

KENYA'S POST-INDEPENDENCE EDUCATIONAL POLICY OBJECTIVES:
A PHILOSOPHICAL STUDY WITH SPECIAL REFERENCE TO SOME
COMMON FALLACIES

BY

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DECLARATIONS

This is my original work and has not been presented for a degree course in any other university



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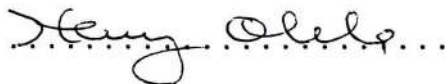


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ABSTRACT

There has been an attempt by our government to define national educational policies and objectives (goals) after political independence. However, it seems there are problems of defining these goals in a language that offers a clear meaning. Therefore, this study is mainly concerned with bringing to light problems of misinterpretation and other logical inconsistencies (fallacies) that emerge from the vagueness and/or ambiguity of concepts contained in the educational policy objectives.

The study undertaken has adopted methodology of philosophical analysis to clarify key concepts occurring in the educational goals stated in our policy documents. In addition, critical and phenomenological approaches are employed to supplement the discussions. In view of this work, philosophy is construed as an activity of analysis and clarification of concepts. As Wittgenstein put the matter long ago in his acknowledged work, Tractatus Logico-Philosophicus, "Whatever must be said at all must be said clearly". Indeed when we condemn an educational goal as being unclear, we are not suggesting that it says anything false, but rather, it fails to say something precisely.

The analysis shows that the intended educational policy goals by policy-makers are well-intentioned. In spite of this, the problems of misconception, among other logical and practical problems may make the goal fallacious. For instance, a failure to achieve policy

objective, is not in itself a fallacy. It is a fallacy when the ideas in the policy objectives are misjudged by those concerned in the field of education: because of the vague and/or ambiguous words contained in them(goals). In light of this, what has been cited from the work of philosophers such as Copi, Ayer, O'connor, Reid, R. S. Peters and Hirst seem to agree that language is a flexible medium of communication and therefore can be misinterpreted unless it is precisely used. However, education being a purposeful activity, there is a need for educational goals to be stated clearly to enable us to act within a specified framework.

In a nutshell, the general thrust of this study is that educational policy statements ought to be clear in order to be able to fit tightly to the actual practice(s) in the field of education. The implication is that an educational goal must be clear in order to achieve what it is meant for, just like a key that must precisely conform to a lock in order to be able to open it.

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CHAPTER 1: INTRODUCTION

1.0.0 BACKGROUND INFORMATION

This section contains the background of the study and definition of key concepts.

Traditionally all over the world, every society or nation sets up its own educational values based upon its cultural foundations. Indeed, according to some countries, Kenya¹ included, it seems that individuals² exist for the state and education is such a worthwhile activity to everyone. That is, man is considered to be the creature of the nation, whose good among others, is that he³ should foster educational ideals conceived to be good to the state (nation). This implies that education as an activity has an important role to play in our nation. Njoroge and Bennaars correctly capture this point when they write that:

Obviously no society or government will spend so much time, energy and money on an activity like education, if it does not serve any purpose at all.⁴

At this juncture, it is relevant to ask a question: what is it that education is trying to achieve in Kenya? That is, what are Kenya's educational objectives, goals or

¹Educational goals of such nations offer no provision to those who are not interested in formal education. Indeed the goals are stated as if everyone is supposed to promote their achievement as thought by the government.

²"Individual" in this study is conceived as a person and not any other meaning.

³"He" is taken as a pronoun with a general meaning referring to both men and women, without any motive except for simplicity.

⁴R.J. Njoroge and G.A. Bennaars, Philosophy and Education in Africa, An Introductory Text for Students of Education, (Nairobi: TransAfrica Press; 1986), P.23

aims? In response to this question, the following are Kenya's educational policy objectives which seem to be highly emphasised since political independence:

- (i) Education must serve the primary needs of national development.
- (ii) Education must assist in fostering and promoting national unity.
- (iii) Education must prepare the youth of the country so that they can play an effective role in the life of the nation whilst ensuring that opportunities are provided for the full development of the individual talents and personality of the nation.
- (iv) Education must assist in the promotion of social equality and train in social obligations and responsibilities, and
- (v) The education system must respect, foster and develop the rich and varied cultures of Kenya.⁵

Worth noting is that there is a sixth educational objective of promoting international relations and consciousness. However, we shall not examine it because this may venture into other issues of education that are not directly related to the Kenyan society. A philosophical reflection will be performed on the following phrases; national unity, national development, social equality, cultural heritage and individual fulfilment.

To develop a base for our subsequent discussions in this thesis, the phrases and concepts; educational policy, educational policy objective, fallacy, vagueness, ambiguity, logic and argument have to be defined.

In this study, the concept "policy" will be taken to mean a broad general guideline to action which relates to goal (objective) attainment. Consequently we shall define

⁵Kenya, Republic of: Public Service Structure and Renumeration, (Nairobi: Government Printer, 1971), P.146. Also known as The Ndegwa Report.

educational policy as the government guideline directed towards goal attainment in the field of education.⁶ An educational objective, aim or goal, is the specified purpose of an educational activity and is normally derived from a policy statement. A Policy statement can be direct or indirect, the significant thing is that it is aimed at effecting the aspired goal. In Kenya, educational policy objectives(s) normally emanate from those directives, decrees, statements and actions which are initiated by the government agents (such as the education commissions and acts of parliament). The intentions of an educational policy objective are supposed to have some effect upon educational institutions and those involved in the process of education.

The second most important concept in this study is "fallacy". A fallacy is defined as "a type of argument that may seem to be correct but which proves upon examination not to be so."⁷ In discussions, we shall apply the concept fallacy as a logical inconsistency that may result from vague and/or ambiguous concepts and statements occurring in Kenya's educational policy objectives. As much as fallacy is a major term of reference in this study, our understanding of this word can be made doubly difficult if, at this point, we overlook to examine the concepts;

⁶E.J. Keller, "Education, Manpower and National Development: Secondary Schooling and Socialization in Kenya". The University of Winsconsin, Unpublished Ph.D. Thesis, 1974, P.22

⁷I.M. Copi; Introduction to Logic, (New York: Macmillan Publishers, 1972), P.23

"vagueness and ambiguity" that occur in the definition stated above.

A concept can be said to be vague when its usage is not clear or not explicitly stated in a given context. For instance when one is talking of the age at which children join primary school, the term "age" is relative, hence an explanation is needed to clarify it. Like in Kenya, the recommended age at which a child is allowed to join standard one is 6 years, while in the United States of America, it can be as early as at the age of 4 years. Therefore phrases such as, "this child is of school-going age" or "the child is of age to learn" are vague unless their meanings are specified.

Next, let us examine the meaning of an ambiguous term. An ambiguous term is one that has more than one possible meaning or interpretation. Examples of ambiguous terms are "pen and bank." A pen can be taken to imply the tool for writing or a place where cattle retire to rest. While a bank could mean the edge of a river or a place where money is kept for customers and paid out on demand.

The definitions are hoped to have brought to our attention that the meaning of a word in a given context may not be clear unless it is specified. Our discussions in the subsequent chapters will reveal that most fallacies are as a result of vagueness rather than ambiguity of concepts or expressions contained in the educational policy objective. At this point it is important to note that some problems related to implementation and practice of a goal can render

it fallacious; especially when these problems contribute to the failure of achievement of the goal. In spite of this, this study is mainly concerned with bringing to light problems of misinterpretation and logical inconsistency due to the vagueness or ambiguity of concepts contained in the educational policy objectives.

The concept fallacy is commonly used in the studies related to logic. Logic may be defined as "the study of methods and principles used to distinguish correct from incorrect reasoning."⁸ Aristotle (382-327 B.C.), the father of logic underscored the centrality of employing language properly when formulating arguments. This aspect of Aristotle's thrust forms the gist of this study: to examine the language used in selected educational policy objectives by analyzing them to establish their vagueness or ambiguity with relevance to some given fallacies. Aristotle did not limit his interest in logic only to the relations of premises to each other or simply to the consistency of language with itself. He also concerned himself with the forms of proof such as how we can show that an argument is fallacious. Certainly some arguments are so obviously incorrect that they cannot be mistaken not to be so. But others are difficult to pinpoint because of the vague or ambiguous words or phrases in them.

We may define an argument as "a group of statements one of which the conclusion is claimed to follow from the

⁸Copi, Op.Cit.. P.3

other premises."⁹ Broadly speaking, there are two types of arguments, the deductive and inductive arguments. V.E. Barry¹⁰ defines induction as "the reasoning process that moves from certain premises to an uncertain but probable conclusion; while deduction as "the reasoning process that moves from certain premises to a certain conclusion. And the deductive argument is the reasoning process that allows a definite conclusion. In the inductive argument, the conclusion is probable, that is, there is room to strengthen or weaken the conclusion and the premises proceed from specific to general information. To enhance our understanding regarding the above definitions, the illustrations stated below will serve the purposes.

(A) Inductive argument

1. Tom hates punishment
2. Sarah hates punishment
3. Onyango hates punishment
4. Rono hates punishment
5. Therefore it appears that all people hate punishment

(B) Deductive argument

1. All people hate punishment
2. Tom is a person
3. Therefore, Tom hates punishment.

Since the time of Aristotle, various methods of

⁹P.J. Hurley; A concise Introduction to Logic, (California: Wardsworth, Inc. 1985), P.1

¹⁰V.E. Barry; Practical Logic, (New York: Holt, Rinechart and Winston Publishers, 1975), P.62

classifying fallacies have been attempted. However, no one method has been agreed upon. This difficulty in categorising fallacies is well observed by a logician, Augustus de Morgan when he said; "There is no such thing as a classification of ways men may arrive at an error; it is much to be doubted whether there ever can be."¹¹

In general, there are two main categories of fallacies, namely formal and informal fallacies. A formal fallacy is one that may be recognised by analyzing the relation between what is asserted and the premises. Below is an illustration of a deductive argument that commits a formal fallacy.

1. Education (A) is pleasant (B)
2. Punishment (C) is education (A)
3. Therefore, punishment (C) is pleasant (B)

Through the scrutiny of the premises and the conclusion, the argument is valid. This implies that the conclusion logically follows from the premises. However, the contradiction is that a punishment as an activity is never pleasant. Symbolically we can represent the above stated argument as follows:

1. All A - B
2. All C - A
3. All C - B

The second type of fallacies is what we had earlier labelled as "informal fallacies." These fallacies originate from errors in reasoning which educationalists, learners

¹¹Copi, Op. Cit. P.73

and listeners may fall in. This may occur as a result of careless thinking regarding the content of educational objectives and also when one is misled by some vague or ambiguous concepts and statements used in educational policy objectives. In this study, we shall be concerned with the informal fallacies which can be detected only through the analysis of the content of educational policy objectives.

Finally, it is crucial that we examine briefly some of the informal fallacies so that we do not keep on repeating to highlight their meanings whenever they occur in our later work.

(i) Argumentum ad baculum (appeal to force) is committed in the field of education when one appeals to force or threat to cause acceptance of a goal or even meaning of a given education policy objective. One such example points to the student-teacher relationship in a classroom situation. Often it happens that a student may yield to the teacher's point of view for fear of challenging the teacher, no matter how wrong the teacher may be. The teacher in this circumstance is perceived as a force or a threat that can influence opinions.

(ii) Argumentum and Hominem can be divided into "abusive and circumstantial." The abusive fallacy is committed when an opponent attacks the person who made a claim about an educational activity, in an attempt to disapprove the truth of what was asserted. A notable illustration could be when a minister for education

irrationally dismisses a genuine observation about the hasty implementation of the 8-4-4 system of education by reprimanding the individual. The circumstantial fallacy is committed when one of the arguers insists that his opponent ought to accept the meaning of an educational activity simply because of the opponents' position. For example, District Education Officers, Headteachers and school inspectors among others are sometimes compelled to implement educational policy goals whether they understand them or not.

(iii) Argumentum ad Populum (appeal to people) is committed by directing an emotional appeal "to the people" in order to win their acceptances of educational goals or activities without any good reasons. For example, an argument that education necessarily fosters national development may not always be true. Observations show that schools, colleges and universities continue to produce graduates who do not have the abilities and interest to take on productive roles in society without seeking further training. In spite of this controversy, the policy goal is very popular among our people.

(iv) Ignorantia Elenchi (irrelevant conclusion) is committed when an assertion is made about the importance of an educational activity before a thorough consideration of other intervening variables. For instance, to make a conclusion that the 8-4-4 system of education could make its graduates self-reliant is not always true. This is because statistical observation of its graduates reveal

that quite a number of them are just idle at home or unemployed.

(v) The fallacy of Amphiboly is committed when the statements or concepts in educational objectives have ambiguous grammatical construction.

(vi) Fallacy of equivocation occurs when a word or words used in the educational objectives have more than one literal meaning.

(vii) Fallacy of Composition is committed when a conclusion of part or parts of the education system is assumed to be true for the whole education system.

(Viii) Fallacy of Division is committed when a conclusion for the whole system of education is taken to be true for its parts.

(ix) Fallacy of complex question is committed when the questions asked in the field of education are not straight forward enough to allow for yes or no answers.

(x) Argumentum ad verecudium (appeal to inappropriate authority) is committed when irrelevant authority is appealed to, so as to make people accept the ideals of education.

(xi) Fallacy of suppressed evidence is committed when a policy-maker ignores evidence that would tend to undermine the face value of what is otherwise considered a good policy goal. In other words, the half-truths contained in the educational goal are taken as the complete truth and no further inquiry is entertained.

From the brief outline given above, it is apparent

that there are various problems related to the interpretation and achievement of educational policies and objectives. Indeed, it is evident that some problems are as a result of the difficulties involved in the implementation and the practices. And others are due to imprecise use of language that allows for misinterpretations and thus logical inconsistencies. In support of this view, G. S. Eshiwani¹² in his World Bank discussion paper entitled "Implementing Educational Policies in Kenya", has discussed the trend on how Kenya's education has been studied and reviewed from time to time since independence. He has observed that there have been different problems experienced in implementing educational policies and objectives in Kenya. Some of the factors that contribute to such problems of implementation are; poor economy, high population growth rate, large numbers of school leavers, shortage of teachers and difficulty in medium of instruction (language). On the same point, G. Psacharopoulos¹³ in his study on "Why Educational Policies can Fail; An overview of selected African Experiences" concurs with one of Eshiwani's observation that the reason most educational policies are not implemented is that they are vaguely stated.

¹²G.S. Eshiwani; Implementing Educational Policies in Kenya, World Bank Discussion Paper No. 85, (Washington D.C.: African Technical Series, 1990), P.10

¹³G. Psacharopoulos; Why Educational Policies can fail; An Overview of Selected African experiences, World Bank Discussion Paper No.82, (Washington D.C.: African Technical Series, 1990), P.1

As we shall see in our later work, there has been an attempt by the government to define national education policies and objectives. However, it seems there are problems of defining these goals in a language that offers a clear meaning. To attempt to find out why some goals appear to be misinterpreted and end up being logically inconsistent to the functions they intend to accomplish, we need to examine some key concepts contained in these goals.

1.1.0. STATEMENT OF THE PROBLEM

A close examination of the history of Kenya's educational policy objectives before and after political independence (in chapter two) reveal certain inconsistencies. Some of the inconsistencies are as a result of the difficulties experienced in putting the educational goals into practice, while other inconsistencies are logical in nature. This study is interested in the latter educational inconsistencies that are essentially logical in nature.

There is a considerable concern from the government regarding the achievement of the educational policy objectives mentioned in section 1.0.0. But this seems not to be forthcoming. One possible reason why the achievement of these goals seems far from realisation is that there is no satisfactory explanation regarding the precise meaning of the concepts and expressions contained in them. In other words, a scrutiny of the text of these goals does not offer clarification of the actual language or words used. Noting

that most of us read or listen hastily and probably lack sufficient logical understanding of these concepts and phrases, we are bound to take little note of the significance of their meanings or interpretations. As a result, different readers and listeners carry away different vague or ambiguous impressions or interpretations of these objectives.

Going by the above argument, it is apparent that a precise explanation is necessary to account for every word and clause to allow for a clear¹⁴ interpretation of these objectives. This will help to avoid committing fallacies that could originate from vagueness or ambiguity of concepts in them. One example of Kenya's educational policy objectives states that "Education should contribute to the national unity of Kenya."¹⁵ This objective appeals to most people and may appear to be popular. However, when we examine this goal, there are some variables which may prevent the achievement of national unity through the means of education. Such variables are; cultural and regional disparities, the "haves" who can afford to pay school fees and the "have nots" who cannot afford to take their children to school, individual differences in terms of interests, needs and abilities, just to mention but a few. One may retort that it is clear that education should contribute to national unity in Kenya. But the question is,

¹⁴A clear interpretation in this study is conceived as a similar understanding of the meaning of a concept or phrase in the educational policy objective.

¹⁵Kenya, Republic of, (1971), Op.Cit., P.146

how does the acquisition of education either as an extrinsic (means) or as an intrinsic(end) factor contribute to national unity in Kenya? This question leads to another question; what does national unity of Kenya mean? It could mean national unity in social, or political ideals among all the citizens, learners, educators or workers. Still, it could mean more than any one of the above mentioned aspects of national unity of Kenya.

Certain fundamental questions remain unanswered when one queries about the clarity and reliability of the meaning of Kenya's educational policy objectives since political independence. Sometimes we mistake the meaning of an educational policy objective because some words/concepts or phrases in it have unfamiliar connotation, vague or ambiguous meaning(s). This makes the precise interpretation of such objectives difficult, if not impossible. In a nutshell, the problem in this study involves the examination of concepts and phrases in the selected Kenya's educational policy objectives in an attempt to detect fallacious arguments.

1.2.0 THE OBJECTIVES OF THE STUDY

This study is hoped to achieve the following objectives:

- (i) To identify fallacious arguments within the selected educational policy objectives and explain why such fallacies exist.
- (ii) To examine how such fallacies influence or have

influenced the meanings of the educational policy objectives.

(iii) To discuss the implications of these fallacies in the achievement or non-achievement of educational objectives.

(iv) To enable the Kenyan tax-payer know whether he is getting the expected value of educational objective or not.

(v) Highlight and offer suggestions on how the policy-makers can state in a precise language educational policy objectives in order to achieve the anticipated goal without any misinterpretation.

1.3.0 THEORETICAL FRAMEWORK

Our concern is mainly linguistic therapy of the concepts contained in the educational policy objectives. The gist is to analyze concepts in an attempt to bring to light fallacious arguments. However, to enhance our arguments, some practical events that appear to be contradictory in regard to the aspired goals would be highlighted. According to Copi¹⁶ two propositions are contradictories if one is the denial of the other, that is, if they cannot both be true and they cannot both be false. Copi further notes that two propositions are said to be contraries if they cannot both be true, though they might both be false. We shall adopt and use the above definitions in this thesis at a later stage.

¹⁶Copi, Op.Cit., P.155

Aristotle¹⁷ tells us that there are four causes ("cause" is conceived as something that provides a satisfactory reason for an action) in educational activities. These causes are 1. Material cause 2. Efficient cause 3. Formal cause and 4. Final cause. This classification can be clarified by a real example. Imagine a policy-maker who is trying to formulate an educational policy. The content of the policy is the material cause, the policy-maker is the efficient cause, the form of the policy is the formal cause, while the objective is the final cause. To Aristotle, the most important cause is the final cause, that is, the goal of education. He however, observes that to achieve the final cause (goal), it must be clear in order to enable us to act with meaning. The matter is that the theoretical meaning of a goal is only useful to us when we can be able to translate this meaning to the practical affairs of man in the society.

One of the greatest of Aristotle's work in logic is the emphasis upon reason. He argues that by use of reason, man surpasses his animal nature. The implication is that through rational interpretation, emotional impulses can be controlled. He observes further that reason when used pragmatically can remould puzzles that emerge from improper use of language. The argument is that if language breaks out of its restraints, it can lead us into awkward and unexpected situation which we may mistake for metaphysical

¹⁷F. Meyer; A History of Educational Thought, (Columbus: Charles E. Merrill Books, Inc. 1960), P.100

difficulties when it is not.

One principle of analytic philosophy that is of concern to us, proposes that a philosopher must say whatever he has to say as clearly and as carefully as the situation demands. Since Philosophical analysis is concerned with clear logical thinking, it has an equal concern with the language in which thoughts are expressed. This goal has been aptly described by Ludwig Wittgenstein, when he states that:

The objective of philosophy is the logical clarification of thoughts. Philosophy is not a theory but an activity. The result of philosophy is not a number of philosophical propositions, but to make propositions clear. Philosophy should make clear and delimit sharply the thoughts which otherwise are as it were, opaque and blurred.¹⁸

In regard to Wittgenstein's observation, L.A. Reid¹⁹ clarifies it by noting that Wittgenstein is not suggesting that philosophical problems are all about language. Of course they are not, however most problems in the field of education and other related areas seem to spring from imprecise use of language.

From the preceding theoretical framework, it is apparent the assumption of this study is that: There are fallacies (as a result of imprecise use of language) in Kenya's educational policy objectives since independence.

¹⁸L. Wittgenstein; Tractatus Logico-Philosophicus, (New York: Humanities Press, 1955), P.77

¹⁹L.A. Reid; Philosophy and Education, (London: Heinmann Educational Books Ltd, 1962), P.8

1.4.0 RESEARCH QUESTIONS

The research questions are:

- (i) What fallacies have been committed in Kenya's field of education because of imprecisely defined educational policy objectives since independence?
- (ii) What is, or are the origin(s) of these fallacies in Kenya's educational policy objectives?
- (iii) What meaning(s) are attached to Kenya's educational policy objectives by the policy-makers?
- (iv) What are the implications of these fallacies in the achievement of educational goals?
- (v) How can committing of fallacies in Kenya's field of education due to imprecisely defined educational policy objectives be avoided?

1.5.0 JUSTIFICATION OF THE STUDY

This study hopes to highlight the importance of stating clear educational policy objectives by the policy-makers so that they can be used by all those in the field of education without any misinterpretation. This is because education in Kenya as in other countries of the world is a purposeful activity and remains the most important tool of development. As such there is a need to state the educational objectives clearly in order to achieve the anticipated goals.

Several Kenyans have cast and are continuing to cast doubts about the clarity of meaning of Kenya's educational objectives. The doubts are cast through local dailies,

books, public rallies and in ordinary conversations. For example, the policy on free universal primary education in Kenya that followed the presidential decree in 1972²⁰, has become a myth as it seems the popular notion of "free" education was vague and misdirected. To many Kenyans, free universal primary education did not imply a corresponding rise in taxes. This assumption resulting from a vague educational policy has turned out to be most frustrating to the people as currently the parents are carrying a heavier burden than ever before.

If successful, the study may help the education policy-makers to curve out clear and better educational objectives. It would also boost the confidence the Kenyans have in values attached to these goals. All in all the study would assist in creating awareness and hence be able to correct the problems that emerge from misinterpretation of educational goals as we attempt to actualise them in the field of education.

1.6.0 METHODOLOGY

The nature of the problem of this study allows the method of philosophical analysis to be employed. The major task of this method is to precisely clarify the meanings of concepts and phrases that occur in the selected Kenya's educational policy objectives.

The exponent(s) of philosophical analysis claim that

²⁰D.N. Sifuna; Development of Education in Africa; The Kenyan Experience, (Nairobi: Initiative Ltd, 1990), P.178

philosophical problems are created by the complexities of language since a given concept or statement may have a range of uses, it is easy to confuse these uses. The role of analysis is to clarify the uses of such concepts so that whatever can be said at all can be said clearly."²¹ Among the leading exponents of philosophical analysis as a well developed method of research are; L. Wittgenstein, G.E. Moore, P.F. Strawson, B. Russell, A.J. Ayer and J.L. Austin. The activities of philosophical analysis however date back to the Greeks and their attempts to understand better the meanings of concepts such as equality, education, justice, freedom, among others. It is important to note that the use of words or concepts is not the same as its meaning(s). However, in general, concepts could not be used if they did not have the meanings they have, and concepts would not have the meanings they have if they were used differently.

T. Husen and T.N. Postlethwaite highlight philosophical analysis as "an investigation which involves the examination of concepts and arguments that occur in our everyday life."²² From this information, we can assert that conceptual analysis helps us to pinpoint more precisely what is implicit so as to make it explicit for better understanding.

²¹D.F. Pears and B.F. MacGuiness, (Translators); Wittgenstein, Tractatus Logico-Philosophicus, (London: Routledge and Kegan Paul Ltd, 1961), P.5

²²T. Husen and T.N. Postlethwaite, (eds.), The International Encyclopedia of Education, Vol.7 (P-R), (Oxford: Pergamon Press Ltd, 1985), P.3861

Philosophical analysis of concepts in our educational policy goals cannot provide us with sufficient information for decision making of the activities as they are in the field of education. That is, this approach seems to be inadequate in addressing itself to the aspects of education practised in different circumstances. This suggests that a reflection of educational policy objectives can therefore not be by philosophical analysis alone. We must also examine them by critical and phenomenological approaches.

Since educational objectives occur within a given context of the government policy statements, it therefore acquires contextual meaning. Such a contextual meaning is most likely insufficient when it comes to accounting for different meanings of concepts in different circumstances by various people at various times. To interpret such disagreements and to avoid the trap of generalising the meaning of concepts, critical thinking is required (in chapters three and four). The function of critical approach is correctly summarised by Njoroge and Bennaars:

The critical function of philosophy tends to encourage honesty of thought; it seeks to protect man from fanaticism and hypocrisy, from intolerance and dogmatism, from slogans and ideologies; In short, it aims at liberating man from narrow mindedness. The critical task of philosophy is indeed...not²³ meant to be destructive but constructive.

Olela enhances the above when he writes;

The critical treatment of language involves understanding clearly the meaning of words, not only what they label, but the full sense of what

²³Njoroge and Bennaars, Op.Cit., pp.23-24

they refer to and the people who use them.²⁴

Considering the existence of unrelated meanings and practises of an educational policy objective from one region or institution to another, at different times and by different people; here, phenomenological approach is handy. In such cases, phenomenological approach attempts to bring up the differences emanating from various notions regarding an educational policy objective as experienced by man. The point is, rather than analyzing concepts and statements as philosophical analysis does; the phenomenological method examines a problem by using example(s) experienced. This is aptly summarised by the Dutch phenomenologist Buytendijk who described phenomenology as "the science of examples".²⁵ That is, the phenomenological method uses examples to explain an argument.

The study is only concerned with the conceptual and critical analysis of the content of what has been presented in Kenya's educational policy documents with reference to fallacies. For this reason, experimental (scientific) method was not used.

1.7.0 LIMITATIONS OF THE STUDY

Due to inadequate time and funds for an intensive research, this study is confined to five of Kenya's

²⁴H. Olela; Philosophy of Education, (Nairobi: Kenyatta University Press, 1988), P.28

²⁵M.V. Maren; Researching Lived Experience, Human Science for an Action, Sensitive Pedagogy; (The University of Alberta: The Althouse Press, 1990), P.121

educational policy objectives with relevance to some given fallacies. This is because there are so many of such goals and fallacies which could not be exhausted in the given time of research. This research is concerned with the analysis of the content of the selected objectives, as such there is no formal empirical testing.

1.8.0 ORGANISATION OF THE STUDY

This study consists of six chapters. Chapter one contains the Background to the study, definitions, the objectives of the study, statement of the problem, the theoretical framework, hypothesis of the study, research questions, justification, methodology and finally the limitations.

Chapter two dwells on literature survey relevant to this study. Section 2.1.0 surveys a cross-section of the pre-colonial African indigenous education so as to establish if these values are related to later days Kenya's values of education. Section 2.2.0 examines educational values and policies in Kenya during the colonial period. Finally, section 2.3.0 focuses on education goals and policies after political independence. It also examines what has been observed by scholars such as A.S. Knowles, D.N. Sifuna, R. Mutua and G. Namaswa.

Chapter three analyses the selected concepts in Kenya's educational policy objectives with relevance to some given fallacies. Chapter four looks at the basis of fallacies in Kenya's educational goals in relation to

political, social and economic factors. Chapter five highlights the various ways of how to avoid committing fallacies and why we should avoid fallacies in the field of education. Lastly, chapter six is the summary of this study and also offers suggestions for further research.

CHAPTER 2: LITERATURE SURVEY RELEVANT TO THE STUDY

2.0.0 INTRODUCTION

This chapter is divided into three sections. Section 2.1.0 discusses the pre-colonial African indigenous (traditional) education. It examines the background information regarding the African values of education before the colonial period. It also hints at the aims and content of African traditional education. Further, the section discusses the relations between the traditional education and Kenya's philosophy of education which is the foundation of some of our educational objectives selected for this study. Section 2.2.0 examines some of the values of the missionaries and the colonial education policies and goals. Observations are noted where these policies and goals happen to be imprecisely defined and where they conflict with African expectations by then. Section 2.3.0 reflects on some education values and goals in Kenya after political independence. Remarks by scholars such as D.N. Sifuna, J. Graig, D. Court and D. P. Ghai, and R. Mutua and G. Namaswa are discussed. The selected literature is set out to help us understand better the problem of our study.

2.1.0 THE PRE-COLONIAL AFRICAN INDIGENOUS EDUCATION

It seems that before the arrival of Asians and Europeans in the African continent, no Eastern or Western foreign education influences existed. However, there were indigenous education systems among the African societies or ethnic groups. Before we go further, there is one question

to ask ourselves; what is education? History of the word "education" appears to show that it is differently defined by different authorities in various societies at various times. For this study, we shall only examine the meaning of education from its etymological aspect and the R.S. Peters understanding. The etymological origin of the concept education is a Latin word "educere" which has a literal meaning "to lead out," "to nurture" or "to bring up."¹

The above definition of the concept education is more inclined to the social process through which an individual is incorporated into the society. And to speak so, education is perceived as socialization. Socialization in the context of training an individual to accept the norms, values and other characteristics of the society to which the person belongs.² In regard to this meaning, it occurs to one that African traditional education was concerned with bringing up a child from infancy to adulthood in a manner desired by the society. Just like the African traditional education, the Egyptians and Greeks early childhood education was seen within the context of a life-long process from "womb to tomb."³ Kenyatta concurs with the foregoing observation when he writes that "education

¹P.S. Brambaugh and N.M. Lawrence; Philosophers on Education, Six Essays on Foundations of Western Thought, (Boston, Houghton: Mifflin Co., 1963), P.67

²R.J. Njoroge and G.A. Bennaars, Philosophy and Education in Africa, An Introductory Text for Students of Education, (Nairobi: TransAfrica Press, 1968), P.163

³H. D'Souza; Kenya Education in its African Context, Vol.2, (New York: Vantage Press, 1987), p.37

begins at the time of birth and ends with death."⁴ The implication is that education is a crucial activity in our life. For this reason, the meanings of its goals ought to be clear so as to guide our life-time activities without any misinterpretation. The point is, imprecise education goals may not be able to allow the transformation of the intended action into reality without messing-up our life-time activities.

According to R.S. Peters⁵ conceptual analysis of education, he identified three criteria for an activity to be called education. These criteria are the normative, the cognitive and the procedural. The normative aspect holds that education involves the transmission of what is worthwhile to those who are obliged. This criterion implies that something worthwhile is passed on to those aspiring to it. In regard to this, it would be a logical contradiction to claim that an individual is educated but has not improved in a desirable manner. In such circumstances nothing worthwhile would have been passed-on to the learner. Therefore, the activity is not justified to be called education. It is a matter of choice for an activity or a value to be considered worthwhile by various individuals, societies or nations.

The cognitive aspect focuses on the point that education must involve knowledge and understanding. The argument is

⁴J. Kenyatta; Facing Mount Kenya, (Nairobi: Heinmann Kenya Ltd, 1978), P.99

⁵R.S. Peters, Ethics and Education, (London: George Allen and Urwin Ltd, 1966), pp.25-45

that we cannot claim that an individual is educated who is simply informed in certain skills without any conceptual framework. The core issue is that an individual must be able to cognise both the theoretical and the practical facts. If these two attributes are in harmony, then the cognitive aspect is fulfilled.

The criterion of educational process (procedural) argues that education at least rules out some procedures of transmission, on the grounds that they lack wittingness and voluntariness on the part of the learner. The implication is that not every method of bringing up or nurturing an individual falls within the range of offering education. The individual should have the ability and interest in the activity. In spite of this, in certain circumstances where the individual is not interested or fears the activity, some forceful methods have been and are still practised (for instance, forced circumcision). Surprisingly some of those individuals who have gone through such harsh initiation practice have ended up becoming brave and they even like the practice.

As provided by R.S. Peters, education consists of transmission of something that is worthwhile, that is, something which is approved. By this, we can conceive education as a purposeful and predetermined activity. If an activity is purposeful and predetermined, it implies that the activity has a goal or an aim to achieve. For this reason, the desired objective must be defined precisely, because if the objective is clear, it enables us to act

with meaning and more so, gives us direction to the aspired objective. R. S. Peters' conceptualization of education seems to be more restrictive than the traditional view of relating education to socialization. Worth noting also is that each of the definitions given above has its own merits and demerits. However, we shall not go into this, our concern is merely to illustrate various definitions of the concept education. In this study, we shall adopt the R.S. Peters conceptual analysis of education.

The mode of communication under the traditional education was not easy as many people may tend to assume. The riddles and proverbs were employed to express both the ordinary and metaphysical world views. This demanded that the learner should have a good mastery of the mother-tongue (vernacular). As such, a deep understanding and precise interpretation of the riddles and proverbs was a prerequisite in the traditional education. One major setback is that there was no well developed system of writing to propagate consistent African traditional educational thought. In spite of this, philosophers H. O. Oruka and Gyekye Kwame argue that lack of literature should not mean absence of African traditional thought. This argument is founded on a firmly held belief that some of the acknowledged philosophers such as Socrates and Budha wrote nothing and yet a lot has been written about their work in the field of education. According to Oruka,⁶ the point is

⁶H.O. Oruka; Sage Philosophy, (Nairobi: Acts Press, 1991), P.1

that writing is not thinking, and what is not written can be written, just like Socrates' work was later written by Plato.

Oruka's view has inevitably made certain value judgement upon the traditional education, that it involves thinking and not writing. However, in one way or another, writing influences thinking, because writing involves use of words which consistently seek to externalise what is internal in one's consciousness. As the aging Sartre once noted, "I still think... but because writing has become impossible for me, the real activity of thought has in some way been repressed."⁷ One possible implication of concern to us is that writing helps to avoid committing the fallacy of verbalism (this is the fallacy that consists in mistaking the properties of a concept and/or accent for the properties of its meaning). What is unwritten has a higher chance of being distorted as it is passed on from one generation to another, than written information.

It is important to note that the use of proverbs to express human feelings is not peculiar to African societies or thinkers only. Philosophers such as Socrates, Plato and Aristotle are known to have employed language with proverbs to express their educational thoughts. It may therefore be said that language does not merely suggest, but also influences the interpretation of what is said. As J.L. Austin writes;

⁷Cited by M.V. Maren; Researching Lived Experience, Human Science for an action, Sensitive Pedagogy, (The University of Alberta: The Althouse Press, 1987), P.14

When we examine what we should use in what situations, we are looking again not merely at words... but also at the realities we use the words to talk about; we are using a sharpened awareness of words to sharpen our perception of thought⁸

The implication here is that words used in our expressions should directly relate to the realities we talk about. In other words, we should use specific concepts to imply certain meanings of the real situations.

Education ideals among the African ethnic groups varied, but one common factor existed, that is, the practical aspect. In support of this claim, N.A.O. Ochieng has made the following observation:

All children get their education through direct participation in the total life of their community in accordance with their individual abilities and state of their physical, mental, religious and social development.⁹

Moi aptly enhances the above when he states that:

Such education was practical and continued throughout life. It was a practical response to the needs of the society, different age groups, sexes and socio-administrative standing.¹⁰

One important characteristic of African traditional education that springs from what has been cited above is that, the aspect of individual differences among the learners was considered. Such a consideration allowed the learners to participate in what they could manage to learn.

⁸Cited by G. Kwame; An Essay on African Philosophical Thought; The Akan Conceptual Scheme, (London: Cambridge University Press, 1987), P.14

⁹N.A.O. Ochieng; Education and Culture Change in Kenya, 1844-1925, (Nairobi: Equatorial Publishers Ltd), p.25

¹⁰D.T. Moi, Kenya African Nationalism, Nyayo Philosophy and Principles, (London: Macmillan Ltd, 1986), P.9

This is very much in accordance with John Dewey's school of thought regarding learning which states that, "Learning should be directly related to the interests of the child."¹¹ The reason behind this belief is that people tend to learn willingly what appears to be interesting and within their abilities. Normally, learners tend to resist whatever they feel is imposed on them by others.

Another aspect of African traditional education as in other communities in the world was to achieve self-reliance. As Nyerere observes,

The implication of self-reliance means that for development, we have to depend upon ourselves and our own resources. These resources are land and the people.¹²

Land is where crops are grown, minerals mined and livestock grazed. The people themselves provide the necessary skills for exploiting these resources. To achieve the goal of self-reliance, the indigenous education offered was general in nature. That is, everything was taught at all times. Sifuna precisely notes this when he writes, "The child learned everywhere, all the time, instead of learning in circumstances determined in advance as to the place and time."¹³ The goal of self-reliance was to prepare an individual who is developed all round, so that he is able to meet the needs of life in all aspects. As Whitehead

¹¹G.F. Kneller; Introduction to Philosophy of Education, (New York: John Wiley and Sons Inc.1964), P.9

¹²J. Nyerere; Ujamaa, Essays on Socialism, (Dar-es-Salaam: Oxford University Press, 1968), P.93

¹³D.N. Sifuna; History of Primary Education, (Nairobi: Kenyatta University Press, 1986), P.190

wrote, "There is only one subject-matter of education and that is life in all its manifestation."¹⁴

Closely related to the goal of self-reliance, is the objective of employing education to make learners adaptable to the changing world. The implication of education making learners adaptable is that "education must produce people who successfully adjust themselves to life irrespective of the changing situation."¹⁵ This is because factors which change in our immediate surroundings are many and unpredictable. As such, education should produce individuals who are flexible to the changes.

Traditional education was offered as a social activity. All the members of the society were responsible in making some contribution to the education of their members. Nyerere aptly noted this phenomena:

Education is a social activity with a social purpose, it is individuals who are educated. But they are educated by their fellows, for the common purpose of all members of the society.¹⁶

Nyerere points out that individuals are educated by their fellows (members of the society) for the purpose of benefiting all in the society. On the same point, Moi reckons that:

Indeed the traditional African had institutional and socio-cultural provisions to incorporate the young,

¹⁴A.N. Whitehead; The Aims of Education, (New York: Amentor Book Edition, American Library Press, 1949), p.18

¹⁵Ochieng; Op.Cit. P.25

¹⁶J. Nyerere; The Tanzanian Experience, Education for Liberation and Development, (Hamburg: UNESCO Institute for Education, 1979), p.45

the poor, the sick and the old into the society.¹⁷

The above implies that there was no doctrine of egoism. The community collectively assisted all its members through the virtue of co-operation that is the basis of African socialism, for this reason, the society took care of everybody. Everyone had something to do, hence idleness was minimal in the African set-up. Indeed all the members of the society were regarded as equal irrespective of their individual advantages and disadvantages. Nyerere captures this value of African traditional education in his Ujamaa Philosophy when he states:

The equality of all members is fundamental to any social grouping to which an individual freely belongs... the ideal society is based on human equality and on combination of the freedom and unity of its members.¹⁸

Contrary to the ideals of African traditional education, Nyerere observes that European education carried along its capitalism virtues which regarded inequality as a natural, necessary and permanent phenomenon of a society. As such, it (Capitalism) encourages inequality since each person is allowed to acquire as he can, that there must be the "haves" and the "have-nots." This promotes competition (for instance the examinations in educational institutions) rather than co-operation¹⁹ of African socialism. In fact our nation's set of educational philosophy is built on what

¹⁷Moi, Op. Cit. P.9

¹⁸Nyerere; Ujamaa, Essays on Socialism, (Dar-es-Salaam: Oxford University Press, 1969), P.10

¹⁹J.A. Akinpelu; An introduction to Philosophy of education, (London: Macmillan Publishers Ltd, 1981), P.115

Nyerere has described as the principles of African socialism. This is appropriately reflected in Sessional Paper No. 10 on African Socialism and its Application to Planning in Kenya.²⁰ Apart from the social service, the economic aspect of education is also highly appreciated and seems to outweigh the social function of education in Kenya today.

There was no written educational policy objectives to guide the traditional teachers. Sifuna has made a comprehensive observation on how these teachers went about teaching:

Teachers had no idea how to make learning easy for their pupils except by spoon-feeding them in the way modern educationists detest. Tradition, having decided what was to be taught, the teacher's job was simply to go on repeating the same thing over and over again, until the child saw the light. To deal with what he deemed to be insubordination, he had one method to fall back on, and he never failed to make use of it: corporal punishment.²¹

The purpose of the discipline to offenders, poor or slow learners was not only to inflict suffering; it was also intended to redirect, to correct, to restore confidence rather than to discourage. The incentives of learning included praises, encouragement and rewards. Bogonko; puts it as follows:

The evaluation by his or her peers shaped a boy's or girl's perception of his or her potentials, shortcomings and self-esteem so as to adjust to the

²⁰Kenya, Republic of, African Socialism and Its Application to planning in Kenya; Sessional Paper No.10, (Nairobi: Government Printers, 1965), P.43.

²¹Sifuna, (1986), Op.Cit. P.11

demands of education.²²

D'Souza satisfactorily summarises Kenya's educational philosophy when he writes that:

It is deeply rooted in African socialism which draws sustenance from traditional values. Africans visualised a fundamental unity manifested in the harmony between our planet and the rest of the universe and between man and his environment.²³

On the same point, Wandira elaborates the goals of traditional education by stressing that traditional societies did not kill the spirit of the individual, instead:

It sought to produce persons who were fully developed individuals while at the same time being acceptable and effective members of society. To achieve this, education equipped the individual with basic skills necessary for life and with those qualities and values that made him acceptable to society.²⁴

Njoroge and Bennaars reaffirm the existence of African philosophy of education which seems to form the guidelines of Kenya's educational goals as follows:

The philosophy of education has been an on-going concern in Africa from time immemorial. Here we refer primarily to traditional thinking about education in African societies which often displayed a highly philosophical character. Admittedly, traditional educational thought as we know it, normally lacked the technical terminology and the systematic form of the philosophy of education as an educational discipline.²⁵

Whereas we may concur with Njoroge and Bennaars, that

²²S.N. Bogonko; A History of Modern Education in Kenya, (1959-1991), (Nairobi: Evans Brothers (K) Ltd, 1992), P.14

²³D'Souza, Op. Cit. P.124

²⁴A. Wandira; Indigenous Education in Uganda, (Kampala: Makerere University Department of Education, 1971), P.224

²⁵Njoroge and Bennaars, Op. Cit. P.59

African traditional education was truly general in nature, because it mainly employed informal approaches to inquire into human life. We find it difficult to accept the colonial belief that Africans were without a useful system of education.²⁶ On this point, Bogonko rationally notes that "education prepares man for living in his society by initiating him into his culture, there is no human society which does not educate its youth."²⁷ The implication is that education is like a compulsory activity a person has to pass through. Indeed, education is as an initiation as R.S. Peters²⁸ argues. This definition portrays the earlier aspect of education from the social perspectives.

We shall to a high degree agree that children normally go through indigenous education either directly from parents or indirectly through peer group interaction before attaining school-going age. In this respect, children in African societies and even other societies of the world learn in at least two education systems. That is, the indigenous, and the modern one.

As we shall realise later in section 2.2.0 and 2.3.0, it is only since political independence that an attempt has been made to define national education objectives which seem to consider the African values of education. In spite of this, there are problems of defining these goals in a

²⁶Sifuna, 1986, Op.Cit. P.195

²⁷Bogonko; Op.Cit. P.1

²⁸R.S. Peters; Education as Initiations, (London: George G. Harrap and Co. Ltd, 1963), P.35

language that offers a precise meaning. Somehow a vague message is conveyed which expresses the governments' concern towards the values of African traditional education. The author does not wish to assert that Kenya's educational values and philosophy are peculiarly African as it is often asserted by some of our politicians. For there is a heavy borrowing of educational ideals from other societies all over the world. In support of this claim, Greeks are believed to have been borrowing educational virtues from Egypt and perfecting them to suit their needs.²⁹ While in today's world, individuals and nations continue to acquire new educational thoughts from one another through textbooks, newspapers, magazines, seminars and expatriates among others.

2.2.0 EDUCATION BY THE MISSIONARIES AND THE COLONIAL ADMINISTRATION

The Christian and Islamic missionaries are the most acknowledged as the founders of Western and Eastern education in Kenya, and in other parts of Africa in the sixteenth and seventeenth centuries.³⁰ The majority of African ethnic groups were against the Christian and Islamic influences. They were suspicious that Western and Eastern schooling systems would introduce foreign education values which may alienate members from their society.

²⁹H.O. Oruka: Sage Philosophy, (Nairobi: ACTS Press, 1991), P.1

³⁰D.N. Sifuna: Development of Education in Africa: The Kenyan Experience, (Nairobi: Initiative Ltd, 1990), P.110

As Sifuna puts it "the primary objective of the early Christian missionaries was to convert the heathen or the benighted African to Christianity via education."³¹ Africans were referred to as pagans, that is, non-believers, who had neither a posterior nor a prior knowledge about God. For this reason the goal of the missionaries education was to ensure that the learners knew the "Reading, Writing, Arithmetic, and above all, religious knowledge."³²

The major contribution of the missionaries is their great effort directed to attracting the African children to schools. At times, parents were paid so as to allow their children to go to school. African parents by then did not realise the benefits of formal education that we aspire to today. One setback of missionaries was the tendency of employing inadequate and untrained native teachers. The summary is rightly put down as follows:

They only taught what they knew could do. If asked to think for themselves, to apply their rules to some everyday situation, to reason from facts, in short to make some connections between things they have been instructed to do and the reality, they are at a loss.³³

Certainly we can concur that the African traditional education faced an inevitable challenge by the Christian and Islamic missionaries. The interaction which occurred allowed for a great deal of the foreign educational values into Africans (Kenyans). These changes were not easily

³¹Sifuna, 1986, Op.Cit. P.195

³²Ibid P.196

³³Ibid P.206

accepted by the Africans, they resisted. For example, the emergence of independent schools in the late 1920s in Kikuyuland was basically triggered off by a conflict between the Kikuyus and European missionaries over the customs of female circumcision.³⁴ The Kikuyus preferred to distance themselves from these influences than to sacrifice their custom.

Gradually as time went by, at independence in 1963, traditional education in its pure form had faded. The missionaries and colonial machineries influenced members of African societies to adopt the newly introduced Western education that was being regarded as modern (education of the present time). The Europeans perceived African traditional education as primitive and could not make learners literate. Kwasi Wiredu challenges this view by observing that, "Being traditional is not synonymous with being non-literate, a culture can be literate and yet remain traditional."³⁵ The author concurs with the above argument. For instance, the African music, dance and art are parts of our culture (people's way of life) that can be written and taught, as such they are literate aspects of education. Nevertheless, many people, on hearing about the term "traditional", just reflect on aspects like, "being unreasonable", "primitive", "non-educative", "degrading,"

³⁴See, J. Kenyatta; Facing Mount Kenya; (Nairobi: Heinmann (K) Ltd, 1978), pp.95-106, J. Ngugi; The River Between, (Nairobi: Heinmann (K) Ltd, 1965), Kikuyu Independent Schools, 1939-1952 (Unpublished Paper) Government Archives, Nairobi.

³⁵K. Wiredu; Philosophy and African Culture, (London: Cambridge University Press, 1980), P.40

"out-dated" and so on, yet this may not be the case. Oruka rightly puts it as follows:

A tradition can be reasonable or unreasonable, dignifying or degrading and forward or backward-looking, in short, it can be constructive or destructive.³⁶

Africans were confronted by confusion with the changes that were brought by missionaries and the colonial administration as many people did not understand or want these changes. As Oruka puts it, "many are not really sure what we are changing to"³⁷ when changes come. The problem is when a change is expressed vaguely using concepts such as "traditional" and "modern" without any precise definition. As a result, many people tend to develop their own varied interpretations for the same words. This can lead to committing fallacies in the field of education. The most likely fallacy to be committed when a change is introduced through new educational policies and goals, is that of irrelevant conclusion (ignoratia elenchi). This fallacy may be epitomised when people argue in favour of the Western education which they regard as "modern" and against the "traditional" African education without concrete reasons for or against.

The trend of the colonial educational policies and objectives in Kenya shows that there were no educational policies before 1909. The first colonial educational policy emanated from the recommendation of the Fraser education

³⁶H.O. Oruka et al; Ethics (Nairobi: Nairobi University Press, 1990), P.108

³⁷Ibid. P. 101

commission of 1909.³⁸ The education policies contained in this report, led to the establishment of racially biased education in Kenya. The European and partly the Asian children received academic education while the Africans received vocational and technical education which was then ranked as inferior.

The 1919 education commission³⁹ was set to give further guidelines to the type of education the Africans were to get. It was also to look into the conflicts between the missionaries and the government with regard to the above. One of its recommendations directed that the government should subsidise missions in respect to African pupils in technical schools. This commission resolved the conflict between missionaries and the government by recommending that the latter control the curriculum to balance the religious indoctrination in educational institutions.⁴⁰ The point is, the missionaries were to be more concerned with the quantitative expansion of education, while the government was charged with controlling the quality of education so as to achieve the aspired colonial aims of economic exploitation of Africans. As we can note, the African interests were not considered in the report.

In 1923, an Advisory committee on Native Education in British Tropical Africa was formed under the chairmanship

³⁸Sifuna (1990), Op. Cit. P.116

³⁹Ibid P.117

⁴⁰R.W. Mutua and G. Namaswa; Educational Planning, (Nairobi: Educational Research and Publications (ERAP), (1992), P.3

of E. R. Hussey. The recommendations of this committee were published in 1925 in what is known as the Education Policy in British Tropical Africa.⁴¹ Among other things, the report urged the government to improve the African village schools, to provide a four year course in mental and manual training using Kiswahili as the medium of instruction.

The Phelps-Stokes Commission of 1924⁴² made recommendations that were drawn from Negroes experience in America. There was a firmly held belief that Africans in Kenya were similar to the Negroes in America with regard to abilities and interests. The commission assumed that the experiences of Negro education institutions were explicitly related to Africans and therefore, could be transferred to Kenya. This was an irrational assumption considering that they were making a similar conclusion for two groups of people in different environments. It recommended the establishment of teacher training centres by the government and to increase training in Agriculture and Industries under the programme of education adapted to the local needs. One probable reason for the above recommendations was to produce African graduates who were unchallenging to the white status quo. The education ordinance of 1924⁴³ as a follow-up to Phelps-Stokes Commission marked a definite commitment by the government to supervise and direct

⁴¹D.G. Scanlon; (Ed), Traditions of African Education; Classics in Education No.16, (New Jersey: Columbia University, Teachers College, Bureau of Publications, 1964), P.90

⁴²Sifuna (1990), Op. Cit. P.127

⁴³Ibid. P. 128

education at all levels. To implement the goals of the 1924 education ordinance, the 1925 Advisory Committee on Education⁴⁴ was formed. Its objective was to monitor the educational development in the British colonies on a systematic and regular basis. The Commission was also charged with reviewing the past education performance with the manifestation of changing where necessary the current direction of its progress. It was the first education body during the colonial period to consider African interest in its recommendations. This was contained in one of its recommendations that states, "education should be adapted to the mentality, aptitudes, occupations and traditions of various people."⁴⁵

The 1948 Education Memorandum for citizenship advocated for mass education.⁴⁶ However, this recommendation was not implemented immediately until the 1949 Beecher report. The Beecher Commission was also charged with examining the scope, content and methods of the African educational system. This commission pointed out that Primary schools were being expanded without adequate financial support.⁴⁷ Regarding this anomaly, the commission recommended that strict supervision was required to create checks and balances in the expansion of primary schools and teachers colleges.

⁴⁴Mutua and Namaswa, Op.Cit. P.13

⁴⁵Sifuna (1990), Op. Cit. P. 129

⁴⁶Mutua and Namaswa, Op.Cit. P.14

⁴⁷Sifuna (1990), Op.Cit. P.146

On the plans for higher education in Kenya during the colonial period, A.S. Knowles aptly notes that it was moulded to become a replica of the indigenous British education. That is, education provided was to "train a class of persons black in colour but foreign in thought, culture, outlook and behaviour."⁴⁸ The implication is that education offered during the colonial period strived to produce an African with foreign education virtues in his own land.

From our discussions, it has come out clearly that the content of the education offered by the missionaries and the colonial government emphasized the teaching of Christianity, vocational and technical education. This was very much against the wish of most Africans as they preferred academic education to vocational one. Africans thought that the vocational and technical education would only make them better workers, to serve the whiteman at the expense of the political, social and economic advancement. Partly, this attitude is wrong since a subject like agriculture provided the learners with knowledge and skills regarding crop and livestock production which in turn produces food that is a basic human need. In addition, the agricultural sector also provides job opportunities, raw materials for industries, and the product when exported, earns our nation foreign exchange.

The colonial educational values and policies cited in

⁴⁸A.S. Knowles, (ed-in-Chief), The International Encyclopedia of Higher Education, Vol.(J-M), (London: Jasey-Bass Publishers, 1978), P.2387

this section may give us an impression that the development of education in Kenya during this period was well planned. This may not have been the case, because the interpretations of the meanings of these policies and goals were distorted by the political and racial conflicts. With regard to African education, things did not always work well when it came to practice. P.K. Wainaina correctly notes this when he states:

Whether or not the above policies could be put into practice depended mainly on how the Africans, the missionaries, the government administrators and the settlers interpreted them (policies).⁴⁹

The conflict which existed among the interest groups is one major factor that sparked off the establishment of different types of educational institutions in Kenya. Africans reacted by establishing independent schools. Individual Kenyans like John Owalo⁵⁰ and organisations such as Kikuyu Central Association, among others championed the formation of independent schools. The African independent schools faced management problems related to lack of education policy goals to act as guidelines, inadequate and unqualified teachers and facilities were limited or totally absent. As the dissatisfaction towards the colonial education policies and values deepened, and the struggle for Kenya's independence advanced, student airlifts were

⁴⁹P.K. Wainaina; "A Critique of Robin Barrow's Utilitarian Justification of Education", Unpublished Ph.D. Thesis, Alberta University, Canada, 1985, P.119.

⁵⁰Sifuna (1990), Op.Cit. P.119

organised.⁵¹ Kenyan politicians such as Oginga Odinga, Tom Mboya and Julius Kiano secretly organised the airlifts to better education opportunities in countries such as; America, Britain, Germany, North Korea, the former Soviet Union and many others.

From the brief outline given above, we can note the following important features. One is that from the Africans' point of view, the missionaries and colonial education was racially based and inadequate. For the colonialists did not create a favourable environment for learning and innovation of new ideas and also the education offered was not directed at the interest of the learners. This has been pointed out that, on one hand, the missionaries were out to use education for converting Africans to Christianity and to discourage the native traditions. On the other hand, all that the colonial government required from those who went through formal education was to provide cheap labour as clerks in the civil service and to work on the settlers' farms.

In the foregoing brief outlines, we can make a well founded supposition that the role of education was directed mainly to achieve the goal of social or national development. However, in section 2.3.0 we shall realise that after our political independence, the same education is now expected to bring about other goals such as national unity, social equality, cultural heritage and individual fulfilment.

⁵¹Sifuna (1990), Op.Cit.. pp.155-160

2.3.0 EDUCATION VALUES IN INDEPENDENT KENYA: SOME CONTROVERSIES

The first government of Kenya education policy objectives (after political independence) are contained in the Ominde report (The 1964/65 Kenya Education Commission). These objectives appear to spring from African values of education (as revealed in section 2.1.0) and are cited in one way or another in all the subsequent educational reports. This brings to our attention that Kenyans were dissatisfied with the colonial educational values and policies as they were thought not to be in harmony with the needs of the politically independent Kenya.

The Ominde Commission was charged with a survey of the existing educational resources of Kenya in the formulation and implementation of national policies for education.⁵² Up to date, quite a number of Kenya's educational policies and objectives have been expressed in various documents such as the Kenya Constitution, manifestos of political parties like Kenya African National Union (KANU), Democratic Party (DP), Forum for Restoration of Democracy (FORD-Kenya and FORD-Asili), Kenya National Congress (KNC), Kenya Social Congress (KSC), Development Plans and annual reports. This is an indication by the government and other agents that education is perhaps the greatest single instrument for achieving social, political and economic development.

The Ndegwa Commission of 1971 had something to say about

⁵²Kenya, Republic of, Kenya Education Report Part (1), (Nairobi: Government Printer, 1964), P.2

education objectives. Comparing the contents of the Ominde and Ndegwa reports in respect to education, we find that their recommendations are out to use education to bring about such social goals as; national development, national unity, cultural heritage, social equality and individual fulfilment.

As an indication regarding the government concern on imprecise definition of policy objectives, the National committee on Educational Objectives and Policies was formed in 1976 under the chairmanship of P.J. Gachathi (Gachathi Commission). The claim is asserted from one of its items of reference which states:

To redefine Kenya's educational objectives and to recommend policies to achieve these objectives within the capability of the government financial constraints.⁵³

One possible observation we can infer from this citation is that the government had realised the need to redefine our educational goals for the people to understand and interpret them better. However, it seems that the Gachathi Commission fell short of defining these goals with respect to removing vagueness and ambiguity in the key concepts. Nowhere in the report are these concepts analyzed. Controversies in regard to this claim will be discussed at a later stage.

One major education commission in the history of the formation of Kenya's education policies that was set up

⁵³Kenya, Republic of, Report of the National Committee on Educational Objectives and Policies, (Nairobi: Government Printers, 1976), P.193

purposely for the establishment of a University, is what is called the Mackay Commission of 1981. This is noted in its terms of reference stating that:

The working party will be required to make general recommendation on the implementation of the Government decisions ⁵⁴on the establishment of the second university.

The Mackay Commission was also charged with reviewing the present higher education system in relation to development objectives of the country and recommend how the proposed university could assist in their (goals) achievement.

Among its recommendations, the Mackay report saw it fit to change the entire education structure from the 7-4-2-3 to 8-4-4 system of education. There are several controversies regarding the strengths and weaknesses of the 8-4-4 system of education. For now we shall not go into the details of these criticisms. However, one controversial recommendation by the Mackay Commission worth-mentioning is that emphasising vocational and technical education in the 8-4-4 system of education in Kenya. If we may flashback to section 2.2.0, it notes that Africans were rejecting this content by 1911. The question is, did the Mackay Commission ever think of the negative attitudes that had been developed by Africans towards vocational and technical education?, Was it going to be an easy task for Kenyans to change these negative attitudes?. The worst aspect of this recommendation is that it was made at the time there was an

⁵⁴Kenya, Republic of, Report of the Presidential working Party on second University in Kenya, (Nairobi: Government Printers, 1981), P.ix

acute shortage of qualified teachers for the vocational and technical subjects. In addition, there were little or no facilities for the practical work in some schools. Despite these constraints, it (the 8-4-4 programme) was implemented in 1984, first to the standard seven pupils. Examinations were postponed to allow them to proceed to standard eight. The first Kenya Certificate of Primary Education (K.C.P.E) examinations for standard eight was done in 1985.

Regarding the vocational and technical education, Sifuna⁵⁵ has outlined a major controversy with respect to elites and politicians on one hand versus the non-elites on the other. He observes that elites and politicians spearhead campaigns for the need of improving vocational and technical education so as to curb unemployment. They normally argue that this kind of education would create self-employment and yet observations show that they refuse to let their children join such training. Some would irrationally argue that this kind of education (vocational and technical) is appropriate for the children of peasant farmers in rural areas. They confirm this by airlifting their children whether qualified or not to foreign schools or universities with diversified and better educational opportunities; because they can afford to pay the fees. It is absurd that these same elites and politicians are the ones who formulate educational policies and yet they seem to have varied interpretations of the objectives.

Still on the above argument, Sifuna observes that peasant

⁵⁵Sifuna (1990), Op.Cit. pp.185-187

farmers who are unschooled might not in general be aware of what is taught in schools. But they are certainly aware of (probably through intuition) what they want the schools to accomplish for their children; despite the aggressive government efforts in emphasising vocational and technical education, (The evidence is the local fund raisings "Harambees" conducted to raise money for the purposes of putting-up workshops and laboratories). In fact the non-elite parents react very suspiciously to the idea of their children learning technical and vocational skills that may not lead to a well-paying job. This is because sending their children to schools is for economic gains and not just for the sake of acquiring knowledge. Their first and fore-most use of education is to uplift living standards. That is, education is viewed much more in terms of its economic service rather than social service.

John Graig⁵⁶ in his study entitled "Comparative African experiences in implementing Educational policies" observed that designers of educational policies leave themselves and those charged with implementation in the field of education little or no room for manoeuvre. This makes it difficult to avoid misinterpretation of vague or ambiguous language that may have been used in the educational policies and goals. The implication is that priorities of meanings of concepts occurring in policies and goals are not set. In addition, there is no serious planning for contingencies, and

⁵⁶J. Graig; Comparative African Education in Implementing Educational Policies; World Bank Discussion paper No.83, (Washington D.C.: African Technical Series, 1990), P.32

policies and goals in general are often administered in an abstruse manner with an air of certainty and authority likely to discourage the expressions of misgivings. Further, Graig notes that:

Any feedback from those lower in the hierarchy in the field of education is interpreted as criticism which is negative and hence is neither encouraged nor accepted.⁵⁷

This citation points out that some of the problems that lead to failure in stating and interpreting clearly educational objectives are due to highly centralized educational planning. All decisions are made at the top and no significant input from below. As a result, those lower in the hierarchy do not receive appropriate meanings of these concepts and statements, and are therefore likely to misinterpret them.

Another controversy in Kenya's field of education has been noted in the remarks made by D. Court and D.P. Ghai⁵⁸ that the problem of unemployment facing Kenya today results from the system of education which tends to overemphasise the passing of examinations in the academic subjects. Instead of preparing learners for career opportunities in areas of their interests and abilities. The argument behind this claim is that politicians, local leaders, Kenya National Examination Council and Ministry of Education continue to emphasise examinations. This is shown when schools are ranked in order of performance and teachers are

⁵⁷Graig, Op.Cit., P.46

⁵⁸D. Court and D.P. Ghai (eds), Education, Society and Development; New Perspectives from Kenya, (Nairobi: Oxford University Press, 1974), P.6

blamed for the poor results. It is obvious that examinations encourage competition and not co-operation. Hence it would be difficult to achieve the policy objective that calls for national unity. None of our educational policy objectives emphasise examinations; therefore when local leaders and many other people emphasise examinations, they either have misinterpreted these policy goals or have not understood them.

Regarding the importance of stating educational policy objectives clearly, Mutua and Namaswa correctly put it as follows:

A good educational policy helps the decision-makers at all levels, from the classroom teachers to the national ministers. It enables them to see more clearly where they want to go. Clear educational policies are reliable and help nations to attain larger and better aggregate results within the limits of resources available to it because of the smooth flow of information and better understanding.⁵⁹

So far in this chapter, in one way or another, we have learned from D'Souza, Kenyatta, Bogonko, Nyerere and Moi that education is a life-long process (from birth to death). For this reason, the national virtues of education must be well stated to avoid undesirable inconsistent interpretations of the aspired goals. We have also realised the fundamental relationship of the values of the traditional African education and those contained in our educational policy objectives. This has been useful, since to understand the present, we must know the past.

Several controversies regarding the educational policies

⁵⁹Mutua and Namaswa Op. Cit. P.3

and objectives during the colonial period have been discussed at length. Whether or not these objectives were implemented depended on how the interested groups interpreted them. Finally, the literature survey has highlighted the importance of stating clear educational policies and objectives as noted by Mutua and Namaswa.

In the next chapter, we are going to examine the key concepts that occur in our selected policy objectives, namely: national unity, national development, individual fulfilment, cultural heritage and social equality with relevance to some given fallacies.

CHAPTER 3: ANALYSIS OF KENYA'S EDUCATIONAL POLICY OBJECTIVES

3.0.0 INTRODUCTION

In a nation like Kenya, aiming to progress rapidly but having limited resources with just a handful of educated citizens, educational goals are conceived as having vital and immediate utility in values we aspire to. To achieve the goals listed in section 1.0.0, the respective policies from which they are derived should be defined precisely. H.O. Oruka¹ notes this when he states that; educational policies should rest on sound positive rules of clear and precise formulation of language. The implication is that the survival of such policies and their goals will depend on careful re-appraisal and restructuring in accordance with legitimate meaning and without any contradictions.

One general observation is that the intended educational policy objectives by policy-makers are well-intentioned. However, the problems of misconception, among other logical and practical problems may make it fallacious. The point is, failure to achieve policy objectives, is not in itself a fallacy. It is a fallacy when the ideas in the policy objectives are misjudged by those concerned in the field of education; because of the vague or ambiguous words contained in them (goals).

Most people agree that it is sometimes difficult to recognise a fallacy in the field of education because: just

¹H.O. Oruka et al; The Rational Path, A dialogue on Philosophy, Law and Religion, (Nairobi: Standard Textbooks, Graphics and Publishing co., 1989), pp.x-xi.

as there can be good goals that are not fully implemented, there can be bad or even very unpopular goals that are fully implemented. One notable example points to a policy goal concerning the achievement of national unity which appears to be very popular to the people, unfortunately it is not well implemented. This is because the goal is not defined precisely and is therefore difficult to inculcate in the curriculum. On the other hand, the policy of admitting 85% of successful K.C.P.E candidates to their local secondary schools and 15% to schools outside their home districts is very unpopular as it can disrupt the achievement of national unity. Yet, it is well implemented.

As we shall see later in chapter four, some of the fallacies in our field of education originate from political, social and economic factors that take advantage of the vague or ambiguous policy objectives. In addition, there is a tendency of Kenya's educational policies being made by non-experts. For instance, a draft of the education plans and policies may not officially be done by educationalist. Instead, the content of the draft is predetermined by the top level bureaucrats who owe their loyalty and who are good thermometers to the whims of the power that be. In other instances, experience has shown that a new education system is simply adopted because it is claimed that the head of state is the brain-child, whose authority ought not to be challenged. This is questionable because the national leader may not be the right authority

in the area of education. The point is, when the public or individual person(s) appeal or use the head of state (or any other inappropriate person) as the reference point to justify the adoption of a newly introduced educational activities, can allow for committing a fallacy of argumentum ad verecudium.

At times some policy-makers who are not open to the recipient end up offering inconsistent meanings of educational goals to different or similar groups of people at various or even at the same time. Such policy-makers tend to twist the meaning of words in the policy goals. They take advantage of the vagueness or ambiguity of the concepts in these goals that may allow for a wide scope of their interpretation, thus encouraging arbitrary meanings.

Fallacies in the field of education can also originate from mistaken beliefs. For instance, extreme belief in a system of education can be misleading and may lead to committing of fallacies, such as the fallacy of precision which is sometimes called "Deus ex machina". The word "machina" may be translated to mean "machine", and normally, a machine at a face value is assumed to be very precise and nothing can go amiss with its function. Just like when a question is expected to provoke a certain answer, we are tempted to provide that answer and inquire no further.

The brief outline given above is hoped to have brought to light the various ways in which fallacies can intrude in the field of education. In spite of this, our main concern

is with those fallacies that result from lack of clear meanings of concepts occurring in the policy objectives. To illustrate this, various definitions of the concept vocational education will be examined.

Vocational education is a concept or expression that is universally accepted and practised by most nations, Kenya included. However, its definition or rather interpretation is not precisely understood, it appears to be vague. For example the Gachathi Report states the following in regard to the concept "Vocational education";

We assume that vocational education involves emphasis to rural, agricultural, commercial, technical and self-employment activities offered in polytechnics, technical schools and colleges.²

The UNESCO conceives vocational education as;

A comprehensive term referring to the educational process when it involves in addition to general education, the study of technologies and related sciences and the acquisition of practice, skills and the knowledge relating to occupations in various sectors of economic and social life.³

On the same concept, J.F. Thompson observes the following;

This generic term has been used historically with a variety of meanings. In some instances, it refers to very narrow skill training, in others it relates to attitudes and values. More generally, the phrase vocational education describes educational programmes that assist people as they develop toward occupations and careers.⁴

²Kenya Republic of, Report of the National Committee on Educational Objectives and Policies, (Nairobi: Government Printers, 1976), P.96

³UNESCO's Handbook, A Terminology on Technical and Vocational education, (Paris: UNESCO Press, 1984) P.23

⁴J.F. Thompson; Foundations of Vocational education, Social and Philosophical concepts, (New Jersey: Prentice Hall Inc; 1972) P.xi

Each of the above citations describe and attribute a different meaning to the term "vocational education". For this reason, vocational education tends to have varying, and at times contradicting meanings and practices. That of skill training in specified job opportunities, self-employment activities, technological practices and imparting of positive attitudes and values in manual work. It is rather a complex situation that arises because of these varied features attributed to vocational education; therefore the meanings are either vague or ambiguous.

P.J. Foster further notes that the assumed meaning of vocational education and practice is still a puzzle. This puzzle forms what is popularly referred to as "Vocational school fallacy in the development planning". He puts this in the following words;

Even where students have been educated in agricultural or technical schools, a high proportion of them have never entered the types of occupation for which they had been trained, but have gravitated to alternative types of employment offering greater opportunities.⁵

One implication is that instruction in vocational education by itself may not necessarily induce learners to take-up farming activities. The point is, vocational education may be fruitful if it is directed to somebody like a farmer or any other person that is already engaged in vocational activities rather than to the students in the schools. Sections 3.1.0 to 3.5.0 will embark on examining these seeming controversies regarding the meaning of the

⁵P.J. Foster; the Vocational School Fallacy in Development Planning, cited by M.J. Brownman et al; selected Readings in the Economics of Education, (Paris: UNESCO Press, 1971) P.618

key concepts in our selected policy goals with relevance to some given fallacies.

3.1.0 NATIONAL UNITY

"National unity" is one of the education policy goals in Kenya. However, it seems that education policy documents give many and unrelated meanings to this policy goal, and therefore make the aim inconsistent. Four documents may be cited to illustrate this claim.

The first document is that of the Ominde Report. The Ominde Commission met soon after Kenya attained political independence; by then, national unity was under threat by tribal hatred. The hatred had emerged from the tactics of the colonial administration founded on the principle of "divide and rule" on the basis of tribe, sex, race and religion. In the course of the commission's enquiry, it was realized that no factor is more important to the future welfare of Kenya than the cultivation of a sense of belonging to a nation and a desire to serve the nation. This sentiment calling for oneness appears in the words;

How can the government of independent Kenya create national sentiments and loyalties? The answer lies, we believe in a policy directed towards training in national unity. Not all of this training is a matter for the institutions of education, as the Government has clearly recognised, but education plays a large part in it.⁶

The second document is the Gachathi Report. The report notes the following;

⁶Kenya, Republic of, Report of The Kenya Education Commission, Part 1, (Nairobi: Government Printers, 1964), P.28

Since independence, the concept of national unity has taken a firm foundation in the designs and emotions of the people in their efforts to enhance the quality of life for all the people in the country.⁷

The implication is that national unity as a goal assists in mobilising Kenyans toward facing social and economic challenges.⁸ In these circumstances, it is assumed that national unity would result in effective co-operation and efficient use of a nation's limited resources that are essential for survival and improvement of our lives and the nation as a whole. The enigma is that the specific attributes of social and economic factors expected to contribute to national unity are not clearly stated.

The third document is that of the Mackay Report. The report relates the role of the institutions of higher learning to national unity, by stating that;

The institution of higher education must be used to foster national unity based on adaptations of the rich cultural heritage of Kenyan people.⁹

Our last document is the Kamunge Report. The report recommended that;

Educational institutions, families and communities intensify, through education, measures and practices which develop and enhance nationalism and patriotism in young people.¹⁰

From the preceding citations, it is apparent that each of

⁷Kenya, Republic of, (1976), Op.cit, P.4

⁸Ibid, P.7

⁹Kenya, Republic of, Report of the Presidential Working Party on Second University in Kenya, (Nairobi: Government Printers, 1981), P.ix

¹⁰Kenya, Republic of, The Presidential Working Party on Education and Manpower Training For the Next Decade and Beyond, (Nairobi: Government Printers, 1988), P.12

these policy documents represents and relates non-uniform features to the goal "national unity". The documents appear to conceive differently the concept "national unity". The goal seems to have varied meanings; that of sentiment of oneness (Ominde Report), that of economic value (Gachathi and Mackay Reports) and that of social loyalty (Kamunge Report).

The above documents have pointed out some terms related to the concept "national unity". For this reason, it is necessary that we examine the concepts "nationalism" and "nation" which appear to be pointers to the notion "national unity". Kenyans having transformed a colony into a state, nationalism (desire or feeling that can contribute to oneness of a nation) was then the ideal virtue to foster a common history, particularly of suffering incurred through the struggle for independence. It was also thought such a common aim could foster common memories to enhance common sympathy that would inculcate a will to live together irrespective of peoples ethnic or racial background. The point is, those sharing in such a common national interest would constitute one people, or a nation and hence would promote "national unity".

In defining the word "nationalism", the Encyclopedia of philosophy identifies five features, namely the feature relating to:

- (i) a sentiment of loyalty to a nation (variety of patriotism), that of (ii) a propensity as applied to policies, to consider exclusively the interests of one's own nation especially in cases where these compete with the interests of other nations, (iii) an

attitude which attaches high importance to the distinctive characteristics of a nation, and therefore (iv) a doctrine which maintains that national culture should be preserved, and (v) a political and an anthropological theory which asserts that mankind is naturally divided into nations, that there are determinate criteria for identifying a nation and for recognising its members, that each nation is entitled to an independent government of its own.¹¹

From the foregoing definition, it is clear that the concept nationalism has more than one interpretation. For this reason, there is a need to specify the meaning of "nationalism" in whatever context it is used.

It appears that the concept "national unity" per se is related to the term "nation" incidentally occurring in the definition of nationalism. In regard to this claim, J.S. Mill and A.A Mazrui have made some important observations. J.S. Mill¹² understands the word "nation" within a framework of a united portion of mankind, with each other more willingly than with other people. While A.A. Mazrui¹³ takes the sentiments of national unity as implying a readiness of the people to dedicate themselves to the welfare of their community.

A close examination of the cited observations show that

¹¹P. Edward; (ed), The Encyclopedia of Philosophy Vol.5 and 6, (London: Macmillan Publishing co. Inc, and The Free Press, 1967), P.442

¹²J.S. Mill; Representative Government, (London: Library Press), P.359, cited by J.N. Mburu; A Philosophical Reflection of Promoting National Unity as an aim of Education in Kenya, Kenya Journal of Education Vol. No. 2 (Nairobi: Bureau of Educational Research, Kenyatta University Press, 1989), P.4

¹³A.A. Mazrui; Cultural Engineering and Nation Building in East Africa, (London: North Western Press), pp.227-293, cited by Mburu (1989), Ibid P.4

the concept "nation" possesses persuasive attributes (oneness) as expressed in the words of Mill, "cooperate with each other more willingly". This feeling of belonging and of seeking recognition are similar to those expressed by Mazrui when he states, "readiness of the people to dedicate themselves for the welfare of their community". In a nutshell, the concept (national unity) can excite emotions and enthusiasm¹⁴ of people towards the national education system. That is, national unity as a goal, seems to call for an education that can inculcate dispositions in the minds of the people so as to enforce oneness of the nation. Such dispositions are hoped to eliminate undesirable feelings that would divide people on the basis of tribe, race, sex, religion and political party as the colonial government had done.

Inspite of what Mazrui has noted that national unity demands for individuals to contribute to the welfare of their community: observations show that the individual goals and interests are likely to prevail over national ones, when these two happen to conflict. For instance, if there is a civil war in a country, an individual can opt to leave his country for another, that is stable (peaceful), rather than suffer for the sake of national unity. In this case, Mazrui's claim regarding national unity seems plausible only when the nation concerned is politically, socially and economically stable. Nevertheless, by nature,

¹⁴P.J. Hurley; A concise Introduction To Logic, (Belmont: Wardsworth Publishing co. 1985), P.104

man is a social animal (mentioned in section 2.1.0). For this reason, they are ready to work together and contribute to oneness of a society which in this study refers to national unity.

To highlight controversies that exist in regard to the achievement of national unity, let us examine three examples. The first controversy points to Kenya's language policy in primary schools. The policy of the Ministry of Education¹⁵ is that at lower primary (standard one to three), pupils should learn their mother-tongue, which also shall be the language of instruction (as English is introduced gradually). One contradiction is that adoption of the above policy, may be a barrier rather than an opening to pupils from different tribes in rural areas to learn together as some of them will be at a loss. This is because the policy is not very clear on the criteria a teacher would employ to choose the language to use to instruct pupils in schools that are bordering two or more districts, with different ethnic groups. Certainly any attempt to employ any one of the local languages would appear as if the other local languages are being marginalised. Apparently an atmosphere of hostility or dissatisfaction will be expressed by the members of the other ethnic group(s). Therefore it goes without saying that in such circumstance, this language policy augurs badly with the stated policy goal of national unity. However, this does not seem to be the case in urban

¹⁵Kenya, Republic of, (1976), Op.cit, pp.54-55

settings and in areas where people were resettled after independence, because Kiswahili and sometimes English, seem to be the common languages that are used as media of instruction.

One important point in respect to the language policy is its recognition that it is easier for the learners to grasp best what they learn, when they begin learning from known to unknown. That is, receiving instructions in mother-tongue before adopting any formal foreign language.¹⁶ Indeed, language is a very important aspect of a people's culture and if it is well harnessed, it can contribute to national unity. On the contrary, this is not the case in Kenya as much emphasis is put on English which is a foreign language. The argument is that if an ideal of national unity was to be achieved, Kiswahili would be a more appropriate language to serve as a medium of instruction, and a formal language since it is indigenous and spoken by more Kenyans than English.

The above analysis shows that the Ministry of Education conceives the language policy as purporting that in lower primary schools, all pupils should be instructed in mother-tongue. On the other hand, we have seen this is not the case in the urban setting and in the areas where people

¹⁶D.N. Sifuna; Development of Education in Africa: The Kenya Experience; (Nairobi: Initiatives Ltd, 1990), pp.104-105, notes that the recommendations of UNESCO, UNICEF and The World Bank favours Kenya's language policy. The flaw of concern to us in the policy is that members of different ethnic groups in a nation, may not compromise to use a language from another tribe as they will feel that their language aspect of culture is being sacrificed.

have been resettled. The point is that there is a distinction in the medium of instruction between and among schools in different areas or different set-ups. This problem is partly logical and partly practical. It is logical in the sense that the inconsistency of the practice results from an imprecisely stated policy, while it is a practical problem because its occurrence is circumstantial. This disagreement could have been avoided if the policy-makers were very clear on how our local language(s) could be employed in different circumstances. In the presence of a controversy like that one of preferring English to Kiswahili language, can make us assert that a fallacy of hasty generalization (converse accident) was committed when formulating the language policy.

The second controversy concerns imprecise articulation regarding how both non-citizens and citizens could collectively contribute to national unity of Kenya through education. The argument is that we may find a student in our country who is not necessarily a citizen. The interest of such a person in Kenya could only be to acquire education and return to his home country. The question is; is such a person also supposed to use education and contribute to the unity of Kenya or not? Apparently even if he did use education to foster Kenya's national unity, it may be against the most preferable goal which brought him to Kenya. That is, academic excellence.

In regard to the preceding controversy, we can observe that the policy goal of promoting national unity through

education was hastily made. The point is, a fallacy of hasty generalization is committed. This is because there is no clear explanation on how different groups of learners, for instance, the above mentioned group of learners could harmoniously use education to enhance Kenya's national unity. To put the same point in different words, not all cases required to contribute to national unity (like the non-citizens) were carefully provided for in this policy goal.

Our last observation is in regard to the fact that we have so many nations with educated people and yet we read in local dailies of how their national unity is at stake. Examples of such nations are: the former states of Yugoslavia and U.S.S.R, Kenya (tribal clashes since 1990), Nigeria and Somalia. This tells us that an educated person is perhaps a different political animal from the uneducated one. He is supposedly more enlightened and tends to question life in more than one dimension. To claim so is to imply that an educated person is more critical than one who is uneducated.

What clearly emerges from this argument is that a society may be educating an individual hoping to enhance national unity. And yet the education being offered could be animating the individual to challenge what the society (especially the policy-makers) consider to be the most acceptable and reasonable goal(s) of educational activities. In this circumstance, education appears to have deviated from being an instrument of fostering

national unity, to an agent of promoting the reverse; thus making the policy goal contradictory.

In an attempt to examine whether the policy goal (national unity) is clearly stated, we have cited four educational policy documents. These documents have presented many and unrelated meanings; that of loyalty (Ominde Report), that of mobilising Kenyans toward facing social and economic challenges (Gachathi Report), harnessing our culture toward a united nation (Mackay Report) and that of being patriotic (Kamunge Report).

Finally, the examined controversies have shown that some educational activities which could contribute to achievement of national unity are not well provided for in the policy goal. The example here points to the imprecisely defined language policy in primary schools and the unclear role of both non-citizens and citizens towards national unity. Such imprecise definitions can end-up making the policy goal contradictory, and therefore fallacious.

3.2.0 NATIONAL DEVELOPMENT

The call for national development as a goal is envisaged in many government documents. To expound on this, we shall briefly examine what has been presented in some of the Development plans and Educational Reports; namely Gachathi, Mackay and Kamunge Reports.

The first and second Development Plans (1966-1970) and (1970-1974) respectively, desired quantitative expansion of

education to reach many Kenyans, to produce the required manpower to meet the demands and challenges of the new Kenya. The Third Development Plan (1974-1978) aimed at developing skills in order to improve the social and economic levels of our country. The Fourth Development Plan (1979-1983) focused on education that is diversified, functional and of high quality to the craftsmen, technicians and other professionals required for national development. The Fifth Development Plan (1984-1988) called for the establishment of relevant practical education that meets and satisfies the social and economic needs of all Kenyans. It also emphasized the relevance of the 8-4-4 system of education for the purposes of national development. Finally, the Sixth Development Plan¹⁷ observes that the great emphasis put on education with a hope of enhancing national development has lead to allocating a large portion of the meagre national resources on education.

In line with national development, the Gachathi Report, recommended education that should "bring about a sense of dignity towards social service and productive labour through approximately programmed activities of basic education".¹⁸

While the Kamunge Report observes that;

Education and training are an investment for national development and have been used to equip and prepare

¹⁷Kenya, Republic of, Development Plans, 1989-1993, (Nairobi: Government Printers, 1989) pp.3-10

¹⁸ Kenya Republic of, (1976), Op.cit, P.12

the youth with knowledge, skills and expertise necessary to enable them to play an effective role in society and to serve the needs of national development.¹⁹

Lastly, the Mackay Report relates the function of higher education to national development in the words;

Higher education can facilitate the needs of national development objectives in a variety of ways. This can be done through production of skilled and high level manpower, dissemination of knowledge, appreciation of national environment and resources, and through research and development of more efficient machinery for the utilization of those resources.²⁰

The above citations appear to be vague and complex statements unless the concept "development" is clarified. The question is: What is the meaning of development? In an attempt to respond to the question, let us examine what R.S. Peters and P.H. Hirst, and N.T. Uphoff and F.W. Ilchman understand about the concept development.

According to R.S. Peters and P.H. Hirst, development suggests "changes of an irreversible nature through time, the direction of which is characteristic of that which develop".²¹ Certainly the word "irreversible" in this definition implies that the changes that take place in the so called "development" cannot be caused to go forward (progressive) at one time, and then backward (regressive) at another time. In this case, development is perceived as an activity that excludes backward change, although it allows for positive advancement. Such a definition offers

¹⁹Kenya, Republic of, (1988), Op.cit, P.12

²⁰Kenya, Republic of, (1981), Op.cit, P.7

²¹R.S. Peters and P.H. Hirst, The Logic of Education, (London: Routledge and Kegan Paul Ltd, 1970), p.43.

a narrower sense of the meaning of development.

In this context, if Peters and Hirst's definition is applied, it will be fallacious to argue that Kenya's development can move either in direction Y or direction Z at different times depending on various factors (where Y is taken to be progressive development and Z is regressive one). On the contrary, it is not surprising to hear from those concerned in the field of education talk of political, social or economic development moving either in progressive or regressive direction. To Peters and Hirst, this is grossly inconsistent, because development is irreversible. As in the case of two contradicting propositions, only one can be said to be true, and not both. According to them (Peters and Hirst), we cannot be correct to say that, the development of a nation can be made to move in direction Y, and that can also be changed to move in the direction Z. This seems to be their interpretation of the concept development.

N.T. Uphoff and F.W. Ilchman state the following in regard to the concept development;

Development can be equated with what political economists have identified as manifestations of a generic process affecting levels of aggregate productivity.²²

What Uphoff and Ilchman are implicitly saying is that development is a process which involves changes in human activities. Such that they (social and political

²²N.T. Uphoff and F.W. Ilchman (eds); The political Economy of Development, (Berkeley: University of California Press, 1972), P.75

activities) contribute to the overall economic production of a nation. Admittedly the above is a general definition, that is, it is a broader definition, hence seems to conflict with the earlier narrower meaning of the concept development by Peters and Hirst. Whereas the former claim that development is irreversible, the later assert that it is reversible.

The fore-mentioned definitions of "development" are very much unrelated. Therefore, it goes without saying that there are varied meanings of the word "development"; as such this can lead to misinterpretation of the policy statement in which the term is contained. However, the definition given by Uphoff and Ilchman seems more plausible in the socio-political and economic context, while that one of Peters and Hirst is applicable in biological connotations (Biological development is normally conceived as irreversible).

There is one important question to pose regarding the policy objective of education fostering national development; in what way might the setting in which one's education influences his attitudes about national development? In an attempt to respond to this question, let us consider the resources that can be exploited towards national development.

As stated by Nyerere in section 2.1.0, the main resources required for national development are: land, labour, capital (money) and management. In spite of having these resources, the prior examined education documents offer no

straight forward policy in our educational institutions to guide learners to exploit them. In Tanzania, we can acknowledge that the government is actively involved in using education for social change geared towards national development. Learners are directed for a dynamic role to disseminate the new values acquired in the classroom to those in "Ujamaa villages".²³ This contrast in regard to how the Kenya and Tanzania governments use education for social change and development reveals the following points; (i) Differences in educational atmosphere influence people and more so the students to conceive approaches to national development in different ways, and (ii) Good attitudes and education in self-help setting influence one to be creative and can participate in activities that can contribute to national development.

The virtuous aspect of this policy objective is that it points out the government's commitment to develop the youth who will improve the status of the community in which we live. However, let us look harder at this statement. Assuming that economic development²⁴ is the most important national education goal; can the government encourage economic growth in the learner as an individual and the nation at the same time? In regard to this question,

²³E.J. Keller; "Education, Manpower and National Development, Secondary Schooling and Socialization in Kenya", The University of Wisconsin, Unpublished Ph.D Dissertation, 1976, P.18

²⁴"Economic Development" seems to be the most important goal as stipulated by our educational reports and Development Plans. For instance, Gachathi Report P.12, Kamunge Report P.12, mackay Report P.7 and The Sixth Development Plan 1989-1993, pp.3-10

sections 2.1.0 and 3.1.0 have expressed the view that conflicts normally exist between individual (private) and national (social) needs. For this reason, if the government attempts to encourage economic growth both in the learner and the nation at the same time; in one way or another, it would require that the government interfere with an individual's freedom to pursue their own economic development.

In conflicting circumstances, like the one discussed above, there is a possibility of fallacies of composition and division being committed. A fallacy of composition is committed when it is taken at a face value that an individual's economic development will in a way contribute to national development. As we have learned, such presumption is not necessarily a sufficient condition for the event to occur, infact the opposite may be the case. For example, we may have individual Kenyans who are educated and immensely rich; on the contrary the economic development of a nation as a whole could be dismal.

The fallacy of division is committed when the interpretation of the prior controversy implies that the development of a nation as a whole will stimulate the development of an individual. Observations show that this is not always the case. For instance, a nation can continue to develop in many ways; by building new schools, colleges, universities and hospitals among others, using foreign aid. Yet it is not surprising to find parents who cannot afford to take their children or relatives to such

institutions. This may be as a result of high fees, increased cost of living and inflation just to mention a few. Such factors make it difficult for poorly paid educated parents (such as teachers) to send their children to schools, colleges and universities. But some of the uneducated farmers with large farms can afford to take their children to such institutions, because they earn much more from the sale of agricultural produce. This argument contradicts politician's (also some parents and administrators) stereotype, inbuilt thinking which tends to assume that education will lead to national development in all its aspects. This is epitomised in the Kiswahili catch phrase, "Elimu ya watoto ni nguzo ya maendeleo".

One major mismatch among the developing nations (Kenya included) is that they clearly need more educated manpower, but are unable to use it optimally when they get it. This is shown by the presence of unemployed graduates and those who are under-employed in the government sector. This gives a different picture, contrary to the expectation of using education to achieve national development. In regard to this, one may pose a question: Is education somehow at fault, or does the fault lie elsewhere, perhaps in the way education policies and goals are interpreted?

P.H. Coomb in his undertaking to answer the above mentioned discrepancy and more so on unemployment, observes that; "As more and more people become educated, the supply of new top jobs become scarcer relative to the number of

educated people seeking them".²⁵ In line with Coomb's observation, it is worth noting that investment in education may not necessarily have rewarding returns unless there are adequate resources in terms of land, capital and management to ensure positive economic growth. The people must also have the will and be determined to engage in those activities which are most critically needed for national development.

To enhance our understanding of the fore-going argument we can further examine an example of two graduate teachers with the same academic qualifications. Suppose one of them is posted to a school with adequate learning facilities, and students who are ready and willing to learn. While the second teacher is taken to a school with mediocre facilities or actually without any learning facilities and in which students are demoralised towards learning. We shall find that the teacher in the first case is in a better position to impart knowledge to learners who are in turn hoped to use the acquired knowledge to engage in activities that contribute to national development. On the contrary, the teacher in the second case may end-up being frustrated thus making little or no useful impact to the learners because of the existing unfavourable conditions. This example somehow illustrates that a mismatch between theory and practice can render what the policy goal is out to achieve contradictory or even meaningless.

²⁵P.H. Coomb; The World Education Crisis, A System Analysis, (London: Oxford University Press, 1968), pp.96-143.

Another example related to the one given above points to the notion of education being directed to self-employment activities that are hoped to contribute to national development. Indeed observations show that the most common and perhaps popular expectation of the public is for the education programmes and institutions to facilitate the production of skilled man-power capable of creating self-employment and hence becoming self-reliant (This is one of the features of national development). However, some schools, colleges and universities seem to emphasise and teach daily to their students the topic of self-employment and self-reliance, and yet those institutions never practice these ideals. We can therefore assert that such educational institutions just echo the curriculum emphasising self-reliance because it seems to be popular to the public without a clear understanding that if such ideals are practised, they can contribute to national development. The point is, harnessing of certain educational ideals toward national development is not well provided for in our field of education.

In spite of the above contradiction resulting from unclear interpretation of the policy goal calling for national development; it is generally agreed upon that the development of the skills and knowledge of the people of a nation constitutes one of the highest social factor in relation to national development.²⁶ The implication is, human resources in terms of skills and knowledge determine

²⁶Kenya, Republic of, (1976), Op.cit, P.13

the character and pace of social, economic and political development. Financial and natural resources are merely exploited and used by people depending on their level of education to develop everything else. However, to achieve the above, all the aspects of national development and factors that can contribute to it must be well defined.

Finally, what has come out clearly is that the basic aim of the goal national development is not only concerned with the total development of the nation, but also of all individuals in that nation. This is because the goal is out to enable the people use education to solve national problems such as poverty, ignorance and diseases as well as political and social woes, thus improving the quality of life of the ordinary man and the entire nation.

3.3.0 INDIVIDUAL FULFILMENT

Individual fulfilment as a policy goal is categorically stated in the Ndegwa Report as follows;

Education must prepare the youth of the country so that they can play an effective role in the life of the nation whilst ensuring that opportunities are provided for the full development of the individual talents and personality of the nation.²⁷

In regard to the same policy goal, Gachathi Report seems to argue out some probable reasons behind the policy statement, when it states;

Formal education is mainly oriented towards passing examinations and obtaining certificates rather than in helping the student to grow intellectually, physically

²⁷Kenya, Republic of, Report of Public Service Structure and Remuneration, (Nairobi: Government Printers, 1971), P.146

education for success in examinations on one hand and education for adaptability in life on the other. In spite of this, the policy statement is popular among many Kenyans, because of the face value interpretation; which simply may be taken to imply education acquired to the satisfaction of the individual.

Contrary to the face value meaning of the policy goal regarding individual fulfilment, we have seen that learners are subjected to thorough examinations, and failure to pass leads to disappointment and frustration. In addition, formal education is not offered freely; fees is paid at all stages, and by the financial capability of most parents or guardians, it is expensive. So, even those with the desire to repeat or resit examinations (to fulfil individual

²⁸Kenya, Republic of, (1976), Op.cit, P.17

ambitions and talents) find it too costly, and therefore may not further their level of education.

One more observation which seems to be in favour of the policy goal under examination is contained in the following remarks;

Formal education system caters only for the academic attributes of students but not for other attributes, especially those of discipline and Psychomotor skills which are of real value in enabling the persons concerned to contribute effectively to social and economic development.²⁹

The implication is that education systems should diversify educational curriculum so that individuals learn what they have the greatest potential and contribute effectively to social and economic development. However, it appears that this is grossly misconceived in our educational system as the curriculum conditions learners on what to learn and what not to learn at any level. The point is, talented and slow learners are not well provided for in our education curriculum. And still, this policy goal fails to justify why some activities are optional; such as studying Geography and Science or even why some subjects are compulsory such as Kiswahili and English languages. This is an indication of how the policy statement is vague, and seems misdirected and inconsistent in our field of education.

Sometimes what the learners (from primary school to university) wish to do, can turn-out to be against the interest of their teachers, parents and administrators.

²⁹Kenya, Republic of, (1976), Op.Cit.. P.17

For example, many Headteachers see it as an affront to them when students ask to be involved in the decision-making process on matters pertaining to their education activities. The reasoning we hear so often is that if such demands are allowed, students will resort to dictating to their teachers, parents and administrators on what should be learnt. Such an argument ignores the fact that learners have a right in making contributions directed at shaping their future life and that one of the community as a whole.

In most cases, a conflict of interests between learners and administrators have ended-up in ugly incidences. In line with this, a local daily³⁰ reported how second year bachelor of education students of Moi University boycotted classes protesting against what they termed as an unfair decision by the administration to restrict their teaching practice. They were opposed to the idea of being restricted to Nandi, Uasin Gishu and Elgeyo-Marakwet districts. Their argument was that they should be allowed to conduct teaching practice in areas of their choice throughout the country and not just in a few selected districts. Another example points to an incident where a school headteacher, the deputy and one teacher in Narok district were seriously injured when a group of pupils beat them up with "rungus" following the postponement of their zonal music festival.³¹ The pupils got angry because of postponement without their prior knowledge.

³⁰Daily Nation, 16th February 1989, P.24, Col 1-3

³¹Daily Nation, 20th July 1990, P.13, Col.2-4

One aspect of education is about making learners critical and independent in their thinking which will in turn make them contribute to the development of our society in whatever way. The conflict is that our education system tends to emphasize examinations that encourage the production of crammers other than thinkers. This is because of so much reliance not only on rote learning, but also training in unquestioning obedience that can discourage individual fulfilment. On the contrary, the content of subjects like philosophy, political science, literature, among others, call for learners to be investigative and critical. However, it seems this is supposed to end in the classroom, because in many cases, any attempt by the learners to extend their criticism to other related life experiences end up conflicting with the virtues set up by the society.

To put the above point in another way, is that individual fulfilment as a goal appears to have ignored the vital role that societal norms plays in determining the worthwhileness of various educational activities. This is correctly noted by G.F. Kneller in regard to some setbacks of education centred on the interests of the learners as follows;

This does not mean that the child should be allowed to follow every prompting of his own desires, if only for the fact that he is not mature to define significant purposes. And although he may have much to do in determining the learning process, he is not its final arbiter. He needs guidance and direction from teachers who are equipped to perceive meaning in his discrete activities. The child experiences a continuous reconstruction of his private interests as they move to embrace the logical content of subject

matter.³²

Further observations show a number of events that contradict what the policy goal on individual fulfilment is meant for. These events include restrictions on research, censorship of books and lectures, and ignorance of learners to existing career opportunities. For instance, some girls and the society in general tend to think that certain jobs are meant for men; such as Engineering, Masonry, Welding and Carpentry.

Poor planning and unreliable academic calendars are other practical setbacks in the pursuit of education for the sake of individual fulfilment. To give an example, some Kenyan colleges and universities on logistic grounds are unable to include part-time students in their programmes. The point is, our education system has concentrated on teaching full-time students, and therefore seem to offer little or no opportunity to working people to further their education as occurs in other parts of the world. The university of Nairobi had made attempts to develop a six year external degree programme for the purpose of continuing education to satisfy the individual ambitions. In spite of this, many people are not aware of this programme and even the few who are aware of it, are discouraged by the unreliable time it is taking. Indeed, those who joined the programme in 1986, graduated in 1994, taking eight years contrary to the initial six years it was planned to take. Even the

³²G.F. Kneller; Introduction to the Philosophy of Education, (London: John Wiley and Sons, Inc; 1964), P.48

university's extra-mural programme through which it used to offer external courses seems to be moving at a low pace to reach the target group.

From the brief analysis given above, three major features have emerged regarding the imprecise definition of the policy goal (individual fulfilment). Firstly, the education policy documents have not clearly defined the concept "individual fulfilment". Our discussions have shown that what is said about this goal, is either assumed or vague. Hence the goal appears to have varied meanings. That of enhancing individual talents and personality (Ndegwa Report), and that of diversifying educational curricula with reduced emphasis on examinations (Gachathi Report).

Secondly, the goal is normally assumed to be calling for education directed to the needs, interests and abilities of the learners; however, this may not be in harmony with the interests of the society as a whole. This is noted by a philosopher G.F. Kneller, that although a learner may have much to do in determining the learning activities, he is not its final arbiter. The society has a role in determining the worthwhileness of what an individual desires to engage in.

Lastly, certain members of our society are ignorant about the existing career opportunities, in which they would expand their individual desires. The point is, awareness and clear meaning of the goal is not well provided for in our educational institutions. As such some learners have

difficulty in recognising the existing career opportunities related to individual desires.

3.4.0 CULTURAL HERITAGE

The cornerstone of the policy stating that "educational systems must respect, foster and develop the rich and varied culture of Kenya"³³ is based on the need for promoting the culture of Kenya. The policy-makers at that time had realised how the colonial education and administration had reduced the African culture to worthlessness. Indeed the missionaries had to a great extent converted Africans to christianity, thus making them give up their social values to adopt those of the western people (also mentioned in section 2.1.0). Culture is simply defined as a peoples way of life. In addition to this definition, the Gachathi Report states;

It constitutes social organizations, technology, learned behaviour, values, languages, beliefs and religion. It also represents inherited traditions, folklores, myths and interpretations of man's destiny. It forms the basis for social collective identity and personality, social consciousness and definition of self. It forms a spring board for patriotic behaviour, loyalty, confidence, self-reliance and self-direction.³⁴

Inspite of the above observation, the language aspect of culture is not well stated in our educational curriculum. One example in support of this claim points to the fact that in many African countries, Kenya included, the language of the former colonial power became and remained

³³Kenya, Republic of, (1971), Op.cit, P.146

³⁴Kenya, Republic of, (1976), Op.cit, P.9

the language of instruction and formal communication. It must however be noted that language is one dominant attribute of culture. Despite this fact, our local languages continue to be sacrificed in favour of the English language. The point is, Kenya's varied native languages seem to have undergone and are still undergoing a process of losing their value. Nevertheless, any one local language and its promotion in serving as the main language of instruction, may not be adequate as this would not satisfy the needs and requirements of other ethnic groups (also mentioned in section 3.1.0).

Many people tend to agree that a nation is built on a culture. Infact the Latin word "nation" was first employed by the Romans who used it to refer to other nations as "Distant and barbarian tribes occupying identifiable territory and possessing unique traditions".³⁵ The implication contained in the Roman meaning of the word a "nation" is that, it means a region built by people with unique culture. However, culture appears to be dynamic and not static. If this is as claimed above, it is important that a precise definition is made on the aspect(s) of our culture that should be transmitted in the educational institutions.

The argument is that, if culture is dynamic, then nothing of it stays in pure form. For instance, if at time t_1 we have culture C_1 , it is unlikely that at time t_2 we shall

³⁵G. Zenetto; Nation: The History of a word In slavic Review, No. 12, 1953, pp.303-318, cited by Mburu (1989), Op.cit, pp.8-9

have culture C_1 , instead we may have cultures $C_2, C_3 \dots C_x$. The vagueness and the complexity of this policy goal is that; the culture probably intended to be transmitted through our formal education system in 1964 is not the same today. Indeed some people argue against the policy-makers who influence transmission of culture, that they themselves, were moulded through a different culture from the one they may be championing in the newly modelled education system. The point is, today Kenya's education has not clearly defined the culture in transition; as the traditional African culture no longer exists in its pure form.

Considering that Kenya is a multiethnic nation where each tribe has its own culture, it may be difficult if not impossible to have a well defined aspect of national culture. That is, the concept of cultural heritage is not well provided for in our field of education. Although culture is dynamic, there are certain aspects of our culture that should be incorporated in modern education. On the contrary this is not well stated in our policy documents. For this reason, we can assert that no serious decision was made on the aspect of our culture that education should promote. In this case, it seems that this policy goal was hastily made. To put this argument in other words, is that a fallacy of hasty generalization can easily emerge from the policy goal calling for cultural heritage. This is because there is no clear explanation regarding the valuable aspect of our culture that should be

passed on from one generation to another.

It is important to mention at this point that certain aspects of culture can enslave man as they are rigid and probably anti-national development. In support of this, some communities culture insists that women should not eat certain foods, that formal schooling is undesirable to girls as they think this will contaminate values attached to the traditional role of the wife and mother, and that men are superior to women. Behind such myths and beliefs, there is a metaphysical world reflected upon to support it. However, experience has shown us that such kind of myths and beliefs are unrealistic and form bad aspects of human culture. This can lead to committing of a fallacy of argumentum ad ignoratium provided there is no evidence to support or deny the mythical claims.

Finally, inspite of the above criticisms regarding lack of clear definition of the policy goal on cultural heritage, this policy statement shows the government's commitment that Kenya as a nation needs a common culture which should be transmitted through our education; so as to produce individuals with a unique and identifiable culture.

3.5.0 SOCIAL EQUALITY

The government of Kenya's commitment and pursuit of the policy goal on education fostering social equality is underscored in the Gachathi Report as follows;

Social equality emerges from education of the traditional mutual social responsibility, which is an extension of the cooperation of its members who could

in turn share in that prosperity.³⁶

The preceding statement is not categorical on the meaning of social equality. The point is, there is no definite definition of the type of social equality in question. Instead, the content of the policy statement seems to be merely appealing to emotions and enthusiasm of people by claiming that the concept of social equality emerges from "The traditional African socialism which stresses mutual benefit". Such a phrase can evoke sympathy, and members of the society may irrationally end-up taking it literally that the society should treat all its members equally in all aspects. Infact the politicians would be so opportune with such a consensus as they know its apparent promotion of support from the voters. To enhance this argument, we need to exemplify further that there is almost a universal understanding, however, imprecisely defined meaning of the concept "social equality" by different authorities at different times in various societies.

The ancient Greek Philosophers like Plato preached equality of the sexes and Aristotle defended that of all free citizens.³⁷ To Plato, the purpose of advocating for social equality was to end the discrimination of individuals on the basis of sex. While Aristotle thought that some human-beings are slaves by nature and others are free citizens. As such there was a need for treating

³⁶Kenya, Republic of, (1971), Op.cit, P.146

³⁷P. Edwards, (ed); The Encyclopedia of Philosophy, Vols. 3 and 4, (New York: Macmillan Publishing co. Inc; and The Free Press, 1967), P.39

equals the same and unequal differently. The implication is, a group of slaves should be treated the same while in that group comprising of slaves and free citizens, each individual should be treated differently. Still on the same, it is noted in the Bible about the equality of all souls in the eyes of God, in the verse;

You are all sons of God through faith in Christ Jesus... there is no Jew nor Greek, slave nor freeman, male or female, for you are all one in christ Jesus.³⁸

Contrary to Plato and Aristotle's observations, the Bible elegantly states that all men are equal because they have souls. For sure this is not a good enough reason for treating people alike. Since the presence of souls in men does not necessarily make them identical. After all, God is believed to punish wicked souls and reward virtuous ones. Just like in a school situation, disciplined students are praised while the indisciplined ones are punished. These two groups of students cannot be treated in the same way even if educational institutions were to promote social equality.

John Rawls understands the concept of social equality in terms of the theories of justice. To him, justice as fairness is built on two main principles, namely;

1. Each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others,
2. Social and economic inequalities are to be arranged so that they are both, i. Reasonably expected to be to everyone's advantage, and ii. Attached to positions and

³⁸The Holy Bible, New International Version, (East Brunswick: International Bible Society, 1984), P.869

offices open to all.³⁹

The above criterion of justice as fairness acknowledges the existence of differences among individuals; as observed in the second principle which argues that individuals should be treated on the basis of their social inequalities. For this reason, a policy goal on education fostering social equality ought to state clearly the aspects of educational activities which could contribute to its achievements. Otherwise, it would be imprecise and therefore vague, being open to all sorts of interpretations.

It is apparent that each of the above citations conceive differently the concept "social equality". Gathathi Report seem to argue that social equality means that all members of our society should help in getting rid of a system of education that can enhance distinction. The Bible emphasis that all people are equal because they have souls, while Aristotle has noted that "social equality" rarely means treating everyone in the society alike. Said he, "equals must be treated the same and unequal treated differently".⁴⁰ The implication of this in the field of education is that individual differences exist among learners. Therefore, learners must be treated differently on the basis of their needs, interests and abilities.

To clarify our preceding argument, let us examine one

³⁹J. Rawls; A Theory of Justice, (Massachusetts: Harvard University Press, 1971), P.60

⁴⁰E.J. Nicholas; Issues in Education: A comparative Analysis, (London: Harpers and Row Publishers, 1983), P.186

example. Suppose a person claims that pupils A and B are socially equal. This is incomplete without a statement of the aspect(s) in which the pupils compared are deemed to be socially equal. It is possible that two or more pupils with equal chance of "access to education" or "educational opportunity", may be unequal in other aspects (such as desires, curiosity or skills). The point is that two or more pupils may never be said to be equal in all aspects of their education activities. That is, no pupils are exactly alike (identical), they can only be said to be relatively equal (to be equal is not synonymous with being identical). This does not rule out treating them differently, if they (learners) are unequal in other respects.

Some people can still argue that the goal (social equality) can be achieved by controlling people's activities so that everybody reaches the set standards. But this would be contradicting the educational proposal that a child should be encouraged to engage in those activities that he shows interests in, and best ability (mentioned in section 3.3.0). This is adequately expounded by John Dewey when he states that: "Learning should be directly related to the interest of the child".⁴¹ That is, a child tends to learn whatever relates to his interests and tends to resist whatever he feels is imposed on him from the society.

It is also important to note that even if there was a nationally defined level of social equality and social

⁴¹G.F. Kneller; (1964), Op.cit, P.48

inequality, there is still a "terra-incognito". An area where it is impossible to detect at what precise point inequalities observed in the field of education cease to be significant; because there are attributes of ineradicable inequalities resulting from individual differences or social advantages.

As our discussion has shown, "social equality" in the field of education hardly ever means giving everyone exactly the same education as some people may conceive. On the contrary, education is there to create a distinction and not primarily to bring about equality. One dilemma in support of this argument lies in the fact that education aims at imparting competencies, and therefore by necessity creates difference. The school cannot at the same time serve as an equalizer and as an instrument that establishes, reinforces and legitimizes distinction through examinations.

The second dilemma is on the issue of social advantages. Observations show that those who have made it to a higher education status tend to pass on their achieved benefits to their next generation. Thus social inequalities continue to be propagated, which leads to unequal access to opportunities in education. On this point, K. Prewitt observes that even if the necessary measures like bursaries were taken to remove these distinctions (inequalities), other barriers still intrude. He puts it as follows;

These bursaries often become indirect subsidies to the schooling of relatives and children from rich and influential families, rather than helping the poor

families.⁴²

The implication is that bursaries may not necessarily help children from poor families. The allocation of such funds, seems to be done by influential people who end-up manipulating the process of distribution so as to benefit their relatives and friend's children. Such poor distribution of educational bursaries and other economic constraints are among factors that can promote social inequalities. This point is made explicit by Z. Ferger when he states;

Inequality in access to higher education cannot well be further reduced. The current and coming economic difficulties may strengthen the conservative positions, so that the compelling force of the equality ideals may lose its attraction and the efforts and the fund spent on promoting it in the past may diminish.⁴³

Inspite of the above controversies concerning the imprecise definition of the policy goal (social equality), it is aimed at bringing about better balance between social and economic strata in our nation. The goal is quite appealing to the people, hence it is very popular.

It is hoped that some logical inconsistencies (and practical problems to a certain extent) in some of educational policy goals have satisfactorily been explained through the analysis of the concepts in the selected policy statements. We have noted that some words have a universal

Prewitt; Education and Political Values, An East case study, (Nairobi: East African Publishing House, .248

Ferger; (Reporter), Planning Education For Reducing ties, An IIEP Seminar, (Paris: UNESCO Press, 1981), P.16

understanding, however imprecisely defined. One reason is that words found in these goals are value-loaded, hence debate about them cannot provide a clear meaning until they (words) are specified. For example, politicians have posited the meaning of "national unity" as implying that education goal which can enhance oneness of all Kenyans in order to achieve national development. While educationalists seem to posit "national unity" as an educational goal emerging from a policy statement aimed at enforcing exchange of ideas among the learners freely, without selfishness. Such varied interpretations, make the education goal to be exaggerated, assumed or vague, and by all possible rational measures end-up being fallacious. This is what is embodied in the title of this chapter. In the next chapter, we are going to examine some of the fundamental bases of fallacies in Kenya's field of education with respect to political, social and economic factors.

CHAPTER 4: FUNDAMENTAL BASES OF FALLACIES

4.0.0 INTRODUCTION

In the preceding chapter, we were concerned with analyzing the key concepts in some selected policy objectives. we attempted to highlight the controversies regarding their (concepts) interpretations in relation to some given fallacies. To enhance some of the arguments put up in chapter 3, we further require to examine certain major factors that may influence committing of fallacies in the field of education.

Remember it was indicated in section 1.0.0 that there are several factors that can lead to committing of fallacies in the field of education. However, the key factors that seem to relate directly to fallacies that emerge from misinterpretation of Kenya's education goals, point to political, social and economic ones. For this reason, we now set out to discuss some root causes of fallacies in our field of education with respect to political, social and economic factors.

4.1.0 POLITICAL BASIS

To Plato¹, the state represents the highest interests of the individual. Hence the state would establish educational standards and could use any means, even lies to indoctrinate the citizens. The concept 'indoctrination' in the above paraphrase implies training someone to accept a

¹F. Meyer; A History of Educational Thought, (Columbus: E. Merrill Books, Inc; 1960), P.92

set of ideas without questioning them². That is, indoctrination does not allow an individual to question the ideals propagated by the state (or society). This seems to contradict some of the roles of education discussed earlier (in section 3.3.0).

Indeed, it is a common phenomenon among many nations in the world to make its citizens adopt the national educational policies and goals without questioning. In addition, some nations like the former socialist state of U.S.S.R³ had gone to an extent of making its people believe without questioning that its education ideals were superior to those of a capitalist state like the United States of America. This is what is implied by Plato when he employs the word 'indoctrination'. However a scrutiny of such unquestionable educational policies and goals reveal some hidden political agenda.

In most cases the hidden agenda by politicians is that of gaining support from the public by influencing formulation of education goals that appeal to people; and yet open to all sorts of misinterpretation. For this reason, political pressure may intrude at all levels in the field of

²P. Procter; (ed), Longman Dictionary of Contemporary English, (England: Longman Group U.K Ltd, 1987), P.534

³Formulation of educational goals in socialist countries like the former USSR is based on 'democratic centralism' and are assumed to be superior to those of a capitalist states like U.S.A. Once the goals are approved, they are universally implemented without any further questioning by any citizen. This is not the case with capitalist states like U.S.A as the proposed goals are subjected to free and open debate before approval. Also read, R.W. Mutua and G. Namaswa, Educational Planning, (Nairobi: Educational Research and Publications (ERAP), 1992), p.17

education, forcing the system to respond, even though this pressure may have very little to do with the primary meaning of educational goals. This has been exposed in chapter three through the analysis of the educational goals in regard to national unity, national development, individual fulfilment, social equality and cultural heritage.

In spite of this argument that seems to be against political influences in the field of education, C. Roberts⁴ observes that rhetoric among politicians has important functions as it mobilises people towards achievement of certain educational goals. This relies on the loose use of words with ideological overtones. On this point, Roberts further argues that there is some justification for the vague use by political leaders, of phrases like, "self-reliance", "national unity", "cultural heritage", "democratic education", and many others; in order to secure support and action. But there is less justification for the imprecise use of these phrases by academics and qualified policy-makers, since for them, such usage may reflect unclear thinking.

The argument by Roberts points to the fact that most politicians tend to respond to almost all activities concerning human experience in our society. For this reason, they (politicians) tend to have undefined scope of social obligations. And as such they are not necessarily

⁴C. Roberts; Managing Rural Development, ideas and Experiences from East Africa, (Upsalla: The Scandinavian Institute of African Studies Press, 1974), pp.102-105

specialists in its strict sense; like doctors and engineers who normally strive to be precise in their work. The matter is that since politicians deal with many social, political and economic issues, they can commit fallacies in areas which they are not competent. Therefore, it is unfortunate that sometimes concreteness cannot easily be observed in most political statements.

In addition to the above observation, G. Psacharopoulos⁵ has noted that the intuitive power of "I know what the country needs" by some politicians is much stronger at times than whatever result(s) research can demonstrate. Therefore, certain interpretations of educational goals by politicians may be irrational but because of their powers, the public fears to question. In such circumstances, fallacies of argumentum ad baculum and argumentum ad hominem can be committed. The later fallacy is committed when a person with a different view is abused by referring to him as an enemy of national development, a traitor, among others. While the former fallacy is committed when such a person (with different opinion) is threatened with undesirable consequences like demotion and imprisonment. Certainly such threats are logically and practically irrelevant as the public or individual citizens have a right to take part in discussing issue or issues that may directly or indirectly influence their lives.

⁵G. Psacharopoulos; Why Educational policies can fail, An Overview of selected African Experiences, World Bank Discussion Paper No.82, (Washington D.C: African Technical series, 1990), P.1

To give an example to enhance Psacharopoulos' claim on politicians intuitive power of "I know what the country needs", let us examine the conflict that exists between the politicians and the learners concerning advice on career opportunities. In spite of the politicians plea to form four and standard eight dropouts to enrol en masse in Youth Polytechnics and institutes of technology; P.K. Wainaina⁶ observes that such students consider themselves failure vis-a-vis their counterparts who are able to continue with academic education in colleges and universities. Whereas politicians are out to popularise the functions of village polytechnics and institutes of technology, learners have attached negative meanings to these institutions. The argument is that graduates of such institutions rarely prosper economically as they hardly ever get well-paying jobs compared to their university counterparts. The point is that Youth polytechnics and various technical institutes normally recruit students from among those who could not be admitted in higher education colleges and universities.

In regard to the 8-4-4 system of education, Kenyan lecturers, during a conference (organised by UNESCO and The centre for Curriculum studies in Africa based at Kenyatta University); concurred that "people were just forced into the programme without clear guidelines and preparations which caused frustrations and confusion".⁷ The word,

⁶P.K. Wainaina; "A critique of "Robin Barrow's Utilitarian Justification of Education", Unpublished Ph.D Thesis, Alberta University, Canada, 1985, P.29

⁷Blackboard Article in The Daily Nation, 24th April, 1993

"forced" has an implication that the 8-4-4 system of education was somehow imposed on Kenyans through some undesirable means and manipulations, hence a fallacy of argumentum ad baculum was committed.

As Sifuna asserts, "The above point was conspicuously noted in the opinion columns in the local dailies before a government directive stopped debate on the 8-4-4 system of education".⁸ It is apparent that threat or force must have been employed to stop such a debate. In the fore-mentioned conference, Obonyo Digolo noted that the failure to inservice teachers in readiness for the new educational system was as a result of irrelevant intuitive power of politicians claiming to know what the country needs contrary to what specialists could recommend. As a result, teachers have become apathetic and even hostile to the programme because of the unfavourable conditions for teaching, among other setbacks. For instance, pupils in many schools study under trees sitting on stones and teachers have no chalkboard or have worn out ones. In such condition it is not easy for such schools to undertake smoothly the 8-4-4 reforms which call for more teaching resources (see appendix A).

Further observations show that the statements made about its (8-4-4 programme) success or failure have been political and not based on any practical evaluation. For

⁸D.N. Sifuna; Development of Education in Africa, The Kenyan Experience, (Nairobi: Initiatives Ltd, 1990), pp.104-105

this reason, it is disappointing that Kenyan children are being used as guinea pigs in politically ill-conceived educational experiments without adequate research and evaluation. On this issue, John Shiundu observed that the 8-4-4 system of education can be categorized as a victim of "disregard for implementation framework"⁹ as there was a lot of political manipulation. For example, teachers were sidelined and yet were expected to implement the programme despite their inadequate understanding of it. Another anomaly is that through political blessings, the Kenya Institute of Education (K.I.E) designed the 8-4-4 curriculum, participated in its implementation, and are also evaluating their work. This is not in order, since K.I.E is likely to cover up its mistakes when making a report to the public.

In regard to controversies concerning university education, Blackboard¹⁰ column notes that the politicians have usurped the administrative set-up of the public universities and are now dictating what the institutions should teach. Local dailies are also known to have reported that in some cases, lecturers have been forced to admit and even pass undeserving students just because they are known by powerful politicians.¹¹ The above citation also somehow points to the observation that some well-to-do parents (especially the rich influential businessmen and

⁹Blackboard Article in The Daily Nation, 24th April, 1993

¹⁰Ibid. 28th November, 1992

¹¹Ibid.

politicians) tend to patronise educational institutions to an extent of bribing or using their position to influence their childrens' admission(s) or passing of examinations. This kind of manipulation ends-up interfering with, for example the policy goal of education fostering social equality. This is because the children from already influential parents tend to have an advantage over the children from less influential parents when it comes to political, social and economic support.

Observations from local dailies¹² seem to show further that the university authorities are gradually loosing control over admissions which are more or less influenced by the politicians. Examples to support this claim are the 1987 and 1990¹³ admissions when the universities (Joint Admission Board) dared to raise the cut-off points so that they could admit manageable numbers of students. This left about half of the students who had qualified in the cold. There was a public uproar especially from the politicians under the disguise of representing the feelings of the people. The conflicting views of the university authorities on one side and that of the politicians on the other side, culminated into a government directive that was apparently against the wishes of the university authorities. To put the same point in other ways, the

¹²Adopted from Opinion column in the local dailies, on peoples' view concerning the conflict between and among the academicians and the government in regard to the university admissions. Also see The Daily Nation 25th April, 1992, P.14

¹³Blackboard Article in The Daily Nation 25th April, 1992

universities were then ordered by the government to admit students with at least ten points in the defunct 'A' levels. While the 8-4-4 candidates with at least C+ (an equivalent of division (II) under the 7-4-2-3 system of education) were admitted. What seems not to have been clear to the politicians is that by influencing the government to authorise the admission of students with grade C+, they (politicians) were merely appealing to the popularity of the system of education at the expense of its quality.

The implication is that a directive such as the one discussed above, was going to increase unplanned for, lecturer-student ratio, thus making it unmanageable to classes that have practical courses: and even still, it would be difficult for the general control and evaluation of such large classes. This is because the directive of admitting the mentioned category of students was made at the time there was no clear policy regarding the recruitment of new lecturers to meet the demand. Under this situation, fallacies of argumentum ad populum, argumentum ad baculum and argumentum ad hominem were committed. Argumentum ad populum was committed in the sense that undeserving 8-4-4 candidates were admitted for the sake of demonstrating the fictitious popularity of the system. By despising professional decision of increasing the cut-off points, threats or force must somehow have been employed; as such argumentum ad baculum was committed.

Experience has shown that leaders from areas where there

are active political parties and especially the ruling party of the government of the day, may seek support and legitimacy (because they are favoured) to spread the benefits of education to many people. On the contrary, stronghold areas of opposition parties tend to be neglected. In support of this claim, observations from local dailies further reveal that when it comes to recruitment of candidates to join teachers training colleges, technical institutes, medical training centres, and police and military training colleges; areas that are favoured by the government of the day tend to get the largest portion of the available chances. Such practices of discrimination work against education ideals of fostering social equality, national unity and individual fulfilment. Indeed as K. Prewitt¹⁴ has noted "A nation suffers when direction of its affairs slips into the hands of those who by right of birth only claim authority", to demand for favours in order to benefit from education than other people.

The fore-going paraphrase implies that a firm belief in education can turn out to be a political liability unless the government of the day takes measures to spread the benefit of education to all without any favours or discrimination on the bases of political parties, regions, or type of education programme graduates had gone through.

¹⁴K. Prewitt (ed); Education and Political Values, An East African case study, (Nairobi: East African Publishing House, 1971) P.247

On the later point, Blackboard¹⁵ column has noted that during government interviews, candidates from the 8-4-4 system, through political manipulation, are somehow favoured, unlike those from the 7-4-2-3 education programme. The point is that when two candidates, one from each of the education systems attend a government organised interview, a candidate from the 8-4-4 system ends-up being taken despite his lower qualifications. The idea is to show the public how falsely qualitative the 8-4-4 system candidates are.

However, on the contrary, Blackboard column further notes that if the same candidates attended an interview organized by a private body, the candidates from the former system of education appear to have an advantage to the later. The logical inconsistency in this argument is not that the 8-4-4 system is weak while the 7-4-2-3 system is strong or vice-versa; but the kind of propaganda employed in favouring the 8-4-4 graduates during a government organised interview. The favours may give the poorly qualified 8-4-4 graduates an advantage to join colleges and other education institutes at the expense of better qualified graduates of the 7-4-2-3 system. Such manipulation emerges from the influences of politicians who support the 8-4-4 system of education.

The final political controversy to be examined is in regard to the use of children in political rallies versus the policy goals in regard to national unity and national

¹⁵Blackboard Article in The Daily Nation, 4th July 1992

development. A leading question to this discussion is; Is the use of children in political rallies morally productive and healthy psychologically or is it immoral, unproductive and dangerous? Experience has shown that some of the consequences of such rallies are undesirable as they may involve waste of time that could be used for more productive work, indoctrination that may endanger national unity and risks of being involved in road accidents among other things.

Contrary to the participation of the youths in political rallies, S. Bogonko¹⁶, notes that Kenya's youth are repeatedly cautioned (by the same politicians) to leave politics to politicians. The argument we often hear is that if the youth indulge in politics, they may end-up wasting their productive time. Surely there must be a gross misunderstanding of what politicians are after. Since they are the ones who demand that the youth should attend such rallies; there is no way the youth can be present and fail to listen to the politics being discussed. Therefore telling the youths to leave politics to politicians, contradicts their compelled attendance of political rallies. At other instances, the youth are constantly reminded of being the future leaders of their country. The author hopes that the meaning of "future leaders" in this context is not only in the political sense, but in all aspects of the word "leadership". That

¹⁶S.N. Bogonko; Political Education and social policy in Kenya, Department of Educational Foundations, Kenyatta University, unpublished seminar paper No.2033

is, the young ones are expected to occupy the government offices that are presently vacant and those that will be left by officers retiring from civil service, private sectors and many other positions.

Inspite of the above criticism regarding political functions, they assist in displaying the cultural values or aspects achieved through education. The point is, such functions should be relevant and useful to the youths rather than being a forum for politicians to attack one another or despise pupils, parents and teachers. This is because if pupils are exposed to such political sentiments, it may have very serious long-term psychological consequences that can impede achievement of some of our educational goals discussed earlier.

4.2.0 SOCIAL BASIS

The belief that education is valuable and promotes happiness to individuals and the society as a whole may be misleading. R.S. Peters¹⁷ observes that we may be training a man in the art of torture. The demand however, that there should be something of value being transmitted cannot be construed as meaning that education itself produces happiness to all members of our society.

In regard to this observation, one point of concern to us is that different people in a society for various reasons perceive education activities differently; some perceive

¹⁷R.S. Peters; Education As initiation, (London: George G. Harrap and Co. Ltd, 1963), P.35

education as an end, others as a means to social goals. To some parents for instance, they perceive punishment of their children by teacher(s) as a negative practice that serves no purpose. But on the contrary, the teacher may insist that it is worthwhile to punish a child if he fails to grasp certain subject matter. In this case, the teacher appears to be using punishment to induce pain which in turn is hoped to contribute to future happiness of the child and the society as a whole. However, as indicated earlier, some parents tend to conceive punishment as an ultimate end rather than as a means to stimulate the child to grasp the subject matter. It is worth noting that at times there are some teachers who may maliciously punish a pupil. In spite of this argument, there are other instances that educated people can promote happiness to all or to some members of the society irrespective of the means employed to achieve it. For instance, if a doctor gives a patient a very bitter drug or even performs an operation which helps him to regain normal health, certainly, the other members of the society will be happy.

Observations show that in most nations, Kenya included, there is a conflict of interests since people may wish to foster individual fulfilment; when the society is after promoting its own education ideals (can also refer to section 3.3.0). It might happen that the societal education ideals do not necessarily consider the interests of the learners. Indeed, some parents in our society force or insist on the kind of careers their children should take

up. As we all know very well, experience has shown that this is not the best approach as the parents or the society as a whole could be forcing the child to enter an area that is against his individual interests and ability. It is important therefore to note that what one has the best ability to do well, is not what parents or society may have the most desire for the learners to engage in. This discrepancy is well shown by university students admitted in the faculty of education. Many had not taken teaching as their first career choice and this has adversely affected their morale. Such graduates may be well trained but still lack interest in their job.

Sometimes social pressures make learners have unrealistic feelings about the values of education because of the belief that to be well educated is the key to success of the society. On the contrary, K.Prewitt¹⁸ observes that such over-emphasis about the values of education causes unnecessary anxiety. This is shown in the words and action of government leaders as they mobilise villagers toward raising education "Harambee" funds. And indeed this over-emphasis put on education, explains why large portions of national resources are allocated to education. For instance, thirty-five percent of the public sector recurrent budget was taken up by education in 1970s, fifteen percent in the 1960s and thirty percent in the

¹⁸K. Prewitt, Op.cit P.246

1980s.¹⁹

Our social set-up to a certain extent makes it difficult for learners to achieve the education policy goal of respecting and fostering cultural heritage. In an urban setting, it is a common phenomenon to see private schools and colleges on the tops of busy office buildings, bars and cinema halls, thus tempting learners to indulge in undesirable activities such as taking alcoholic drinks at a very tender age. It is however worth noting that the young learners have minds that are not fully developed and are therefore prone to all kinds of influence(s) that they may be exposed to. Indeed educational theorists such as Rousseau and Pestalozzi argue that an individual's personality is that product of nature (hereditary influences) and nurture (social environment).

Z. Ferger²⁰ observes that in the past, and to some extent today, in certain societies, when a decision has to be made on who to educate; girls are the first to be left out or withdrawn from school when funds run short. It is apparent that this practice contravenes the policy on social equality on the basis of sex. This claim is well shown by the under-representation of girls in schools, colleges and even technical jobs. This is because some of our societies believe that women cannot effectively do jobs like

¹⁹Kenya, Republic of, Development plans 1989-1993, (Nairobi: Government Printer, 1989), pp.3-10

²⁰Z. Ferger (Reporter); Planning Education For Reducing inequalities, An IIEP Seminar, (Paris: UNESCO Press, 1981), pp.21-32

carpentry, welding and engineering because of the value attached to the traditional role of a girl mainly as wife and mother. This is no longer the case as girls from enlightened societies are taking up those jobs that had earlier been preserved for men only and vice versa, (see appendix B).

Sometimes irrational interpretation(s) of social and political events can end-up antagonising members of our society thereby making it difficult to achieve some of our educational goals. One possible case of this nature occurs in political rallies, where it is not surprising to find learners being instructed to join a particular political party or social organisations and not any other (see also the discussion in section 4.1.0). Such sentiments can breed violence and hatred. These emotions and tirades that the learners, teachers and parents are treated to, through public rallies and other functions, also nurture violent minds. Incidentally, these politicians are the first to call for tough measures when students engage in violence and destroy property during strikes and riots (see appendix C).

Our last observation in this section is in line with the difficulties of achieving the policy goal of social equality due to disparities in regional resources. In regard to this, C. Roberts²¹ has noted that areas or districts that are already endowed with personnel from within the locality and education facilities will perform

²¹C. Roberts; Op.cit, P.108

better; while those who are less endowed benefit much less or do not benefit or actually lose. Local dailies are also known to have noted that the policy concerning community participation as stipulated under the District Focus for Rural Development strategy tends to widen social and regional inequalities. The argument is that, this policy somehow favours those societies or ethnic groups which are better able to produce education plans and implement them without any misinterpretation.

4.3.0 ECONOMIC BASIS

The assumption that education has economic-related desires, seems to be over-emphasized at the expense of other goods derived from education. This has been expressed through the politicians and other experts constantly urging the parents to educate their children with a hope that economic gains accrued from education would lead to national development. This is not always true, for example, there are many Kenyans who are economically very successful and contribute a lot to national development; yet they have never been to any formal school. On the contrary, there are many university graduates who are unemployed and in general are very poor, thus contributing nothing to national economic development.

In disregard to the above controversy, P.H. Coomb²² has noted that there is a notion among employers that more

²²P.H. Coomb; The World Educational Crisis, A system Analysis, (London: Oxford University Press, 1968), pp.81-83

education makes a person a more productive worker. For this reason, employers are justified to raise educational qualifications required of job-seekers on this basis. Indeed some employers go to an extent of asking for academic qualifications that they themselves never had. Of course there are advantages in having well-educated people to offer required services to the society; however, as our preceding discussion has shown, formal education alone does not necessarily make one a better worker, the opposite could at times be true. One example is that a technician from Kenya Polytechnic may contribute more to national development than a graduate from Moi University or any other university. The implication is that productivity of individuals depends on many factors such as the individual initiatives and the motivation provided.

Economic values attached to education have made it so popular that the government declared free universal primary school education soon after political independence. It appears that the government interpretation of free education is that nobody is required to pay a fee in exchange for education. However, R.W. Mutua and G. Namaswa have aptly observed one discrepancy as follows;

Even if it were possible to remove all economic constraints, it still leaves the citizens the option to send or not to send their children to school.²³

The implication of this citation is that there are loopholes in the policy (free education) that can render it ineffective. This is simply because of lack of clear

²³R.W. Mutua and G. Namaswa, Op.cit, P.53

explanation of the policy. For this reason, we still have many uneducated Kenyans since their parents took the option of not taking them to school or they were not interested in the formal schooling. In spite of the government interpretation that free education implies none payment of a fee, we find that other alternative ways of collecting money from parents have been substituted for "school fees" using different concepts like building fund, activity money among others. Therefore it seems that the connotation "free education" has a meaning that is not clear to us.

To argue further in regard to unclearness of the policy on free education, let us examine the meaning of the word 'free'. The word 'free' in this policy statement could be interpreted to mean "to act as one wants", "not limited in any way", "without work or not busy", "not kept for or promised to anyone", "ready to give", just to mention a few. From the meanings of the word "free" given above, it goes without saying that the phrase "free education" would also have varying and at times contradicting meanings and practices. As a matter of fact, education in Kenya has never been free as interpreted by the government. D.N. Sifuna²⁴ has noted that when the policy on free primary education was declared, there was a corresponding increase in taxes by the tax-payers. This implies fees was being paid indirectly through taxes, to meet the requirements by schools and pay teachers' salaries, among other requirements.

²⁴Sifuna (1990), Op.cit, P.171-174

To demonstrate the governments' seriousness regarding the promotion of social equality (inspite of low income status of some parents), bursaries are set aside to be offered to children from poor families. However, as noted in section 3.5.0, due to limited resources the bursaries offered are always inadequate. The lucky students who get bursaries prosper academically while the remainder may not be able to continue learning. The point is, social inequality can be accelerated when the available resources are inadequate.

In support of the above argument, observations have shown that students who are unable to pay all their fees by the end of their studies have made some schools and other educational institutions resort to unorthodox methods of withholding certificates. This practice has a negative impact on such graduates as they cannot be offered jobs or training opportunities because they lack certificates which are pre-requisites.

Our task in this chapter has been to examine some general controversies emerging from political, social and economic factors that seem to contribute to misinterpretation of Kenya's education goals. It has been noticed that policy-makers formulate policy objectives and communicate them to the field of education for implementation. However, when we assess how these objectives have been interpreted by various people at different times of implementation, we are not quite sure what we are evaluating. For what has happened could be very different from what was expected to be the actual meaning of the goal, and indeed its practice.

Examples of such controversies have been discussed in regard to political interference in the admission of students to institutions of higher learning, the conflict between societal and individual interests and the dissatisfaction over allocation of bursaries among others.

Controversies such as the ones discussed in this chapter, arise at times because the policy objectives and concepts contained in them are imprecisely defined, therefore are practically open to all kinds of interpretations. When this happens, the policy objective becomes logically inconsistent to the varied interpretations, which in most cases appear to be twisted, as our discussions have shown. Chapter five will attempt to put forward suggestions on how to avoid fallacies in the field of education. It will also examine the importance of avoidance of fallacies in the field of education.

CHAPTER 5: AVOIDANCE OF FALLACIES IN THE FIELD OF EDUCATION

5.0.0 INTRODUCTION

Chapters three and four have attempted to present controversial arguments that seem to emerge from misinterpretation of concepts (language) occurring in policy objectives. On this point, D.J. O'Connor states the following;

Language is not a picture, a map or visible object. In regard to this, no conclusions can be drawn from the nature of language, to the nature of reality, this explains why language can be misunderstood.¹

O'Connor implies that words can have meanings different from what they are expected to convey. For this reason, it is not unusual to come by a controversy between the meaning of a policy statement and the reality. When such a disagreement occurs, those concerned in the field of education should strive to define precisely the concepts contained in the policy goal.

It has repeatedly been mentioned that fallacies in educational policy objectives come about mainly through vagueness and/or ambiguity of the language concepts. In addition to this, there are some political, social and economic factors that can encourage the committing of fallacies in the field of education. We find, then, that there is a general agreement as to the need of employing language precisely. One purpose of precise definition is

¹D.J. O'Connor; An introduction to the Philosophy of Education, (London: Routledge and Kegan Paul Ltd, 1958), P.39.

to help us avoid fallacious arguments related to vague or ambiguous words. This means that a clear definition of a policy statement should state its aim and also the means of going about achieving the expected results (end). If these three factors (aim, means and end) are not well defined, we are likely to find discrepancies in their interpretations. This is aptly noted by L.Reid when he states that:

Even if the end is good, the means may be bad, and if they [the means] are, they may corrupt the end. In other words, the aim, the probable consequences of the action, the action itself, the way in which it is done, the mood and motive of the person acting, all these are together parts of a single phenomenon.²

One important implication of concern to us is that both logical and practical inconsistencies can exist in the aim, the means of achieving the aim and the probable consequence. This is simply because of the unclear definitions and lack of openness by some of those concerned in the field of education. It happens, indeed, that on some occasions, it may be justifiable for a parent to tell a lie in order to secure an educational bursary for his child; while on another occasion, it might be unjustifiable to lie and make the child lose an educational bursary. This idea is well reasoned out by J. Burnet.³ When he argues that there are some actions which are not praised but which may be pardonable, as when a man does the wrong thing from motives which are also wrong. For instance, if

²L.A. Reid; Philosophy and Education, (London: Heinmann Books Ltd, 1962), P.79.

³J.Burnet; Aristotle on Education, (Cambridge: Cambridge University Press, 1967), P.38.

it is found out that a bursary committee is offering bursaries unfairly, then a parent may be justified to cheat in order to secure one (a bursary) for his child. Such a parent according to Burnet, can be pardoned for lying since the motives of giving out bursaries were also unfair, however, we cannot further encourage or praise the habit of lying. This is what is implied by Reid when he says that the end may be good but the means of achieving the end may be bad.

There is another way in which it can be shown that almost all our daily activities are guided by a purpose or purposes that must be precisely defined. To explain this claim, we can employ Richard Peters⁴, means - end model and vice versa. According to Peters' means - end model, he claims for instance that we get on a bus in order to get to work and we sit for examinations in order to pass. The second example can be put in an alternative way by stating that we may pass examinations through cheating, favouritism or through our own hard work (end - Means model). All these examples point out the need to state our educational goals in a manner that can allow us achieve them without any misinterpretation. For this reason, our task in this chapter is to examine various ways on how to avoid committing fallacies in the field of education.

⁴R. Peters; Authority, responsibility and education, (London: George Allen and Urwin Ltd, 1963), P.85.

5.1.0 AVOIDANCE OF FALLACIES

As pointed out earlier, most fallacies in educational policy objectives come about through vagueness and/or ambiguity of language. However, there are some political, social and economic factors that influence committing of fallacies in the field of education. Since there are many factors that can contribute to fallacious arguments, then certainly there are many ways in which we can avoid fallacies. In spite of this, our discussion in this section will dwell on the following six remedies that relate directly to the content of this thesis.

(a) Educators should have a thorough training in both language and philosophical analysis in order to avoid loose language.

(b) Consulting the education consumers before policies are formulated.

(c) Tentative policy objectives to be subjected to debate before the final version is adopted.

(d) Avoid interference from the politicians.

(e) The policy-makers should be open and honest enough in regard to the interpretation of educational goals.

(f) All Kenyans should have the obligation to translate the declared educational goals into reality through a concrete programme of action.

Our first remedy hints at the need to train educators and more so the policy-makers in both language and philosophical analysis in order to avoid loose language. Such a training is also hoped to create an awareness of the

many ways in which discrepancies can intrude in the field of education to allow for committing of fallacies. To avoid fallacies, I.M. Copi observes that we require;

Constant vigilance and awareness of the many ways in which irrelevance can intrude. A realization of the flexibility of language and the multiplicity of its uses will keep us from mistaking an exhortation to accept and approve a conclusion designed to prove that conclusion true.⁵

Training of educators keeps them on their toes so as to be critical to each and every meaning of a word and how it is applied in the field of education. That is, when those concerned in the field of education are aware of the language pitfalls, they become more critical to the use of words. In addition to being vigilant and aware of the many ways in which irrelevancies can find their way into the language of our policy statements (goals); we need to perform grammatical analysis of the policy statements to enhance avoidance of fallacies. Although grammatical analysis is not logical analysis, somehow the grammar of a language often clarifies meaning(s) of a statement in a logical manner.⁶

The implication of the above argument is that the grammatical construction of educational policy objectives should be clear in order to avoid misinterpretation of concept in it; this will help to avoid committing fallacies. The gist of the matter is that for a word to have a particular meaning is very much related to the

⁵I.M. Copi; Introduction to logic, (New York: Macmillan publishers, 1972), P.101.

⁶Reid; Op.Cit P.84.

policy objective in which it occurs. In spite of this, when we condemn an educational goal as being inappropriate or unclear, we are not suggesting that it says anything false, but rather, that it fails to say something precisely.

Educators with a good foundation in philosophical analysis are in better positions to clearly understand the various meanings of policy statements. Indeed, P.H. Hirst and R.S. Peters⁷ affirm this when they observe that if we have a good knowledge in philosophical analysis, it enables us to stand back a bit and reflect on the status of the demand to which the word bears witness or has a better meaning. The idea is that many interpretations of a given concept tend to focus on one or two aspect(s) of its attributes. It appears, then that it is not possible to come by a definition of a concept that is comprehensive in the stated goal. In this circumstance, philosophical analysis is handy to enable us understand better what the policy goal is meant for.

The implication of this argument points out that a definition of a goal must state all the attributes in as far as different meanings may be attached to them. For example, if education policy goal is defined as A, which is fostering or seeking to foster in B certain dispositions D by method(s) M. This definition seems to point only to certain aspects of the goal thus ignoring any other attribute that may emerge from forces of implementation and

⁷P.H. Hirst and R.S. Peters; The Logic of Education, (London: Routledge and Kegan Paul Ltd, 1970), p.9 and pp.19-20.

practices in the field of education. As such, the definition ends up being inexhaustive. We can explain this dilemma by using an educational policy objective which states that education must promote, develop and communicate Kenya's varied cultures. The dispositions D seeking to be fostered in the learner are part of the Kenya's varied culture. But it is not clear from such a policy goal what aspect(s) of Kenya's varied culture should be transmitted (also refer to section 3.4.0). Still it is not clear where the dichotomy is drawn between Kenyan culture and other cultures, and the method(s) M that may be employed. The four basic elements A,B,D and M used in our definition of the mentioned goal, are variables in as far as different meanings may be attached to each of them. However, as we have seen, these variables may not be defined precisely without adequate knowledge in philosophical or conceptual analysis.

It is imperative that policy statements are examined thoroughly in view of defining them clearly, as H.Olela puts it;

Definitions aim to highlight the principle feature or structure of the concepts, partly in order to make it definite, to delimit it from other concepts, and partly in order to make possible a systematic explanation of the subject matter which it deals with.⁸

Assuming it is as Olela has put it, then a good policy-maker must know how to tell whether the definition he puts forward is clear or not, and if it is understood in the

⁸H. Olela; Philosophy of Education, (Nairobi: Kenyatta University Press, 1989), P.130.

given situation or not. However, it is not surprising to find that some policy-makers have inappropriate training and tend to be over-burdened with work. As such, they end-up performing inadequately by paying little attention to the words contained in the policy statements. Nevertheless, policy-makers and all those concerned in the field of education must know when and how to give a definition when the need arises. This is correctly observed by Olela, when he states; "The skill in making, using and recognising proper definitions is the strongest protection we have against nonsense".⁹

Suppose what Olela has suggested holds true in regard to definitions; then a definition must not imply words which are synonymous as this may lead to committing of a fallacy of equivocation. And what is defined should be understood by those to whom it is addressed. To take a trivial example, if I say to another person "what is the aim of education?", and he replies "to marry early", one would think that either he has misunderstood the question or that the answer is merely a joke. The answer will not be taken to be wrong, but irrelevant because it is outside the framework within which the answer could fall. The implication of such an answer is either the person never grasped the question, or does not know the meaning of the word "education".

In regard to the preceding argument, it is worth noting that "It is necessary to know how to pin down meanings in

⁹Olela, Op.Cit., P.132.

written and spoken discourses so as to avoid slipping away from the point".¹⁰ The argument is that the meaning of a word may vary when used in both written and spoken discourse. In a spoken discourse, the meaning of a word may be emphasised verbally in different ways, thus creating different meanings. While in a written discourse, the meaning of a word tends to adhere to its operational definition which is copied in the same way to every listener or reader. This argument is offering a case of the fallacy of accent recognised by Copi¹¹ that some words or statements have quite different meanings when stressed differently. The impression we get from this example is that a written discourse attempts to precisely define a word in order to put forward the intended meaning, unlike in the spoken discourse where the meaning of a word may never be precisely interpreted because the accent may not be clear. This illustration somehow explains why politicians and other public speakers tend to create different meanings of the same word to their audience.

It follows then that he who is to be a good policy-maker must be conversant with the many ways in which language can be rendered complex, thus making it open to all sorts of misinterpretation. The point is that educational goals can be understood better if all those concerned in the field of education have adequate knowledge in regard to the meaning of these goals. Just like in a school situation, learners

¹⁰Olela, Op.Cit., P.28

¹¹Copi Op.Cit, pp.94-95

grasp the content of the subject well, when they are taught by a teacher who understands the subject better and not vice versa. An example cited by Richard Peters¹² clarifies this claim when he states that; " We learn carpentry by doing it with someone who is a bit better at carpentry". Therefore it follows that we learn to think clearly by associating or talking with someone who thinks a bit more clearly than we do. Indeed, Aristotle put forward the same matter long ago in the following words.

Things we have to learn before we can do them, we learn by doing them, for example, men become builders by building, and lyre - players by playing the lyre; so too we become just by doing just acts, temperate by doing temperate acts.¹³

The implication is that training of a policy-maker makes him more competent and reliable since this (training) gives him an additional knowledge on how to go about educational matters in general.

In our earlier discussions we have noted that the majority of policy-makers are also political leaders. A number of these political leaders are illiterate or semi-literate without firm understanding of concepts in policy statements. For this reason, they are bound to misinterpret educational policy objectives to suit their wishful thinking. A trivial illustration in support of this is as follows: an uneducated politician who firmly believes in social equality as an educational goal, might be lured by a positive picture of a society in which

¹²R.Peters Op. Cit, P.92

¹³Cited by R.Peters Op.Cit, P.92

differences between people would be minimized. As Richard Peters¹⁴ concurs, such a politician might even go so far as to advocate for the abolition of institutions like the high cost schools, international schools and universities, church workers unions, among others in which some people are given opportunities of gaining advantages over others. On the contrary, another politician might employ the principle of social equality in a much more negative sense without any concrete picture to lure him to the achievement of this goal (Social equality). He might insist, merely that whatever social changes were introduced, no one should be treated differently no matter the prevailing individual differences. One thing which is borne in our mind in regard to this example is that the interpretation and the practice of the goal (social equality) is not in accordance to the dictates of reason, but to the dictates of the instincts of an individual politician (who is also a policy-maker). This is not supposed to be the case to a situation where we have well trained educators. This is because well-trained policy-makers tend to be rational and do not work under the instincts biased on individual interpretation of education policy statements.

The implication of the fore-going argument is that; educational matters should be left to those who have the necessary qualifications. That is, the formulation and interpretation of educational goals by unqualified people should not be entertained as they are bound to make

¹⁴Adapted from R.Peters Op.Cit., pp.89-90

mistakes. However, one absurd observation is that some policy-makers in the government of the day, may have relevant knowledge regarding the precise meanings of policy objectives. But on the contrary, they continue to misinterpret them (goals); may be, they have reasons best known to themselves for doing this. Still, there is another lot of policy-makers who condemn misinterpretation of policy goals in public, while in the background, they indulge themselves in dubious interpretations (discussed in chapter four).

The second remedy relates to consulting the education consumers before policy goals are formulated. In support of this remedy, R.W. Mutua and G. Namaswa contend that "there should be mutual coordination of all those concerned with the development of education as a whole".¹⁵ The matter is that there is a need to inculcate a spirit of concern and responsibility to the national cause of education by many people, especially the parents, the educated elites and the learners. On the contrary, there have been cases in which national leaders have announced educational reforms on impulse, or simply on their own initiative without consulting the appropriate educationalists and the consumers, or even the tax-payers. Not only is such educational reform hastily decided, but it appears that it is also aimed at giving the government leaders unquestionable authority to influence changes in the field

¹⁵R.W. Mutua and G. Namaswa, Educational Planning (Nairobi: Educational Research and publications ERAP, 1992), P.64.

of education.

The above claim is well explained by the policy regarding free education. As we know, free education would enable many people to get education more than if we were to charge fees for education. But on the other hand, it may also be that charging fees will enable the government to improve and build more schools and in the end educate more people than the alternative free education system; which may lead to shortage of funds to set up schools¹⁶ (hinted at in sections 1.5.0 and 4.1.0). In spite of this fact, our leaders especially the politicians continue to champion for free education, (ignoring opinions from different people with varying experiences), simply to make the government of the day popular. In this situation two fallacies are committed. These fallacies are argumentum ad populum and the fallacy of suppressed evidence.¹⁷

The fallacy of suppressed evidence is committed when the arguer, in this case a policy-maker, ignores evidence that would tend to undermine the face value of what is otherwise considered a good policy. This fallacy consists in passing off what are at best half-truths as if they were the whole truth, thus making what is a defective policy appear to be good. like in the case of free education, it is apparent that the policy-maker(s) never considered its short comings which otherwise could have emerged if the education

¹⁶H.O. Oruka; Ethics, (Nairobi: Nairobi University Press, 1990), P.48

¹⁷P.J. Hurley; A concise Introduction to Logic (2nd ed) (Belmont: Wadsworth Publishing Co., 1985) P.144

consumers were consulted. That being so, we have seen that free education can lead to a shortage of funds to construct more schools which parents would be anticipating to take their children to. Evidence such as this could undermine the policy, hence it was ignored simply by not consulting the education consumers. The safest course of action to avoid such a fallacy is to stop lip-service and political statements like that one of free education and instead consult all those concerned before policies are formulated. This would help to avoid emotionally determined educational policies that may allow loopholes for misinterpretation. It happens, indeed, that these emotionally determined weaknesses are not themselves fallacies, however, they provoke fallacies.

The third point on avoidance of fallacies shows the need to subject tentative policy objective(s) to debate before the final version is adopted. The argument is that criticism of the proposed policy objectives through free and open debate would enable detection of loopholes in the policy statement, and also allows for freedom of expression. For example, when a policy objective has been proposed, the policy-makers should tell the public about their opinions in regard to the suggested policy goal, and then declare a free and open debate. This would create an awareness on the precise and acceptable meaning or meanings of the concepts in the policy statement(s). In spite of this, experience has shown that some policy-makers fear criticisms on what they have decided.

Debate about our educational policies enable all those concerned in the field of education to assume a certain end and then consider how and by what means, it (the goal) can be reached. As J.Burnet¹⁸ concurs that if it appears through debate that the end (goal) can be reached in several ways, all those concerned should consider which will be the easiest and the best way to achieve that particular end. This paraphrase implies that when we are choosing the easiest and the best means to achieve the end, we must in the first place have adopted an agreed upon interpretation of that goal.

The idea is that the debate or rather criticisms are not always as bad as some people believe. As we have seen, criticisms help in creating checks and balances in our field of education and generally in all our daily activities. By so doing we are able to re-think and correct our mistakes. Criticisms are in line with what Aristotle once observed: "Man is a political animal, one whose highest natural function is to use his reasoning ability, for his own good and the good of his society".¹⁹ Aristotle implies that "man is a principle source of actions"²⁰ and so he is capable of doing things in the right or wrong way. The point is, things should not just be allowed to happen, debate should be allowed in to

¹⁸Burnet; Op.Cit, pp.75-77

¹⁹S. Smith; The ideals of the Great Educators, (New York: Harper and Row Ltd, 1979), P.26

²⁰J. Lear; Aristotle: The Desire to Understand, (Cambridge: Cambridge University Press, 1988), P.141.

perfect our course of action.

The fourth remedy on avoidance of fallacies seems to point at the need to prevent political interference in the field of education. Section 4.1.0 has outlined several political controversies which appear not to be in general agreement with what our educational goals intended to achieve. These controversies include indoctrination of learners in political rallies, rhetorics, intuitive power of claiming to know what the country needs and disapproving whatever results research can demonstrate. It was also indicated that some political leaders have announced educational reforms on their own initiative without consulting appropriate educationalists or even the education consumers. Still others (politicians) are intolerant to all forms of criticisms (both constructive and destructive) and are not open and honest enough to educational matters. For example, the statements made about the success or failure of the 8-4-4 programme have been political and not based on any practical evidence. Indeed as indicated earlier, the 8-4-4 system of education has been categorised as a victim of "disregard for implementation framework". Lastly, local dailies have been cited in section 4.1.0 to the effect that university authorities (Joint Admission Board) are gradually losing grip over admissions which are more or less influenced by the politicians, examples are the 1987 and 1990 admissions, among other controversies.

What the above controversies somehow show is that

political pressures may intrude at all levels in the field of education, even though this pressure could be having very little to do with the primary meaning of our educational goals. That is, politicians tend to use their positions to influence changes whether they are acceptable or not, to the educationalist, tax-payers and the consumers. In regard to this, Burnet²¹ observes that acts done under compulsion or under external influence(s) (For example political influence) are involuntary, hence can easily face resistance from those it is imposed on. By a compulsory act, Burnet means one of which the efficient cause is external to the agent (The agent may include teachers, education consumers, among others), and in which the agent contributes nothing; as for instance when the teachers were sidelined and yet were expected to implement the 8-4-4 programme (discussed in section 4.1.0). In spite of this observation, it must be noted that if an action is performed from fear to achieve some fine end (but under compulsion); it may not be easy to tell whether the action is good or bad. One notable example points out that if a tyrant who had our parents or our children in his power ordered us to do something disgraceful on condition that if we did it their lives would be spared, but if not, they should be put to death. There is difficulty in judging whether such an action under compulsion is good or bad.²²

What the fore-going argument points at, is that at times

²¹Burnet; Op. Cit, P.67

²²This example has been adopted from Burnet, Ibid, P.67.

some political leaders can blackmail people through some manipulations to accept the meaning or value of certain educational policies and goals. As we have seen in sections 3.1.0 and 4.1.0; the goal of national unity is hoped to contribute to oneness of all Kenyans through education. However, on the contrary, children in political rallies are subjected to sentiments of hatred, hence there must be a gross misunderstanding of national unity as a goal and what children are exposed to in political rallies. This is an indication that politicians can influence a mismatch between theory (policy statement) and the practice in order to achieve their wishful thinking. The implications of educational matters should be free from any political interference if such educational issues are to be fair to all and rational in the understanding.

The fifth remedy indicates that the policy-makers should be open and honest enough in regard to the interpretation of educational policies and goals. In support of this remedy, J. Graig correctly observes that "Complex and undefined concepts work against clarity and openness of the policy".²³ That is, if the policy objective is vague or ambiguous, it can leave the implementors without the needed guidance and therefore may offer loopholes for those bent on distortions to exploit. For this reason, all those in the field of education should develop a method of structuring policy statements in such a way that the

²³J. Graig; Comparative African Experiences in Implementing Educational Policies, World Bank Discussion Paper No. 83, (Washington D.C: African Technical Series, 1990), pp.29-30.

complex terms are broken down, to remove vagueness and/or ambiguity that would allow for any kind of misinterpretation. To do this successfully, one is required to be open (ready to serve without any hidden agenda), sober, realistic and critical enough as far as the implication of any policy statements is concerned.

Observations show that lack of openness among policy-makers and their associates normally act as a shield or an umbrella for them to blame the failure of implementation or achievement of education goals, not to their own fault of imprecise definitions; but rather on obstacles beyond their control. But why? A good policy-maker should be broad minded and free from narrow speculations. To achieve this, patience is required in order to understand a policy objective in all its dimensions. Unfortunately it appears that some policy-makers and implementors, have some hidden agenda or are hasty in judgement; as they tend to act under pressure from higher authorities and always aim at quick actions that lack thorough examinations.

We can exemplify the above claim using a policy statement calling for the achievement of social equality (discussed in section 3.5.0) through introduction of free education for all. This policy statement may appear at face value to imply that education of all must be one and the same and that the supervision of this education must be public (through government agents) and not private. However, on the contrary, observations show that in our present education system, everyone looks after his own child or

children privately and gives them any private instructions he thinks are proper. Besides this, some parents go to an extent of hiring teacher(s) to offer special tuition to their children. It appears then that this policy goal (social equality) is inconsistent to what it intends to realise. This is simply because the policy-makers were not open and honest enough to talk without fear about some intervening variables or discrepancies that could emerge during the implementation and practice of the policy goal.

Further observations enhance the view that formal education has succeeded in widening the gap between the small rich elite class who enjoy the good things of education and the majority of the "have-nots" who have been made to accept suffering as part of their life (hinted at in section 2.3.0). We also find that there is a widening gap of social inequality between those who live in urban centres and enjoy the modern education facilities and vast majority of Kenyans who live in the rural areas and who have never tested the modern facilities. The point which the author is trying to drive at in the cases cited above is the lack of openness among some policy-makers who fail to clarify various implications of our policy objectives. It is obvious, then, that openness in the field of education should be the guiding principle in order to avoid controversial practices that can allow for committing of fallacies.

Our last remedy on avoidance of fallacies concerns the need to translate the declared objectives of education into

reality through a concrete programme of action. Several controversies have been cited in our earlier discussions which seem to call for this remedy. To enhance our argument, some examples will be highlighted. As cited in section 3.1.0, if an ideal of national unity was to be achieved, Kiswahili would be a more suitable language to serve as a medium of instruction rather than English. However, as we have seen this is not the case because much more emphasis is put on English language than Kiswahili. Secondly, it is a matter of fact that Kenya as a nation needs more educated manpower for national development but on the contrary, she (Kenya) is unable to use this manpower optimally when it is available (problem of unemployment cited in section 3.2.0). And also schools, colleges and universities emphasise and teach daily to their students the topic of self-employment and self-reliance, and yet those institutions never practice these ideals. Lastly we have learned in section 3.3.0 that emphasis put on examinations makes it difficult for learners to realise the goal of education directed to individual fulfilment. Other discrepancies include restrictions put on research, censorship of books and lectures just to mention but a few.

The fore-going highlights show that no serious commitment has been put on the importance of translating what the educational goals are meant for, into reality. To put the same point in other words, if we honestly want to realise our education goals, then it is absolutely necessary that all those concerned in the field of education endeavour to

put these policy goals into practice. Mere pious declarations of intention to build an education system founded on such policy goals is not enough, but all Kenyans must be open and have the desire to initiate, and carry out a concrete programme of action or actions designed to achieve the declared policy objectives.

5.2.0 IMPORTANCE OF AVOIDING FALLACIES IN THE FIELD OF EDUCATION

As we have seen in our previous discussions, imprecise educational goals invite misinterpretations. Such wrong interpretations tend to undermine the intention of the policy objectives which require precision, integrity, fidelity, justice and a great deal more. If we don't aim at interpreting our educational goals with precision, it will imply that most of our daily educational activities are carried out without any reflection. If this occurs, then we might not question whether the policy is clearly defined or not. This may lead to assuming that whatever happens in the field of education is right, when it is not. Infact no matter how conservative our society is, such an attitude of unquestioning policy objectives will one day be challenged by unexpected and undesirable results in our field of education. For sure, this is not what we are waiting to witness. So it is imperative to avoid imprecise policy objectives in order to escape undesirable consequences from our educational activities.

Regarding clear educational policy statements, the

government is able to precisely define its aims, and can therefore take a positive approach towards preparing educational institutions to meet these objectives. Unless this is done, the effect of these educational institutions may be as random as the policy goals which guide them. The argument is that if a policy statement is clear, its execution tends to be consistent, since the goal offers no loopholes for misinterpretation. That is, if a policy goal is clear, nothing may go wrong as far as its interpretation is concerned in the field of education.

Using an example of a teacher, P.H. Hirst and R.S. Peters aptly explains why educational goals should be defined clearly. They state that;

It is essential for a teacher to try to get a bit clearer about his aims. For unless he does this, he will not have criteria by reference to which he can determine satisfactorily the content and methods of his teaching.²⁴

From what has been discussed above, it is fair to acknowledge the fact that one overall aim of avoiding fallacies in the field of education is to help all those concerned to have a consistent meaning of the policy and hence be in a position to achieve the desired goal(s).

5.3.0 A SYNTHESIS ON AVOIDANCE OF FALLACIES

We need well stated educational policy objectives in order to avoid committing fallacies. For this reason, when goals are formulated, individuals should be curious to ascertain whether the possible interpretations that emerge

²⁴Hirst and Peters; Op. Cit, P.28

from the goals are vague and/or ambiguous or clear. Curiosity makes us aggressive so that we seek and yearn for a precise definition of concepts and policy statements. Out of this, we can be able to evaluate all the possible, interpretations, and thus make us aware of other meanings of the same concepts contained in the policy objectives.

One important observation that deserves to be noted from our discussions is that in Kenya and other countries in the world; education seems to be a political tool for self-gratification. For instance, policies are made by politicians and their close associates who imagine to be critical thinkers or even educational philosophers, when they are not. Critical evaluation of concepts emerging from such people help us discard the imprecise definitions, thus reducing the committing of fallacies in the field of education.

Some possible solutions in regard to avoidance of fallacies have been observed to be as follows: Educators should be well trained in both language and philosophical analysis in order to avoid loose language, It is important that education consumers are consulted before formulating educational policies. The education policy-makers must have a clear idea as to what their goals intend to achieve and how they should be achieved. The political authority should create an environment that allows for independence of qualified personnel in setting up precise and achievable goals. All Kenyans must have the obligation to translate the declared educational goals into reality through a

concrete programme of action. And above all, those concerned in the field of education should be open to the public in respect to the precise meanings of the concepts contained in the educational goals. Chapter six will reflect on the summary of this thesis and will also offer suggestions of areas related to this study that may require further investigation.

CHAPTER 6: A RECAPITULATION, THE CONCLUSION AND SUGGESTIONS

6.0.0 INTRODUCTION

The concern in this chapter is to briefly reflect on the main points discussed in the preceding chapters, deduce the conclusion and offer suggestions of areas related to this study that may need further investigations.

6.1.0 A RECAPITULATION

Chapter one forms the backbone of the undertaken study. The study focuses on the importance of applying logic to solving educational problems. That is, determination to detect correct and incorrect (consistent and inconsistent) reasoning/argument in respect to our educational policy objectives. The inconsistent arguments or reasoning are what are referred to as fallacies. In light of this, a fallacy is an inconsistent or incorrect reasoning that is not so obvious to detect. Some arguments are however so obviously incorrect such that they cannot deceive anyone. A number of informal fallacies have been identified for this study in relation to some educational policy objectives. These types of fallacies emerge from errors in reasoning, and also through being misled by some vague or ambiguous concepts and phrases contained in educational objectives.

The background to the study shows that to be able to detect a fallacy in a policy statement, a pre-requisite is to determine what function is implied in the policy goal

under examination. The point is that there could only be a fallacy of a given type if and only if the intended function of a policy objective is not clarified. Another pointer is that for a fallacy to be committed, there must be some logical inconsistency regarding the meaning of concepts or statements in the stated goal and the intended action. For example, assume a teacher holds a cane and says to a student: "if you come late again, I will punish you". The teacher is supplying information and is trying to get the student to do something. However, the teacher's information at face value may look like a threat; it appears that the teacher is appealing to threat. In other words, it appears that a fallacy of appealing to threat (argumentum ad baculum) is committed when infact it is not the case. This is because in making the statement, the teacher is offering a reason for the intended punishment, when the student comes late. But the teacher is not giving any contradictory evidence for believing that the student will come late again. In this case, the logical function of language is not involved, so there is no confusion of the function of the language. As such, there is no fallacy of appealing to threat or fear.

Supposing the teacher stated that "whether you come late or not, I will punish you". The implication of this statement is not clear as punishment is expected to be administered in contradicting circumstances. Either the teacher has his own meaning of the concept punishment or he is using the word imprecisely. This is because it would

not be in order to treat a student in the same way, whether he comes late or not. We find, then, that the statement is vague and therefore fallacious.

A vague concept is one to which no satisfactory specific definition about its usage is given, while an ambiguous concept is one that has more than one literal meaning. In spite of the difficulty involved in applying vague and ambiguous words to borderline cases, we should not assert that they are useless or that we should discard them. It is sufficient to use them in ordinary communication but not in areas where clarity and precision is required, like in educational goals. One point worth noting is that if the meaning of an educational goal was constantly shifting because of its vagueness or ambiguity, we can find ourselves in a situation where the interpretation, implementation and practice of this goal would be inconsistent. Just like if in a game, rules were permitted to shift and vary anyhow, the meaning of the game or even the playing of it would be inconsistent. Vagueness and/or ambiguity can therefore be avoided by setting up a standard meaning¹. Under this condition, a concept is assigned just the meaning that is required, thus removing unwanted meaning(s). This suggestion implies a logical possibility in developing an artificial language limited to one meaning. Such a language would be less subject to misinterpretation, although, it would also be much less

¹J.W. Blyth; A modern Introduction to Logic. (Boston: The Riberside Press, 1952), P.142.

flexible.

Lastly, this chapter shows that the undertaken study has adopted methodology of philosophical analysis to clarify concepts contained in the educational goals occurring in our policy documents: In attempt to show their different meanings that may invite fallacies. Nevertheless, critical and phenomenological approaches are also employed to supplement the study.

Chapter two embarked on literature survey in order to enable us to understand better the relationship between values and policy objectives of Kenya's education. Some background is briefly outlined in terms of pre-colonial African traditional education, colonial African education and education in Kenya after political independence. Within each of these groups, major reference is made to how the goals are defined and also the content of education. At the end of this examination, three points came out clearly.

Firstly, views of Kenyatta, D'souza, Moi, Bogonko, Nyerere and Ochieng concurred that education is a life-long process which begins at the time of birth and ends with death. For this reason, educational goals should be clear and precise to be able to transfer what they express into reality without jeopardising our life-long goals. As cited in several sections in this thesis, clear educational policy objectives help decision-makers at all levels. It enables them to see clearly what they want to achieve.

Secondly, it is evident that soon after political

independence, the Kenya government formed an education commission under the chairmanship of Prof. Ominde. The reason for this fast action is embodied in the dissatisfaction Kenyans had in the colonial educational policies and objectives. As such, the Ominde Commission was somehow also concerned with defining national educational policies and objectives that consider African values of education. However, there are problems when we attempt to define the policy objectives in a language that offers precise meaning without any misinterpretation.

Lastly, on the issue of contradictory policy statement, we have outlined Sifuna's varied notions on the academic and vocational education with respect to elites and politicians on one side versus the non-elites on the other side. This illustration exposes the hidden agenda of the elites and politicians that vocational and technical education is appropriate for children of peasant farmers, while the academic education is suitable for their (elites and politicians) children. Another contradiction is noted by Graig's observation that those higher in hierarchy sometimes call upon those lower in the hierarchy to make comments on the weakness and strengths of the existing education system. In spite of this, it happens that criticism from those lower in the hierarchy are not taken seriously or are ignored altogether. In regard to this Brennan² offers a law of non-contradiction that strives to

²J.G. Brennan; A Handbook of Logic, 2nd ed., (New York: Harper and Row Publishers, 1962), P.158

guard us against inconsistent interpretation and practice of our goals. This law states that, "the same thing cannot at one time be true and false". For example, we have seen that there are certain ideals such as social equality, national unity, national development, cultural heritage and individual fulfilment that education is supposed to foster among all the Kenyan youths (irrespective of their social status). On the contrary, Sifuna has pointed out that some elites and politicians seem to argue that academic education is not suitable to children of peasant farmers, and yet the same education is expected to foster our social ideals among all the youths. In this case the selective function of education is emphasised at the expense of its social function. The social function of education relates to what every Kenyan youth ought to know, while the selective function is concerned with the preparation of the learners for specified career opportunities, and at times according to their social status.

In chapter three, the main objective has been to briefly examine selected policy objectives with reference to some given fallacies. It also attempted to answer questions listed in section 1.4.0, though question (v) on avoidance of fallacies is exhaustively answered in chapter five. In general, this chapter has shown that language is a flexible medium of communication. This has aptly been shown by varied interpretations of concepts and phrases such as, national unity", "national development", "social equality" among others.

The analysis shows that each policy document describes and attributes a different meaning to the key concepts in these goals. For example, "national unity" is depicted differently by these policy documents: that of loyalty and oneness (Ominde Report), that of mobilising Kenyans toward facing social and economic challenges (Gachathi Report), that of harnessing culture toward a united nation (Mackay Report) and that of being patriotic (Kamunge Report). Apparently each of these policy documents represents and relates non-uniform features to the goal (national unity). One reason why words in our policy goals are misinterpreted is that they are value loaded, hence debate about them cannot provide a clear meaning, unless the expected meaning is specified.

Another task in this chapter is to examine controversies regarding the meaning of the policy goals with reference to the actual practice in the field of education. The argument is that one responsibility of the application of logic in this study is to bring out interesting and useful information about the inconsistency in the practice of our educational goals. Examples such as the ones highlighted in this chapter offer both helpful and confusing features of our educational goals. This point is exemplified by the following observation. One dilemma points to the policy on the medium (language) of instruction in primary schools. We agreed that if ideals of cultural heritage and national unity with respect to language were to be achieved, Kiswahili would be the most suitable language, as it is

spoken by more Kenyans than is English. On the contrary, English is the main medium of instruction and is also approved as the official language.

On the same controversy of culture, section 3.4.0 has shown that our education system has not created a clear dichotomy on the aspect of our culture that should be transmitted through education. As we know, culture is dynamic and not static. For this reason, the culture that was probably intended to be transmitted in 1964 is not the same today. Hence the need to define precisely the aspect of our culture that should be fostered through education. Lastly, the goal of education fostering individual fulfilment is contradicted by our system of curriculum that prescribes what should be taught and what should not be taught in our educational institutions. In addition, education for the sake of it seems to be countered by the economic values learners and parents have attached to it. Therefore, it is rare, if not impossible to find learners engaging themselves in educational activities that have no economic returns.

At the end of the chapter, it is shown that inspite of the criticisms on the imprecise definition of our educational goals, these policy statements show the government concern that, education being a purposeful activity: Our educational institutions need to be guided by some national policies and goals. Certainly the contribution of this chapter is expected to stimulate policy-makers to curve out clear and better educational

objectives that are achievable.

The analysis in chapter three has shown that some educational goals are untenable in practice because of many reasons. To clarify this observation, the major task of chapter four is a logical examination of political, social and economic factors that seem to contribute to fallacies and problems of practice usually encountered as we attempt to actualise our educational goals. We came to the realization that policy goals as conceived by politicians appear to conflict with the consequences of some of their political activities in the field of education. This in away indicates that there is a need for politicians to come to terms with the precise meaning of an educational goal and the actual practice(s) in order to avoid misinterpretation of the goal.

Infact the link between the meaning and the reality in our society, (with reference to educational goals) is what gives a lived interpretation of the policy goals in the field of education. The issue is that the theoretical meaning of a goal is only useful to us when we can make sense of it by fitting this meaning to the practical affairs of man in the society. Therefore, the practice of educational goals by man in relation to political, social and economic factors becomes the test of a theory (Policy goal) for its consistency or inconsistency. This argument forms the basis of the bulk of observations illustrated in this chapter.

Chapter five offers some remedies that would be capable

of enhancing avoidance of fallacies. It has come out that any meaningful proposition which is not a contradiction may be a logical possibility to avoidance of fallacies. To say this, is to imply that what looks like puzzle(s) in the goals as stipulated by educational policy documents can be clarified if the language used in their formulations is clear. This can contribute to better meaning, and the actual practice of policy goals in the field of education. There are innumerable ways of making mistakes as far as the interpretation, implementation and practice of an educational goal is concerned. This explains why there are also many ways that can be employed to avoid fallacies. This chapter has noted some remedies on avoidance of fallacies. These remedies include training of educators in both language and philosophical analysis, openness of policy-makers and all educators in general, among others. Avoidance of fallacies is important in that it permits for a consistent interpretation and execution of our educational goals. Finally, not only does this chapter give increased insight into the principles that can promote clear reasoning, but also offers measures to safeguard policy-makers and other educators from falling into fallacies.

The remarks made by Copi, O'connor, Reid, Olela, Hurley, R.S. Peters and Hirst seem to agree that language is a flexible medium of communication. In spite of language being flexible, exercise of sufficient care in the selection and use of words, can allow for a high degree of

exactness to be attained. The implication is, the situation in which words have meaning is relative, and just what they do mean is to some extent, a matter of choice. For instance, we have learned from our analysis that different people may use the same words (or concepts) to refer to the same meanings, some may use different words to refer to the same meaning. And still others may use the same words to refer to different meanings.

The flexibility of words has been shown to be both advantageous and disadvantageous in the field of education. Perhaps the most obvious advantage lies in the freedom to combine words in new and unexpected ways such as "free education", "self-reliance", "national unity", and many others. While one of the disadvantages is that of misinterpretations of words. When this happens, one may wonder why the activity or activities undertaken in the field of education do not turn out right? Why his interpretations and decisions seem to be the wrong ones? The main flaw behind such failure is a matter of simple logic. That is, imprecise interpretations of the policy objectives because of the vague or ambiguous words in them. The result of this study is therefore expected to help policy-makers to state in a precise language educational goals in order to achieve the anticipated end or purpose without any misinterpretation. This in turn would promote the confidence Kenyans have vested in the national educational goals.

It was pointed out by Aristotle and O'Connor in chapter

five that criticisms strive to make us re-think, so as to correct where we may be going wrong. In respect to this, the criticisms levelled against the educational goals in this study, do not imply that the goals relate that which is false: but rather, they fail to relate what they want to describe precisely. That is, criticisms expressed in this study are not for the sake of it, but are employed to show fallacies in some of our educational goals.

6.2.0 THE CONCLUSION

In a nutshell, the general thrust of this study is that educational policy statements have to fit tightly to the actual practice(s) in the field of education if we have to make any achievement. This point could be dramatised by taking the analogy of a lock and a key. In this case, the lock is the end, function or result to be realised by the policy objective. As we know, the key for a given lock is one whose cut conforms precisely to the inner structure of the lock. The implication is that educational objectives should be clearly defined to achieve the desired result(s). Otherwise, the goal will be just like the key which does not conform to the lock's inner structure and thus fails to open it up.

6.3.0 SUGGESTIONS FOR FURTHER POSSIBLE RESEARCH

This study has dealt with an issue of applying logic to solving education problems: an area that seems to have escaped satisfactory attention of the educationist (more so

the policy-makers). Our discussions have focused on the examination of the concepts contained in five of the Kenya's educational policy goals, namely: national unity, national development, individual fulfilment, cultural heritage and social equality. In spite of this, this study does not give the last word with regard to the problems of clarity of educational policy objectives. More literature is required to enable policy-makers to state their policy goals clearly.

In particular, further research is needed on the precise definition of educational policy objectives which have not been discussed here. One such goal that requires further investigation is that of education promoting international relations and consciousness. This goal seems to touch on certain aspects of education that fall outside the Kenyan society: for example, education for global peace, education for human rights or democracy, among others.

Secondly, it is worth noting that educational goals are normally spelled out at national level as it has been shown in this thesis. However, their interpretation, implementation and practice may vary depending on the region, the community, among other factors. Therefore, further research may be conducted by narrowing the examination of these goals to lower regional levels based on the province(s) and/or the district(s). Such a study would be able to bring to light varied factors that may influence the committing of fallacies in different parts of our country.

It is hoped that the studies suggested above would be concerned with boosting the achievements of the anticipated result of the educational objective(s) without any misinterpretation that may allow for committing of fallacies in the field of education.

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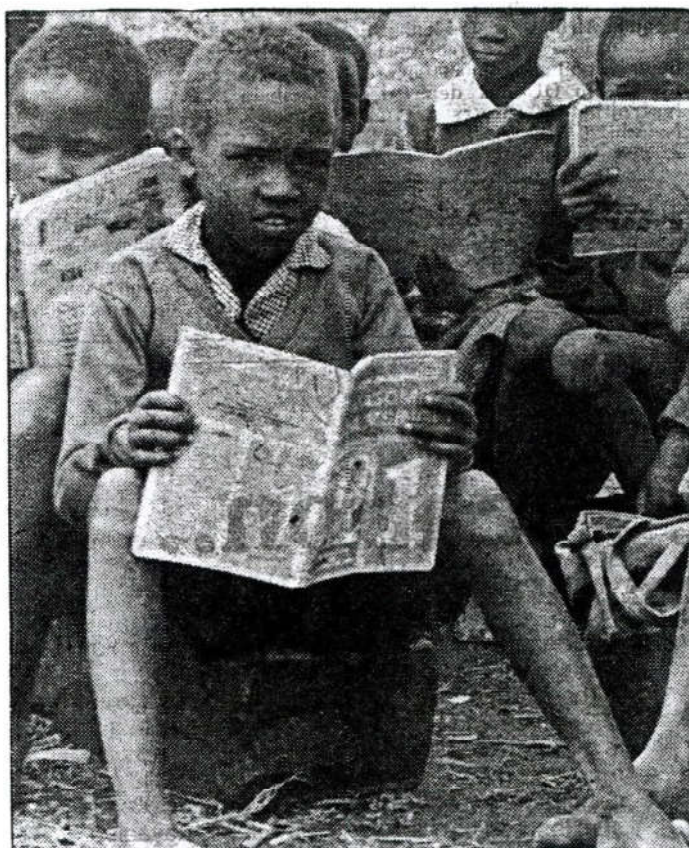
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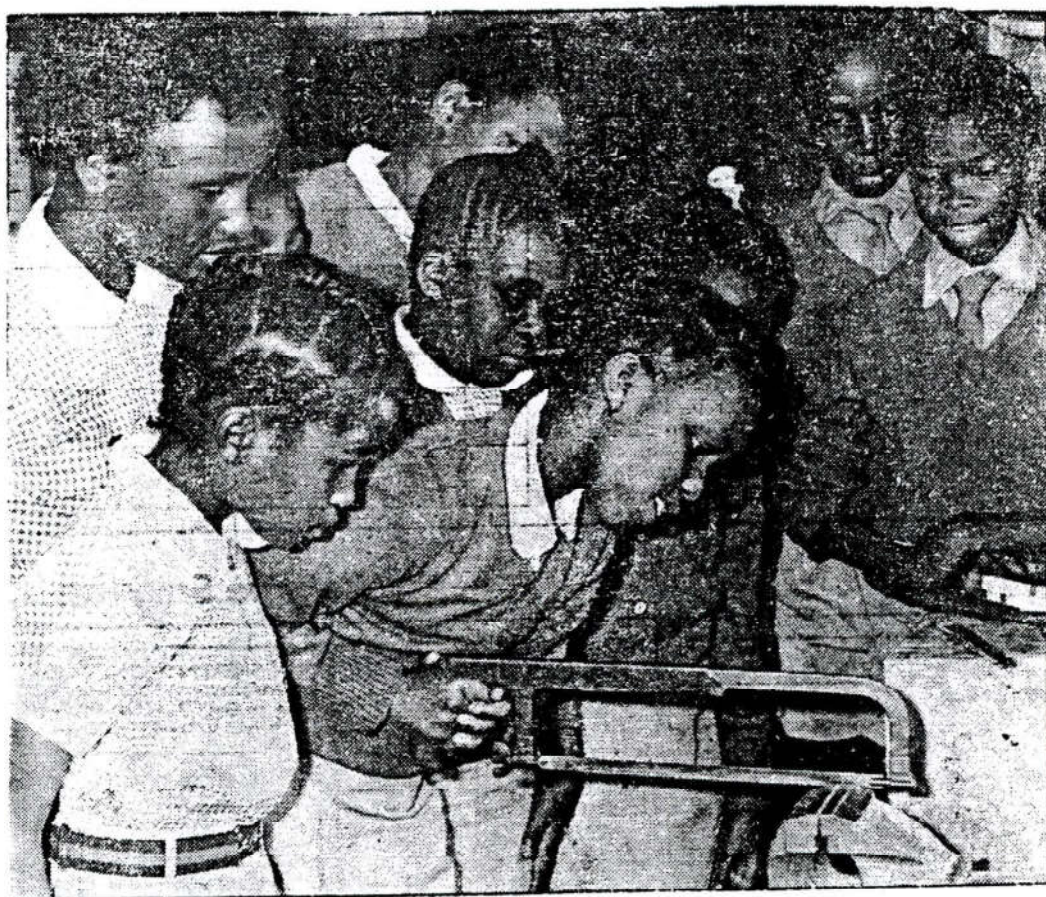
APPENDICES

APPENDIX A



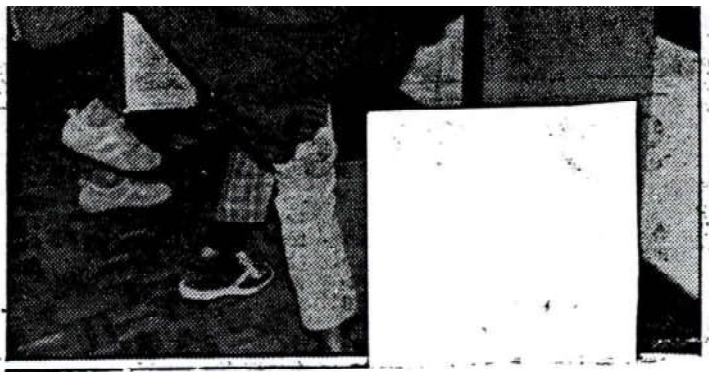
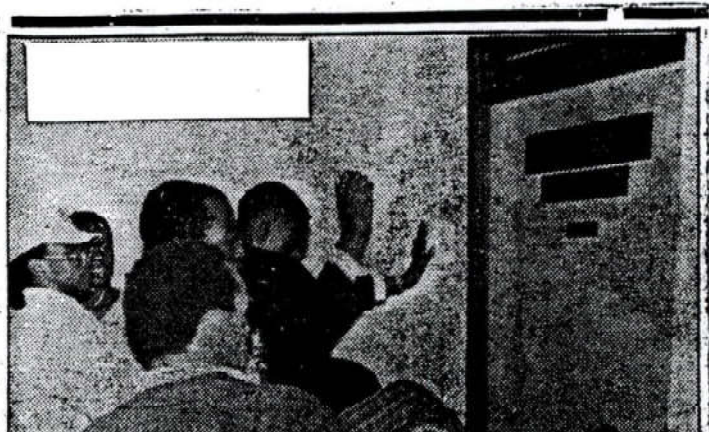
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APPENDIX B



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APPENDIX C



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