 6, Issue 5, pp. 439-453 DOI: 10.1080/20421338.2014.970438

Shizha, Edward. 2013. Reclaiming our indigenous voices: The problem with post-colonial Sub-Saharan African school curriculum. Journal of Indigenous Social Development, Volume 2, issue 1, pp. 1-18.

Waweru, Job. 2015. Kenyan who made and flew aeroplane. Retreived from https://www.standard.co.ke>article on June 2, 2018.

THE GROUNDINGS WITH MY MOTHERS: LEARNING TO DECOLONIZE FROM OOMANIST SPACES

Hermia Morton Anthony (Ph.D.)
Ontario Institute for Studies in Education, University of Toronto, Canada.
hermia.morton.anthony@mail.utoronto.ca

Abstract

African women globally, have been integral to the protracted struggle for liberation against colonialism, neocolonialism and coloniality. This research focuses on the reflections of women who witnessed a period of violent struggle, in the twentieth century, on the island of St. Kitts in the Caribbean. Their stories provide in ethnographic detail the minutiae of the event, delivered in their language instead of the colonisers', disrupted the dominant historical narrative of the period. Their stories highlighted the collective will of colonized peoples in the African diaspora to recourse to trans-generational knowledge and leadership competencies that resulted in victories that escaped previous textual accounts of the period.

The groundings with my mothers symbolizes rootedness and the transmitting of cultural knowledge and values to ground decolonizing actions. The participants' renderings are poignant, challenge western European theories and concepts that dominate existing interpretations of how to do research and offer a new framework from which researchers can collect, analyze and record subjugated knowledges. Learning from the African foremothers provide a liberating experience for racialized academics and a transformative platform for teaching, learning and producing knowledge in colonized spaces.

Key words: Oomaism, liberation, decolonization, indigeneity, research methods, storytelling, Caribbean

Introduction

"Unconscious adoption of a western worldview and perspectives and their attendant conceptual frameworks." If we do not center ourselves in the knowledge making process we thus find ourselves relegated to the periphery, the margin, of the European experience… spectators of a show that defines us from without. (Mazama, 2001 p.1)

Numerous books and articles have been written on the research process in social scientific research, and a variety of courses present guidelines that outline the steps required for qualitative and quantitative approaches, but none adequately prepared me for reconciling the vicissitudes of decolonizing field work with the rigidity of academia's bureaucracy. However, the participants' ways of being instilled in me lessons in patience and humility that transformed into skills that I applied to navigate the barriers to producing the knowledge in a format for approval in the colonial academic institution.

In hindsight, I found Tuhiwai Smith (2012), Wane (2013) and Waterfall's (2010) decolonising research methodologies that recognise the expertise that exist within indigenous populations in colonised societies, discuss culturally appropriate methods to elicit expert knowledge. They provided assurances that departures from the dominant research processes, need not invalidate the quality of the research. This article adds to the body of work on decolonizing research methodologies.

The point is, decolonization is a non-negotiable stating point to liberation. European contact has been violent in its displacement of populations, distortion of histories and truncation of advanced civilizations. The consequences of colonisation and its various iterations cannot be euphemised (Tuck and Yang, 2012). The historical trauma that colonization, neocolonialism and coloniality continue to inflict on colonized and indigenous peoples remain a constant threat to our survival as normal, functioning human beings.

Wildcat (2014) contends that "Settler-colonialism has functioned, in part, by deploying institutions of western education to undermine Indigenous intellectual development through cultural assimilation and the violent separation of Indigenous peoples from our sources of knowledge." Consequently, ideologies that underpin colonialism, coloniality (Ndlovu-Gatsheni,

2012), and settler colonialism (Alfred, 2005) requires radical approaches, to decolonize and reconfigure education to reverse the human degradation by colonialism and restore the truths of indigenous knowledges.

"Decolonisation is the meaningful and active resistance to the forces of colonisation that perpetuate the subjugation and colonization of our minds, bodies and our lands. Decolonization is engaged for the ultimate purpose of overturning the colonial structure and realizing indigenous liberation." Waziyatawin and Yellow Bird, 2012 p.3). Although psychological warfare ensued through multiple colonial systems and institutions, none were more insidious than education, and it must be decolonized. (Dei 2012, Grande, 2008, Sato, and Wane 2013)
The stories of 21 Kittitian women, within an approximate age range of 72 to 91, co-authored this work. To reinforce the participants equity in the knowledge produced, I retained their names as partners in the text. Their exclusively oral, ancestral proto language which is my first language, facilitated ease of translation to English. These stories reveal a shift in understanding the dynamics of the period. Their stories of resistance to colonialism and coloniality and their expressions of lived oomanism offer new insights to a defining moment in Caribbean history.

The work does not claim to provide a representative sample of the hundreds of protestors who were involved in anti-colonial activism, nor do the women speak for all the citizens impacted by the unrest. However, it questions the processes that normalize the silencing of valuable knowledge that can be found in the memories of subjugated populations and offers a methodology that reconstitutes their subjectivities through their understanding of what their involvement meant for themselves, their families, and communities.

Materials and Methods

The research utilised qualitative data in the form of stories, by participants whose names were obtained from referrals. They were audiotaped over period of approximately eight months. I supplemented the audiotape materials with detailed hand written notes to minimise the distraction from the use of technology. Although each story was considered as a unit on its own merit, I read and reread the stories, searching for common themes to from 41 recommendations from community leaders, the national supervisor for seniors' services, and through a process of referral from interviewees.

Referral is the process whereby the researcher asks persons to provide information to locate other participants whom they know. While Denzin and Lincoln (1998) recommends the referral technique primarily for exploratory research, when the sample for the study is difficult to locate, Claudia Gollop's (1997) study, Where Have all the Nice Old Ladies Gone, was instructive. She found referral to be the most effective method to reach her population without, compromising the outcome of her study. Her target group of African-American women, aged 65 to 88, was obtained through the referral method. For my study combined general referral as well as chain referral. Storytelling is a relational activity that allows for chain referral within normal conversation. I received a total of 41 referrals who were eligible and willing participants. The number was reduced to 21 for reasons ranging from death, illness and scheduling conflicts to incomplete stories.

The storytellers, descendants of enslaved Africans, have a tradition of storytelling (Borg-O'Flaherty, 2004, Mucina, 2011, Onuora, 2015). Mohammed (2015) explains, "We pride ourselves in the Caribbean that we are very oral peoples. Anecdotes are easier on the ear and at the same time provide the analysis or connections we are seeking to explain in a more colourful and memorable way" (p.120). Storytelling humanizes the events and brings alive the issues and ideas they are intended to evoke. Most crucially, the stories recorded are legacies and lessons of struggle that are left to future generations to retell with their own flavour.

On occasion, meeting dates were postponed, or I would receive a call from a family member requesting that the interview be done immediately, often prefaced with "Me granmoda seh ef yu kud kom nung [My grandmother is ready for your visit]." It conveyed an urgency to attend or lose the opportunity to gather data from an energised storyteller. It can also be interpreted as the storyteller's need to feel alert and energized to present as much information as possible in the sitting, for storytelling can be an animated performance to be enjoyed by the oral historian and her audience.

The study also includes a group interview of three women, which one of the members of the group organized unilaterally. I was willing to accept these digressions as peculiarities of my target population that would not affect the substantive content of the data or the methodological integrity of the study. It was the longest storytelling experience. The women

had remained in the same area geographical area that they lived in 1935. The discussion included collective perceptions; they verified each other's accounts either by disagreeing or sanctioning each other's memories and confirmed that they were indeed witnesses of the periodic event. On this occasion, I stayed on after the session ended to transcribe the audio tape, when I could more accurately recall the contribution of each speaker.

During the interviews, I answered the telephone, provided the elder with drinking water as requested, monitored the cooking, gave an opinion on a community concern, viewed family photographs and accepted a tour of the house and garden. The tradition of interweaving storytelling with domestic activities (Mucini, 2011) transformed the research location into an environment that was conducive to the data collection method. It empowered the teller and I reverted to my personal experience as a learner\listener.

The interruptions, reinforced my awareness of cultural expectations to show deference to my elders, but they also enhanced the relationship of trust for a candid interview. The interviewees provided personal advice on my lifestyle, handling finance, and family life, which were interwoven in the interview, providing cues to interpret how the teller felt about memories that she disclosed. Invariably, the interviewees requested information on my family background, especially about older relatives with whom I could be identified. This disclosure contributed to a more relaxed conversational interview and forthrightness of the interviewees.

Narratives generate large amounts of data. Personal narratives are, at core, meaning-making units of discourse. They present past events from the realities and from the vantage point of present realities and values. From the complex relationships between narrative time and memory for the storyteller and for the listener/researcher, time recording, transcribing, reviewing, and interpreting, questions may arise, but that perplexity neither changes the meaning communicated during the recording nor does it prevent another researcher from arriving at different conclusions as to what she or he deems important from the recordings or transcriptions.

I purposely bounded the field of information and the themes that emerged in reviewing the transcripts and focused on what can be described as silence in colonial sources, macro

theoretical approaches, and ideological frameworks that did not explain the minutiae of the event in previous studies. Secondly, the female protestors, who were gendered and deemed illiterate and peripheral to the protest in existing texts, emerged to redefine their gendered selves in the research process.

Through the analytical tool of broadening or expansion (Clanidin & Connelly, 2000), a researcher brings into the analysis what else one came to know about the storytellers and their local and general circumstances from their stories. Broadening, includes the description of the participant implied in the story told it illuminates the storytellers' self-perceptions, both reflective and current. The process is significant, as background verification for the findings.

Interpreting narrative analysis is a slow and painstaking process. It requires attention to subtlety, nuances of speech, relations between researcher and storyteller, and the organization of responses, while reflecting on maturational aspects of the social and historical context. As researcher, I collected the data, transcribed each story immediately after the session, and conducted the analysis to avoid what Aljoe (2004) describes as layers of subjectivities that can distance and disrupt the storytellers' meaning and which Graham Goodson (1997) purported as intellectual self-interest and policy imperatives that create dissonance between the speaker's meaning and the interpretation.

The relationship and context of the decolonising research vests an unusual burden on the researcher to ensure that the interpretation reflect what the culture bearers want to transmit, as in my case, the storytellers had entrusted me with the responsibility to document and convey their stories accurately. They were pragmatic, almost casual about dying before the work was complete, and disinterested in approving the final product. I therefore had to negotiate with the institution a format to inscribe the actual words of the co-authors into the text, to minimize alienation between meanings conveyed in the stories, and the final product.

I have described the challenges of transcribing the stories of oral historians that were recorded in a language that does not have a written equivalent. The challenge of decolonising scholarship is to present the language of the coloniser to preserve its equity within the knowledges paradigm. In this study, I employ two methods of presenting the African oriented

Kittitian language. The first is to insert the English translations in the main body of the text alongside the nation language presented in italics. The second is to incorporate columns in the text to juxtapose longer quotations of the indigenous language alongside the language of domination. Oral sources can recover more stories in indigenous language to stem the tide of cultural epistemicide.

Results and Discussion

The case of decolonising historical research in which the participants are all female offers a researcher a most fortunate opportunity to consider how to treat with 'gender'. The colonial enterprise was white male hierarchy that placed racialized women at the bottom of the human totem pole. Their voices and activism must be clearly articulated in the study. In my study I provided a short biography on each of the storytellers to insist on their full presence in the knowledge production exercise.

Decolonising research must take into consideration the embodied 'subjects' involved in the study. Telling stories is not an out of body experience, a surgical extraction of information or a mere cerebral activity, The tellers dispositions, their life stories and personal reflections are integral to the events they describe.Johnson (2007) in her work on domestic service acknowledged that "the tasks of locating the body within the peculiarities of historical moments which themselves include large social, economic, political and cultural contexts can be overwhelming, the concept of embodiment encompasses moments of encounter and interpretation, agency and resistance" (p. 86)

Another area of concern that pervades he decolonising research process involves language peculiar to the population, which may or may not be exclusively oral, but is denied recognized as legitimate language. The absence of language represents illiteracy, a condition imposed on colonized people whose forms of literacy are denigraded and displaced from dominant colonised systems and institutions.

Oomanism

Recently, I met Rachael Magee, a former Councillor in Nairobi, whose confidence to get things done transcends the colonised conceptions of gender, public/private and resourcefulness.

Similarly, despite Ogundipe-Leslie's (1994) seven mountains of challenge that Nigerian women experience, Stiwanism typifies the resourcefulness of women in Nigeria to engage at every level to advance projects that get stymied in beauracracy. The same will, resourcefulness and resilience to negotiate and enable one's community to action is found in the storytellers' everyday experiences in response to 'edwantij' (multiple oppressions).

Broadening includes a level of empathy between researcher and teller and the recognition of the whole. The interview questions that I had constructed and submitted for approval to proceed with the study had to be discarded for the interviewees told their stories in unmindful defiance of my questions. I concluded that the interview format would have restricted the natural flow of information from the women who were accustomed to determining the process for revealing information and that an interview format can introduce elements of power to the advantage of the researcher. The women women's action eliminate the possibility for incongruous power relations between scholar and interviewee that I would have inadvertently created.

On occasion, some narrators asserted their authority as knowledge producer. Eltruda DeCosta warned me about interrupting with introjections concerning what I had read about the protest and asserted, "Me no waan heaa wha dei seh inna no buk, jus tek dong arl da a tell yu an duan leew nutn oat [I don't want to hear what you read from a book. Record my account and leave nothing out]." I understood her response as her insistence that I transmit her story uncontaminated by previous histories of the period that had excluded her story.

Many of the storytellers were uncertain of their age, but celebrated birthdays in accordance with the information passed on to them orally by their mother. Many of the interviewees contested formal birth records, where they existed and insisted on the reliability of their parents and elders' memories. They attested to first-hand knowledge of the event before they participated in the interview, some in the presence of their female caretakers mainly adult daughters who had been contacted to arrange the interview. I noted that women present at the interview would, on occasion, prompted the storyteller on specificities, which suggested that the tellers had passed on their knowledge to a younger generation that reinforced the significance of oral communication.

In their studies conducted among indigenous populations, Razack (2015) and Tuwahi Smith (2012) provide the relevance of trust in perceived or real unequal power relations between members of a subjugated populations and data gatherer. Trust between the researcher and interviewees is critical for eliciting information that was previously used to incriminate witnesses and criminalise informants on public protest. I focused on enabling an environment of trust and ensuring that I facilitated a format conducive to the conversational storytelling that I had experienced growing up.

During the storytelling, the narrators confirm the listener's attention which is a skill storytellers use to keep the audience engaged. Alleyne (1999) discusses the practice in Caribbean storytelling for the narrator to introduce "call and response" as an interactive element to maintain the listeners' attention. During the storytelling, the speakers wove expressions of endearment to address me into the telling, to which I would respond to confirm that I was listening actively. Terms such as choil (child), daalin (darling), and lil wan (little one) were used to denote their seniority in the relationship and inscribed the process of transferring knowledge between generations rather than between researcher and interviewee. I addressed the interviewees using Miss or Mrs. with their last name or use the familial familiar term of Autie, Mama, and Nana before the first name, which is culturally appropriate for female elders. The approaches minimised dominance and created a fluidity in the relations between researcher and narrator during the process of data collection. What otherwise could have been interpreted as familiarity, that could ruin the reliability of the study is essential to optimise the relationship required for a seamless process for data gathering.

Language

Oral sources and methods are particularly instrumental in providing substantial insights on inferred meanings and values. Through this communicative process, individuals can then frame their ideas about the present and the future. There are several caveats, according to historian Mary Chamberlain (1995). Female life histories present dilemmas in terms of collection, content, style, and the interpretation of data, oftentimes due to the strongly based methods of social science. In addition, social scientists trained in the Western tradition find it difficult to describe women as autonomous personalities and as selves in their own right.

My cultural awareness may have impacted the incidences and range of non-verbal cues or paralanguage, which are culturally specific communication that I recorded in note form and inserted in transcriptions for inclusion in the interpretation stage of the study. They ranged from particular nods, tilting of the head, tongue clapping (described pejoratively in the urban dictionary a random, annoying sound), intonations, and eye movements that oral historians (Chamberlain, 1997; Johnson, 2007; Portelli, 2006; Onuora, 2015) and scholars of literary and performing arts (Alleyne, 1999; Edgecombe, 2011; Ford-Smith, 2005; O'Callahan, 1987; Vété-Congolo, 2016) asserted give meaning to the narration1. Storytelling, which is considered a performative art, both by the speaker and the researcher, contains a range of gestures, movements, and other forms of non-verbal communication to aid accurate interpretation of data in scholarly work based on oral sources.

Philomna Essed (1996) explained instances of cultural affinity that she encountered during her interviews for her investigation of everyday racism. Her respondents relied on her to complete sentences and to interpret emotive paralanguage and culturally specific metaphors. Based on Essed's experiences, I compensated by taking copious notes to support the audio recordings. The women assumed that I understood the language. I tried to get an explanation for the term "Dei say she han dutty," which literally translates as "It is rumoured that she has dirty hands." My cultural affinity equipped me to provide the interpretation: "It is rumoured that she is involved in devil worship and other unsavory practices." Lucille Morton insisted that I knew what she meant and that she would not explain the term. I recognised that by clarifying the statement, she would directly be making a disparaging comment about a community member and, therefore, deferred to me the responsibility for interpretation.

The respondents spoke in the Kittitian nation language in which they are fluent instead of Kittitian English, an inflected form of English, which is the proscribed official language expected for formal settings and intellectual exchange. I began most interviews in the inflected

1. Mary Chamberlain's (1995) study used oral interviews of Barbadians living in Britain to produce methodological insights on the use of oral evidence in gender history and the relevance of interpreting speech patterns of women to enrich historical text. Diana Fox (2010) anthropologist in her study on folklore she combined oral traditions and ethnographic studies to write gender into history

English, but deferred to the nation language, which is my mother tongue, during the natural conversational format of the interview. Nation language, which exists only in its oral form, is essentially a language of resistance to the colonial, official English. The storytellers understand English, but were not conversant in it. Speaking English would interrupt the free flow of talk and thought and disturb the natural flow of storytelling.

I made several attempts to transcribe the audio tapes into English and to insert the paralinguistic notes and references. However, the transcription and the paralanguage seemed to resist coherence and produced a discordant reading, much in the same way that Forde-Smith (2005) describes her experience in trying to convert Jamaican Patwah to English, and "it would not behave" (p. 15). The meanings communicated through the nation language evaporated when transcribed into English. I could no longer discern the storyteller's tones and other affected speech therein lay the discordance. The language used to subvert the authority of the colonial hegemony and discursive hierarchy of languages refused to be constrained in a scribed English standard. I resolved that to reduce the discordance created by standard English and improve the accuracy of interpreted meanings, I must weave the fluid form of Kittitian nation language, used in the transcription, into the analysis of the stories. This seemed to appease the memories of my foremothers (i.e., the participants in my study) and inscribe their resistance to British imperial dominance.

I was forced to stop attempting to control the recording and scripting to allow the language to flow uncontaminated by the colonisers language. Bernice Caesar had reminded me in one of our conversations that "nuttn rang wid ow me a tark [There is nothing wrong with my language]." For Bernice, her communication skills were excellent, and her language conveyed a meaning that was understood by the listener. Her statement was concise and definitive, for her language ascribes a certain authority to her subject hood. Like many researchers of Caribbean nation languages, I had become preoccupied with placing English grammatical and spelling lexicographic rules. Those rules have the effect of suppressing the Africanisms that exist.

The value of paralinguistic notes became more apparent in transcribing the audio version of the data, as there were, on occasion, no verbal equivalencies between the English required for the interpretive aspect of the research. I transcribed the audio tapes, devoid of lexicology

or etymology. Yet I could not avoid producing a scribal format involving Anglo-phonetics, the language of the coloniser.

How then do I translate the encoded meanings in Kittitian, the language of my African foremothers, to English, the imperial language of degradation with its cultural inadequacies? The Kittitian language represents the survival of elements of African culture in the Caribbean and the resilience of the African population to retain it as the main language spoken by Kittitians. The complex cultural codings ought to be unravelled to invest in the speakers the authority of the language for use in any forum and to encourage new users to participate willingly. This study initiates a first step in the liberation of Kittitian by incorporating the indigenous language of competent speakers in this study designed for the eurocentric academic mainstream.

The effect of a process that tends to give greater legitimacy to written sources is that the most accessible material is not written in indigenous language. Therefore, the potential to reproduce colonizing ideologies and perspectives is always present in the struggle to move the language and its speakers from object to subject. The hypervigilant researcher in colonized learning spaces is tasked to establish what Silvistrini (2003 names the 'liberatory voice' (p.175). Hypervigilance refers to the acute sensitivity to historical trauma and unresolved grief caused by the impact of colonialism (Yellow-Horse Brave Heart, (1995) that scholars require to guard against becoming entrapped in the perversities of systemic and institutional colonialism. The language that these scholars are able to negotiated into academia, can exist in all spaces.

Conclusion

This article is a work in progress to find the indigenous centre unfiltered by eurocentric regimes of knowledge, as a path to intellectual liberation; yet, I write this work in English the coloniser's language to communicate to a wide audience, baring my complicity in perpetuating colonisation. The references deny the existence of a large body of scholarship which without capital, remains unpublished. The question that Wane (2006) posed 12 years ago remains relevant today- Is decolonization possible? I have pointed two limitations in article that can totally derail the relevance of what this work sought to do. Although it offers a decolonizing research framework for interpreting black female leadership in the present, with consequences for future global collaboration, it cannot have a major impact in the absence of similar activism to root out institutional and systemic colonialism and coloniality. However, learning from the

African elders provide a liberating experience for racialized academics and a transformative platform for teaching, learning and producing knowledge in colonized spaces.

Decolonising the research process is activism. There is the need for robust collaboration/ connectedness between researchers from colonized populations to transcend coloniality and capitalist incursions with the aim of producing futurist liberation learning frameworks and practices in education.

References

Alfred, T. (2005), Warrior scholarship: seeing the university as a ground of contention. In D. Mihesuah & A. Wilson (Eds.) Indigenizing the academy: transforming scholarship and communities (pp88-99). Lincoln: University of Newbraska Press.

Aljoe, N. 2004. Caribbean slave narratives: Creole in form and genre [Reprint]. Anthurium: A Caribbean Studies Journal, 2(1): 1-14. Retrieved from http://scholarlyrepository.miami.edu/cgi/viewcontent.cgi?article=1050&context=anthurium

Alleyne, M. 1999. Linguistics and the oral tradition. In B. Higman (Ed.), General history of the Caribbean: Methodology and historiography of the Caribbean (pp. 19-45). London, England: Unesco.

Borg-O'Flaherty, V. 2004. Inquiry from the periphery: Documenting the masquerading arts of the Eastern Caribbean - A case study. Paper presented to the Networking–Shared memory, Internationaler Archivokongres, UNESCO, August 23-29, 2004. Retrieved from file:///C:/Users/Karen/Downloads/Victoria _Borg_ O'Flaherty_-_Inquiry_from_the_periphery.pdf

Chamberlain, M. 1995. Gender and memory: Oral history and women's history. In V. Shepherd, B. Brereton, & B. Bailey (Eds.), Engendering history (pp. 94-11). Kingston, Jamaica: Ian Randle.

Clandinin, D. J., & Connelly, F. M. 2000. Narrative inquiry: Experience and story in qualitative research. San Francisco, CA: Jossey-Bass.

Dei, G. 2012. Indigenous and anticolonial knowledge as "heritage knowledge" for promoting Black/African education in diasporic contexts. Decolonization: Indigeneity, Education and Society, 1 (1):102-119.

Denzin, N., & Lincoln, Y. 1998. The landscape of qualitative research: Theories and issues. Thousand Oaks, CA: Sage.

Ebunulowa, S. 2009. Feminism: The quest for an African variant. The Journal of Pan African Studies. 3 (1):227-234

Essed, P. 1996. Diversity: Gender, Colour and Culture. Amherst, MA: University of Massachusetts Press.

Ford-Smith, H. 2005. Lionheart gal: Life stories of Jamaican women. Kingston, Jamaica: University of the West Indies Press.

Gollop, C. 1997. Where have all the nice old ladies gone? In K. M. Vaz (Ed.), Oral narrative research with black women (pp. 120-143). Thousand Oaks, CA: Sage.

Grande, S, 2008. Red pedagogy In N.Denzin and Y. Lincoln and L. Smith (eds.) Handbook of critical and indigenous methodologies (pp. 233-154). Thousand Oaks, California: Sage.

Hudson-Weems, C. 1994. Africana Womanist: Reclaiming Ourselves, 2nd rev. ed. Troy:Bedford:

Johnson, M. 2007. "Problematic bodies": Negotiations and terminations in domestic service in Jamaica, 1920-1970. Retrieved from lh.journals.yorku.ca/index.php/lh/article/download/14970/14017

Mazama, A. 2001. The Afrocentric paradigm: Contours and definitions. Journal of Black Studies, 31(4): 387-405.

Mohammed, P. 2015. Stories in Caribbean feminism: Reflections on the twenty-first century. Caribbean Review of Gender Studies, 9: 111-142.

Mucina, D. 2011. Ubuntu: A regenerative philosophy for rupturing racist colonial stories of dispossession (Doctoral dissertation, University of Toronto). Available from http://hdl.handle.net/1807/29931

Ndlovu-Gatsheni, S. 2012. Coloniality of power in postcolonial Africa: Myths of decolonization. Dakar, Senegal: CODESRIA Books

O' Callahan, E. 1987. Review of Lionheart Gal. Journal of West Indian Literature. 2 (1).
Ogundipe–Leslie, Molara. 1994. Recreating Ourselves. Trenton: Africa World Press.

Portelli, A. 2006. What makes oral history different? In R. Perks & A. Thompson (Eds.), The oral history reader (pp. 32-41). London, England: Routledge.

Razack, S. 2015. Dying from improvement: Inquests and inquiries into Indigenous deaths in custody. Toronto, Ontario, Canada: University of Toronto Press

Sato, B. 2014. Decolonization through indigenous inquiry: Na'mo'olelo of indigenous graduate and post-graduate scholars. Ph,D dissertation, University of Hawaii. Available on https://scholarspace.manoa.hawaii.edu/bitstream/10125/ 101136/1/Sato_Brandy_r.pdf

Silvestrini, B. 2003. Women and resistance: Herstory in contemporary Caribbean history. In B. L. Moore., B. W. Higman., C. Campbell, & P. Bryan (Eds.), Slavery, freedom and gender: The dynamics of Caribbean society (pp. 161-182). Kingston, Jamaica: University of the West Indies Press.

Tuck, E & Yang, K. (2012). Decolonization is not a metaphor. Decolonization: Indigeneity, Education and Society, 1 (1): 1-40.

Tuhiwai Smith, L. 2012. Decolonizing methodologies: Research and Indigenous Peoples. London, England: Zed Books.

Vété-Congolo, H. 2016. The Caribbean oral tradition: Literature, performance and practice. London, England: Palgrave Macmillian.

Walicek, D. 2011. Linguistics for the Caribbean Region: An interview with Mervyn Alleyne. In Sargasso II: Language rights and language policy in the Caribbean (pp.111-122). San Juan, Puerto Rico: University of Puerto Rico Press.

Wane, N. 2006. Is decolonization possible? In G.J.S. Dei and A. Kempf (eds.), Anti-Colonialism and Education: The Politics of Resistance, pp. 87–107. Toronto: Sense Publishers.

Wane, N. 2013. [Re]Claiming my Indigenous knowledge: Challenges, resistance and opportunities. Decolonisation: Indigeneity, Education and Society, 2(1): 93-107.

Waterfall, B. (2010). Reclaiming identity: Native wombmyn's reflections on womb-based knowledges and spirituality. In J. Leseho & S. Mc. Master (Eds.). Dancing on the earth: Women's stories of healing and dance. Forres, Scotland: Findhorn Press.

Waziyatawin and Yellow Bird, M. (2012). Introduction: decolonizing our minds and actions. In Waziyatawin and L. Yellow Bird (Eds.) For indigenous minds only: a decolonization handbook (pp.1-14). Santa Fe: School for Advanced Press.

Yellow-Horse Brave Heart, M. (1995). The return to the sacred path: healing from historical trauma and historical unresolved grief among the Lakota. Doctoral dissertation. Smith College School for Social Work, University of New Mexico. Retrieved from: https://www.researchgate.net/publication/34185757

IMPLEMENTATION OF INCLUSIVE EDUCATION AND COMMUNITY BASED REHABILITATION PROGRAM

Embu Diocese –Kenya
Dr. Cecilia Nyaga, Diocese of Embu, Kenya
adanimu@yahoo.co.uk

Abstract

The research described in this paper is a study of a programme on inclusive education and community based rehabilitation conducted in the Embu Diocese of Kenya, throughout the period 2003-2006. The Embu Diocese organised a pilot study with the aim of developing inclusive education (IE) in 30 public schools in the Diocese. The aim of this study was to explore the effectiveness of implementing IE alongside community based rehabilitation in the pilot schools. The objectives were to i)Provide information on the development of the Embu Community Based Rehabilitation and Inclusion Program ii) Carry out an overview study of the 30 Inclusive Education pilot schools iii) Carry a case study in 2 pilot schools, one that seemed to have done well and one that displayed implementation challenges. Both qualitative and quantitative methods were used to collect data. Other techniques applied included, direct observation, focus group discussions and administering of questionnaires. The major findings of this research were that for inclusive education to be effectively implemented there shall be need to restructure schools. Further to this a change agency is necessary during the initiation stage so as to disseminate relevant information required for implementation to take place. It is important to allow for participation of the entire school community during the implementation process. This is important as it facilitates program ownership necessary for future continuation of the same. More research in the area of Community Based Rehabilitation and Inclusive Education shall be necessary. Stakeholder's collaboration should be sought throughout the implementation process. Another important element is teacher skills for attitude change, although as found out elsewhere in this study; this by itself is not enough. This study concluded that it is possible to implement Inclusive Education in Embu and elsewhere but also that this should be applied in the right context.

Key words: Community Based Rehabilitation, Inclusive Education: Research findings

Introduction

Inclusive education has its roots in the concerns of human rights and social justice. It has to do with facilitating equal education rights for all children including those with special education needs. This paper sees the said education as an education decolonisation strategy. The Jomtien Education Forum for All held in 1990 in Thailand states that everyone has a right to education. This is in accordance with The UN convention of the rights of the child (1989) as well as in the Kenya Children's Act (2001). The Ministry of Education has committed itself to work with other stakeholders in endeavours to promote equal education rights for all children. The same informs that training and research is vital for Kenya's sustainable development and responsible citizenship for all (Ministry of Education (MOE) Special Needs Education Policy, 2009, p18). This paper informs of the implementation and outcome of one such recommended research. Michael Fullan (2006) quotes Richard Elmore who is emphatic that educators must learn to do new things in the setting in which they work.

The Embu program has its roots in a baseline study that was carried out in 1987 in order to explore the felt needs of the people. During this time the communities expressed that there were many Children with Disabilities (CWDs) and that these were receiving minimal intervention in regards to health and education. They at the same time forwarded a request in this direction. This prompted the Diocese to carry out another baseline study (VanLinden 1992) and the result of this justified the upcoming of the Mentally Handicapped, Play Groups and Small Homes Programs. These were later merged to become Special Needs Program. This was later to evolve to become Community Based Rehabilitation and finally Inclusive Education. This is in line with Fullan (2006) who informs that cultures do not change by mandate; they change by the specific displacement of existing norms, structures and processes by others and that the process of cultural change depends fundamentally on modeling the new values and behavior that you expect to displace the existing ones. The researcher asserts that currently several cultures have emerged in endeavors to identify with Inclusive Education in Kenya and that research in the aforesaid is an urgent need. Fullan (2002) is of the same opinion and directs that there is need to explore the role of the practitioners in educational change. He asserts that, "Many are walking research documentation papers and that this is yet to be mined".

An external evaluation carried out in 1998 advised on the necessity of the Community Based Rehabilitation (CBR) approach. This new vision was later strengthened by the University of Uppsala (Sweden) through staff capacity support. Additional skills were provided by the University of London. This later enabled the program to put into practice the advice given by the Salamanca Convention (1994) that inclusive education works better if implemented alongside the CBR approach. The program hence changed direction and piloted Inclusive Education alongside Community Based Rehabilitation (CBR) approach. The aims of the new project were to have genuine inclusive education in which children with disabilities attend mainstream schools, become full members of the school community and benefit from educational opportunities. A key feature of the programme was that it was to be community based and was to fully involve local communities in the inclusion of all children. Kisanji and Saanane (2009) inform of the more usual practice and says that "Policy makers and technocrats are more influenced by global frameworks, than indigenous knowledge. O'Toole (1993, p202) advises that CBR attempts to involve the community in the planning, implementation and evaluation of programs. Morrison (p65) quotes Fullan (1993, p84) who suggest that schools have to be plugged into their local communities if they are to be genuine learning institutions. The researcher points out that there is need to decolonise education in this area in regards to implementation of Inclusive Education if it is allowed to move on to the next level in Embu County and Kenya at large.

This research project, conducted by a researcher who was herself a central member of the original programme team, was intended to both describe and analyse the inclusive education programme, to identify features associated with successful practice. It was also expected to provide valuable information to support further development of the programme and to inform other inclusive education programmes both in Kenya and elsewhere. The process to implement this has however taken a longer time than expected due to the complexities involved. Ainscow and Miles (2009) advises that it is important to recognise that the field of inclusive education is riddled with uncertainties, disputes and contradiction. The researcher's opinion is that it will be important to identify the "people involved" if inclusion processes in Embu are expected to move up the scale. Fullan (2011) highlights that, having theory in use is not good enough in itself and that the people involved must push it to the next level to make their theory of action explicit. The researcher sees this as the central point of the cross roads challenging the decisions for the way forward in implementing IE.

The Salamanca Convention (United Nations Education Scientific Co Operation (UNESCO), 1994) recommended that in order to realise quality implementation of inclusive education there is a need to carry out research as well as pilot in this specific field. The outcome of the Embu Inclusive Education piloting was evaluated in collaboration with the University of Reading (Britain) through an intensive study as later explained in this paper. United Nations Education Scientific Co-Operation (UNESCO) (1994, C) directs that Universities have a major role to play in the process of developing special needs education. The Kenya Ministry of Education (MOE) advises that (2009, p34) research findings, recommendations and conclusions is an important part of development of learning. The same Ministry also informs that research in SNE and disability is inadequate. It goes on to suggest that Kenya has been slow in generating knowledge and taking advantage of new and emerging innovations in the field of special needs and disabilities. James (p122) quotes Lovat and Smith (1995) who agree that provision of support especially thorough transition is essential. Fullan (2006) asserts that when change occurs there will be disturbances and this means that there will be differences of opinion that must be reconciled. Morrison (p95) gives the opinion that support should be provided for risk taking as well as initiative. Morrison (p91) is emphatic on the need to provide support in organisational learning and underpins that this is a partner to emergence in schools.

Hargreaves and Fullan (2012) caution that there is sensitivity to career cycle issues and different starting points. The Embu Program started from the community interest and this may appear to be out of the norm. Alan and Slee (2007) points out those successful organisations don't go with only the likeminded innovators. They further highlight that, "We are more likely to learn something from people who disagree with us than we are from people who agree". They insist that there is need to listen to the resisters since these may have something new that we may have missed especially in terms of diversity and complexity. He adds that (p96) support should be provided in facilitation of transfer of knowledge from within and outside the organisation and for linking the schools with their environment. Hargreaves and Fullan (2012) add that it is best to pull whenever possible, push whenever a must is and nudge all the time for the purposes of taking the process to the next level. The researcher asserts that this is the current position of the Embu Inclusion Program.

During the implementation phase, collaborative learning was sought from Leonard Cheshire Oriang in Kenya, AMREF Kibwezi, Sister Dioceses, likeminded NGOs and Faith Based Organisations. Others that collaborated were the Kenya Institute of Special Education (KISE), the Kenya Institute of Curriculum Development (KICD), the United Disabled Persons of Kenya (UDPK), the Uganda Institute of Special Education (UNISE) and the Kenya Ministries of Health and Social Services. Fullan (2006) agrees with this kind of approach, he informs that collaborative learning communities are those who focus on building capacity for continuous improvement. He is emphatic that the more one invests in capacity building the more one has the right to expect greater performance. He points out that capacity building with a focus on results is crucial. The Embu program was mentioned in a global documentary by UNESCO: - "World of Inclusion-Ensuring Education for All through the Convention on the Rights of Persons with Disability-UNESCO global educational program" (time notes from17:06-17:12, 18:15-18:20, 18:35-18:47, and 19:24-19:28

This paper envisions that the experiences of the Embu Program could be of future use in endeavours to decolonise education in Embu County and beyond. Fullan asserts that for system change to occur on a larger scale we need schools learning from each other and districts (counties) learning from each other.

Materials and Method

The study hoped to uncover the factors that led to success as well as those that offered challenges during the three year pilot period. It at the same time drew on a variety of theoretical and practical considerations. Questions used were:- i)How effective was implementation of IE alongside the CBR approach? ii) What processes were applied and what was their outcome? iii) Which processes presented challenges to implementation or successes? iv) What was the result of linking processes to outcome?

Data collection involved two methods; the first one was developing questionnaires for both teachers and head teachers. The second one was developing focus group questions for CWDs, lobby club children, teachers, head teachers, volunteers and parents of CWDs.

The study considered factors which supported the implementation of the programme as well as factors which presented it with challenges. Consideration was given to processes underlying the implementation of the program and a variety of outcomes from the same. The linkage of processes to outcome was used to help in supporting the development of the Embu program and other similar programs elsewhere. Both qualitative and quantitative methodologies were used to gather information. Data cleansing and analysis was done at the University of Reading.

Secondary back up information was gathered from the Kenya Disability and Children's Acts, Ministry of Education policies, the United Nations Conventions on the rights of the child, the United Nations Convention on the Rights of the Persons with Disabilities, the Kenya National Special Needs Education Policy Framework, the Kenya National Disability Action Plan, the UN Standard rules and the UN Salamanca Convention. Literature on education change as well as Inclusive Education Implementation was gathered from renowned theorists such as Fullan (1991), Morrison (2002), Mittler (2000) and Oliver (1996) among others. Ethical considerations were embedded throughout the study time.

Embu County Schools	Before piloting (%)	After piloting (%)
Admission of CWDs in 30 pilot schools.	0.4%	1.2 %
Admission of CWDs in 30 pilot schools	0.8 %	8 %

Table 1: Enrollment of Children with Disabilities in the pilot schools before and after piloting

Table 1 above explains that some Children with Disabilities were enabled to go to their neighbourhood schools by the pilot project. The researcher informs that the Children with disabilities experienced high school enrolment after restructuring was carried out in the Schools. Mittler (2000, p3-4) underpins that inclusion involves a process of reform and restructuring of the school as a whole. He (p114, 1) asserts that the core essential of inclusive education is that all children should attend their neighbourhood schools, in the regular classroom. UNICEF (2013) informs that inclusion is possible and adds that for this to happen effort should be put into changing the perception and recognising that CWDs have the same rights as others. Alfredo Artiles' and Alan Dyson in Mitchell (2005, p41, 1) are of the same opinion and cautions that regular schools with this inclusive orientation represent the only realistic prospect in many

countries of giving marginalised learners access to education provision of any kind. Dyson (2005) sees the curriculum as one obstacle that will need to be carefully designed. Fullan is emphatic that change knowledge does matter and that one can only ignore at her/ his peril.

Results and Discussion

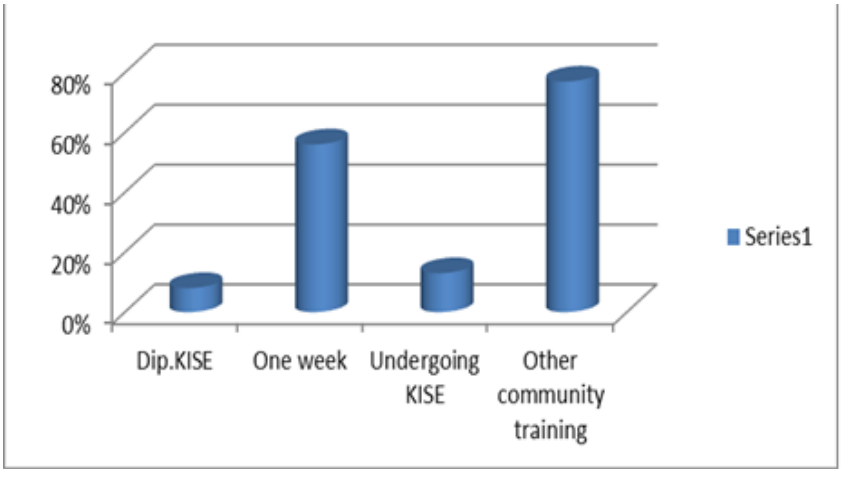
Year	Embu	% increase	Mbeere	% increase	Total	% increase
1998	68		46		114	
1999	78		94		172	
2000	95		107		202	
2001	108		177		285	
2002	71		75		146	
2003	84	100	221	221	305	166
2004	135	161	306	306	441	240
2005	158	188	201	201	195	195
2006	133	158	301	301	236	236
Total						
Average 98-2002	84		100		184	
Average 2003-6	128	152	257	257	385	209

Table 2 : A comparison of the numbers of Children with Disabilities assessed by the government centre before and during the period of the pilot.

It is interesting to note that Mbeere centre assessed a higher annual average of CWDs during the project period (2003-2006). This stood at 257 while that of Embu was 152 as indicated in table 2 above. This means that Mbeere reached almost twice the mean score of CWDs compared to that reached by the Embu centre. The researcher's observation for this difference in outcome may have been due to the fact that Mbeere district had twice the number of pilot schools to that of Embu i.e Embu had ten while Mbeere had twenty. The other reason for this may have been due to the fact that Mbeere district had a more intensive CBR program when compared to that of Embu. The disability organisations were represented in the Mbeere District Development Forum while this was not so in Embu. It is also important to note that the upcoming of Mbeere Educational Assessment and Recourse Centre (EARC) was community need driven and had the back-up of the CBR approach from the very beginning while that of Embu was started from ideas developed from the Ministry of Education headquarters; a somewhat top down approach.

A major difference was that all the Mbeere EARC personnel were trained as TOTs (Trainer

of Trainers) while those of Embu were not. TOT training facilitated by the Diocese gave the personnel skills on how to mobilise communities for action and this may have enabled the Mbeere team to be more efficient in their community/school outreach programs. Mittler (1993, p20) argues that voluntary organisations do play a central role in organising education and other services for those with disabilities. Artiles and Dyson (2000, p57) point out that inclusion practices are embedded in local cultures, histories and conceptualizations. They caution that it is necessary to address the complex contexts of a particular culture in order to transplant an inclusive one. They go on to argue that to initiate the inclusion program, participants should develop a shared understanding of what it means to engage in inclusive practices. Azzopardi (2003, p165) quotes (Tabone, 1994) who suggests that an effective inclusive program would entail facilitating relationships outside school. Fullan (2006) suggests that capacity building, group work, pedagogy and "systemness" are the anchors of whole system reform. He further informs that moral purpose, good ideas, focussing on results and obtaining the views of dissenters are essential because they mean that the organisation is focussing on the right direction. Mittler (2000, p178) is emphatic that no school is an island and that no school can succeed without developing networks of partnership with the local community. This paper argues that there is need to research more so as to establish the exact reason as to why the two centres had two different outcomes which varied considerably from each other. Ainscow and Miles (2009) have argued that inclusion has to be seen as a never ending search to find better ways of responding to diversity. Alan and Slee (2007) puts it that the field of Inclusive Education is one of the more highly charged areas in education and social policy. The researcher agrees and informs that such was the experience in Embu Schools.



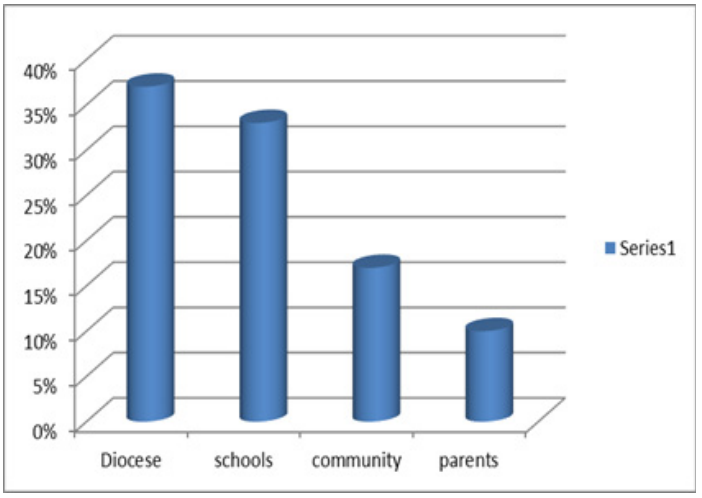


Figure 1: Stakeholders responsibility in initiating inclusion in pilot schools

Figure 1 above explains the pilot schools' feedback about stakeholders who were key in the initiation of implementation of Inclusive Education in their schools. Fullan (1991) quotes Loise and Miles (1990) who found that initiatives can come from different sources. Note is however to be taken that schools formally with special units were among those admitting the lowest percentage of CWDs (3%). Fullan (1991, p95) maintains that strong commitment to a particular change may be a barrier to setting up an effective process of change. The researcher informs that this was a noteworthy experience for the Embu Schools. Allan and Slee (2007) underpins that Inclusive Education is characterized by confusion about what it is. UNICEF (2013) explains that Inclusion goes beyond "integration". Hargreaves and Fullan (2012) has asserted that the term "inclusion" has come to mean different things to different people.

Mittler (1993, p20) argues that voluntary organisations do play a central role in organising education and other services for those with disabilities. The researcher asserts that the Diocese acted as one such Voluntary Organisation and collaborated with the Education Office throughout the implementation process. Fullan (1991, p51) informs that school innovations are locally developed and that (p54) change never occurs without an advocate, He adds that (p56) external agents play an important role part in initiating change. James (1996, p135) informs that although problematic at times, genuine collaboration has the potential for addressing many difficulties. He is emphatic that (p136) collaboration helps in conflict resolution in that it

accommodates and celebrates differences as long as group members share certain goals and values. Oliver (p7) adds that all educational change inevitably takes place in a cooperative or participative environment. Clark and Clark (p1994) inform that cultures which support changes are built around collegial relationship and that these emphasize school improvement through collaboration (p190). The Ministry of Education (Policy 2009, p18) informs that it is mandated to work with other education stakeholders for purposes of providing quality education. The experience of the Embu program was that collaboration offered diverse strength which became a vital tool that was relevant for growth. The other strength was the role played by the Diocese in capacity building. Fullan (2006) informs that capacity building, with a focus on results is crucial. The researcher highlights that the program always carried out a training needs assessment and this was always referred to while developing the tailor made training packages. Fullan advises that the more one invests in capacity building, the more one has the right to expect greater achievement.

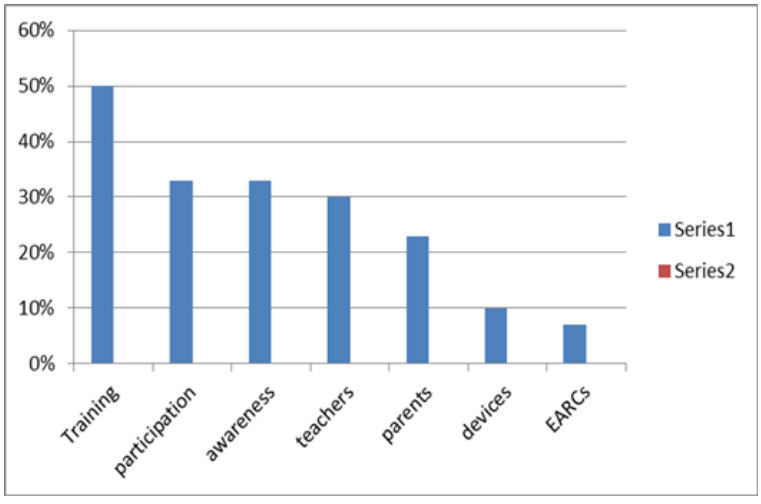


Figure 2: Elements that worked to improve inclusion in schools

Figure 2 above shows the 30 schools' feedback on what led to implementation success. It is however to be noted that even where one element was identified as the lead, other elements had also come into play. No school informed of having applied a single element without the others. Fullan (1991, p49) is in agreement and argues that what happens at one stage of the change process strongly affects subsequent stages, but new determinants also appear. He goes on to assert that shared vision is more an outcome of a quality process than it is a precondition.

The Salamanca UNESCO Statement (1994, p64) directs that community involvement should be sought in order to supplement school activities. Morrison (p42) argues that if the school is to emerge and develop most effectively and smoothly, the networks can become the platforms of scaffolding for the emergence of rich ideas. He adds that (p112) the development of a common vision is more important than the product of a common vision. King and McGrath (2002, p125) inform that demand orientation should force quality and quantity to respond positively and that it is necessary to think very carefully about the nature of demand and for whom demand is actually meant . Fullan concurs with this and informs that the role of ownership of something new on the part of a large number of people is tantamount to real change. However he argues that the fact is that ownership is not acquired that easily. He adds that (2011) there is need to go into deep learning in order to avoid superficiality, Hargreaves and Fullan (2013) point out that motivation cannot be achieved in a short run and that the beginning of all eventual success is unavoidably bumpy. The researcher agrees and asserts that there is a need for intense continuous research if at all ownership is to be achieved. Fullan (1991) further asserts that (p66) educational change is a learning experience for the adults involved. Morrison (p28) informs that schools are relationship, connectedness and networked structures. Fullan (2006) highlights that for systems change to occur on a larger scale, we need schools learning from each other and districts learning from each other. He adds that (1991, p46) individuals and groups working together have to become clear about new educational practices that they wish and/ or someone else wishes them to implement. The researcher informs that it is important for study Pilot Schools to share their experiences with each other as a way of enriching their own on the ground knowledge, as well as that which has been sourced from elsewhere.

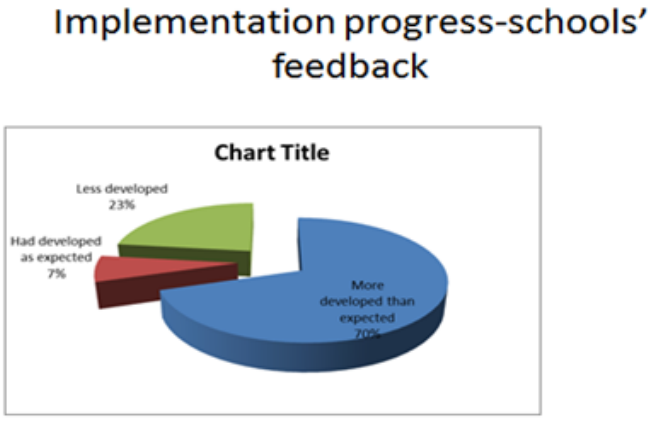


Figure 3: Implementation Progress –Feedback from the Pilot Schools

Figure 3 above informs of the views of the 30 pilot schools on their implementation of inclusive education at the end of the three year Pilot Program. As earlier explained, the key source of implementation success was training. King & McGrath (2002, p175) point out that it is their contention that education and training initiatives can both build upon and be facilitated by the range of cooperative relationships. Fullan (p52-p53) points out that many innovations are locally developed or "interpreted" and that schools and school systems must design their own version, given what they know or understand about how innovations might best work in practice. UNESCO, (ensuring access 2005, p21) gives the direction that teachers, parents and communities are more than just a valuable resource and that they are the key to supporting all aspects of the inclusion process. Fullan (2011) is in agreement and says that success does not come from ad hoc individuals beavering away but rather from strategies that leverage the group.

Figure 4 above shows the type of training provided to the 342 teachers in the 30 pilot schools.

The Schools informed of the key causative factors to the pilot project success as follows:- The role of the Diocese as the change agency, providing training to the school community, changes in teachers/community attitude, improvement in teacher skills and community participation leading to project ownership. The training as explained in figure four was carried out in collaboration with Kenya Institute of Special Education (KISE) to both the teachers and communities. Fullan (1991, p143) agrees with this approach and argues that if there is any changing to be done; everyone is implicated and must face it in relation to his or her role. The MOEST in its Sector Support Program paper (2005, xiv) states that it plans to ensure that school infrastructure development plans shall take into account local conditions of the local communities. O'Toole (1993, p207) argues that although community involvement is repeatedly exhorted in the literature, few effective examples are readily available of how it translates into action. The researcher asserts that the Embu Program is one such example.

	School A	School B
Total enrolment of the pupils.	660 children	462 children
Percentage of teachers who attended one week sensitization training.	All teachers (100%)	All teachers (100%)
Teachers who qualified with Diploma Certificate from KISE	A quarter (25%)	A half (50%)
Teacher pupil classroom ration	31 pupils to one teacher.	31 pupils to one teacher.
Number of CWDs enrolled in the school	9%	2%

Table 3: A comparison of two neighbourhood schools. School A experienced implementation success while School B informed of implementation challenges

As indicated in Table 3 above these two schools had different interpretations of Inclusive Education implementation. Fullan (1991, p51) cautions that educational innovations exist in plentiful number and that many of these are locally developed or interpreted. The innovations

applied in both schools depended much on the information gained and the local possibilities. Mitchell (2005, p27) argues that high dropout rates cannot be blamed on family poverty and ignorance alone but that the school system itself is at fault. He underpins that (p255) it is important to distinguish between inclusive thinking and inclusive practice. Allan and Slee highlights that Inclusive Education is characterised by confusion about what it is, what it should do and for whom. The researcher affirms that the IE approach is central to the decolonisation of Education in Kenya. Fullan (2012) advises that the best way you can support teachers is to create the conditions where they can be effective day after day together. He goes on to say that this is not about interschool collaboration, it is about interschool and interdistrict collaboration and also that it is about the whole profession. The researcher observed minimal collaboration in School B and that this may have interfered with the implementation process.

Key Actor	School A	School B
School Children	Improved discipline for the entire school pupils.	Discipline challenges among the pupils.
Children with Disabilities	CWDs informed that the school was a good place.	CWDs informed that the school was a bad place.
Teachers	• Reported improved individual teacher motivation. • Reported presence of community support	• Reported frustration • Reported minimal community support
Community	Improved self-development	Minimal self-development.
Parents	• Had negative attitude to CWDs in the beginning • Report CWDs had dropped out of school before inclusion. • Report positive community attitude • Report enhanced teacher collaboration • Report blood pressure problem diminished.	• Thought it was a punishment from God • Report CWDs had dropped out of school before inclusion • Report negative community attitude • Report limited teacher collaboration • Report persistent blood pressure problem

Table 4: Summary of the feedback from stakeholders in the two schools at the end of the pilot project

Table 4 above summarises the feedback of the stakeholders of two neighbouring schools at the end of the pilot project. School A displays school improvement while School B displays little to no improvement. School A owned the implementation process while School B experienced frustration. The researcher observed leadership challenges in School B. Fullan (2002) clarifies that good leaders should have good ideas and present them well while at the same time seeking and listening. He insists that they will need to try to build good relationships even with those they may not trust while at the same time being alert to difference in opinion. He suggests that successful leaders don't mind when naysayers rock the boat and adds that doubters sometimes have important points. He provides the opinion that leaders should rather look for ways to address these concerns. This theory worked well for School A but not so well for school B. The researcher observed several such said leadership challenges in School B.

The Study agrees with Fullan (1991) that what schools are supposed to do is a complicated question and that educational change is a learning experience for all. This view is supported by Pather (2007, p627) who says that inclusion as a concept has been problematized over and over again. Peters (2007, p117) adds that inclusive education in the context of the goals of Education for All is a complex issue. Mittler (1993, p22) has put it that professionals have to be convinced of the need to demystify their professional domains. Fullan (1991, p65) insists that educational change is technically simple but socially complex. Davies et al (1998, p38) informs that, practitioners may be more comfortable doing what they have always done rather than exploring more challenging and difficult areas in which they are likely to make mistakes.

Dyson (2005, p84) cautions that while inclusion may be principle for some, it may simply be a convenient and ambiguous language for others. He cautions that either way it enters an arena that is characterised by the complexities and ambiguities that arise from deep seated dilemmas. The complexities of inclusion he says are compounded by the fact that, "the trajectories are not determined simply by high minded debate, nor even by the practicalities of education policy making". This paper sees the latter as the experience of School B. Mittler (p5) points out that there are limits to what schools can do on their own. He goes on to inform that those who work in schools are citizens of the local community and that (p178) the school is the heart of any community.

The study suggested that future research should include: teacher training, inclusive classroom management, school community capacity support, Community Based Rehabilitation, inclusion & community development, collaboration & networking, inclusion policy development (Fullan informs that the structural changes expected may be beyond school), local & global inclusion concerns, co-relation between Inclusive Education and Decolonisation of Education, curriculum development for inclusion, the current status of Embu Inclusive Education Program, and Inclusion as well as CBR as strategies for decolonising education.

ACKNOWLEDGEMENTS

I would like to express gratitude to the Bishop of Embu Diocese for his support and prayer throughout this process. I am indebted to my supervisor; Professor Paul from Reading University who was a source of inspiration and who guided me during this study. I recognise the Communities of the 30 Schools. You embraced change in your schools and this will go a long way in providing options relevant to availing education for all. Appreciation goes to the Ministry of Education for having supported and allowing the piloting to take place in the Schools. Finally, the Kenya Institute of Special Education for collaboration provided throughout the project implementation period.

Literature Cited:

Massouti, A. (2012) Rethinking the adoption of Inclusive Educatio Policy , Unuversity of Western Ontario.

Ainscow.M& Miles. S. Developing Inclusive Education Systems: how can we move Policies Forward? University of Manchester.

Azzopardi, A. (2003) Cottonera experience International Journal For Inclusive Education Education Vol 7 No 2: Malta

Clark, S. N. & Clark, C. C. (1994). Restructuring the Middle School, New York: State University.

Dyson, A. (2005). Philosophy, politics and economics? The story of Inclusive Education in England. In Mitchell, D. (ed) Contextualizing Inclusive Education, Oxfordshire: Routledge.

Electric Journal for Inclusive Education, (2007) Vol.2, No 2, (@))&), Art, Core Scholar,

Fullan, M. (1991). The New Meaning of Education Change, London: Falmer

Fullan, M Change (2006) Theory a force theory for School improvement No. 157, Nov 2 Centre for Strategic Education

Fullan. M (2002) Beyond Instructional Leadership The Change Leader, Centre for Strategic Education.

Fullan. M (2011) Choosing the wrong Drivers, Paper Series 204, Centre for Strategic Education.

Fullan. M. & Hargreaves, (2012) A. Transforming Teacing in every School JSD/www.Learning forward.Org

James, P. (1996). Negotiating the metamorphosis: collaborative change management in initial teacher education. In Oliver, P. (ed), The Management of Educational Change. Aldershot: Ashgate.

Kisanji, J. (1999) Model of Inclusive Education: Where o Community Based Support Programs fit in ? Namimbia.

JSD/www. Learning forward. The Power of Professional Capital Org (2013)/vol.34 No 36

Kenya Gazette, (2000). Children's Act, Government publishers: Nairobi

Kenya Gazette, (2003). The Disability Act, Nairobi: Government publishers.

King , K. & McGrath, S. K. (2002.). Globalisation Enterprise and Knowledge, Cambridge: Cambridge University Press.

Linden, J. (1992). Survey of handicapped children in Embu. Embu: Diocese of Embu

Mitchell, D. (2005). Contextualizing Inclusive Education. Oxfordshire: Routledge.

Mitchel, D. & Desai, I. (2005). Diverse socio cultural contexts for inclusive education in Asia. In Mitchell, D. (ed), Contextualizing Inclusive Education. Oxfordshire: Routledge.

Mittler, P. (2000). Working towards inclusive education – social contexts, David Fulton: London.

Mittler, P., & Plat, P. (1995). Evaluation of integration pilot program in Lesotho, Report to save the children fund (UK) and Ministry of Education : Lesotho

Mittler, P. (2005). The global context of inclusive education. In Mitchell, D. (ed), Contextualizing Inclusive Education. Oxfordshire: Routledge.

Mittler, P. (1993). World Year Book of Education. London: Kogan Page .

MOEST (2005), A Policy Framework for Education, Training and Research. Kenya Government, Nairobi

MOEST, (August, 2004) Development of Education in Kenya, paper presented in a national planning meeting, Mombasa: Kenya

MOEST, 2003). Education sector review paper. paper presented in a planning meeting: Nairobi

MOEST, (July 2005). Kenya education sector support programme 2005-2010 report, Nairobi

Morrison, K. (2002). School Leadership and Complexity Theory: London: Routledge Falmer.

O'Toole, B. (1993). Community Based Rehabilitation, In Mittler, P. (ed), World Year Book of Education, Guildford: Kogan Page.

Pather, S. (2007). Demystifying inclusion for sustainable inclusive practice, International Journal of Inclusive Education – vol. 11, No. 5-6,627-643

Hargreaves A, Fullan M. ww learning forward.org June 2013/Vol. 34 No 336

Peters. S. (2007). Inclusion as a strategy for achieving education for all. Handbook of Special Education. Florida: Sage

Lake A, (2013) The State of Worlds' Children with Disabilities UNICEF

UNESCO, (1997). International consultation on early childhood education and special needs, UNESCO: Paris.

UNESCO, (1995), Ensuring access UNESCO. Paris

UNESCO, (1980). Inclusive education on the agenda. A paper for the World Bank

UNESCO, (2005). Embu Inclusive Education Pilot Project. http://www.eenet.org.uk/bibiliog/unespubs.shtml

PLAY IMPLEMENTATION PRACTICES AND EARLY CHILDHOOD EDUCATION LEARNER PERFORMANCE IN KANGARI ZONE, MURANG'A COUNTY IN KENYA

First A: Kirima Lucy Karimi*1, Second B: Veronicah Wanjiru Karanja
Kirima Lucy Karimi, Department of Business and Economics, University of Embu ,Kenya
Veronicah Wanjiru Karanja, Department of Education, Africa Nazarene University, Kenya
(*Corresponding author Email: kirima.lucy@embuni.ac.ke)

Abstract

Play is valued worldwide and is viewed as a fundamental human right for all children as articulated in article 31 of the United Nations Convention on the Rights of the Child. Play is widely recognized as a major route to learning, especially in children's early years. The purpose of this study was to find out the relationship between play implementation practices and Early Childhood Education learner performance in Kangari zone in Murang'a County. The researcher used descriptive survey design. The target population for the study was 105 respondents consisting of 29 head teachers, 46 ECDE teachers, in-charge of the ECDE centre committee in the school and 1 ECDE sub-county coordinator. Since the target population was small, they were all included in the study, therefore, census was used. The questionnaire, interview schedule and children test was the main data collecting tools. Validity of the data collection instrument was tested using pilot study and expert judgment while reliability was determined using Cronbach reliability test. SPSS version 22.0 was used to analyze data. Descriptive statistics was used to calculate percentages and means. The Pearson correlation coefficient (r) was used to test hypothesis. The study findings showed that ECDE centres and parents played a significant role in provision of playing materials, with a P-Value of .046, teacher involvement influenced learner's performance with a P- value of .000, time scheduling influence on learners' performance with a P- value of .000 and parental involvement influenced learners' performance with a P-value of .000. The study concluded that, time scheduling, provision of playing material, teacher involvement significantly and positively influenced learner's performance of ECDE. Provision of playing materials had a significant influence on learners performance, however, according to the findings majority of the institutions did not have enough playing materials. The study recommended the government and other education stakeholders to partner in provision of enough play and instructional materials to ECDE centres.

Key words: Early Childhood Education, Learner Performance, Play, Play Materials/equipments, Teacher Involvement

Introduction

Play is valued worldwide and is viewed as a fundamental human right for all children as articulated in article 31 of the United Nations Convention on the Rights of the Child (UNCRC, 1989). The first years of life shapes a child's future into adulthood. This is when the most significant brain development happens, particularly in the first two years of life. Lack of play and communication, known as "under-stimulation", can have long-term negative consequences on a child's learning and physical and mental health (Smith and Segal,2012). These early childhood games are vital to laying the foundations for formal education. It's important to recognise the crucial role of play in early childhood development both at home and school.

Young children are curious beings, discovering and investigating the world around them. They use their senses in seeing, hearing, tasting, smelling, and touching to accomplish their tasks. Play starts in the child's infancy and ideally, continues throughout their life. Play is how children learn to socialize, think, solve problems, mature and most importantly, to have fun. Play connects children with their imagination and children begin to understand and process their world (Lester & Russell, 2008). The importance of play is stemmed from the contribution it makes towards the cognitive, physical, social and emotional well-being of children and youth (Ginsburg, 2005). Continuous play between children and their peers as well as adults can enhance their social competence and emotional maturity. According to Goldstein (2012) when children begin to attend school, it is necessary to give them room to play frequently because children gain knowledge through their play, they learn to think, remember, and solve problems. Play gives children the opportunity to test their beliefs about the world and increase their problem-solving abilities through games and puzzles. Children involved in make-believe play can stimulate several types of learning and strengthen their language skills by modeling other children and adults. Children gain an understanding of size, shape, and texture through play. It helps them learn relationships as they try to put a square object in a round opening or a large object in a small space. Books, games, and toys that show pictures and matching words add to a child's vocabulary. Play allows children to be creative while developing their own imaginations. It is important to healthy brain development. Tarman (2011) emphasized that

stressing formal learning can turn off preschoolers, many of whom are not physically ready to hold a pencil or sit still and complete worksheets and Mweru (2012) adds that an early academic approach does not seem to improve classroom performance.

Relationship Between Provision of Variety of Playing Materials and Learner Performance

A study by Zigler (2008) advocated that quality-learning environments support children's learning with a rich variety of materials that enable them to explore and make discoveries. Zigler (2008) suggested that provision of play materials stimulates children's interest in the learning activities. Equipment, materials and experiences planned should allow for a variety of kinds of movement for development of motor skills, natural features such as horizontal tree trunks, rope structures and temporary arrangement for physical challenges broaden the possibilities for play activities (Gauntlett, Ackermann, Whitebread, Wolbers & Weckstrom, 2010). Well established materials and toys support play most effectively when they are open and flexible and provide children with wealth of opportunities for creativity for social interaction with their peers and adults, for authorship and for deep engagement. Resources in form of play objects, space and time are very important in pre-primary classrooms because the level and type of children's play depend mostly on the availability of these resources. The above study by Zigler (2008) looked at different types of play materials that stimulates children interest in learning activities while this study focused on the relationship between play materials and learners performance.

Hanley & Tiger (2011) confirms that one strategy to promote selection of important but less preferred activities is to limit access to children's activities that children like most. For instance, limiting access to dramatic play, computers, and blocks might increase participation in other activities. A more acceptable alternative, which retains the preferred activities during free play, is to provide prolonged access to preferred activities in an attempt to decrease subsequent participation in those activities due to satiation or habituation. By decreasing the amount of time spent interacting with preferred free-play activities, such a procedure might also indirectly increase the amount of time spent in originally less preferred activities. Hanley & Tiger (2011) focused on strategies that promote selection of important but less preferred activities to limit access to children's activities that children like most but did not look at how this impacts on

learners' performance which this study looked at.

Play facilities and materials in children's play add value to the play. Children learn best when they are part of a secure and stimulating environment full of materials for manipulation. Mahindu (2011) examined the effect that selected play materials have on certain aspects of children's development. The study used 36 children ranging in age from 2 – 3 years. Each child was engaged in different play materials. The results revealed that children who had used a variety of play materials had developed better than those who were not exposed to a variety of material. The discourse of boys and girls was similar but boys tended to initiate more topics and ideas during play than did girls. This study by Mahindu (2011) looked at selected play materials and effect on children's development but did not look at the relationship between this and children's performance which the current study focused on.

Materials and Methods

The study employed descriptive survey research design. The study targeted 29 public ECDE centres in Kangare zone. The target population was 105 respondents comprising of 29 head teachers, 46 ECDE teachers, in-charge of the ECDE centre committee in every school and the ECDE sub-county coordinator. These were core respondents to provide information on the relationship between play implementation practices and ECDE learner performance. All the respondents were studied because the population was not large. Data was collected using questionnaires and interview schedule. The instruments were constructed on the basis of the research objectives. The questionnaire was validated through pilot study. Through piloting the instrument was pretested in order to allow the researcher to improve the validity. Content validity of the research instruments was ensured through consulting experts who advised on development of appropriate questions for questionnaires and interview guide. The reliability of the instruments was established using Cronbach's Alpha Coefficient and alpha of above 0.70 is regarded reliable (Hair, Black, Babin & Anderson, 2010). In this study, all the alpha values produced were more than 0.7. Instruments were personally administered by the researcher. Confidentiality and the right to non-participation were observed during data collection. Data was analyzed using descriptive statistics and data was presented using tables and figures. The qualitative information from interviews was analyzed thematically and interpreted accordingly. The background information in the questionnaires was summarized used descriptive statistics

such as means and percentages. In order to respond to study objectives, hypothesis testing was done. All the hypotheses were tested using Pearson's (r) correlation coefficient.

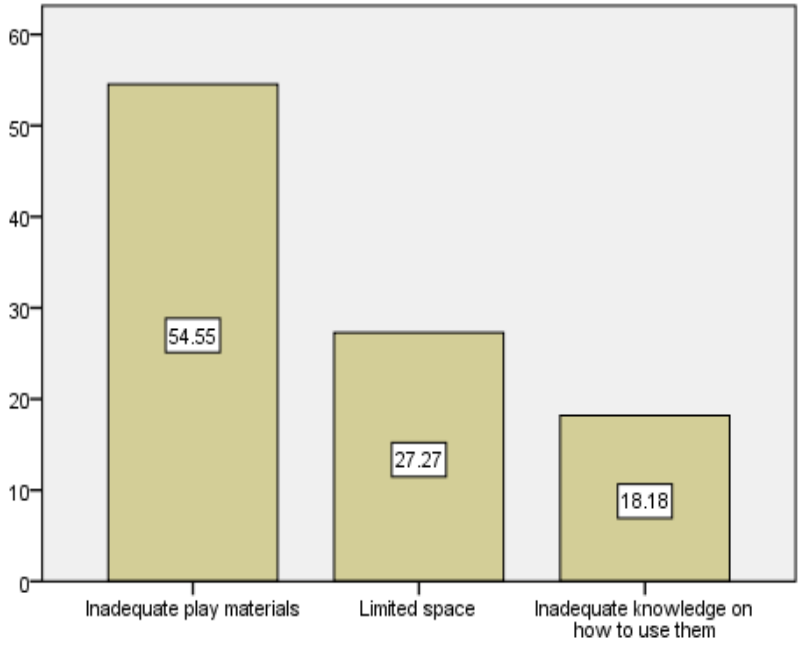
Results and Discussion

The objective of the study was to examine the relationship between provision of playing materials and learner performance and was discussed under the following sub-headings;

Challenges Faced while Using Playing Materials

This section sought to investigate the challenges that are experienced when using playing materials. According to the findings shown in figure 1.0 below, 54.6 indicated that there were inadequate playing materials, 27.3 indicated that there was limited space for playing while the remaining 18.2% indicated that there was inadequate knowledge on how to utilize the playing kits. The findings show that majority of the ECDE are not fully equipped with playing kits, this is a great challenge to young learners education development. The findings are consistent with Carlson (2008) view that the use of instructional resources would help to discover facts glued to the memory of students

Figure 1.0: Challenges Faced while Using Playing Materials



Provision of Variety of Playing Materials

From the findings whether teachers take part in materials provision and development, 72.7% of the respondents agreed and strongly agreed while 18.2% remained neutral and 9.1 % disagreed. On whether Children share playing materials during play. 90.9% of the respondents agreed and strongly agreed and 9.1% remained neutral. On whether Children play with toys and balls of their choice despite their gender, 90.9% of the respondents agreed and strongly agreed and 9.1% remained neutral. Respondents were also asked whether children formulate their own rules during play and 90.9% of the respondents agreed and strongly agreed and 9.1% remained neutral. On whether the school had enough indoor and outdoor playing materials, 27.3% of the respondents disagreed , 45.5% remained neutral, 18.2% disagreed and 9.1 % strongly disagreed.

These findings indicated that play materials have a significant influence on learners performance. Zigler (2008) said that provision of play materials stimulates children's interest in the learning activities.

Table 1.0: **Provision of Variety of Playing Materials**

Playing materials	Agree strongly	Agree	Neutral	Disagree	Disagree strongly	Mean	Std. Dev.
Teachers take part in materials provision & development.	63.6	9.1	18.2	9.1	0	1.73	1.104
Children share playing materials during play.	54.5	36.4	9.1	0	0	1.55	0.688
Children play with toys & balls of their choice despite their gender.	54.5	36.4	9.1	0	0	1.55	.874
Children formulate their own rules during play.	36.4	54.5	9.1	0	0	1.82	.944
The school has enough indoor & outdoor playing materials.	9.1	18.2	45.5	27.3	0	3.91	.302

Playing Time Scheduling for ECDE Learner

The study sought to find out the relationship between playing time scheduling and learners performance. Respondents were asked to state whether time allocated for play was adequate, 63.7% agreed and strongly agreed, 18.2% remained neutral and the remaining 18.2 %

disagreed. On whether play time is programmed in the school timetable, 90% strongly agreed, 8% agreed while 2% remained neutral. On whether children play once in each school day, 18.2% strongly agreed, 45.5% agreed, 9.1% remained neutral and 27.3% disagreed. On whether children prefer playing in the morning hours, 18.2% strongly agreed and 36.4% agreed while 9.1% remained neutral and 36.4% disagreed. The findings indicated that majority of the EDCE learning Centre's allocate time for play and also it implies that time allocated for use of play materials influences children's performance in academics. According to Ministry of education it is mandatory that all ECDE learning Centre's to program play time in their school timetable. Frost (2010) argued that if more time is assigned to play, children can explore in–depth whatever meanings are to be developed during play because they would be able to create meaningful pretend frames. Mahindu (2011) also agrees with Frost (2010) that Play–teaching and learning process promotes positive social skills in children by strengthening the desire to interact with others through play.

Table 1.1: **Play Time Scheduling for ECDE Learners**

Playing time	Agree strongly	Agree	Neutral	Disagree	Disagree strongly	Mean	Std. Dev.
Time is allocated for play in school program.	90.9	9.1	0	0	0	1.09	.302
Time allocated for play is adequate.	27.3	36.4	18.2	18.2	0	2.27	1.104
Play time is programmed in the school timetable.	90	8	2	0	0	1.00	.000
Children play once in each school day.	18.2	45.5	9.1	27.3	0	2.45	1.128
Children prefer playing in morning hours.	18.2	36.4	9.1	36.4	0	2.64	1.206

Teacher Involvement During Play

The study sought to find out teachers involvement during play. From the findings whether teachers ensure that play activities take place in safe and secure environment, 90.9% strongly agreed and 9.1% agreed. On whether teachers participate in childrens' play, 42% strongly agreed and 14% agreed while 36% remained neutral and 8% disagreed. On whether teachers encourage learners to interact with one another during play 81.8% strongly agreed and 18.2% agreed. On issue of teachers guiding learners during play time, 63.6% strongly agreed

and 36.4% agreed. On whether teachers ensure discipline is maintained while learners play, 54.5% strongly agreed and 45.5% agreed. The findings indicates that teachers are involved in planning, coordinating and participate in child play. Oso & Onen, 2009 argues that there are a host of things a teacher can do while the children are playing. Before play activities commences, it is the responsibility of the teacher to provide the physical environment, the stage setting and all the props. This makes the teacher an active planner and player in playful learning environments.

Table 1.2: **Teacher Involvement during Play**

Teachers Involvement	Agree strongly	Agree	Neutral	Disagree	Disagree strongly	Mean	Std. Dev.
I ensure that play activities take place in safe & secure.	90.9	9.1	0	0	0	1.09	.302
I participate in children play.	42	14	36	8	0	1.19	1.10
I encourage learners to interact with one another during play.	81.8	18.2	0	0	0	.405	1.18
I guide learners during play time.	63.6	36.4	0	0	0	.505	1.36
I ensure that discipline is maintained while learners play.	54.5	45.5	0	0	0	.522	1.45

Parental Involvement in Provision of Playing Materials

It is evident that Parent involvement can bring a difference in a child's education. The study sought to investigate parental involvement in provision of playing materials. 54.5% strongly agreed and 45.5% agreed with the statement. On whether parents buy playing materials for their children, 45.5% were neutral, 18.2% agreed and 18.2% disagreed. On whether parents attend school meetings, 81.8% strongly agreed and 18.2% remained neutral. On whether parent collaborates with the school in provision of playing materials, 63.6% disagreed and strongly disagreed while 36.4% remained neutral. On whether the school had adequate playing materials, 72.8% strongly agreed and agreed respectively, 18.2% remained neutral and 9.1% agreed. The findings agreed with those of Kabiru & Njenga (2009), who said that family involvement matters for young children's cognitive and social development. They further said that, for children and youth to be successful there must be an array of learning support around them.

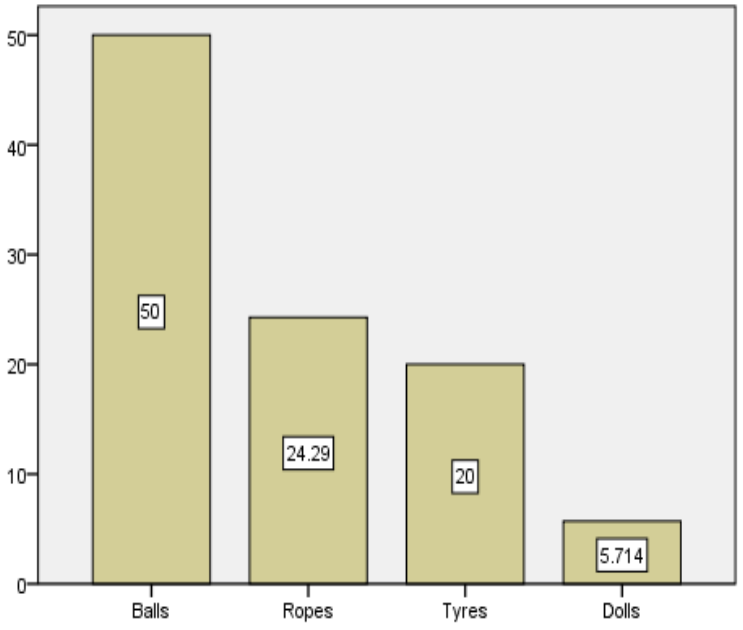
Table 1.3: **Parental Involvement in Children play**

Teachers Involvement	Agree strongly	Agree	Neutral	Disagree	Disagree strongly	Mean	Std. Dev.
Parents ensure that play activities take place in safe and secure place.	54.5	45.5	0	0	0	3.64	1.027
Parents buy playing materials for their children.	0	18.2	45.5	18.2	0	3.55	.820
Parents attend school meeting.	18.2	63.6	18.2	0	0	2.00	.632
Parent collaborate with the school in provision of playing materials	0	0	36.4	54.5	9.1	3.73	.647
My child school has adequate playing materials.	0	9.1	18.2	36.4	36.4	4.00	1.00

Playing Materials Children Play with at Home

This section sought to seek information on playing materials used by children. The findings showed that majority, 50% of the respondents indicated that the children used balls as playing kits, 24.3% said that they used ropes as their playing kits, 20% said they used tyres while 5.7% said that they used dolls as their playing materials. The parents were further asked whether the playing materials their children used were enough; majority of them indicated that they were enough. The study therefore indicates that children have variety of playing materials that they use in their playing activities though their parents are not involved in those activities. Kemp, Smith & Segal, (2012) asserts that family involvement improves outcomes for young children and provides opportunities for lifelong success as adults. Also a study by Montagu (1981) cited in Ituaruchiu (2013) pointed out the importance of involving children in all types of play and exposure to various play materials, such children have a greater ability to use language for speaking and understanding others.

Figure 1.1: **Playing Materials Children Use while at Home**



Learner Performance

The study sought to seek information on learner's performance. Respondents on a scale of 1-5 were asked to state their views on the following items. On whether play has a positive role in child's language performance, 42.5% strongly agreed and 45.5% agreed respectively while 12% remained neutral. On whether play activities encourage socialization among children, 46.4% strongly agreed and 28.2% agreed, with 18.2% remaining neutral and 7.2% disagreed. On whether children who play perform well in class, 63.6% agreed and 18.2% strongly agreed with 18.2% remaining neutral. On whether teachers use ideas from learners to enhance play activities, 40% agreed to these sentiments, 45.5% were neutral and 14.5 disagreed. On whether teachers use examples from play activities to help learners understand concept in class, 72.8% agreed, with 18.2% remaining neutral and 9% disagreed. The findings shows that play has a significant role towards improvement of child's performance. Karibu (2000) says that in most of the East African countries, children progress through various stages of play and through various levels (complexity) of play. A study carried out by Goldstein (2012) found out that play is particularly valued and embedded in the curriculum. The importance of play is stemmed from the contribution it makes towards the cognitive, physical, social and emotional well-being of children and youth.

Table 1.4: **Learner Performance**

Learner performance	Agree strongly	Agree	Neutral	Disagree	Disagree strongly	Mean	Std. Dev.
Play has a positive role in child's language performance.	42.5	45.5	12	0	0	3.64	1.027
Play activities encourage socialization among children.	46.4	28.2	18.2	7.2	0	3.55	.820
Children who play perform well in class.	18.2	63.6	18.2	0	0	2.00	.632
Teachers use ideas from learners to enhance play activities.	0	40	45.5	14.5	0	3.23	.920
Teachers use examples from play activities to help learners understand concept in class.	36.4	36.4	18.2	9.0	0	4.00	1.00

Relationship Between use of Different Types of Play Materials and Performance

The researcher sought to determine learners' ability to read before starting the research intervention. The researcher, therefore, administered a pre-test (marked out of 50 marks). Learners were tested on cognitive skills such as matching, reading, addition and subtraction and colouring. School A had a mean of 48. 39 and a Standard Deviation of 3.483, school B had a mean of 44.0 and Standard Deviation of 4.339, school C had a mean of 41.33 and standard deviation of 2.612, school D had a mean of 44.39 and standard deviation of 2.304, school E had a mean of 45.61 and standard deviation of 5.575, school F had a mean of 44.22 and standard deviation of 2.487, school G had a mean of 41.06 and standard deviation of 5.765, while school H had a mean of 46.50 and standard deviation of 2.407. The findings indicate that school A had the highest mean of 48.39 followed by school H which had a mean of 46.5.

Regression Analysis

The study applied a linear regression model to determine the contribution of independent variable (provision of playing materials, time scheduling program of play, teacher involvement in play and parental involvement in play) and dependent variable (learner performance). The coefficient of determination R2 and correlation coefficient (r) showed that the degree of association between variables learner performance. The results of the linear regression indicated that R2=.603 and R= .750 this is an indication that there was a significant relationship

between provision of playing materials, time scheduling program of play, teacher involvement in play and parental involvement in play. This was achieved by subjecting the data to the statistical package for social sciences version 22 where data was coded, entered and computed to attain linear regression results.

Table 1.5: **Model Summary Table**

Model	R	R Square
1	.750	.603

Key: I= Number of treatments, R= correlation coefficient, R square *(R^2)* = coefficient of determination

According to the model summary Table, correlation coefficient (R) value = 0.750 confirmed that the overall model was significant. It further implied that provision of playing materials, time scheduling program of play, teacher involvement in play and parental involvement in play influence learners performance in ECDE Centre's.

Table 1.6: **ANOVA for All the Variables**

Model	sum of squares	DF	mean square	F	P-Value
Regression	32.713	3	3.096	379	.034
Residual	9.287	4	8.178		
Total	**42.00**	**7**			

Key: Degree of freedom (DF) = Number of values in the study that are free to vary, F= Estimate of population variance that accounts for degree of freedom, p-value= Significance of the variables.

a. Independent variables: (Constant), provision of playing materials, time scheduling program of play, teacher involvement in play and parental involvement in play

b. Dependent Variable: learner performance

Statistics depicted in the ANOVA table showed that p value was .034, which was less than 5%. This indicated that independent variables, provision of playing materials, time scheduling program of play, teacher involvement in play and parental involvement in play significantly influenced learner performance. Again this was further confirmed by the F value calculated to be 445.02 which was much greater than the F critical which is 2.359. It can be concluded that the three independent variables significantly influenced learner performance.

Table 1.7: **Coefficients**

Model	Unstandardized Coefficients		Standadized Coefficients	t	P- Value
	B	std.Erro	Beta		
1	(Constant)	.075	.040	2.359	.019
Provision of playing materials	.934	.028	.936	33.646	.046
Time scheduling	.880	.283	.454	2.724	.000
Teacher involvement	.903	.188	071	6.144	.000
Parental involvement	.813	1.365	.663	.609	.023

Dependent variable: learner performance

From the findings in Table1.7 the established regression equation was

Y = *0.075 +0.934X1 +0.880X2 +0.903X3+0.813X4.* Where Y being the dependent variable that was learner performance and X being the independent variables which were X1, X2, X3 and X4.

From the above regression model, holding provision of playing materials, time scheduling program of play, teacher involvement in play and parental involvement in play to constant zero, learner performance would be at 0.075 which indicated a significance influence. The result showed that time scheduling positively affected learner performance of ECDE students with a P value of 0.000 at 95% level of significance that was less than 5%. With regards to teacher

involvement it had a significant positive relationship with learner performance as shown by a p value of 0.000 (less than 0.05) at 95% level of significance. With regards to parental involvement it had a significant positive relationship with learner performance as shown by a p value of 0.023. Provision of playing materials had a p-value of 0.046 which signified a less influence towards learner's performance. From the results, time scheduling and teacher involvement had the greatest influence on learner performance among ECDE students.

Conclusion

The study concluded that, provision of playing materials had a significant influence on learners performance since it stimulates children's interest in the learning activities and helps them to become more creative. However, according to the findings majority of the institutions did not have enough playing materials. In addition, time scheduling had a significant impact in learners performance and that all ECDE Centre's had factored in playing session in their school timetable. On teachers involvement, the study concluded that teachers were involved in planning and coordinating playing activities but majority were not involved in playing activities. The study recommends that the government and other education stakeholders should partner to provide enough play and instructional materials to ECDE schools in Kenya. Teachers and parents need to support learners and participate when they are playing which will provide opportunities for both teachers and parents to interact and help the children discover their capabilities. Teacher training and ECE colleges to train teachers on how to not only use but also to prepare play materials in teaching. More so, ECDE centers need to devote more time for play activities since these activities helps in holistic development of a learner. In addition, children need to be given enough time to explore and discover on their own through play activities. The study presents information that can be used in policy making by the government of Kenya when addressing issues and challenges facing ECDE centres in the country.

Acknowledgements

The authors would like to express gratitude to the schools in Kangari zone, Muranga County for their cooperation.

Literature Cited

Ader, H. J. Van -Marwik, H. W. Deltaan, M & Beekman, A. (2008). Advising on Research Methods: A Consultant's Comparison. Huizen, The Netherlands: JohannesVanKessel Publishing.

Andang'o, E. J. A. (2009). The Use of song and movement to create a multicultural curriculum for early childhood music education in Kenya. Unpublished PhD Thesis Kenyatta University, Nairobi.

Anning, A., Cullen, J. and Fleer, M. (eds.) (2004). Early childhood education: society and culture. Delhi, New York and London: Sage Publications. Bailey, D., Scarborough, A. & Hebbeler, K. (2003). Families' first experiences with early intervention. Menlo Park, CA: SRI International.

Breedekamp. C., & Copple R. (2009). Children's early learning and development. London: Ally and Bacon.

Broadhead, P., & Burt, A. (2012). Understanding young children's learning through play: Building playful pedagogies. London: Routledge.

Bruce, T. (2010). Early Childhood: A guide for students. London: Sage Publications Ltd.
Craig, G.S., & Dunn, W.L. (2009). Understanding Human Development. Upper Saddle River, NJ. Pearson Education.

Curtis, A and O'Hagan. M. (2003). Care and education in early childhood: A student's guide to theory and practice. London: Routledge Falmer.

Daoust, L. M. (2007). The importance of play in early childhood education. In M. P.

French (Ed.), TRENDS: A collection of literature reviews written by the MED students from EDU 612. Volume One. (pp. 34-43). France: Lourdes College.

Denscombe, M. (2012).The Good Research guide for small-scale social research projects. (3rd Ed).McGraw-Hill Education Open University press, England.

Dozva, M. (2009). Strategies used by Chitungwiza day care centre caregivers to deal with separation anxiety in preschool, Zimbabwe. Journal of Educational Research, 21(3), 358-374.

Education Bureau (2008). How to Support Children with Physical Disability. Kenyatta University; Nairobi

Eldridge, D. (2001). Parent involvement: It's worth the effort. Young Children, 56(4).

Elkind, D. (2008). 'The Power of play: Learning what comes naturally', American Journal of Play, 1, 1, Summer, 1–6.

Elkind, D. (2007). The hurried child: growing up too fast too soon, 25th Anniversary edition. New York: Da Capo Lifelong Learning.

Epstein, J. L. (2005). A case study of the Partnership Schools Comprehensive School Reform (CSR) model. Elementary School Journal.

Fleer, M. (2010). Concepts in Play: A Cultural Historical View of Early Learning and Development. Cambridge: Cambridge University Press. French, G. (2007). Children's early learning and development: The Framework for Early Learning, Research paper NCCA.

Frost, J. L. (2010). A history of children's Play and play environments: toward a contemporary child-saving movement. New York: Taylor and Francis.

Gauntlett, D., Ackermann, E, Whitebread, D., Wolbers, T., & Weckstrom, C. (2010). The Future of Play. Billund: LEGO Learning Institute.

Geoffrey M., David D., &Festinger D. (2005). Essential of Research Design and methodology. John Wiley & sons Hoboken: New Jersey.

Ginsburg, K. R. (2005). The importance of play in promoting healthy child development and maintaining strong parent-child bonds. Pediatrics, 119(1), 182-191.

Githinji, S. (2008). Influence of Background Factors of Pre- School Teachers and Managers Perception of the Impact of Childhood Play Activities in Child Development in Kiambu District, Kenya. Egerton University MEd Thesis: Unpublished Report.

Goffin, G. & Wilson, C. [2003]. Curriculum Models and Early Childhood Education: Education: Appraising the Relationship (2nd Ed) .Upper Saddle River NIJ: Merril Prentice Hall Goldstein, J. (2012). Play in children's development, health and well-being. Retrieved from: file:///C:/Documents%20and%20Settings/Administrator/My%20Documents/Downloads/play_in_children_s_development_health_and_well-being_-_final-3%20(3).

Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2010). Multivariate data analysis (7th ed.). Englewood Cliffs: Prentice Hall.

Hanley, G.P., & Tiger, J.H. (2011). Differential reinforcement procedures. In W.W. Fisher, C.C. Hayek, L. A. C., &Buzas, M. A. (2010). Surveying natural populations: quantitative tools for assessing biodiversity.Columbia University Press.

Hayes, N. (2003). Play, care and learning: Creating an integrated curriculum for early childhood education in Ireland. Researching Early Childhood, Vol 5, pp. 69-81. Hesse-Biber, S. N., &Leavy, P. (2010).The practice of qualitative research.Sage.

Hofferth, S. L. (2009). Media use vs. work and play in middle childhood. Social Indicators Research, 93(1), 127-129. doi:10.1007/s11205-008-9414-5.

Jones, G. R. (2010). Organizational theory, design, and change. Upper Saddle River: Pearson.
Jones, E., & Cooper, R. M. (2006). Playing to get smart. New York: Teachers College Press.

Kabiru, M., & Njenga, A. (2009). Foundations of early childhood development and education curriculum development. Nairobi: Focus Publishers Ltd.

Kagan, I. (2009). Linking Play to the Early and Development Guidelines: Possibility or Polemic? Zero to Three, 30(1), 18-25.

Kamau, B. (2010). "Impact of the Pre-School Programme on Mathematics Performance in Lower Primary Schools of the Makuyu Zone, Murang'a South District, Kenya." Unpublished MEd Research Project. University of Nairobi. Kamau J. M., (2012). Parental roles in provision of play and learning materials among children with physical challenges a case study of joytown special school, kiambu county. Unpublished thesis: Kenyatta University.

Karibu, M. (2000). Early Childhood care and Development: A Kenyan Experience. Nairobi. Kenya

Kemp, G.,Smith, M. & Segal, J. (2012). Help and Support for Parents of Children With Learning Disabilities.

Kenya Institute of Curriculum Development (2008). Ministry of Education Handbook for ECD Education Syllabus.

Khatete, D. W. (2010). Provision of play materials in ECDE centres. Doctoral Thesis, London: University of Leeds Langford, R. (2010). Critiquing Child-Centred Pedagogy to Bring Children and Early Childhood Educators into the Centre Of A Democratic Pedagogy. Contemporary Issues in Early Childhood, 11(1), 113–127. Lawrence, B.M. (2011). Dramatic Play and Social/ Emotional Development. Unpublished maters thesis. Concordia University Portland.

Lester, S., & Russell, W. (2008). Play for a Change - Play, Policy and Practice: A Review of Contemporary Perspectives (Summary Report). London: Routledge Falmer.

Lillemyr, C. and Ole-Fredrick, P. [2003]. Play in School-The Teachers' Reforms and Recent Research in Contemporary Perspectives on Play in Early Childhood Education (Pp.53-73).

Greenwich, CT: Information Age Publishing.
Lindon, J. (2008). Safeguarding Children and Young People: Child Protecton 0-18 Years. London: Hodder Education.

Luke, A., & McArdle, F. (2009). A model for research-based state professional development policy. Asia-Pacific Journal of Teacher Education, 37(3), 1-21.

Mahindu, J. W. K. (2011). Influence of Play on the Development of Pre-School Children's Social Skills in Kabete Zone, Kenya. University of Nairobi MEd Research Project: Unpublished Report.
Maya, P. (2013). The Relevance of play in child development in Kenya. Nairobi.

McCollum, J. A., & Ostrosky, M. M. (2008). Family roles in young children's emerging peer related social competence. In W. H. Brown, S. L. Odom, & S. R. McConnell, Social competence of young children: Risk, disability, & intervention (pp.31-59). Baltimore: Paul H. Brookes.

Merriam, S. B. (2014). Qualitative research: A guide to design and implementation. John Wiley & Sons.

Mugenda, O. and Mugenda A. (2009). Research Methods: Quantitative and qualitative approaches. Nairobi: Acts press.

Mugenda, O. M., & Mugenda, A. G. (2003). Research Methods: Quantitative and Qualitative Approaches. Nairobi: African Centre for Technology Studies Press.

Mukuna, E. T. (2008). Role of Parents in Early Childhood Curriculum Development in Mumias Town. Unpublished. M.Ed Thesis: Maseno University.

Mutai, B. K. (2001). How to write standard dissertation: A systematic and simplified approach. Edinburg: Thelly publications.

Mweru, M. [2012]. Teachers' Influence on Children's Selection and use of Play Materials in

Kenya. Nairobi: Kenyatta University.
Njoki, E. M. (2007). Factors that Affect the Quality of Pre-school Physical Education Programmes in Sagana Zone, Kirinyaga District, Kenya. University of Nairobi MEd Research Project: Unpublished Report.

Nyandeje, S. (2014).Factors influencing implementation of strategic plans in public secondary schools in Homabay county Kenya. Doctoral dissertation: Kenyatta University
Ojuondo, M. A. (2015). Influence of play on development of language skills among preschool children in Kisumu central sub-county, Kenya. University of Nairobi.
Oso, W.K. & Onen, D. (2008). A general guide to writing research proposals and reports. Nairobi:Jomo Kenyatta publishers.

Rea, L. M., & Parker, R. A. (2014). Designing and conducting survey research: A comprehensive guide. John Wiley & Sons.

Republic of Kenya, (2006). National Early Childhood Policy Framework. Nairobi: Government Press.

Sachdev, S. B., and Verma, H. V. 2004. Relative importance of service quality. Journal of Services Research.

Samuelsson, I. P., & Johansson, E. (2006). Play and learning—inseparable dimensions in preschool practice. Early Child Development and Care, 176(1), 47–65.
Simon, M.K. (2011). Dissertation and scholarly research: Recipes for success. Seattle, WA: Dissertation Success, llc.

Sinyei, C., Mwonga J., & Wanyama M. N. (2012). Dealing with the Prevailing Attitudes and Challenges for Effective Implementation of Early Childhood Music and Movement Curriculum in Eldoret Municipality, Kenya. Research Journal in Organizational Psychology & Educational Studies, 1(5) 295-302.

Tarman, B., & Tarman, İ. (2011). Teachers' Involvement in Children's Play and Social Interaction. Elementary Education Online, 10(1), 325-337. Tsung-Hui, T., & Wei-Ying. H. (2008). Preschool Teacher-Child Verbal Interactions in Science Teaching. Electronic Journal of Science Education, Vol. 12, 2-17.

Tzuo, P. (2007). The Tension between Teacher Control and Children's Freedom in a Child-Centred Classroom: Resolving the Practical Dilemma through a Closer Look at the Related Theories. Early Childhood Education Journal, 35(1), 33–39.
UNESCO (2006). Ghana Early Childhood Care and Education (ECCE) Programmes.

EFFECTS OF COMMERCIALIZATION OF THE GOSPEL: AN INVESTIGATION OF THE PROSPERITY GOSPEL IN MERU COUNTY, KENYA

Rev. Dr. Mary K. Nkari
Humanities Department, University of Embu, Kenya.
Email- marymutiga@yahoo.com
Cell-0721404837

Abstract

Religion plays an important role in every aspect of the society. People glorify God for his favors upon their lives. However, when things do not seem to go well, they seek for God's intervention. Consequently, they turn to the Church and the ministers as avenues to encounter God in their predicament. Preachers present God as one who must be bribed so as to help his human creation. People keep moving from one Church to another in search of miracles. Preachers fleece adherents and enrich themselves in the guise of planting a seed to facilitate miracles. This paper investigates the effects of commercialization of the gospel in Meru County. The research was both field and library based. A cross – sectional survey design was adopted to collect data through questionnaires and interviews. Secondary data was collected from books and journals. There were 45 mainline and 120 individually owned Churches. Mugenda and Mugenda (2003) assert that 10% of accessible population is sufficient for a study. Seventeen Churches were selected using systematic sampling. Random sampling gave a total of 170 participants. Inferential statistical method –that is T-tests were conducted so as to determine the differences between preachers in the mainline Churches and those in the individually owned Churches. Descriptive statistical data was analyzed using the statistical package for social science. The research established that preachers distort scriptures to influence and deceive Christians to enrich themselves. The Church should renounce the phenomena of commercialized gospel. Christians should engage in decent ways of wealth acquisition. The government and the Church should tackle poverty through concrete means. The researcher suggests that: the government authority charged with regulating operations of the Church should enforce the laws in Meru County. This research contributes to the body of knowledge in social sciences and educates the masses on the matters of religion.

Key words: Enrich, Moving, Fleece

Introduction

Background to the Study

Russell(2015) traces the origins of the prosperity gospel to the 19th and 20th centuries in the United States built on a quasi-Christian heresy known as new thought, teaching that health and wealth acquisition is thinking, visualizing and speaking the right words. It was propagated by Vincent Peale (1898 – 1993), Ralph Waldo 1866 – 1958), Kenyon (1867 – 1948)), Oral Roberts in the 1940sand 1980s, Kenneth Hagin (1917 -2003), Kenneth Hagin Junior, Kenneth Copeland, Frederick Prince, Robert Tilton, Benny Hinn, Charles Capps and Jerry Savelle among others.

Oral Robert taught that God had given him authority over sickness, disease, storms, finances and successes. To exercise that authority, the followers had to give him a cheque (Horton, 1990). Roberts promised his subscribers incredible financial breakthrough within a year. He taught people to sow it so that God could grow it (Coleman, 2000).

Prosperity Gospel Churches took off in West Africa in the 1980s and early 1990s. This saw a new breed of pastors such as Temitopebalogun Joshua the founder of The Synagogue Church of all Nations in Lagos and David Oyedepo the founder of the Winners' Chapel and the Nigeria's richest pastor. Prosperity Gospel Churches began to appear in South Africa in the 1990s, for example the Universal Church of the Kingdom of God (Grady, 2013).

Churches in Kenya were modest in every way. Departure was evident in 2007 when there were over 8,000 registered Churches, over 60 applications per month and 600 pending applications. The Church in Kenya has been carried away by the prosperity gospel as evidenced in Church enterprises such as bookshops, catering services, general shops, transport, guest houses, learning institutions among others (Oduor, 2013)."Prophetess" Lucy Nduta was jailed for two years for deception and fraud. Her son Victor Kanyari was busted for coaching people to stage-manage miracles as well as demanding hefty sums of money before performing miracles (Wafawarova, 2015). Pentecostal Churches in the cities of Nairobi and Mombasa, Kenya, such as Mombasa Pentecostal Churches (MPC), Deliverance Church of Kenya (DCK), Jesus is Alive Ministries (JIAM), Jesus Celebration Centre (JCC - Mombasa), Neno Evangelism Ministries, The Happy Churches, Faith Evangelistic Ministries, Jubilee Christian Centre (JCC - Nairobi), Jesus Is

The Answer Ministries (CITAM) and the Winners Chapel International Ministries, among others, show similarities in style and content (Gathogo, 2011). This is an indication that preachers of the prosperity gospel conduct business the same way.

Prosperity Gospel is also traceable in the Biblical narrative. God's will is to prosper His children if they: obey His word (Deuteronomy 38: 1 -2), tithe faithfully (Malachi 3: 8-10, Luke 6: 38), cheerfully give for His work (Acts 20: 35), make their requests known to Him in prayer and supplication (Philippians 4: 6 -7) keep working hard (2Thessalonians 3: 10 - 12)and partner with God (1Corinthians 3: 9).God promised to prosper Abraham (Genesis 12: 1 – 9) and repeated the same promise too Noah (Genesis 6: 9 - 17).

Statement of the Problem

Preachers present God as one who must be bribed so as to help his human creation. People keep moving from one Church to another in search of miracles. Preachers fleece adherents and enrich themselves in the guise of planting a seed to facilitate miracles.

Purpose of the Study

The purpose of this study was to examine the effects of the commercialization of the gospel by independent preachers on the growth of Christianity in Meru County. It was noted that in the recent times, there has been an upsurge in the number of individually owned Churches. Anybody who wanted to be rich quickly desired to start Church under his or her command. The population of Church goers was or is not growing in the older Churches, an implication that established Churches were losing members to the newcomer Churches. This factor has triggered a state of competition, a scenario that goes against the Christian Church.

The socio-cultural position of the pastor in Christianity as the spiritual person who represents the Supreme Being makes his proclamation acceptable and considered infallible even if it goes to the extreme. Despite Prosperity Gospel preachers' global headway, they ignore the hermeneutical and exegetical principles of communicating the message of Christ to the world (Lausanne, 2009).

Literature Review

In discussing the economic dimension that prosperity gospel is a Commercialized Gospel, Steven's and Loudon's (2012) explanation of a marketer is employed. In their concept, a marketer is a person who identifies the needs of the people and devises means to offer a solution with the perception of attracting and receiving customers who pay the service provider in exchange for the solutions to their needs. This literature helps to explain how the concept of exchange is employed and how humankind tends to trade with God in prosperity gospel. Prosperity gospel teaches people to focus on getting, not giving. At its core, it is a selfish and materialistic faith with a thin Christian veneer. It is true that God promises to reward those who give to him generously (2Cor. 9:6-11) but this should not be understood as putting God under the obligation to materially bless the giver. Divine language, like other blessings, is received by grace. The desire for prosperity must never be the motive of giving.

When greed is preached from the pulpit, it spreads like a cancer in God's house (Grady (2013). This means that people trust everything said from the pulpit. Preaching of prosperity is therefore easily embraced without objection because it is taken as a decree from God. Prosperity Gospel ministers are a major force in America. They generate millions of followers and financial donations (Bowler 2010). Saint Peter (2 Peter 2:1) cautioned believers of his time that "these teachers in their greed, will exploit you with stories they have made up." Peter (2 Peter 2:3, 4) stresses that "these preachers are experts in greed and are an accursed brood."

Religion has played a major role in increasing suffering to people in Kenya. When faced with problems many people run to churches, stadiums and halls seeking prayer for healing, restoration and prosperity. Most Church goers live below the poverty line while their leaders are making lots of money and living luxurious lives. Looking at most of Nairobi televangelists confirms how extravagant their lives are from dressing to residences. They teach that poverty is not of God and that members should be rich. Some televangelists cannot account for the huge sums of money that they collect in form of offering during public religious rallies (Kagema,2014; Wachera, 2014).

Ongong'a and Akaranga (2013) refer to Smith's (2009) theory of adoptive preferences to explain why a faithful continues to recognize his or her own religion but maximizes access to

those religious goods and services which according to them are not readily obvious in their Church. This explains why adherents keep moving to and from Churches. Not that they do not trust the teachings of their Church. It is because there are certain services that are not offered there. So when they are in dire need of those services, they go where they are being offered.

Data Analysis

Movement from One Church to Another

The researcher sought to find out the movements of participants from one Church to the other. This was intended to establish the knowledge of the participants about the spiritual confusion in determining the true places of worship. Majority of the participants at 59.1% stated that they had been in more than one Church in the last two years. This is an indicator that the congregants are in constant movement in search of spiritual nourishment. Some of the adherents said that they had moved from one Church to another due to the fact that they lost faith in a Church and its pastor when promised miracles were not forthcoming. Others had moved as a result of being robbed through planting a seed to facilitate a miracle and yet the miracle never came to be.

Close examination of the movement and the trends indicated that adherents of individually owned Churches were involved in constant movements. Open ended questions revealed that they were moving due to various reasons ranging from mismanagement of Church assets, rigging of Church elections, leadership wrangles, heresy in the teachings and upcoming of more appealing Churches. 40.9% stated that they had not moved from their Churches within the period of two years.

More interactions with the participants indicated that majority who had not moved within the two years were adherents of mainstream Churches. Most of them indicated that they had been in the same Churches not only for two years but since birth. Others stated that even in the events of job transfers they would still join mainstream Churches in their new areas of operation. Reasons stated from the open ended questions were: democracy in leadership, freedom of expression, management of the Church by the members and teachings that met their expectations among others.

From the interview schedules, the percentage was slightly higher for the people in constant movement, at 78.4%, while that of those who had stayed in their Churches stood at 21.6%. Interview schedules were administered on the illiterates among the research participants. Three quarters of the participants had been consistently on the move. Some of them indicated that they had been to more than five Churches in the last two years. This phenomenon of illiterates being consistently on the move was an indicator of lack of knowledge and ignorance hence becoming an easy prey for the proponents of the prosperity gospel. The low percentage of illiterates who had not moved was deeply rooted in the mainstream Churches.

Majority of research participants at 58.2% attended services at independently owned (prosperity gospel) Churches. Independently owned Churches have come up so strongly, leading to a competition that beats all the mainline Churches. Some participants reported that their bishop claimed to have instant solutions to all the problems that affect humanity such as: cast out demons, prophesy good and bad things, invoke riches, pray for the singles to get partners, and intercede for his congregants among other things. This single case is a representation of the many appealing practices by the clergy of independently owned Churches.

The advertisements by these Churches are well tailored to convince adherents of the effectiveness of their pastors and bishops. Mainline Churches are not involved in televangelism. This mode of evangelism is a great platform for the independently owned Churches to outdo the mainline ones.

The research participants cited free services offered to the congregants by the individually owned Churches such as free ride to the Church every time, door to door prayers by the members of the clergy and offer of jobs to work in the Churches. This had triggered many poor people to join the individually owned Churches. This is because they termed the free transport as an act of charity and love by the Church owners. Jobless youths also joined the individually owned Churches with the hope of securing jobs. 41.8% attended worship services in the mainline Churches. This is an indicator of a serious decline since mainline Churches were the earliest to pitch tents in Meru County and they have had a high backing since the arrival of missionaries.

Participants indicated that most of the individual owners of the Churches had previously been preachers and members of the clergy in the mainstream Churches. Upon their formation of special outfits, they left mainline Churches with some followers. This forms a good explanation for the fall in the numbers in the mainline Churches.

Takamizawa's Religious Commitment Theory and Marx's Capitalist Theory

Takamizawa's (1994) Religious Commitment Theory postulates that Churches require their adherents to show their commitment to the group by giving their resources and time for the group. On the other hand, Marx (1844) as analyzed by Cox (1998) sees this over emphasized giving as alienation since it lures the congregants to give away almost everything that they have worked for, thereby being thrown into abject poverty and misery.

Preachers of the prosperity gospel distort the scriptures to teach that believers can have whatever material goods they want. These include: luxury homes, cars and a healthy life. They preach that all will be well with believers. Followers are made to believe that as long as they fulfill God's purpose in giving, He will open the floodgates of abundance into their lives. All you need is to believe that your seed will grow into multiple blessings from God (Prosper, 2012). These preachers teach believers that the living God is not poor, for he owns the entire universe and all the splendorous in it. Therefore, it is His wish that all his children enjoy the luxury of this world and inherit it (Prosper, 2012).

Jones et al (2011) mention a character who gave with the intention of luring God to reciprocate by rewarding her financially. She became disillusioned, angry and bitter when her prayer for financial breakthrough did not bear fruit. Marx would call this alienation.

Comparison of Lifestyles of Individual Church Owners and Those of Their Adherents

The researcher went ahead to find out opinions of the participants about the lifestyles of the clergy as compared to those of the members of their Churches. 60.9% of the participants stated that their preachers were leading a better life regarding financial abilities. 31.8% indicated that there were no differences in their lifestyles as compared to the lifestyles of their preachers. 7.3% felt that their preachers had a worse lifestyle as compared to that of the members. From the interviews and open ended questions, the researcher obtained information that majority

of the preachers of the independently owned Churches used to suffer from abject poverty and financial needs before starting up their Churches. However, fortunes turned within a short time after owning Churches. This phenomenon had prompted the participants to see it as the basis for marketing and hostility observed in the Church today. They expressed their concerns about the appeals by their preachers to defend them wherever they were at war with the 'enemies'. This is ungodly and a tragedy to Christianity. The fact that majority of the respondents responded that their preachers had better life style than theirs can be seen in Max's theory of alienation in which he argues that the owners of industries enjoyed the wealth as their subjects who produced it lived in abject poverty.

The findings portray the perception of participants from a synergistic perspective. The teaching that Christians can cooperate with God to earn his blessing is synergism to enrich the involved clergy. Adherents are made to believe that their good works and upright lives can earn humankind God's salvation. This is not true because God's salvation to mankind is by unmerited grace (Ephesians 4: 4-9, John 1: 16). Maura (2012) says that feigning to influence God denies the gospel of its power.

The practice of alter called and the 'give and be blessed' gospel all fall in the category that since God has done his part in saving humankind, humanity has to do their part through good works in order to be saved. The concept emphasizes that grace alone does not complete the salvation of humanity, and that a cooperative work between God and humankind causes Christian salvation. This is distorted gospel. Man cannot bribe God for blessings. God's true blessings to man are spiritual rather than material (Maura, 2012).

Discussions, Conclusion and Recommendations

Prosperity Christology and God of Abundance

The data gathered and the general pattern and trend of the findings indicate that the participants have redefined God in the light of prosperity and wealth as a God who wants everyone to be rich and as such one who bestows wealth upon humankind. The patterns show that these participants narrow the personality of God to the human definition of wealth. These suppositions that God wants everyone to be rich contradict Jesus' conversion of Zacchaeus and his repentance message to the young ruler in Luke 18.18 or Matthew 19.19-29. In these cases,

Jesus taught these people to supplant their wealth to the things of God as a means of earning his salvation. He further noted that it would not be easy for a rich person to enter the kingdom of God. To Zacchaeus who upheld to the instruction, Jesus said "today salvation has come to this house". The reality is that Zacchaeus' willingness and eagerness to part with his wealth in favor of the things of God earns him salvation and as such Jesus wants humanity to follow suit. Jesus' point that a rich person will find it difficult to enter the kingdom of God illustrates the vices that are associated with human riches; an accumulation of wealth at the expense of the needy (like the case of Zacchaeus), greed, pride and others. It was of this bedrock that Peter (1Peter 5:2) reminded the leaders of the early Church not to be preoccupied with wealth but with the eagerness to serve the kingdom of God.

Followers of the prosperity gospel see God from an economic perspective rather than as the Savior and merciful father who generously gives all things to humankind. He is seen as the one who rains money and luxuries on humankind for their faithfulness on an unprecedented scale. In contrast to this perception the Christology of Jesus can be explained as a phenomenon about his works and person as stated in the Bible. The personalities of Christ can be explained from His human and divine nature that coexists within him. The scriptures accord Him the following titles: The son of man, the son of the living God who came into the world to reconcile it to God (Cf. Matthew 16:16), the Lord God, a deity of Christ that points to him as God (Philippians 2: 20). Christ atoned the sin of the world through his death and resurrection. Similarly, based on his work the following titles are used to depict the person of Jesus: a prophet who reveals God to humankind (John 14:9), the light of God (John1:2), the medium and a message of God (2 Corinthian 5:19), and the Messiah, the Promised Savior of the world.

Effects of Commercialization of the Gospel on Growth of Christianity

The study established that members of the whole Church are in confusion. They are puzzled about the right places to worship due to immorality, conning, embezzlement, mismanagement of Church properties, and the rise in prosperity gospel teaching in the individually owned Churches. Majority of the participants stated that they were constantly changing Churches. However, those from independently owned said they were changing even more frequently. Some members of mainline Churches also stated that they had moved in and out in search of spiritual nourishment. These movements are a sign of dissatisfaction.

Research participants also expressed their displeasure about a rise in the crime rate in spite of the fact that the number of Churches in Meru County was growing. Cases of cohabiting, intimidation of the members by the owners of Churches, witch-hunts to increase the membership, and drunkenness some clergy were cited. Societal morals were also said to be diminishing in the face of the increasing number of the Churches. Family conflicts were cited among members of Churches: enmity, cases of incest, marital rape, manslaughter, and murder were said to be on the rise. Participants stated that some of their family members and friends had resorted to praying individually after deciding to leave the Churches altogether. Children of former mainline Church adherents had dropped out of school and resorted to immorality, drunkenness, prostitution, and crime due to the cited confusion.

Adherents of the individually owned Churches were said to be financially drained by their preachers. This was through payments for miracles, donations of private properties to the Churches, sacrifice in working full-time for the Churches and frequent requirements for the members to buy items such as 'holy water', 'holy oil' and pieces of cloth in order to receive spiritual gifts. In cases where marriage partners did not agree on the contributions and one of them went ahead to commit the family property to the Church, marriages were said to have broken, making the Church look like a wedge between spouses and a risky place to attend. Another well-articulated reason for marriage break-ups in the Churches was infidelity cited between lavish clergy and the wives of their Church members. The will of God for the married is that the union should last as long as both persons are alive. According to the research participants, this biblical principle is under threat. They cited a lot of evils propagated by the clergy. These threaten a congregant's commitment to any Church.

Participants reported that clergy had been luring their flock into well-orchestrated pyramid schemes. Examples were cited of people who had left the Church after losing their hard-earned wealth. The quitting of Church members and resorting to private prayers is an indicator of a negative attitude towards the Church.

The needy have been alienated from the fruit of their labor. Their resources have been used to: build mansions, buy posh cars, purchase expensive clothing, finance luxurious holidays and cater for high cost education for the families of individual owners of the Churches. On the

other hand, these vulnerable groups of people live in dilapidated shelters, walk long distances, dress wantonly and cannot afford holidays, good diet and quality education for their families.

Conclusions

While the commercialized gospel perhaps has its roots in some scriptural teaching of Christ, it nevertheless fails to portray the true Christian doctrine on the African continent. This is because the practice of selling the gospel is contradictory to the fundamental teaching of Christ that humankind must preach the message of salvation to all nations. The prosperity gospel is unethical, unacceptable and unbiblical. Jesus warns humankind against false prophets who deceive and mislead people and above all, misinterpret and manipulate the scriptures and His purpose of saving humankind.

Based on the findings of this study, it is clear that most individually owned Churches are started in the name of preaching the gospel. However, the ulterior motive is to fleece the adherents of their wealth to the benefit of individual Church owners. This notwithstanding, some individually owned Churches are based on true values of Christianity and adhere to God's teachings in scripture.

Therefore, the failure to preach the gospel in its actuality is detrimental to the existence of the Church and its teaching on the free grace and God's salvation. The manner of presenting God's blessing and favor in an exchange scenario creates the picture that we cannot earn God's favor freely. According to Platt (2010) this is steered by greed that has its roots in the American dream.

The prosperity gospel poses a threat to the proclamation of the Church. Self-proclaimed prophets use the power of scripture to influence and deceive Christians with their unrealistic claims. They refocus the heart of the gospel to fund raising, unverified miracles, claims of revelations and visions from God.

The prosperity gospel capitalizes on subjects like marriage, wealth, giving, and other emotional issues. The saving faith in Christ, the forgiveness of sin, and the hope of eternal life are substituted by the gospel of material wellbeing, which fails to provide a sustainable answer to

a human spiritual and eternal problem. Many Christians have been duped into a false faith and false expectations. When their expectations are not satisfied, they give up on God, or lose their faith altogether and leave the Church.

There is no separation of Church assets from the individual Church owner's assets in the individually owned Churches. Adherence to laid-down structures and accountability measures in mainline Churches has aided a great deal in instilling morality therein.

Prosperity preachers teach that they can decree health, wealth and happiness. Fronting themselves as gods who can tell God what to do is tantamount to idolatry and is an affront to the sovereignty of God the father. These false proclamations and prophesies mock the ancient past (Jeremiah 6:16). Their preaching is mostly a 'man centered gospel', which is meant to create excitement and in so doing, assures followers that their direct insight or revelation is superior to the wisdom, orthodoxy and knowledge of historic Christianity.

Recommendations

- The government and the Church should tackle poverty through concrete means such as rooting out corruption, tribalism, job creation and youth empowerment.
- The certificate of registration should be withdrawn from a Church that is convicted of indulging in ungodly acts.
- Before a Church is registered, its founders should be required to produce a governance structure and procedures and policies of operation.
- The mainline Churches (those that are not owned by individuals) need to come up with bible study programs that will enable in-depth study of the word of God.
- Mainline Churches also need to invest in modern equipment and musical instruments so as to remain attractive to the young generation.

References

Bible, New International Version

Bowler, C. (2010). Blessed: A history of the American prosperity gospel. Dissertation submitted for Doctor of Philosophy in the Graduate Program in Religion, Duke University.

Coleman, S. (2000). The globalization of charismatic christianity: Spreading the gospel of prosperity. Cambridge, Britain: Cambridge University press.

Cox, J. (1998). An introduction to Marx's theory of alienation. In International Journal of Socialism Issue 29, quarterly journal of the Socialist Workers Party (Britain)pubs. socialistreviewindex.org.uk/isj79/cox.htm Accessed on 5-7-2015

Gathogo, J (2011). The challenge of money and wealth in some East African Pentecostal Churches. Studia Historiae Ecclasiasticae, September 2011, 37(2) 133-151

Grady, M. L. (2013). Fire in my bones-5 Ways the prosperity gospel is hurting Africa. http://www.charismamag.com/blogs/fire-in-my-bones/19113-5-ways-t...Accessed on 19-7-2015

Horton, M. (1990). The agony of deceit. Chicago, Moody Press.

Jones, D. W., Woodbridge R. S. (2011). Health, Wealth and Happiness: Has the prosperity gospel over shadowed the gospel of Christ? Grand Rapids, Kregel publication.

Lausanne, (2009). Theology working group statement on the gospel prosperity –ERT 34:2, 99 -102

Maura, M. O. (2012). True and False Prosperity. In Gaining the world, Losing the Soul. Nairobi, Kenya: African Christian Text Books.

Mugenda, O., & Mugenda A. (2003). Research Methods: Quantitative & Qualitative Approaches. Nairobi, Kenya: Acts Press.

Nyabwari, B.G. & Kagema, D. N. (2014) Charismatic Pentecostal churches in Kenya: Growth, Culture and Orality International Journal of Humanities Social Sciences and Education (IJHSSE) Volume 1, Issue 3, March 2014, Prosperity

Ongonga,J. J. &Akaranga S. I. (2013). "The phenomenon of religious switching among university students: The case of Nairobi and Kenyatta universities". In International Journal of Education and Research. Vo. 1 No. 5 May 2013

Oduor, P. (2013). The Kenyan church and the gospel of prosperity. www.africareview.com/Special-Reports/The Kenyan-Church-and the gospel of prosperity –accessed on 29 -7 – 2015

Prosper, J. M. (2012). The prosperity gospel: Truth or lie? Bloomington, West bow press.

Russel, S. W. (2015). Prosperity gospel born in the USA. http://www.thegospelcoalition.org/article/prosperity-gospel-born-in- th...Accessed on 29 – 6 – 2015

Stevens, R. E., & Loudon, D. L. (1992). Marketing for Churches & Ministries. New York, Haworth Press.

Takamizawa, E. (1994). Religious commitment theory: A mode for Japanese churches. In Torch Trinity Journal 164 – 176 (Korea) www.ttgst.ac.kr>ttgst_resources13 Accessed on 10-6-2015

Wafawarova, R. (2015). The curse in the prosperity gospel. http://www.newzimbabwe.com/opinion-20512-The+curse+in+prosper...Accessed on 19-7-2015

DECOLONISING LANGUAGE IN KENYA BY USE OF KISWAHILI LANGUAGE FOR PUBLIC EDUCATION

1. Dr Evans M. Mbuthia
Kiswahili Department
University of Nairobi
P.O. BOX 28473-00100
G.P.O .-0722623335
NAIROBI,KENYA
mbuthiaem@gmail.com
2. Dr. Zachary Njagi Ndwiga

Department of Educational Communication, Administration and Planning
University of Embu
ndwiga.zachary@embuni.ac.ke

Abstract

Third World Countries suffered the brunt of traditional colonialism and today continue to be affected by neo colonialism that manifests itself in Language use. Neo colonialism is subtle and requires observation and keenness to feel the shackles that bound one. The unwary might not be aware of them. In Kenya today (2018) there are many areas of public education where delivery of service is done in the English Language with disregard to Kiswahili Language and indigenous Languages. This paper takes the position that in service delivery in public institutions and social places use of Kiswahili and other indigenous languages have a great potential of improving services and creating confidence among the users. This paper is based on the author's intuition and observation and uses Black Aesthetics Approach to reinforce the Argument. This approach underscores the importance of the Black Race to embrace their cultural heritage and in this case use of their own Languages as a way of breaking free from cultural subjugation by the western world.

Key Words: Colonialism, Neocolonialism, Language imperialism, Empowerment, Black Aesthetics

Introduction

Kenya, like her neighboring countries, suffered colonial invasion and with it cultural and social disruptions. It is obvious that all communities in Kenya had their own social organizations and language played a key role not only in communication but in other cultural spheres as well. It is obvious that with the coming of independence the relics of colonialism remained. That is why the incoming governments headed by Africans had to create a new language policy that saw Kiswahili becoming the national language and English the official of communication. A more affirmative action was taken with the promulgation of the constitution 2010 when Kiswahili was made both an official language and a national language. This paper seeks to answer the question that lingers in our mind, have we broken the chains of language colonization? And what is the role of Kiswahili and other indigenous languages in breaking the yoke of this colonialism and in improving service delivery in public institutions and social places?

Theoretical Perspectives

There are many parameters that come into play regarding choices in the use of a language. In any country choices have to be made in regard to what language to use in official, national discourses and social interactions. However, it is apparent that these choices are not freely made because of the phenomenon of linguistic imperialism as expounded by Fernandez (2005). This situation is further explained by dependency theory as expressed by Mazrui (1986) and Mbaabu (1996) when they argue that depententistas is a product of global capitalism, which is nurtured and perpetuated though languages of former colonizers.

It has been argued by a number of writers that English has been an unfair international language. For instance, such expressions have been posited Pennycock (1994,1995), Ricento (1994),Crystal(1997) and others. In their argument English has subdued the development of indigenous languages since the arbitrary and unfair boundaries following the 1885 Berlin Conference. The aftermath of the conference and scramble for Africa by the Europeans is a testimony of European supremacy in which language was an ingredient. Mbaabu (1996) further intimates that the situation did not only begot ethnic animosity but relegated to lower status common lingua francas that hitherto existed. Whereas the need for an international language is not in dispute as Pennycock (see Fernandez,) observes, it creates undesirable situations such as giving competent speakers of this language an unfair advantage over those

who are incompetent and ultimately stifles the growth of vernacular languages. To this end Adams, Matu and Ongarora (2012); Babito (2005) intimates that, the moment a country lets its indigenous languages to diminish, it automatically becomes prone to loose part of its culture, prestige and integrity. In furthering the argument Owino (2000) posit that language registers culture and culture elaborates language. Hence, in Kenya just like other African countries, Kiswahili as an indigenous language suffer the disadvantage of existing alongside colonial languages. This is exacerbated by developing countries failure to legislate affirmative action in developing their own languages and creating policies that make their own languages to be used in both public spheres and official circles.

These dynamics of one language dominating the national life of an independent country is what is considered linguistic imperialism and since language is what communities use to expresses themselves culturally then it can also be taken to be cultural imperialism. The issue of language as a tool of neo-colonial control is aptly captured by Nkrumah(1963)

> .... The methods of neo-colonialists are subtle and varied.
> They operate not only in the economic field, but also in
> the political, religious, ideological and cultural spheres (pg 423)

Nkrumah's observations remains relevant today. In many third world countries local languages suffered a big blow with the advent of colonialism. In Africa we are familiar with the geopolitical division of Francophone and Commonwealth Countries. After independence the languages of the colonizers were made the official languages of the newly independent states relegating the indigenous languages to oblivion. This action though later on mitigated in some countries by allowing an African language to be used vis-vis the foreign one was the genesis of creating inequality and lack of effective provision of services in many fronts. Given that language pervades social life and is the principal vehicle that transmits cultural knowledge, the means by which we gain access to the contents of other minds as posited by Krauss and Chiu (1998), then the whole phenomena of language colonization negates the principle of social psychologists argument that language is the medium by which we elicit responses (Krauss and Chiu,1998). This forms a formidable position to form policies that give Kiswahili a higher propensity to effectively function in service delivery in Kenya.

Similarly in America people of black descent (who were children of former slaves) were oppressed and their languages and culture downgraded. This is what brought about Black Aesthetics. Grewal (2014 a) explains:

> With contempt for the legislative process black power entered the civil rights movement in people lack the mid-'60s and urged black people to acquire political and economical strength, and to resort to violence and riots ,if necessary , to realize their long differed dreams. while black power propagated political nationalism, the black arts movement of the '60s and 70's celebrated cultural nationalism.

Black aesthetics was borne out of these movements as it is obvious that culture has to be communicated to the society in many ways and language is central in cultural expressions. In this regard we ought to concur with Grewal (2014 b) assertion that freedom is not given but rather won. By implication radical and conscience shift, not in militant movement is the only solution to freedom from language discrimination in Kenyan platform.

Black Aesthetics has been opposed in certain quarters with others even questioning its existence. On whether there is Black Aesthetics Zirimu (1971)explains:

> The question looks more speculative than real. But in fact an examination of the nature of aesthetics is sufficient to lead to a refutation of the implied objection. For aesthetics being the perception or even philosophy of beauty principally in art, but also in nature, is derived from people, from a peoples way of life ⋯In non-egalitarian societies, it will be the elite taste that would set standards for both artist and critic (pg 58)

As far as the black people in America were concerned their race was looked down upon and therefore it was necessary to set their own standards of aesthetics
issue is captured very well by Dubois (see Sithole 1959) thus:

> After the Egyptian and Indian, the Greek and the Roman, The Teuton and Mongolian, the Negro a sort of seventh son, born with a veil, and gifted with second –sight in this

> American world...a world which yields him no true self-Consciousness, but only lets him see himself through the revelation of other world. It is a peculiar sensation, this double-consciousness (pg 195).

This uncomfortable nay oppressive situation that the Black Americans found themselves in is what gave rise to Social /political movements some using militant approaches to address the plight of their Race while others opted for strikes and sit ins. In the Arts Black Aesthetics became central in literary expressions by the black people. Some critics of this theory questioned the ethnocentricity of this theory arguing it is not untenable because of this lop sided nature (Grewal 2014).The proponents of this approach argued that every society has its values. This means that the worldview of others societies might not necessary be the same with others. Therefore imposition of values from elsewhere was not acceptable and smacked of cultural arrogance. This theory is summed up by Baraka (in Gewal 2014) as follows:

> ...It has to be collective, it has to be functional, it has to be Committed and actually if it isn't stemming from conscious Nationalism, then at this time its invalid. When I say collective That it comes from the collective experience of Black People, when I say committed it has to be committed to change, Revolutionary change. When I say functional, it has to have a Function to the lives of Black People (pg 119).

The experience of black people, wherever they are in the world have a shared past-that of colonialism and Neo-colonialism. No wonder then, the idea of Black Aesthetics also spread among literary critics and political thinkers in Africa.

On the political front renowned personalities such as Kwame Nkrumah, Jomo Kenyatta, Julius Nyerere and others advocated for political emancipation- free from the trappings of neocolonialism. Others such as Diop, Ndabaningi Sithole ,Senghor, Kenyatta and others fought for the cultural liberation of the Black man through their writings and speeches. The quest to have a clear understanding of Black Aesthetics was crystallized when scholars from the literary, political and historical disciplines convened a colloquium at the University of

Nairobi and presented diverse and highly informative papers on these issues. (see Zirimu et al eds 1971) Use of Black Aesthetics theory in as far as this paper is concerned will be centered on the following standpoints:

i) Whereas Kiswahili Language in Kenya has of now been entrenched in the constitution as both an official and national language then it has to be used more extensively.

ii) It also widens the scope of other local languages to be given an opportunity to serve communication needs where they will be effective bearing in mind the target audience

iii) The public must be disabused from the notion that use of Kiswahili or Local languages for communication purposes arises from simplicity and parochialism.

iv) Where necessary Kiswahili/local languages should be used alongside English to avoid locking out members of the public who are not properly versed in the English language and also to foreground our national language.

This paper will endeavor to show the resultant benefits of decolonizing language use in Kenya by being cognizant of the aforementioned that will allow for inclusivity as opposed to the segregation and compartmentalization that was practiced by the colonial regime

Situational Analysis of Service Delivery in Kenya

The adage that information is power is very important in understanding the present situation of service delivery to the public in Kenya and the resultant circumstances that people find themselves in. This agrees with Kadt (1993) that language pervades all aspects of life, it empowers and disempowers. In the case of English domination, it has disempowered the indigenous languages in what Kadt (1993) rightly expresses as language emancipation. Thus power manifest in English language is overtly expressed both in pragmatic power (based on communicative dimension) and symbolic power that largely draws from emotive and symbolic aspects of language. For a language to attain significant pragmatic power, Kadt (1993) contents that language users must have significant political and economic powers. On the other hand, the esteem in which the language is held defines its symbolic power. In this regard Kachru (1986) argues that the symbolic components that explain worldwide domination of English language are based on the language as the bearer of; civilization, religion, culture knowledge and modernity. It is what Gibbe (2000) aptly describes as robbing of Africa its self- confidence subsequently leading to unreasoned celebration of imperial languages at the expense of the indigenous languages.

In Kenya the predominance of use of English in service delivery in public institutions have reduced the benefits to the intended recipients of these services. In public offices the language of communication has been and continues to be English despite the New Constitution that allows Kiswahili to be used also. The results are that some sections of the society are not fully benefiting from service delivery in diverse sectors. This is best exemplified by the poor service that members receive from the Public Service in Kenya and the limitations of the mitigations measures put in place arising from their elitist approach that result in excluding a significant number of people.

While this trend is widespread in all sectors of the Public sector for purposes of clarity it will zero down to the health sector while making general remarks on the other sectors of the Public service in Kenya.

Kenya National Bureau of Statistics conducted a national demographic health survey in 2014. The objectives was to get statistics on health and related issues for purposes of planning. Some of the wide ranging issues that were targeted were: Female genital mutilation, non-communicable diseases, , HIV/Aids related knowledge and attitudes, malaria and a host of other health related issues. All these issues require effective communication to the public and the most feasible way to reach a common mwananchi is use of Kiswahili language which most people are familiar with.

Recently It was also reported that only few children have birth certificate. This is an important document, which entrenches a child's legal status. In as far as this issue is concerned it is a clear indicator of ignorance on legal issues that the majority of the parents suffer. The ramification of this ignorance came to light when the Ministry of Education directed that beginning June 2018 all school going children are required to have a birth certificate for the purpose of creating a special index number for every child to be used throughout their school life from preschool to university. This directive caught many parents unaware and hundreds of thousands milled around registration centers in all the 47 counties in the country. Thousands were not able to beat the deadline thus opening an avenue for corrupt officials to demand bribes. The government had to extend the deadline for the acquisition of these documents because of the crisis that was experienced.

In as far as birth certificates are concerned it is likely many parents were unaware of the need to have this document as soon as their children were born. This ignorance comes about because some parents do not have access to information in a language that they can easily understand. Likely in this case many parents who were caught unaware about the need to register their children as soon as practically possible knew that registration is required but they did not prioritize it because they do not understand the ramifications of their children missing out on this requirement. Basically, sensitization of the public on the importance of these important documents rests on effective utilization of Kiswahili as a language of service delivery. In this regard, public servants ought to be familiar with the language and the documents ought to be readily available in the language. But most public servants shun the use of Kiswahili or fall to use of sheng, a colloquial language that even further impends proper mastery of Kiswahili. The 'death' Kenya leo newspaper which was a government daily for communicating to public was an obstacle to effective service delivery.

In regard to sexual activities studies have found out that those women with no secondary school education begun sexual activities three years earlier than the ones with Secondary school education. The consequences of these actions lead to earlier childbirths and the attendant likelihood of medical complications.

According to Mailu(2017):

> The disparities in immunization coverage in Kenya reflect the Country's Inequities. Most of the missed children are from poor and less educated households, under-developed regions especially the arid and semi-arid lands(ASALS) and urban informal settlements (mainly in Nairobi and Mombasa). These vulnerable and marginalized populations contribute to the high number of under or un-vaccinated children in Kenya.

This and other examples manifest a lack of equitable distribution of services leading to the question why this scenario? What was the probable cause of these problems? Is there an underlying cause ? All these questions cannot be fully answered without the input of Kiswahili as a language of service delivery.

The poor have less access to information than the rich. The information platforms that we take for granted such as televisions, internet and newspapers are not accessible to all and in addition the issue of language is of paramount importance.

Public organizations have tried their best to create Service charters that spell out their visions and mission. Korir et al(2015)

Service charter has created a practical method and approach for

> Creating a contract between citizens and the state that clarifies
> What the level of public service citizens can expect……
> The aim of the service charter is to 'translate', constitutional and
> Legal obligations into practical and technical standards
> for service provision (pg 50).

It is fact that these service charters are quite enlightening to the members of the public. The impediment in as far as they are concerned is the language of communication. Is it a lingua franca that can be understood by all?

Some organizations have been very innovative by creating health games that can be played on a cell phone and serve as a plat form for teaching the public about health issues. One of the Organizations is Heath Games Kenya .One of their objectives as stated by Reif (2017) is :

> ….to provide a digital empowerment strategy for health competences
> transported by a competitive leaning game played together online.
> The aim: to become the preferred online platform for massive health
> Literacy development (pg 2)

In as far as these innovative approaches are concerned. The issue of access to the gaming devices, the cost of being online and the language of communication becomes a handicap that plays down its efficacy. This method then becomes elitist cutting off the ordinary poor folks in the villages and the poor slum dwellers who can afford to be online in order to be informed about health issues besides the fact that the language might be also an impediment In some places and some scenarios use of a local Language or Kiswahili will improve information uptake and service delivery. It is probable that the mothers of children who missed out on immunization which one? would have been included if they understood the issue well enough something that was not possible due to language barriers.

In our hospitals throughout the Republic of Kenya the management clearly spells out the vision and the mission of their institutions in the English Language. This action marginalizes the uninitiated who will not be able to understand the obligation of the institution and their own. This anomaly can be corrected by use of the local language and Kiswahili in order to take care of residents from other parts of the country.

Primacy of Kiswahili Language in Surmounting the Challenges

The Ndegwa Commission (1971) recommended the establishment of the Office of the Ombudsman (Commission on Administrative Justice) occasioned by: 'endemic institutional and systemic failures, and poor work ineptitude, manifest injustice and misbehavior among others."(pg 1)

This scenario has not changed much. There has been a plethora of complaints from members of the public arising from denial of services and other underhand dealings that have characterized government service. The 2016 annual report By Commission for Administrative Justice received 118,543 complaints (see Commission for Administrative Justice Annual Report 2016 page6) The complaints were many and varied. They included: maladministration, Unresponsive official conduct, Delays, unfair treatment, abuse of power, administrative Injustice, Manifest Injustice, Ineptitude, Unlawful official conduct, inefficiency, improper conduct, prejudicial official conduct, discourtesy amongst others. As these problems rear their ugly head, institutions that are supposed to help members of the public appear to be inept or unable to cope with the myriads of problems that the public undergo.

While there are other factors that lead to poor delivery of services in public institutions. It is also factual that individuals who abuse their offices are less likely to do so when they realize that members of the public know and understand their rights and are cognizant of institutions that are suppose to ensure fairness like the Office of Administrative Justice or the Ombudsman as it is known elsewhere .

In Kenya and indeed in east Africa Kiswahili language has grown tremendously. It is the language that arguably links the poor and the rich. Therefore, in as far as the provision of services in the public sector is done in English avenues of education such as service charters

should be in Kiswahili and local languages where appropriate. This will ensure that no part of the population is disfranchised. Beyond the concretization of Kiswahili in social processes as argued by Mazrui, A.A and Mazrui, A.M (1995) bears a high propensity of detribalization and enhancing political participation. Kiswahili would play a greater role in what Okoth (2000) describes as 'Africa renaissance' due to profound changes that are placing Africa perfectly well in the global social-political perspectives. He intimates that the global place of Africa in the 21st century lies in producing a language in international perspective. Kiswahili is no doubt the language for this propensity.

4.0 Conclusion

Although there are other factors that can lead to members of the public failing to access government services adequately the issue of language barrier cannot be ignored. According to Quane and Glanze (2010):

> Colonial history, the emergence of globalization and the immediacy and Rapprochement between people and communities have enabled certain Selected languages to move centre-stage and maximize their potential to broker among numerous languages. This has led to an increased status and prestige for the colonial metropolitan Languages, especially in education as the door to further learning and participation In development (pg 8).

This revelation though general and can therefore be true for any third world country is in sync with the Kenyan situation. Despite legislation that saw the importance of Kiswahili being entrenched in the constitution usage of English as the dominant language holds sway.The results are that hundreds of people seeking diverse services are made to suffer as they are given sub standard services or denied services as a result of not understanding their rights or obligations. Others are out rightly mishandled.

To a certain extent these problems can be mitigated by the use of Kiswahili language as far as, service charters are concerned and other avenues of engaging members of the public. This will make it easy for service seekers to understand their obligations and those of the service providers.

It should be remembered that a language can be a class identity and in a scenario where the local population are unable to understand the language in use they can easily keep away

from the institutions providing the services. On the other hand, when local languages are used the public can own and embrace the services being provided. It is also inescapable to note sentiments by Owino (2000) that the topmost agenda by colonialists was introduction of foreign languages as a way of disrupting Africa's progress. The conclusions you have made are not supported by facts as relates to your paper.

References

Adams, Y.; Matu,P.M. & Ongarora,D.O (2012). Language use and choice: Acase of Kinubi in Kibera,Kenya. International Journal of Humanities and Social Science Vol. 2 No. 4 [Special Issue-February 2012 pp 99-104.

Batibo, H.M. (2005). Language decline and death in Africa. Causes, consequences and challenges. Clevedon, UK: Multilingual Matters Ltd.

Fernadez P.G. Linguistics Imperialism (Source Internet 20.05.18)

Gewal N.(2014 a). 'Black Aesthetics Theory: A Perspective', International Journal of Research in Economics & Social Sciences (Vol 4, Issue 1). New Delhi:Euro Asia Research and Development Association.

Gibbe, A.G. (2000). 'Marginalization of indigenous languages in africa: the example of tanzania', in Africa at the beginning of the 21st Century Okoth, G.P 2000(Ed)..Nairobi, University of Nairobi Press. Pp 57-76.

Grewal, N (2014b) ''Black Aesthetics Theory: A Perspective', International Journal of Advanced Research in Management and Social Sciences (Vol 3 No.1) Karmnal; Department of English, KVA DAV College for Women.Pp 116-122

Kachru, B . (1986) : `The Power and Politics of English' . World Englishes 5 : Pp 121-140.

Kadt de E. (1993). Language, Power, and Emancipation in South Africa. World Englishes, Vol 12 Issue No 2 (https://doi.org/10.1111-1467-971X.1993.tb00018.x)

Korir C.R.,Rotich J & Bengat J (2015). Performance Contract and Public Service Delivery in Kenya' 'European Journal of Research and Reflection in Management Science, London: Progressive Academic Publishing

Krauss, R.M and Chiu,Chi-Yue (1998). Language and behaviour in Gilbert,D; Fiske,S & Linndsey G.(Eds). Handbook of Social Psychology (4th ed) Pp 41-88) Boston; McGraw-Hill.

Mailu C (2017) Speech made at National Immunization Stakeholders Consultative Forum February 20-21 Gelian Hotel Machakos, Kenya

Mazrui ,A.A (1980). 'Beyond Dependency in the black world: Five Strategies for Decolonization' In Aguibou Y. Y(Ed). Decolonization and Dependency: problems of development of African Societies. Westport, Connecticut,,Greenwood Press. Pp 84-97.

Mazrui, A.A and Mazrui, A.M (1995). Swahili State and Society: The Political Economy of an African Language.Nairobi; EAEP.

Mbaabu ,I (1996). Language Policy in East Africa: A Dependency Theory Perspective. Nairobi; ERAP.

Mbuthia E.M. (2002) 'The role of Kiswahili Newspapers in Cultivating and sustaining Functional literacy' 'Kenya Adult Educator(ed) Siringi S, Nairobi: Kenya adult Education Association(KAEA).

Mutiso G.C.M. & Rohio S.W.(eds) (1975) Readings in African Political Thought Nairobi: Heinermann

Nrumah K (1963). ' Neo-colonialism' in Mutiso G.C.M.& Rohio S.W.(eds) Readings in African Political Thought, Nairobi: Heinemann

Okoth, G.P (2000). 'The changing realities of Africa at the beginning of the twenty first century', in Africa at the beginning of the 21st Century Okoth, G.P 2000(Ed)..Nairobi, University of Nairobi Press. Pp 367-388.

Ouane A.& Glanz C. (2010). Why and how Africa should invest in African Languages and Multilingual Education, Hamburg: Institute for Lifelong Learning

Owino, F. R (2000). Recreation of Africa Through Language, Culture and Education, in Africa at the beginning of the 21st Century. Okoth, G.P 2000(Ed) .Nairobi, University of Nairobi Press. Pp 41-56.

Reif L. (2017) Improving health Literacy in Kenya: Awareness, education and Training with Analytics through continuous mobile gaming Berlin: SNTL Publishing Company.

Republic of Kenya (2014) Kenya Bureau of Statistics National Demographic Health Survey

Republic of Kenya(2016) Commission on Administrative Justice Annual Report 2016

Sithole N.' (1959)'African Nationalism' in Mutiso G.C.M. & Rohio S.W.(eds) Readings in African Political Thought, Nairobi: Heinemann

Wa Thion'go N.(1981) a) Decolonizing the mind: The politics of language in African Literature, Nairobi: Heinermann Kenya Limited b) Writers in Politics, Nairobi :Heinerman

Woolridge M. R. (1975) Aesthetics as Ethics: An Analysis of the Black Aesthetics Unpublished M.A. thesis, Atlanta University

Zirimu P & Gurr A(eds) (1971)Black Aesthetics:Papers from a Coloquim held at the University of Nairobi, Nairobi:East African Literature Bureau

AN INTERROGATION OF THE ROLE, NATURE AND SIGNIFICANCE OF EXPECTED LEARNING OUTCOMES OF SELECTED DEGREE PROGRAMMES IN ACHIEVING THE NATIONAL GOALS OF EDUCATION IN KENYA

Ciriaka Gitonga1 & Simon Karuku2

1 Department of Educational Foundations and Psychology, University of Embu;

Email: ciriaka.gitonga@embuni.ac.ke

2 Department of Educational Communication, Administration and Planning, University of Embu; Email: simon.karuku@embuni.ac.ke

Abstract

A learning outcome is defined as a statement of the competences a student/learner is expected to possess as a result of the learning process. A learning outcome therefore implies measurable change that must be evident. The learning outcome or competence should be manifest at individual course/unit level, national level as tied to the national goals of education, and international level for global competiveness of an educational system. A good learning outcome is linked to the subject discipline (knowledge and/or skills particular to it); and key transferable skills outcomes that enhance the employability of graduates. A country's national goals of education provide the general direction in which expected learning outcomes should be designed. The eight national goals of education include promotional of national unity, national development, individual self fulfilment, sound moral and religious values, social equality, respect for cultural diversity, international consciousness, positive attitudes towards good health and environmental protection. This is because the role, nature and significance of the expected learning outcomes are to ensure that the national goals of education of a country are achieved. This paper examines how selected degree programmes offered in Kenyan universities are linked to the national goals of education. It is becoming increasingly important to the stakeholders that graduates demonstrate key competencies upon graduation and in particular the attributes contained in the eight goals. Since expected learning outcomes denote changes upon completion of learning experience, this paper focuses on the role of learning outcomes in achieving national goals of education and by extension in achieving the Big Four Agenda through desktop review of selected academic programs offered in selected universities. It is expected that all the academic programs offered in the university have expected learning outcomes that are linked to the national goals of education.

Key words: Learning Outcomes, Goals of Education; Competencies; Degree Programs

Introduction

Recent reforms in higher education in Kenya are an attempt to respond to constantly evolving society, technological advancement and economic development. The post-colonial higher education is characterized by a curriculum geared towards producing a graduate who is employable. Half a century after independence presents different contexts that demand an education system that addresses current realities. The contextual reality facing higher education in Kenya is no longer about access, it is about quality of higher education. Over the last three decades, there has been a growing concern among stakeholders, policy makers, and practitioners about the inadequacies of higher education in Kenya in preparing a global learner who is in a position to compete effectively in a dynamic knowledge-based economy. Even though several factors have been advanced to explain the reasons for graduate inadequacies, little attention has been given to the relationship between national goals of education and the expected learning outcomes of academic programmes A well designed curriculum should be able to provide the role, the nature and significance of expected learning outcomes.

Recently, curriculum developers have attempted to address the perceived inadequacies in the curriculum by introducing a paradigm shift from content-based to competence-based curriculum in basic education. The aim of the new curriculum is to equip the learners with knowledge and skills that will enable them integrate and apply the acquired knowledge and skills in their everyday lives and, thereby, adapt flexibly to a rapidly changing and highly interconnected world. An interesting question to consider is how policy makers and practitioners in higher education are responding to this paradigm shift in basic education and how this will be reflected in higher education. Universities Act 2012 clearly states that the role of the Universities is to teach, research and community engagement that will lead to achievement of the objects of the Vision 2030 and Medium Term Goals.

Commission for University Education Call on the Role of Programme Expected Learning Outcomes

Curriculum design and development at university level is entirely managed by individual universities. Each university develops a curriculum for a specific degree programme and submits to the Commission for University of Education (CUE) for accreditation. This is in accordance with the University Act 2012, which states in Article 29 Section 1 (a) that in performing it functions, a university shall "have the right and responsibility to preserve and promote the traditional principles of academic freedom in the conduct of its internal and external affairs". Part IV Section 48 of the Universities Regulations 2014 on Academic Programmes states that universities shall submit all their academic programmes to CUE for accreditation. Section 48 part 2c (iii) further states that evaluation of curriculum by peer reviewers for adherence to set standards and determination of cohesiveness, breadth, depth, appropriateness and relevance of the degree programme should be ensured. Sections 49, 50, 51 and 52 of Universities Regulations 2014 clearly outline the rigorous process an academic programme must go through before its approval. Based on the Universities Act 2012 and Universities Regulation 2014, the Universities Standards and Guidelines 2014, Third Schedule, on standards for an academic programme, PROG/STD/01 states that "an academic programme shall facilitate a balanced learning process, ensuring that the students are able to acquire such cognitive, affective and psychomotor skills as are consistent with educational goals and aspirations of Kenyans". By extension CUE will be keen to find out if a curriculum is relevant and contextualized, contributes to overall national human resource development, is broad based, diversified, integrated and practical oriented. Regarding the structure of the curriculum, PRO/STD/04 states that "An academic programme structure shall be aligned to a standard frame as provided by the Commission and shall include background information of the university, information on the various programme facets and details on the academic resources for the support of the programme". The PRO/STD/08 states that "The expected learning outcomes shall be learner-centered and concisely and precisely articulated." The specific guidelines for this standard address knowledge, skills, areas of professional development, and attitudes of the learner. The programmes expected learning outcomes therefore define the final product, the graduate.

The success of any educational programme depends, to a great extent, on the degree of alignment of the programme learning outcomes with the national goals of education of the particular country. The clarity and alignment of programme learning outcomes and national goals of education facilitate the ease of communication to every educator in the system. If educators are not clear and are not fully informed of the desired programme learning outcomes, then the programmes and educational activities planned for the students will not be coherent or aligned with the national goals of education.

Should the curriculum be decolonized or re-contextualized?

More than half a century after independence, the key question is: Should the curriculum offered in universities be decolonized or re-contextualized? The clarion call from the stakeholders in higher education is that our graduates should be able to fit and adjust in current times. At a graduation ceremony, we need to be able to predict the rate at which the graduates will engage in meaningful and self-sustainable activities for individual and national building, whether the graduates are employed or self-employed. Of essence, the resolve to decolonize higher education must be evident in our desire to interrogate the curriculum and ask the question "what do the students know?" What were they expected to know, do and replicate?

The programme expected learning outcomes

The post-colonial higher education was embedded intensely with the eight National Goals of Education. Underlying the eight goals was mainly the need to produce an employable graduate. At that time, a university senate had the mandate to develop and approve the curriculum that was envisaged to produce a readily employable graduate. In actual sense, those who attended universities in the 60s and 70s were expected to acquire mannerism and behaviors of the colonizers, characterized by abandonment of the traditional ways of knowing and doing and adopting more westernized ways. However, the Universities Act 2012, following the new Constitution of Kenya 2010 brought about sweeping changes under which all universities –whether private or public – are governed. The Universities Act 2012, The Universities Regulation 2014, and the Universities Standards and Guidelines 2014, require that all programmes are submitted for accreditation and adhere to regulations.

Given this background, this paper seeks to interrogate how programme expected learning outcomes (PELOs) in selected universities curricula reflect the national goals of education in Kenya. The following research questions guided the study:

- To what extent are the University's Programme Learning Outcomes aligned to the National Goals of Education?
- Should the curriculum be decolonized or re-contextualized?

The authors argue that programme expected learning outcomes have the potential of contributing to the attainment of national goals of education for the public good of Kenyans as envisaged in the Vision 2030 and the Medium Term Goals II. The section below examines Kenya's national goals of education and programme expected learning outcomes.

Purpose of Education, Goals Education and the Significance of Expected Learning Outcomes

Purpose of Education

According to Biesta (2015), the purpose is constitutive of education; i.e., education necessarily needs a (sense of) purpose. Biesta argues that if we do not know what it is we are seeking to achieve with our educational arrangements and endeavors, we cannot make decisions about the content that is most appropriate and the kind of relationships that are most conducive. He argues that education has composite purposes and suggests three different, related functions of education. These are:

1. Qualification - transmission and acquisition of knowledge, skills, and dispositions that allow learners to 'do' something – that qualifies them. This 'doing' can be very specific, such as in the field of vocational and professional education, or it can be conceived more widely, such as in general education that seeks to prepare learners for their lives in complex modern societies
2. Socialization – presenting and initiating learners into traditions and ways of being and doing, such as cultural, professional, political, religious traditions, etc. (that is, teaching them how to adopt existing norms, values and ways of doing things), and

3. Subjectification – education impacts positively or negatively on the learner as a person. Learners come to exist as subjects of initiative and responsibility rather than objects of the actions of others. Education provides opportunities for unique qualities of individuals to come 'into presence'.

Biesta notes that the socialization dimension cuts both ways: In as much as it is an explicit aim of education, it also works behind the backs of students and teachers, for example in the ways in which education reproduces existing social structures, divisions and inequalities. If education always functions in relation to these three domains, or if education always impacts on these three domains, then it means that as educators, we must take responsibility for what it is we seek to achieve in each of these domains.

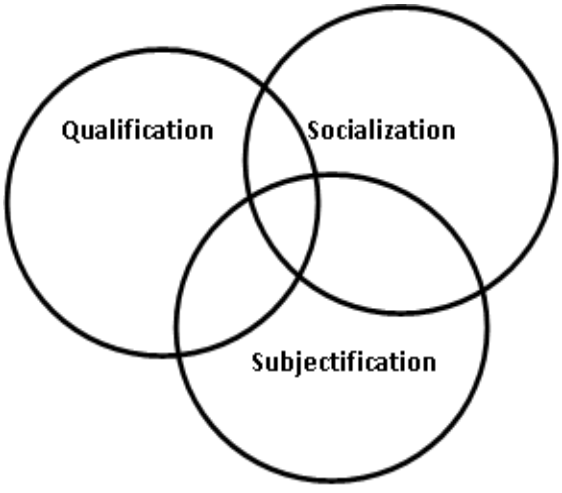


Figure 1: **The three domains of educational purpose (Biesta, 2015)**

Although we can distinguish between the three domains of purpose, they cannot really be separated. Even if we are 'just' trying to give our students some knowledge, we are also impacting on them as persons – to have knowledge will, after all, potentially empower them – and, in so doing, we are also representing particular traditions, for example by communicating that this particular knowledge is more useful or valuable or truer than other knowledge (Biesta, 2015).

National Goals of Education in Kenya

Since independence, the government of Kenya has been committed to an education system that prepares a citizenry who can be engaged in meaningful personal and national development.

Njeng'ere (2014) argues that curriculum planning emphasizes that education should serve to enable society to achieve its needs and aspirations. The general goal of education in Kenya is therefore aimed at preparing and equipping citizens to function effectively in their environment and to be useful members of society (UNESCO, 2010). Specifically, according to MoEST (2015), education in Kenya expected to:

1) Foster nationalism, patriotism and promote national unity.
2) Promote the socio-economic, technological and industrial skills for the country's development.
3) Promote individual development and self-fulfillment.
4) Promote sound moral, religious and national values. (Promote sound moral and religious values – such as truthfulness, honesty, responsibility and accountability, among others.)
5) Promote social equality and responsibility.
6) Promote respect for and development of Kenya's rich and varied cultures.
7) Promote international consciousness and foster positive attitudes towards other nations.
8) Promote positive attitudes towards good health and environmental protection.

In curriculum design each of the National Goal of Education bears specific indicators that must be captured. Table 1 below shows measureable indicators that can be captured during curriculum design.

- Ability to relate amicably
- Participate in community development
- Demonstrate a sense of nationhood
- Promote mutual respect
- Promote harmonious living
- Foster patriotism

Social Needs

- Acquire values, attitudes and develop skills to operate effectively in the society
- Develop and demonstrate ability to cope with stress and emotions in everyday life
- Demonstrate ability to apply the acquired skills to relate with other people amicably
- Demonstrate ability to make informed and appropriate decisions in life
- Appreciate rights and responsibility to others
- Demonstrate ability to respect other people's rights.

Economic Needs

- Develop skills knowledge, expertise required for economic growth
- Develop personal skills (transferable skills) critical thinking, problem solving, team work, risk takers

Technological and industrial needs

- Develop skills and attitudes for industrial development
- Appreciate the role of technology in industrial development
- Appreciate changes in technology
- Demonstrate ability to adapt to changing technology
- Participate in acquiring emerging skills and knowledge in technological advancement

- Identify individual talents and develop them
- Demonstrate an ability to know self and personal interest
- Develop sound character traits
- Apply individual talents in problem solving

• Develop mentally, socially, morally, physically and spiritually • Acquire knowledge, skills and attitudes on sound moral values • Develop personal skills characterized by self-discipline, self-reliant, honesty, hard work, and responsibility • Become a person of integrity • Demonstrate religious tolerance • Develop and apply skills that promote positive behavior formation.
• Develop into responsible and social well-adjusted person • Develop a sense of social responsibility • Promote inclusiveness • Respect for property • Demonstrate ability to protect other people's properties • Ability to appreciate his/rights and responsibilities and demonstrates ability to respect other people
• Demonstrate understanding and respect for self and other people's cultures and their place in contemporary society • Develop curiosity about our diverse cultures and its richness • Appreciate his/her rights and responsibilities in preserving cultural gems • Demonstrate ability to respect other people's rights
• Demonstrate understanding and appreciation of inter- relationships among nations • Demonstrate global consciousness and the benefits therein
• Promote positive environmental health practices • Participate in environment conservation • Demonstrate ability to safe guard the environment • Advocate for healthy practices

Table 1: National Goals of Education and skills/indicators

Linking National Goals of Education to Higher Education Policy Frameworks

The Sessional Paper No. 1 of 2005 on education, training and research identifies the national philosophy of education as "Education and training for social cohesion as well as human and economic development" (Republic of Kenya, 2005). The Universities Act 2012, anchored in the Constitution of Kenya 2010, clearly states that the mandate of University education is to provide wholistic education that strengthens skill development, research capacity and community engagement.

Several legal and higher education policy frameworks consider higher education as key driver of the economy and nationhood. Vision 2030 aims at enabling the education sector meet the human resource requirements for a rapidly changing and more diverse economy through creating an adaptable human resource base that will be constantly subjected to both re-training and technological learning that are relevant to the dynamic labour market and providing high quality standards, and that its contents are relevant to the needs of the economy and society meet international development commitments, including the Millennium Development Goals (MDGs) and Education for All (EFA) development of skills and competencies necessary for effective participation in knowledge based economy. The objects of the above legal and policy framework can be summarized by the Report to UNESCO of the International Commission on Education for the Twenty-first Century (Delors, et al., 1996) which argues that learning that will produce a 21st century citizen should be characterized by four pillars; namely, learning to know, learning to do, learning to be, and learning to live together. This is what the government of Kenya is committed to delivering to its citizens.

The Nature of Programme Expected Learning Outcomes (PELOs)

The role of curriculum at the university level is to identify the education purposes, and goals of a country's education and organize them into goals, objectives, aims and learning outcomes to be achieved by the time a student graduates. The Universities Acts 2012 and Universities Regulations 2014 state that the role of the university is to generate knowledge and disseminate it through quality teaching, research and community engagement. Therefore, the PELOs are essential building blocks for transparent higher education systems and qualifications (Adams, 2004). Adams further argues that expected learning outcomes have a significant role in

curriculum designing and implementation because they help one determine who a learner shall become at the tail end of the programme. He argues that expected learning outcomes apply at three distinct levels. These are: (i) at the local level of the individual higher education institution (for course units/modules, programmes of study and qualifications); (ii) at the national level (for qualifications frameworks and quality assurance regimes); and (iii) internationally (for wider recognition and transparency purposes). Since CUE has laid a lot of emphasis on designing, teaching, and assessment, it is important to account for what a student knows as stated in the PELOs. By so doing, the stakeholders will be informed on what is taught, who is taught, how it is taught, where it is taught and where it is taught. In the end, Adams (2014) states that the expected learning outcomes become important tools in clarifying the results of learning for the student, citizen, employer and educator to the nation/country.

Since the national goals of education are the general principles and statements that spell out the aspiration of a nation to be realized through education, the programme expected learning outcomes should clearly state how each of national education goal will be achieved (CEDEFOP, 2009). The PELOs statements indicate changes in knowledge, skills, attitudes, or values upon completion of the programme breaking down the national goals of education into measureable knowledge, skills, attitudes and values.

Methodology

This study adopted a desk research review, which allows a researcher to collect data from existing secondary resources. This was considered the most effective way of programme learning outcomes. This method allowed the researchers to examine the programme expected learning outcomes in relation to the national goals of education. The main objective of the desktop review was to determine:

a) The extent to which the universities programme learning outcomes are aligned to the national goals of education

b) The curriculum should be decolonized or re-contextualized.

The scope of the desktop review was limited to 27 university programmes accredited by CUE from 2016 to date. The programmes were purposively selected from three public universities and one private university in Kenya; all fully chartered. The programmes were drawn from

various broad disciplines categorized as social sciences, pure sciences, and applied Sciences as shown in Table 2 below

Discipline	Academic Programmes
Social Sciences	Bachelor of Commerce
	Bachelor of Education
	Bachelor of Tourism
	Bachelor of Counseling Psychology
	Bachelor of Business Information Technology
Pure Sciences	Bachelor of Science Biochemistry
	Bachelor of Science Biology
	Bachelor of Microbiology and Biotechnology
	Bachelor of Mathematics
	Bachelor of Science Statistics
	Bachelor of Science Microbiology
Applied Sciences	Bachelor of Medicine and Bachelor of Surgery (MBChB)
	Bachelor of Science Medical Microbiology
	Bachelor of Science Agriculture
	Bachelor of Science Animal Production
	Bachelor of Technology Mechanical Engineering
	Bachelor of Science Community Resource Management
	Bachelor of Science Computer Science
	Bachelor of Science Construction Management
	Bachelor of Science Environmental Conservation and Natural Resources
	Bachelor of Science Horticulture
	Bachelor of Science Nursing
	Bachelor Science Public Health

Table 2: Programmes by Academic Disciplines

In addition, the researchers also examined eleven (11) Common university courses offered in four universities to determine how the national goals of education were addressed. The common courses selected are listed below:

1. Communication Skills (offered in 2 Universities)
2. Communication Skills and Learning
3. Development Studies I
4. HIV/AIDS
5. Research and Writing
6. Introduction to Leadership
7. Health and Social Issues
8. Christian Ethics
9. Worldviews and Critical Thinking
10. Life skills and personal Development
11. Fundamentals of Development and its Application.

Data collection was mainly dependent on the secondary sources. A desktop review methodology framework that was developed examined the extent to which programme expected learning outcome (PELOS) reflect the national goals of education (NGEs) using the skills/indicators for each goal as shown in Table 1. The skills/indicators of the national goals of education were used to determine the consistency with the programme expected learning outcomes. The PELOs were rated using three criteria from Strongly Aligned (a rating of 3), Partially Aligned (2) and Not Aligned (1). The interpretation of the issues was based on the frequencies in which the NGEs were reflected or not reflected. A chi-square test was used to determine the significance of the number of times PELOs reflected the NGEs.

The review team conducted a desktop review of programmes at each university independently. Due to time limitation the review team was not able to conduct interviews or group discussions with key stakeholders to elicit stakeholder opinions on the relevance of PELOs. Data presented lacks triangulation since interviewing the stakeholders at different levels from a variety of institutions was not conducted. The review team assured the universities that the data generated would only be used to inform a broader research work and it would be used simply as a situation analysis. The matrix in Table 2 below shows a sample of how each PELOs was assessed based on National Education Goal (NGEs) the skills/indicators.

Programme	Expected Learning Outcomes	NGE1	NGE2	NGE3	NGE4	NGE5	NGE6	NGE7	NGE8
Bachelor of Science Biology	Be capable of describing the features that differentiate plants and animals.	1	3	1	1	1	1	1	1
	Be capable of designing and carrying out experiments explaining biological phenomena	1	3	2	1	1	1	1	1
	Be in a position to articulate arguments to approve or disapprove scientific theories and observations	1	3	2	1	1	1	1	1
	Have formed a solid foundation that can enable them pursue graduate studies in life sciences.	1	3	1	1	1	1	1	1

Table 2: An example of how PELOs were assessed based on National Education Goal (NGEs)

Results and Discussions

One of the objectives of this study was to find out if the programme expected learning outcomes were aligned to the national goals of education. The first section presents results on how programmes expected learning outcomes are aligned to national goals of education. The second section presents results showing how course expected learning outcomes from

selected common university courses are aligned to national goals of education. Section three presents how the expected learning outcomes of the programmes recommended by the Inter-University Council of East Africa (IUCEA) are aligned to the national goals of education.

Section 1: Programme Expected Learning Outcomes vs. National Goals of Education

Number of Expected Learning Outcomes per programme

The results in Table 3 below reveal that on average, each programme had 5.3 expected learning outcomes with a range of 9. Examining similar programmes offered in two universities had different sets of PELOs and varying numbers. For example, in one university, the BSc. (Agriculture) programme had 7 ELOs while in another university, the programme had 3; In one university, the B.Sc. (Public Health) programme had 9 ELOs while in another university, the programme had 3. The Bachelor of Medicine and Bachelor of Surgery (MBCHB) had four ELOs, while the Bachelor of Science in Construction Management had 11 PELOs.

There is no unified way of setting PELOs and therefore universities are at liberty to determine their own. This in essence is in line with Universities Act 2012 which requires universities to generate knowledge.

Degree Programme	No. of ELOs
Bachelor of Art Counseling Psychology	8
Bachelor of Business Information Technology	4
Bachelor of Commerce	6
Bachelor of Education (Arts) E	9
Bachelor of Education (Science) E	7
Bachelor of Education Science M	5
Bachelor of Medicine and Bachelor of Surgery (MBChB)	4
Bachelor of Science Agriculture (M)	7
Bachelor of Science Agriculture E	3
Bachelor of Science Animal Production	4
Bachelor of Science Biochemistry	5
Bachelor of Science Biology	4
Bachelor of Science Community Resource Management KU	4
Bachelor of Science Computer Science	4
Bachelor of Science Construction Management	11

Bachelor of Science Environmental Conservation and Natural Resources Management	4
Bachelor of Science in Horticulture	4
Bachelor of Science in Microbiology and Biotechnology	3
Bachelor of Science in Nursing	7
Bachelor of Science in Public Health	9
Bachelor of Science in Public Health	3
Bachelor of Science in Tourism Management	2
Bachelor of Science Mathematics	4
Bachelor of Science Medical Microbiology	6
Bachelor of Science Microbiology K	4
Bachelor of Science Statistics	4
Bachelor of Technology in Mechanical Engineering	7

Table 3: **Number of PELOs for the sampled programs**

Alignment of Programme Expected Learning Outcomes and National Goals of Education

The results in Table 4 below show how the Progammes Expected Learning Outcomes were aligned to the National Goals of Education.

PELOs		NGE1	NGE2	NGE3	NGE4	NGE5	NGE6	NGE7	NGE8
Percentages	No Alignment	100	8.45	42.25	87.32	88.73	99.30	98.59	98.59
	Partial Alignment	0	0	29.58	2.11	8.45	0	0.70	0.70
	Strong Alignment	0	91.55	28.17	10.56	2.82	0.70	0.70	0.70

National Goal Education 1 (NGE 1): Foster nationalism, patriotism and promote national unity

Results in Table 4 above reveal that of the academic programmes sampled, none made any reference to the need to foster nationalism, patriotism and promote national unity. Skills that were considered critical in national cohesion and developing citizenship were loudly missing in all programmes. No programme indicated the need to live in harmony, the need to participate in community development, development of a sense of nationhood, promotion of mutual respect and fostering of patriotism. These results have implications considering that negative ethnicity (tribalism) remains embedded in our society and call for equity remains loud. Can university education be an instrument for development of nationhood and patriotism.

National Goal of Education 2 (NGE2): Promote social, economic, technological and industrial needs for the national development

The way this national goal is framed suggests that a learner needs to develop skills in four areas. These are social skills, skills for economic engagement, skills in technology, and skills needed for industrial engagement. The results reveal that 91.55 of the PELOs were aligned to the national goal of education that seeks to promote social, economic, technological and industrial needs for the national development. Critical skills that were addressed were mainly aligned to the economic needs to develop skills, knowledge, and expertise required for the economic growth. However, no reference was made to the development of personal skills: transferable skills such as critical thinking, team-work, risk taking, and problem solving skills. Even though the scores are high, the programmes that addressed technological advancement were very few.

National Goal of Education 3 (NGE3): Promote individual development and self-fulfillment

The results reveal that 28.17% of the programmes were aligned to goal promoting individual development and self-fulfillment. It is also evident that 29.58 were partially aligned. However, 42.25% of the PELOs were not aligned. This is significant because this goal targets development of intrapersonal skills. The ability to know self, identify and develop talents as well as development of personal character. This in essence would be demonstrated by the way one relates to other people.

National Goal of Education 4 (NGE4): Promote sound moral and religious values

The results reveal that 87.32% of the PELOs were not aligned to the national goals. It is important that 10.56% of the programmes addressed sound moral and religious values. This implies that skills associated with sound moral and religious values were not necessarily addressed. Citizens who have not been equipped with such skills would be deficient of basic moral and ethical issues that enhance quality of life. Citizen's spirituality in the current experiences of radicalization is critical. Ability to be self-disciplined, self-reliant honest, hardworking and responsibility are skills that a balanced curriculum should address. In addition, such skills fall under the transferable skills that the employers have cited as lacking among university graduates. Every programme should be embedded with areas that touch ethics.

National Goal of Education 5 (NGE5): Promote social equality and responsibility

The results reveal that 88.73% of the PELOs were not aligned to promoting social equality and responsibility. Skills such as ability to develop socially well-adjusted citizens, developing skills that enhance social responsibility, promotion of inclusiveness, respect for property, and ability to protect other people's property are not taught. In addition, ability to appreciate the rights of other people and need to respect others are not addressed. However, 8.45 % of the programmes partially addressed these skills with 2.82 being well aligned. This implies that there are some universities that are addressing these needs.

National Goal of Education 6 (NGE 6): Promote respect for and development of Kenya's rich and varied culture

The results reveal that 99.30% of the PELOs were not aligned to promoting respect for and development of Kenya's rich and varied culture. This implies that university education is not responding to need for helping students demonstrate an understanding of and respect for self and the other people's cultures and their place in the contemporary. This means that students have no way of developing curiosity at higher education, the gems that are hidden in various diverse cultures and richness. This implies that development of tolerance skills and respect for other people's way of doing things is not considered paramount at higher education, yet the issue of tribalism remains in the public fabric and toxically so within and without the university. Promoting respect for the Kenya's varied culture would enable the citizens to develop a sense of pride in who they are.

National goal of Education 7 (NGE 7): Promote international consciousness and foster positive attitude towards other nations

The results reveal that 99.3% of the PELOs were not aligned to the need to promote international consciousness and fostering positive attitude towards other nations. Yet the argument is that university education ought to prepare students who would fit in the global arena in terms of academics and employment. Global issues are shared through the technological advancement. Global consciousness will reflect citizens who are prepared to appreciate the richness that benefits inter-relationship. The paradox is that most universities claim to be world class, yet there is little evidence that what is taught is in tandem with global trends.

National Goal of Education 8 (NGE 8): Promote positive attitudes towards good health and environmental protection

The results further reveal that 98.59% of the PELOs were not aligned to promoting positive attitudes towards good health and environmental protection. The skills associated with positive environmental health practices, participation in environmental conservation, need to safeguard environment and advocacy for healthy practices were not captured in the PELOs.

Is there a significant relationship on how PELOs are aligned to the National Goals of Education?

The chi-square test (assuming that the PELOs should have at least a 50% strong alignment) yielded a p-value of 0.00124, hence we reject the null hypothesis at 5% significance level and conclude that the PELOs for the sampled degree programmes are not strongly aligned to the national goals of education. This has significant implication on how university education is contributing to the attainment of the strategic direction of the national based on Vision 2030 Medium Term Goals II.

Section 2: Common University Courses: PELOs Vs National Goals of Education

Universities in Kenya offer what is regarded as common courses that are mandatory for the students to take. In most universities, the determination of what courses are to be offered as common is a decision made by senate. University Standards and Guidelines 2014 do not stipulate if a degree programme should have a section on common courses. However, there is a general consensus that a common course should address the emerging issues in the society that needs to be addressed. For instance, when the country was confronted with HIV/AIDs scourge, institutions of higher education responded by offering the course HIV/AIDs as a measure to mitigate against the spread. In addition, during the 2007 tribal clashes experienced in Kenya, peace studies were offered as common courses. There is therefore no clear guideline on which common courses are to be offered in universities in Kenya. An assumption one can make is possibly that common courses can be tailored to meet the national goals of education, which may not necessarily be provided for in a typical academic discipline. The section below discusses the results in Table 5 that shows how PELOs of selected courses are aligned to the National Goals of Education.

PELOs		NGE1	NGE2	NGE3	NGE4	NGE5	NGE6	NGE7	NGE8
Percentages	No alignment	98.61	0	4.17	73.61	0	100	100	100
	Partial alignment	0	0	83.33	1.39	0	0	0	0
	Strong alignment	1.39	100	12.5	25	100	0	0	0

Table 5: **Level of Alignment between PELOs of Common University Courses and NGEs**

National Goal Education 1 (NGE 1): Foster nationalism, patriotism and promote national unity

Results in Table 5 reveal that 98.61% of the PELOs were not aligned to the need to foster nationalism, patriotism and promote national unity, only 1.4% of the PELOs were aligned.

National Goal of Education 2 (NGE2): Promote social, economic, technological and industrial needs for the national development

The results reveal that 100% of the PELOs were aligned to promoting social, economic, technological and industrial needs for the national development.

National Goal of Education 3 (NGE3) Promote individual development and self-fulfillment

The results reveal that 95.8% PELOS were aligned to promoting individual development and self-fulfillment.

National Goal of Education 4 (NGE4): Promote sound moral and religious values

The results reveal that 25% of PELOs were aligned to promoting sound moral and religious values while 73.6 were not aligned.

National Goal of Education 5 (NGE5): Promote social equality and responsibility

The results reveal that 100% of the PELOs were aligned to promoting social equity and responsibility.

National Goal of Education 6 (NGE 6): Promote respect for and development of Kenya's rich and varied culture

The results reveal that 100% of the PELOs were not aligned to promoting respect for and development of Kenya's rich and varied culture

National goal of Education 7 (NGE 7): promote international Consciousness and foster positive attitude towards other nations

The results reveal that 100% of the PELOs were not aligned to promoting international consciousness and fostering positive attitude towards other nations.

National Goal of Education 8 (NGE 8): Promote positive attitudes towards good health and environmental protection

The results reveal that 100% of the PELOs were not aligned to promoting positive attitudes towards good health and environment protection.

Is there a significant degree of relationship between common courses and national goals of education?

The chi-square test (assuming that the PELOs for the common university courses should have at least a 50% strong alignment) yielded a p-value of 0.00115, hence we reject the null hypothesis at 5% significance level and conclude that the PELOs for the common courses in the sampled universities are not strongly aligned to the national goals of education.

Section 3: IUCEA Benchmark Programmes Expected Learning Outcomes and National Goals of Education

The Inter-University Council of East Africa (IUCEA) is a strategic institution of the East African Community (EAC) responsible for the development and coordination of higher education and research in the region. Since East Africa Community consider higher education significant for the attainment of socio-economic development and regional integration, IUCEA focuses on promotion of strategic and sustainable development of higher education systems. To this end, IUCEA initiated the process aimed at harmonizing regional quality assurance office by setting regional higher education benchmark based on internationally recognized frameworks. As a result, IUCEA has developed benchmarks for business related studies and Bachelor of Information Technology. The results in Table 5 below examines how these two programmes PELOs are aligned to Kenya's national goals of education as a member of East Africa Community.

Table 5: **Level of alignment of PELOs of IUCEA benchmark programmes and Kenya's national goals of education**

PELOs		NGE1	NGE2	NGE3	NGE4	NGE5	NGE6	NGE7	NGE8
Percentages	No alignment	95.83	0	0	23.91	30.43	95.74	89.58	97.92
	Partial alignment	4.17	19.15	0	43.48	32.61	0	0	0
	Strong alignment	0	80.85	100	32.61	36.96	4.26	10.42	2.08

National Goal Education 1 (NGE 1): Foster nationalism, patriotism and promote national unity

Results reveal 95.8% of the PELOs were not aligned to the need to foster nationalism, patriotism and promote national unity.

National Goal of Education 2 (NGE2): Promote social, economic, technological and industrial needs for the national development

The results reveal that 80.9% of the PELOs were aligned to promoting social, economic, technological and industrial needs for the national development. It is also notable that 19.1% were partially aligned.

National Goal of Education 3 (NGE3): Promote individual development and self-fulfillment

The results reveal that 100% of the PELOs were aligned to promoting individual development and self-fulfillment.

National Goal of Education 4 (NGE4): Promote sound moral and religious values

The results reveal that 32.6% of PELOs were strongly aligned to promoting sound moral and religious values, 43.5% were partially aligned while 30.4% were not aligned.

National Goal of Education 5 (NGE5): Promote social equality and responsibility

The results reveal that 36.9% of PELOs were strongly aligned to, 32.6% were partially aligned while 30.4% were not aligned to promoting social equity and responsibility.

National Goal of Education 6 (NGE 6): Promote respect for and development of Kenya's rich and varied culture

The results reveal only 4.2% of PELOs were aligned to promoting respect for and development of Kenya's rich and varied culture, while 95.7% were not.

National goal of Education 7 (NGE 7): promote international Consciousness and foster positive attitude towards other nations

The results reveal that 10.4% of the PELOs were aligned to to promoting international consciousness and fostering positive attitude towards other nations, while 89.6% were not aligned.

National Goal of Education 8 (NGE 8): Promote positive attitudes towards good health and environmental protection

The results reveal that 2.1% of PELOs were aligned to promoting positive attitudes towards good health and environment protection , while 97.9% were not aligned

Is there a significant relationship between PELOs of Benchmarking programmes and national goals of education

The chi-square test (assuming that the PELOs should have at least a 50% strong alignment) yielded a p-value of 0.0210, hence we fail to reject the null hypothesis at 5% significance level and conclude that the IUCEA Benchmarking PELOs are strongly aligned to the National Goals of Education. This finding implies that the benchmarks being developed by IUCEA is likely going to influence the harmonization of programme development programmes in the region.

Conclusions

This paper has examined the degree to which PELOs of selected programmes are aligned to the national goals of education. This paper was informed by a number of policy documents that have been developed in the last 10 years to transform higher education in Kenya. Key reference was made to the Vision 2030 Medium Term Goals II which seek to transform higher education for national development. A total of 27 academic programmes were examined and Two benchmark programmes were used from the Inter-University Council of East Africa (IUCEA). The aim was to find out the degree of alignment of the programme expected learning outcomes to the national goals of education. The study was a purely desktop review. The following were the key findings.

Alignment between programme expected learning outcomes to national goals of education

The chi-square test yielded a p-value of 0.00124, hence we reject the null hypothesis at 5% significance level and conclude that the PELOs for the sampled degree programmes are not strongly aligned to the national goals of education. This has significant implications on how university education is contributing to the attainment of the strategic direction of the national based on Vision 2030 Medium Term Goals II.

Alignment between expected learning outcomes of common courses to national goals of education

The chi-square test yielded a p-value of 0.00115, hence we reject the null hypothesis at 5% significance level and conclude that the PELOs for the common courses in the sampled universities are not strongly aligned to the national goals of education. This implies that if the common courses offered in the universities are considered during the degree classification there is need to reconsider the rationale of offering these courses.

Alignment between programme expected learning outcomes of IUCEA Benchmark programmes and national goals of education

The chi-square test yielded a p-value of 0.0210, hence we fail to reject the null hypothesis at 5% significance level and conclude that the IUCEA Benchmarking PELOs are strongly aligned to the National Goals of Education. This finding implies that the benchmarks being developed by IUCEA is likely going to influence the harmonization of programme development programmes in the region.

The Role of National Goals of Education in academic programme development in higher

The findings in this study suggest that little reference is made to the national goals of education by policy documents that guide the development of the academic programmes for higher education. Even though this is paid attention to when developing curriculums for basic education, there is no reference made to the national goals. In addition, the Vision 2030 Medium Term Goals II pay attention to Science, Technology and Innovation (ST&I). The suggested indicators for achieving ST&I are relevance, cost-effectiveness, realism, multi-disciplinary and synergy, partnerships, environmental protection and conservation, empowerment and participation, equity and non-discrimination, ethical leadership, reward and recognition and

good governance. It is clearly silent on development of the person. The need to develop the soft skills that are required in the emerging world are not considered.

The results further imply that the personal development aspects of the curriculum are poorly considered. Therefore, developing a caring Kenyan who considers others and self, skills that are critical for national and international participation are clearly not taught.

To decolonize or re-contextualize the curriculum?

The findings of the study suggest that the curriculum design and implementation is predominantly addressing the post-colonial needs as stipulated in the national goals of education. This paper therefore proposes that there is need to rethink the national goals of education and decolonize. In addition, there is need re-contextualize a number of national goals to address the key themes addressed in the Vision 2030 Medium Term Goals II.

Recommendations

- When developing the programme learning outcomes, there should be an attempt to demonstrate how the learning outcomes are aligned to the national goals of education. This would guarantee clarity and consistency in learning expectations and, ultimately, in the realization of the national goals of education.
- There is need to contextualize the curriculum in order to meet the emerging social, economic, technological and spiritual needs of the country
- An extensive study on PELOs academic programmes offered in universities to determine their role and significance in the graduate.
- Universities should embrace or learn from the IUCEA benchmark programme on how to develop PELOs that meet the nations goals of education.

References

Biesta, G. (2010). Good education in an age of measurement: Ethics, politics, democracy. Boulder, CO: Paradigm Publishers.

Commission for University Education (2017). Accredited universities – November 2017. Retrieved May 25, 2018 from http://www.cue.or.ke/index.php/services/accreditation/status-of-universities

European Centre for the Development of Vocational Training (2009). The shift to learning outcomes: Policies and practices in Europe. Luxemborg: Office for Official Publications of the European Communities.

European Centre for the Development of Vocational Training (2017). Defining, writing and applying learning outcomes: A European handbook. Luxemborg: Office for Official Publications of the European Communities.

Winterton, J., Delamere–Le Deist, F., & Stringfellow, E. (2006). Typology of knowledge, skills and competences: Clarification of the concept and prototype. Luxemborg: Office for Official Publications of the European Communities.

Ministry of Education, Science and Technology (2014). Education sector policy on peace education.

Ministry of Education, Science and Technology (2015). National Education Sector Plan (Volume one: Basic Education Programme Rationale and Approach 2013/2014 – 2017/2018). Retrieved May 25, 2018 from http://www.education.go.ke/index.php/downloads/file/83-national-education-sector-plan-volume-one-basic-education-programme-rationale-and-approach

Republic of Kenya (1964/5). Kenya Education Commission Report (Part 1 & 2). Nairobi: Government Printer.

Republic of Kenya (2012). Ministry of Education Task force on the re-alignment of the education sector to the Constitution of Kenya 2010: Towards a globally competitive quality education for sustainable development. Nairobi: Government Printer.

UNESCO (2010). World data on education: Kenya (7th ed.). Retrieved May 25, 2018 from http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Kenya.pdf

UNIVERSITY OF EMBU

PROCEEDINGS FROM THE 1st ANNUAL INTERNATIONAL CONFERENCE ON DECOLONIZING EDUCATION

ISBN 978-9966-820-39-6