CHAPTER V

SOCIETY AND EDUCATION IN POST-COLONIAL KENYA

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This chapter probes the continuity and discontinuity of certain aspects of socialization and education in Kenya. Education in post-colonial Kenya is perceived as a means to achieve national development. It is expected to do so by producing useful and necessary personnel required for the diverse functional needs of the country. Therefore, the new form and contents of socialisation are intended to transform pupils into individuals who are able to adapt to the physical as well as the socio-cultural setting of post-colonial Kenya. What is more interesting in this context is that ; first, the growth of schools has increased, and secondly teachers also have assumed considerable significance as contemporary agents of socialization.

At the outset the chapter briefly highlights the role of education in winning national independence for native Kenyans. Secondly, it discusses what the leaders of independent Kenya declared to follow in building their nation with special reference to education. Thirdly, the emphasis on human resource development is examined in the light of modern education as a key input. Fourthly, the numerical growth of both primary and secondary schools along with the emphasis on the professionalization of school teaching is analysed.

The Role of Education in Kenya's Independence

As discussed in the previous chapter, Kenya got its independence in 1963 through a persistent struggle by many leaders such as Jomo Kenyatta, Mbiyu Koinange, Tom Mboya Oginga Odinga and others. These leaders were some of the first natives to receive Western education. However, since the objective of modern education was to serve the interests of the British empire, there was a resentment among these leaders. As a result, the native elites initiated an independent school movement. They aimed at developing an indigenous school system which also was able to synthesize traditional and modern value systems. This initiative mobilized resources and accelerated nationalistic violence (i.e. Mau-Mau) that ended colonialism.

Therefore, the national independence movement which originated in colonial period was ultimately successful in winning political independence. Thus, Kenya became one of the new nation states in 1963. This historic event heralded a post - colonial era full of new hopes and aspirations.

Nation Building and Education 1963-1965

As soon as the native leaders of Kenya gained self-government in June 1963, they began to integrate the racially separated education system which they inherited. In other words, the European, Asian, Arab and African educational systems were removed. Thus, multi-racial enrollment in all former private schools was made statutory. Moreover, the previous African system of primary (standard I through IV) and intermediate (Standard V through VIII) began to be gradually phased out by the introduction of a seven-year universal primary education.

Even the secondary education was gradually integrated from 1963. Moreover, the secondary schools were restructured whereby most of them, which were originally boarding and non-co-educational (that is separate for boys and girls), were transformed into the co-educational and day schools (Sassnett and Semeyer, 1966:66-69).

The Ominde Commission(1964)

Having restructured the inherited colonial education according to the realities of an independent era, the KANU government found it necessary to set its educational priorities clear. As a result, Professor S.H. Ominde was asked to chair the first National Education Commission on

19th December 1963, just a week after independence. The commission was expected to survey the existing educational situation and advise the government on the formulation as well as the implementation of policies.

Therefore, on 22nd october 1964, Professor Ominde and his team submitted part one of the report to the then minister of education Honourable J. D. Otiende. Apart from recognizing, physical, mental, moral, and spiritual growth, the commission strongly linked education to Kenya's national and economic development. This greatly influenced Kenya's political ideology and planning which was then declared in 1965. (Otiende et al., 1992-79-81).

The African Socialism And Its Application To Planning In Kenya (1965)

Enlightened by the Ominde report, the leaders of post-colonial Kenya realized that traditional heritage and native languages were significant in national development. It also came to their realization that the nation's building cannot be determined by the school's contents and forms of socialization unless wise political decisions were made. Thus, the Kenyan Government's policy document entitled "African socialism and its application to Planning in Kenya " - described as "Kenya's Bible" by President Kenyatta at a press conference in Nairobi on April 27, 1965 was declared. An excerpt of it is given below.

The Independence of African Socialism

Republic of Kenya, 1965: 122-127.

> In the phrase " African Socialism", the word "African" is not introduced to describe a continent to which a foreign ideology is to be transplanted. It is meant to convey the African roots of a system that is itself African in its characteristics. African Socialism is a term describing an African political and economic system that is positively African not being imported from any country or being a blueprint of any foreign ideology but capable of incorporating useful and compatible techniques from whatever source. The principal conditions the system must satisfy are-
>
> (i) it must draw on the best of African traditions;
>
> (ii) it must be adaptable to new and rapidly changing circumstances; and
>
> (iii) it must not rest for its success on a satellite relationship with any other country or group of countries

The declaration of African socialism in 1965, and its application to planning in Kenya had far reaching implications. It laid down the government's intention to mobilize resources to attain a rapid economic growth for the benefit of its people. Therefore, while acknowledging the validity of Marxian views, the government boldly made it clear that the European social system bears little similarity to modern Kenya (Republic of Kenya, 1965:125).

Under colonialism, Kenyans did not have political equality or economic opportunities, and their personal rights were grossly violated. African traditions had no similarity to European society such as class distinctions, unrestricted property rights, and acceptance of exploitation. Therefore, the historical setting that inspired Karl Marx, has no counterpart in independent Kenya (Republic of Kenya, 1965:125).

The country opted for a social system which incorporated the best of African tradition and modern values as well as maintained an independent socialist ideology that was adaptable to new changes. Thus regarding education, training, and experience, the government spelled it out clearly as follows.

Education, training and Experience

Republic of Kenya, 1965: 236.

> At Kenya's stage of development, education is much more an economic than a social service. It is our principal means for relieving the shortage of domestic skilled manpower and equalizing economic opportunities among all citizens. For that reason, it is of the utmost importance that the construction of unaided schools should conform to the nation's needs and supply of teachers, and curriculum should be required to meet Government specified standards. It is expected, of course, that all citizens will contribute to the development of education through self-help payment of school fees and taxes, and service as teachers. In addition to its economic

benefits, widespread education should
develop good citizens, promote national
unity and encourage proper use of leisure
time.

The above emphasis shows that education occupies an
important place in contemporary Kenya like any other
modern nation states. This is because, it is the human
resource of a nation, not its capital nor its material
resources, that ultimately determines the character and
pace of its economic and social development. (Nganga and
Agunda, 1985:117).

Human resource thus constitutes the ultimate basis for
the wealth of any nation. Capital and natural resources.
are passive factors of production. Human beings are the
active agents who accumulate capital, exploit natural
resources, build social, economic and political
organizations to carry forward the national development.
Thus, surely, education in modern Kenya is much more an
economic than a social service. But, active participation
in political, economic, and social decisions without the
acquisition of the skills and the aptitudes of reading as
well as writing through a process termed literacy, may be
difficult. (Abbela, 1990:20, Mulusa, 1976:6-11). It is,
therefore, expected that when the literacy level of a
country improves considerably only can education qualify
as a key input in national development and modernization.
(Toweett, 1977:45-46) Whereas according to economists

like Heyer and Ireri (1971:116) school teachers promote rural development in Kenya by being good farmers and traders. As a result, the rural people are motivated to improve their nation-building activities. It is in this context a few words are in order about: (a) literacy, and (b) school.

Literacy Strategies and Socialization

Literacy enables individuals to shape their destinies, enhances democratic awareness, and ensures decision-making on various aspects. Therefore, literacy has been promoted all over Kenya through three different strategies: (i) literacy campaign, (ii) functional literacy, and (iii) cultural action.

(i) Literacy Campaign :

In Kenya, literacy campaign strategy involved an organised large-scale series of activities such as radio programmes. It is considered essential to the emergence of individuals and conditions necessary for national development. However, this approach suffers from the difficulty of assessing the effectiveness of the programmes.

(ii) Functional Literacy :

This strategy tries to replace the inadequacies found in the literacy campaign strategy. It aims at raising the general level of literacy by achieving specific economic goals like scientific farming methods or book keeping and accountancy that not only creates employment but also raises income. Therefore, it stresses the need to relate literacy to individual motivation and the needs of society. But this approach suffers from the slow pace and some times the difficulty encountered during feasibility study. The right methods of farming and specific crop that finds access to the market take time to identify. Moreover, the whole strategy involves long-term investment and, therefore, it is not popular among the illiterate traditional societies.

(iii) Cultural Action :

Cultural action is based on the assumption that learning to read and write is not an end-in-itself, but a way through which the oppressed in a society can be liberated. This happens when the affected individuals understand not only their rights and environment, but also their history. The effectiveness of this strategy is its capability to provide individuals with the cognitive skills of not only identifying and defining their problems but also the courage to stand against any

injustice. The implementation of this strategy involves direct contact with the society concerned. The individuals in that society are not only thought the basics of literacy, but also they are assigned roles in plays or dramatic programmes aimed at highlighting the advantages of literacy and absurdity of illiteracy as a means of exploitation as well as injustice. Therefore, this strategy does well in the hands of revolutionary organizations or governments with revolutionary ideologies. However, its limitation is mainly the challenges it encounters in large scale mobilization of people, equipments, and personnel. Moreover, its critical exposure of injustice often does not appeal to the government and in fact this is its greatest limitation.

Literacy Situation in Modern Kenya

In modern Kenya, literacy has assumed the status of a basic human right (Republic of Kenya, 1988:2). Literacy programmes have been conducted with revolutionary intentions by using education so as to achieve national development and modernization. However, the degree of achievement in this direction varies considerably.

In the case of Kenya, the literacy situation is a matter of national concern as revealed in table 5.1

Table 5.1 Sexwise Percentage Distribution of Kenyans According To Literacy Status of Reading And Writing in 1989.

SEX	CAN READ AND WRITE						
	YES	%	NO	%	NS	%	TOTAL
MALE	6,298,023	75.70	1,735,828	20.90	288,023	3.50	8,321,874
FEMALE	5,408,508	63.30	2,854,034	33.40	278,891	3.30	8,541,433
BOTH	11,706,531	69.40	4,589,862	27.20	566,915	3.40	16,863,307

NS=16,863,307

Source : Republic of Kenya, <u>1989 Census Report,</u> Government Printer, Nairobi, 1994 P.52.

According to table 5.1, literacy status by standards of ability to read and write has been attained by 69.40 percent of the surveyed population. However, among the males, 75 percent could read and write whereas about 63 percent among the females could do so.

The Limitations of Literacy Surveys

In addition to implementational limitations of literacy, there are other serious problems regarding its estimates. Literacy surveys often prove to be unreliable since statistics in particular do not reflect functional literacy. Figures tend to diminish the real dimension of the problem. This is because they are not often adjusted for the loss of skill or knowledge once acquired. Moreover, in many cases, the instruments used to measure

literacy are inadequate. Society-based limitations include the inadequate use of acquired skills made inevitable by the high cost of books. These are also in most cases addressed to foreigners at the exclusion of the local people. (Abella, 1990:24). However, the data reveal the existence of gender imbalance in literacy status. There are several reasons for this problem.

According to a recent study, (Mugo, 1990:22-24) women in Kenya are not given the same opportunity as men. At the same time, the attitude of society towards women's education has been negative. For instance, when the Kenyan government banned all drama activities in suspicion of political motives, in 1982, it specifically singled out women for admonition. The government warned and ridiculed women for participating in drama. Thus, in reality, women were driven back into customary domains where reading and writing is considered a taboo for them. Hence, the literacy situation in Kenya remains a matter of national concern. Gender imbalance continues to persist since independence although in recent times some effort has been made to correct this imbalance through free primary education and equal employment opportunities to both sexes.

The School Provision And Forms of Socialization

With the integration of formally racially segregated school systems at independence, the government, however, is not the only provider of education in Kenya. Nevertheless, the government monitors how the forms and contents of socialization are relevant to the modernization of contemporary Kenya. In general there, are three forms of school socialization : (i) directive, (ii) adaptive, and (iii) non-adaptive.

(i) The directive form of socialization is provided by the government run schools. It considers education as a force for social regeneration which must go hand-in-hand with living and creative forces of the social system. Teachers are, therefore, responsible for thinking about the future course of the development of society.

(ii) The adaptive form of socialization in the case of Kenya is represented by the Harambee school systems. These institutions endeavour to keep abreast of the time. They select from the tradition the elements of heritage which can be seen to be pertinent to contemporary society. Thus, the form and content of socialization in these institutions are so modified that pupils may come to have an understanding of the

social relationships and acquire sufficient skills to meet the demands of their present society.

(iii)The non-adaptive form of socialization are mainly missionary or other private institutions associated with philanthropic purposes. These institutions show in their systems limited chances of introducing social change. As a matter of fact, they maintain conventional traditions rather than evolving new traditions.

In order to grasp the relevance of education imparted at present in Kenya at both primary and secondary level, it is necessary to have an overview of the existing forms and contents of socialization in the school systems presented in table 5.2.

Table 5.2   The Forms And Contents of School Socialization

In Post-Colonial Kenya.

School's contents of Socialization	Forms of Socialization	Directive (Government)	Adaptive (Harambee/ Independent)	Non-Adaptive (Mission/ Private)
Sense of achievement		Innovation, Mastery	Mastery, Acceptance	Acceptance
Sense of Participation		Commitment, Participation	Participation Association	Association
Mode of Thinking		Problem Seeking Problem Solving Fact Finding	Problem Solving,Fact-Finding	Fact Finding
Quality of Communication		Inspiration	Attention	Indiference
Teachers Approach		Charismatic	Institutional	Didactic
Disciplinary Atmosphere		Earnest	Permissive	Paternal
Time Orientation		Future	Present	Past
General Policy		Utopian	Realistic	Conventional

Source   :   Adapted   and   modified   from   Connel   W.F.,"
Education   and social change" in Education   in
the   70's   and 80's   (Ed) Warren   J.   Fencey,
University of Sydney 1969 P.30.

In view of the above forms of socialization given   in
table   5.2 tnere are four main concepts which show the
degree of directiveness and adaptiveness as well as
indicating the contents of socialization. These include:
achievement,   participation, mode of thinking,   and
attitude to communication. The dimensions of these

concepts constitute the indicators which one has to take into account when assessing the possibility and degree of social change. For instance, as the mode of thinking or the degree of commitment to future planning or the existence of an element of creativity or the effectiveness in communication increases, so is the possibility of social change to take place. It is, therefore, clear that by encouraging or discouraging each of the above indicators from taking effect, the schools are evaluated according to their contributions to the process of social change and modernization.

In addition to the above, there are other four concepts shown in table 5.2, which can help in assessing whether schools' content of socialization hinders or enhances social change and modernization.

(i) The teachers approach to his or her work and pupils, would be charismatic in a directive school and would show more independence of mind. The teacher in the adaptive school would tend to be more concerned with ensuring that his or her institution runs effectively and that his or her teaching is up-to-date. The teacher in the non-adaptive school would tend to be less flexible than the teacher of the other two forms of socialization.

(ii) As for the general approach to disciplinary practices; the directive form has a tight, earnest, and determined disciplinary atmosphere. In the case of adaptive school this would be rather relaxed or permissive. In the non-adaptive, it would be essentially traditionally restrictive or paternal.

(iii) Concerning the inculcation of time orientation, the directive school looks to the future, but the adaptive school deals with the present. In the case of non-adaptive, however, emphasis is laid on the past ideals.

(iv) When it comes to the general policy of socialization one can describe directive school as utopian, adaptive school as realistic, and the non-adaptive school as conventional respectively.

Although the above analysis is partly heuristic and partly empirical, in a nutshell it illustrates how far the present education imparted in Kenyan schools is relevant to the modernization of contemporary society. This is corroborated by Faure et al. (1972:12-15) that, (i) in the history of humanity, development of education on a world-wide scale is tending to precede economic development, (ii) for the first time in history, education is now engaged in preparing human being for a type of society which does not yet exist, and (iii) for

the first time in history some societies are beginning to reject many of the products of institutionalized education.

In view of the above rationale, therefore, it is not surprising to observe that due to the democratic setting which prevailed in the first decade of independent Kenya, many individuals and organizations, on ethnic initiatives, built numerous Harambee (self-help) Schools (Carnoy, 1972:10-18, Moi, 1986:35, Ruvitch, 1991:41, Bradshaw, 1993:343-378). Thus, the rapid expansion of the school system by government and non-governmental organizations' led to diverse control. This was also followed by high enrollment and shortage of qualified teachers. Moreover, as years progressed, many young men and women were recruited as untrained teachers (Eshiwani, 1985:2804-7).

Therefore, in order to ensure a satisfactory standard of universal provision of education and appointment of teachers, the Kenyan Parliament passed a bill in 1966. This enabled the government to setup an autonomous Teachers' Service Commission (T.S.C.). It controls the recruitment and training of teachers as well as the educational system. (Adongo, 1973:11-12, T.S.C.,1986:3) The importance of school education in Kenya can be

further observed from a chronology of education reviews in table 5.3.

Table 5.3: The Chronology of Kenya's Educational Reviews (1963-1988)

Name of the Review\Report	Year	Main Objective
The Ominde Report	1963-64	To emphasise the importance of national culture, socio-economic equality, national development and fair competition in Kenyan schools.
Teachers' Service Commission (Permanent body)	1966-67	To control the recruitment and training of teachers as well as monitoring the standard of education in the country.
The Development Plan	1966-70	To assess the provision of universal primary education, adequate secondary and higher education places as well as to highlight the development of Kenya's manpower.
The Education act	1968	To enable the government to move from segregative and multiple educational agencies towards a uniform system under a central control. Thus facilitating regulation and progressive development of education.
The Ndegwa Report	1971	To review the civil services in terms of their education and salary
The curriculum Development Mission	1972	To establish the Development of standard syllabi for all schools

Table continued..

Name of the Review\ Report	Year	Main Objective
The National Committee on Educational Objectives and Policies (Gachathi Report)	1976	To reduce regional inequalities and to explain the restructuring of education system, introduce extensive teacher training. To incorporate agriculture, budgeting, family welfare and community development into primary syllabus. And, to extend the removal of school fees throughout primary education by 1980.
The Waruihiu Report	1980	To reassess the Gachathi report and recommend the restructuring of the educational system.
The Mackay	1981	To suggest ways of restructuring of the education system from 7-4-2-3 to 8-4-4 system. That is extended primary education to 8 years, secondary to 4 years and university education to 4 years. (Contemporary System)
The Ramtu Commission	1985	To review the standard of the civil service and their salaries.
The Kamunge Report	1988	To emphasise the training of teachers and review of their salaries.

The above referred series of educational reviews shows

that in the first decade of independence, the nation

witnessed the restructuring of a system of education

inherited from the colonialists. The process involved (i)

the reintroduction of the nation's culture into the

school syllabus (ii) the improvement of social equality, (iii) emphasizing national development, and (iv) facilitating fair competition in Kenyan schools. (Mulusa, 1977:6-11) Thus, the education system gradually evolved to be universal and also closely linked to professional training of teachers. These changes have also made the implementation of a syllabi relevant to national development possible. Hence, it is both the creative and conserving process which brings about the real relationship between education and development (Ishumi, 1976:3).

The crux of educational reviews was finally consolidated by the Mackay report of 1981. Its realistic approach and recommendations convinced the KANU Government of President Moi to introduce a new education system in 1985.

According to Moi (1986:42) the government adapted a system that can: respond effectively to challenges and needs of the people. It should be able to cope with population growth, replace elitism, ensure equal opportunities and resources. It must impart techno-scientific employable knowledge, strengthen national unity, cultural unity, and contribute to environmental development. Hence, if all goes well with this

contemporary system of education, then Kenya may be transformed into a great nation.

Table 5.4 Sexwise Distribution of Population According to
Highest Level of Education Attained in 1989.

SEX	None		HIGHEST LEVEL COMPLETED												
			PRIMARY		SECONDARY				University		NS		Total	
			St. 1-4	St.5-8	Form 1-4		Form 5+							
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
MALE	1,899,280	26.30	2,238,770	31.00	2,492,422	34.51	1,227,659	1.77	119,842	1.66	58,629	0.81	285,272	3.95	8,321,874	100
FEMALE	2,971,747	34.79	2,074,174	24.28	2,303,082	26.96	857,088	10.03	47,373	0.55	22,939	0.27	265,030	3.10	8,541,433	100
Total	4,871,027	30.9	4,312,944	27.36	4,795,504	30.41	2,084,747	6.25	167,215	1.06	81,568	0.52	550,302	3.49	16,863,307	100

NS=16,863,307

Source: Republic of Kenya,1989 Census Report,Government
           Printer, Nairobi 1994 p.4-2.

Table 5.4 shows that Kenya has a three tier educational system i.e. primary, secondary, and higher education. In terms of skilled manpower in the country, this can be ranked as low, middle, and fairly high. As shown in table 5,4, low level of educational attainment by 1989, was 89 percent, of which 30.9 per cent had no education, 27.36 percent had lower primary education and 30.41 percent had attained upper primary education. The middle level population was 7.31 percent, of which 6.25 percent had completed Junior Secondary. Whereas, 1.06

percent had attained higher secondary level. Only 0.52 percent of the population had university education. When these are cross-checked with the gender factor, the same pattern is revealed to be generally imbalanced at every level. For instance there are more girls in primary level than boys because the education is free at secondary level, the pattern changes. 10.33 percent among females as compared to 1.77 percent among males has attained lower secondary education this may be due the inevitable requirement of school certificate by vocational training in states and employers. However, this trend reverses towards university education. Because traditional customs still discourage higher education for women. Those who support the current education system argue that it provides equal educational opportunities. For instance, all citizens compete favourably for places at the universities, colleges and in employment sectors. Moreover, citizens suffering from hardships and coming from backward regions have hope for transcending their marginalized social status and power (Ochwada, 1992:6-7).

However, it would be erroneous to assume that the new system is a solution to Kenya's problems. The system which is still in its formative stage, is yet to be fairly evaluated as it is susceptible to new social, political and economic changes (Ochwada, 1992:6-7). Thus,

since school education has acquired considerable importance in post-colonial Kenya, it is necessary to know its growth since independence.

Education and Numerical Growth of Schools

Right from the eve of independence, it has been observed that enormous expansion has taken place in the education sector not because of some global movement, but due to some several features that are unique to the Kenyan setting. (Bradshaw, 1993: 344-378). In particular, there have been structural changes due to the consolidation of formerly racial systems. This was also followed by the establishment of new schools. (Sassnett and Sepmeyer, 1966:166-9) Moreover, as early as 1960 members of the Organization of African Unity (OAU) had set 1980 as the year for achieving universal education (Olembo, 1992:95) Thus from the subsequent analyses it will be evident that Kenya did its best to provide universal education, within the prescribed period as shown in table 5.5.

Table 5.5. Institutional Expansions In Kenya (1960-1988)

(in percentage increase)

YEAR	1960 BASE	1965		1970		1975		1980		1985		1988	
INSTITUTIONS	N	%	N	%	N	%	N	%	N	%	N	%	N	%
PRIMARY	5,206	0	5078	-2.46	6123	17.61	8,161	56.76	10,255	96.41	12,936	148.48	14288	174.45
SECONDARY	91	0	336	269.23	783	760.44	1,160	1174.73	1788	1861.54	2.396	2557.65	2717	2885.71
TEACHER TRAN.	46	0	33	-28.26	27	-41.30	18	-60.87	20	-56.52	22	-52.17	19	-50.00
TECHNICAL SCH	18	0	8	-55.56	10	-44.44	10	-44.44	18	0	22	22.22	19	5.56
TOTAL SCHOOLS	5361	0	6140	1.75	6943	29.51	9,349	74.39	12,759	125.29	15393	187.13	17,047	217.09

Computed from Republic of Kenya,Statistical Abstracts, Government Printer, Nairobi, 1970, p.134, 1979 p.200 and 1989 p.185.

Table 5.5 indicates that the numerical growth of schools in Kenya has been steadily increasing since 1960. However, in 1965, the country recorded the lowest percentage increase of 1.75 percent overall school expansion with a base year of 1960. This negative growth is even more clear within the institutions viz. technical schools recorded -55.56 percent, teacher training -28.26, and primary recorded -2.46. Thus, secondary system is the only one which had a positive record of 269.23 percent. The explanation for this anomaly is that the previous primary and intermediate schools were combined into full primary schools as from 1963 onwards. Whereas technical

schools were included in the data from 1964 onwards. Therefore, the drop in number of schools was due to amalgamation of several schools (Republic of Kenya, 1970:139). The sharp drop in the number of technical schools towards 1988 is due to the fact that some of them were converted into technical training institutes. (Republic of Kenya, 1989:185).

In 1974, the late Jomo Kenyatta, the father of the nation, declared universal free primary education for Kenyan children in standards one to four. As a result of this incentive, considerable expansion took place basically in primary section where parents also voluntarily contributed both labour and funds for construction. As primary schools expanded there was also pressure to expand both secondary and technical institutes on self-help financing basis. (Olembo, 1992:104) Thus with this impetus and an extension of free education to standard eight primary in 1985, schools have expanded tremendously. In view of this, the degree of change in the Kenyan society since independence can be measured by the great changes that have taken place due to the revolution in education : such as expansion, quality, and utilization of institutions as well as their products (Moi, 1986:41). These educational trends are reflected in teacher quality, teacher-pupil ratio and school enrollment figures in table 5.6.

Table 5.6: Teacher Quality and School Enrollment (1960-1988)

(a) Primary

YEAR	1964		1965		1970		1975		1980		1985		1988	
(a)PRIMARY	N	%	N	%	N	%	N	%	N	%	N	%	N	%
TRAINED	19179	0	20,112	4.86	32,929	71.69	54,823	185.85	72,029	275.56	93,041	385.12	108.424	465.33
UNTRAINED	8,648	0	10,480	21.17	8,550	-1.14	31,284	261.71	30,460	252.18	45,235	424.15	47,270	446.54
TOTAL TEACHER	27,828	0	30,592	102	41,479	149	86,107	309	102,489	368.3	138,276	497	155,694	560
PUPIL ENROLLED	781,295	0	1,014,719	29.88	1,427,589	82.72	2,881,155	286.77	3,926,629	402.58	4,702,414	501.87	5,123,581	555.78
TEACHER-PUPIL RATIO	1:28.10		1:33.17		1:34.42		1:33.46		1:38.31		1:34		1:32.91	

(b) Secondary

YEAR	1964		1965		1970		1975		1980		1985		1988	
(b)SECONDARY	N	%	N	%	N	%	N	%	N	%	N	%	N	%
TRAINED	1,490	0	1866	25.23	3,681	147.05	-	-	8,229	452.28	12,552	742.42	16,611	1014.83
UNTRAINED	510	0	63	23.14	2.200	331.37	-	-	7,687	1407.25	9,160	1696.98	9,290	1721.57
TOTAL TEACHER	2000	0	2489	125	5,881	294.1	-	-	15,916	796	21,712	1086	25,901	1300
PUPIL ENROLLED	20,139	0	4,976	138.22	126,855	529.90	226,235	1026.35	419,201	1981.54	437,207	2070.95	540,192	2582.32
TEACHER-PUPIL RATIO	1:16.95		119.6		1:21.57				1:26.34		1:20.14		1:20.86	

Computed from Republic of Kenya, _Statistical Abstracts_, Government Printer, Nairobi, 1970, p.134, 1979 p.200 and 1989 p.185.

Table 5.6 depicts teacher quality in terms of training. Teacher - pupil ratio indicates the number of learners that a teacher instructs and attends to in the classroom; whereas school enrollment is the number of school entrants recorded annually. According to table 5.5, teacher quality has been improving since 1964. However, it is the primary section that has at one time (1970) had high quality teaching force compared to secondary. But with the increase of pupil enrollment, the quality of teaching force has reduced. This is also reflected in the teacher-pupil ratio in which secondary section is comparatively better. Nevertheless, the school education has acquired considerable importance in post-colonial Kenya which is reflected in numerical growth of both primary and secondary schools along with high enrollments as well as an increasing emphasis on the professionalization of teachers.

Ever since then, considerable improvement of conditions and terms of service for school teachers were still not satisfactory, Kenya National Union of Teachers (KNUT) found it necessary to adapt negotiation as its strategy. These changes led to the establishment of the Teachers Service Commission (T.S.C.), by an act of parliament in 1966 which became operational by July,1967.

The Responsibilities of The Teacher's Service Commission
(T.S.C.)

(i)   Recruitment and placement of registered teachers to schools all over the country.

(ii) Maintenance of the standard of education and the performance level in the teaching profession.

(iii) Determination of the remuneration of teachers and other related issues.

(iv) Maintenance of a unified code of regulation, spelling out clearly the terms and conditions of service.

In discharging the above responsibilities the T.S.C. is known to handle teachers in the following ways.

(i)   Warning

(ii) interdiction or suspension from duty,

(iii) transfer or demotion

(iv) deduction of salary, stoppage of increment or allowance, and

(v)   dismissal from the profession (T.S.C., 1986:3).

All the above depends on the seriousness of the offense a teacher commits. However, as mentioned in the previous chapter, that the Kenya National Union of Teachers (KNUT) stands for the teachers' conditions and terms of service. Therefore, it does not leave T.S.C. to

deal with teachers as they wish. Thus, in each district, there are KNUT executives who negotiate on behalf of teachers. However, if the negotiation does not proceed satisfactorily, then the existence of a trade-dispute is registered. This is reported to the ministers for labour and education who then refer the dispute to the machinery they deem fit.

However, as a professional body KNUT maintains two fundamental disciplinary values stating that it will not defend those teachers: (i) who, willingly desert, remain absent, or arrive late at their place of work without good reasons, and (ii) who are involved in acts that discredit teachers and the profession. (Adongo,1973: 6-17, 1982:10-11) .

Since 1992, however, KNUT is worried about the impact of multi-party politics. It perceives the advent of democracy as a threat to the teaching profession accustomed to one party-system. Thus, KNUT anticipates that teachers, parents, and students are likely to group themselves according to different parties. Hence KNUT is in a dilemma of the need to improve its quality of professional performance. At the same time it tries to accommodate democracy without compromising with its rights, status, and values. Thus the inputs of formal education towards the conditions necessary for national

development and modernization. In contemporary Kenya this has become an issue of public concern as revealed in the following except of mass media.

East African Standard, Trend, Saturday July 20, 1996:5

> TFACHING (sic) is a very complex social process taking place in a social institution. Since the school is a unity of interacting personalities with a common goal, the teacher has a special position as the primary agent of the teaching learning process.
>
> The government, parents, students, policy makers and employers all have their eyes focused on teachers as agents of socialisation in society. This means that a teacher at any level of education, has a special position not only in the school but also in the society as a paid agent of human resource development. Secondly, the teacher's actual position and role in the community or society is much affected by the fact that a teacher is supposed to represent those ideals which are approved by the society. In general terms a teacher is expected to be a perfect individual, selfless, unambitious, hard working, obedient and apolitical person.
>
> More pertinent to teachers is the introduction of proficiency examinations for primary school teachers and upgraded teachers. Teachers will be promoted not on merit., which have often been abused, but on passing professional examination. This move puts teaching on the route to being a recognised profession. The fact that the new scheme creates a systematic way of recruiting, training and promoting teachers is an indication that the government is serious in boosting 8-4-4 system of education.

However, there are some policy oriented
questions which partners in education
should urgently address.

These include : Teaching as profession ?
(sic) Who gains (or should gain) access
to teaching ? Who is a teacher in society
? How can teachers be made efficient and
effective in their work ? and How can
working conditions for teachers be
improved ?

Summary

This chapter observes that the national independence movement which originated in the colonial period was ultimately successful in winning political independence and establishing Kenya as one of the new nation states in 1963: heralding a post-colonial era full of new hopes and aspirations.

The leaders of independent Kenya declared to build Kenya as a strong and modern nation. However, since Kenya's natural resources are limited, its development depends much upon the utilization and development of the human resource for which education is a key input.

Therefore, school education has acquired considerable importance in post-colonial Kenya which is reflected in numerical growth of both primary and secondary school along with an increasing emphasis on the professionalization of school teaching. Hence the role of school teachers also has assumed considerable social significance in the post-colonial era. With the help of statistical analysis, the following chapter attempts to examine the socio-economic background from which teachers are recruited.