

The Lost Opportunity for Promoting Peace in Kenya: The Case of Education

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Abstract

Education is an essential service in the society and also the most powerful pillar for and foundation of its culture (Kafu, 2004). Further, education is a recognized soft-ware for development in all societies in the world (Jung, 2001). Therefore, the type of education system a society administers does determine to a great extent its culture and national character. Kenya has been exposed to five different education systems since pre-colonial era. These have shaped its political, social and economic destiny. These are widely contrasting education systems that have exerted unique and distinctive influence on the Kenya society. The consequence has been to prepare and produce individuals with widely differing cultural values and personalities. This scenario was candidly played out during the 2007/8 post-election violence in Kenya. This is the theme this paper attempts to address. The preferred approach to treating the paper is to trace and briefly discussed the role and contributions of the five phases of education systems so far practiced in Kenya and the linkage between these systems and the post-election violence of 2007/8. This is followed by suggestions of how the present system of education can be harnessed to promote nationhood in Kenya in which national unity, cohesion, integration, patriotism can become the cherished as national values.

Keywords: Education, education system, development, national values, culture

1. Introduction

Education has long been recognized as the culture of the society (Kafu, 2010). It develops, equips and promotes relevant values and competencies in members of the society for its survival. Some of the global critical values and competencies that all education systems strive to develop, instil and nurture in their beneficiaries are patriotism/national allegiance/citizenship, and life skills of national unity, cohesion and integration as the basis of creating peace and co-existence in the society. The post-election violence of 2007/8 that rocked Kenya as a result of disputed Presidential election exposed the weaknesses of the practiced education systems in Kenya since pre-colonial era forming a firm foundation of nationhood in this country. These systems of education had failed miserably to promote the values of nationhood. Key in development of nationhood is patriotism. This is the belief and commitment and undivided allegiance of an individual to his/her nation/society, the readiness of an individual to defend the integrity of the nation at all costs. What was demonstrated during the chaos/mayhem of 1992, 1997 and 2007 was shocking as there were deliberate moves to break up the nationhood of Kenya.

The foregoing information relates to aspects of national values. Culture and/or national character are fabrics of a country/nation and/or society. These attributes are acquired through exposures and practice. Education has the potential to develop and solidify these important values of the society. This can be through the design, development and practice of the cherished education system. More importantly is the philosophy of education that defines the purpose and scope of the administered education.

Post-election violence of 2007/8 was a litmus test for Kenya's nationhood. It proved that the adopted mechanisms of creating the Kenyan nation were faulty and required urgent re-engineering/review. The role of education in this process was brought into question. Apparently, all the practiced systems of education had failed to prepare properly peoples of Kenya for nationhood. The values of national unity, cohesion and integration were totally absent during the chaos yet education systems which had conducted over the years were supposed to have developed and instilled them in beneficiaries. There was near total collapse of Kenyan nation. But provision of efficient education would have prevented such occurrence. However, the repeated violence in Kenya since the re-introduction of multi-party politics (1992, 1997, 2007) confirms the observations made that the education administered in Kenya was alien, irrelevant and inappropriate for national development (Indire & Sifuna, 1975; Bogonko, 1975; Kafu, 2004) Therefore, it failed to "weave" together the major micro-nations (ethnic groups) into the expected Kenyan macro-nation. The elements of the very fabrics of nationhood in Kenya have never been adequately developed and addresses since the introduction of formal education. Unless remedial measures through education are taken, the circle of violence that have occurred in this country may not end.

Following the above discussion, it is possible to link education to the circle of violence Kenya has been experiencing since 1992. This is because education is the culture of the society/nation. It is the basis of the

national character. If this commodity is defective, it is likely to breed chaos and maladjusted individuals who are prone and vulnerable to all sorts of vices in the society. The design and administrative structures of education Kenya adopted from the British colonial power which place on emphasis preferential, discriminatory and class values was a fertile fodder for the existing restlessness in the country. Those individuals who were lucky to access this education used the opportunity to benefit themselves at the expense of their unfortunate compatriots. This was bound to generate anger/frustration in the latter group who could easily be incited into violence whenever an opportunity presented itself. In the present case, it was the disputed presidential election that served as a catalyst or trigger of the witnessed chaos.

In this paper, an attempt is made to examine the role and contributions of education to the post-election violence of 2007/8 that rocked Kenya. Specifically, the paper attempts to answer the question “could the disputed Presidential election results of 2007 have been a mere excuse/trigger or rather a sheer catalyst for the chaos when the real root cause of this problem was the form of education admitted in Kenya since pre-colonial era? This question is best tackled from four inter-related educational perspectives namely, the development of education in Kenya since pre-colonial era, the role and/or contributions of the practiced education systems to development in Kenya since the colonial era, the relationship between these education systems in Kenya and the break out of the disputed presidential election violence in 2007, and suggestions of how the present education system can be reformed to promote the national values of patriotism, tolerance, co-existence, cohesion, integration and national unity. These issues are henceforth systematically discussed.

2. Development of Education in Kenya

The term development in education refers to many different things depending on the content it is used. Conventionally, the term means progress, new changes, new perspectives, emerging trends, reforms and innovations or simply transformation of/in education. All these concepts have one thing in common, a shift from convention and/or established/traditional practices in education because of circumstances. This is the context in which the term is used in this section of the paper.

Generally, development of education in Kenya falls into two broad phases namely, pre-colonial and post-colonial eras. In each of these phases there are developments in education specific to them (Occiti, 1909; Ssekamwa, 1972). These developments in education herein referred to as systems of education have had unique features and widely differing purposes and focus. Because of this fact, these various systems of education have exerted unique impact on Kenya’s development and, by extension national character since the pre-colonial period. This is because each of these systems of education were designed, developed and established to serve specific societies with distinctively different cultural values. This feature resulted in creation of societies with different expectations and value settings. However, all the designed systems of education focused on the preparations of individuals for nationhood and integration in their respective societies. That is, belongingness, allegiance to and integration into a specific society.

This section of the paper examines the two broad phases of education systems so far practiced in Kenya namely, pre-colonial and post-colonial. Under each of these phases of education development in Kenya there are several different and distinct types of education that have been and are still being practiced in this country. The first phase of education systems development to be discussed is pre-colonial education systems practiced in Kenya. Specifically, these were indigenous/traditional systems education. These were ethnic-specific education systems. By independence time in Kenya in 1963, the country had three main races- Europeans, African and Asians. In the case of the African race, there were forty two (42) plus ethnic groups that constituted individual “nations” and each of these communities had elaborate education systems. These forty two (42) plus ethnic communities are in three broad groups namely, the Bantu, Nilo and Nilo-hamites and Cushites. Further categorization puts these three ethnic groups into agrarian/settled and pastoralist communities. Since education is the culture, way of life of a people, and more importantly the shape of the values of a society, it is a great determinant of the behaviour and/or conduct of its beneficiaries. Therefore, the initial out-look of Kenyans towards the country and beyond is a reflection, to a large extent, of the family and/or community an individual belongs to. The discussion that follows focuses on the general education systems for these two broad communities (agrarian/settled and pastoralists) and their impact on the development of social and/or national character.

The Bantu communities in Kenya are many and spread across the country. These include the Kikuyu, Luhya, Kamba, Kisii, Mijikenda, Kuria and so on. Traditionally, these communities have been characterized as settled, agrarian and fairly stable societies. Their major interests/concerns have always been security, co-existence and collective responsibilities for the survival of their respective communities. Consequently, their education systems placed emphasis on acquisition of life skills of co-operation, co-existence, assimilation, and adherence to the

established and cherished values of the communities. These values included development of morality and peace in the society. The final feature of these practiced education systems is the emphasis on education for all (EFA) or universal education model. Close scrutiny of these features of the Bantu education systems reveals that they created largely peaceful and closely knit societies that readily assimilated people of other communities whenever possible. This explains why most Bantu communities are fusions of people different stocks. Therefore, whenever foreigners/strangers were encountered, they were always welcome and then easily assimilated or their cultural values were adopted. This explains why the Bantu of Kenya were among the first people to embrace the Western European education system.

Generally, the Bantu education systems produced a people who were peaceful, welcoming and cherished co-existence with their neighbour's, co-operation and assimilation of others. No wonder, the early white Christian missionaries and colonial settlers were readily received in Bantu occupied areas of Kenya. This development facilitated their access to European education system and later on they enjoyed the benefits accruing from this form of education. Among the benefits enjoyed were employment and source of power in a modern Kenyan society. But this was bound to create future conflicts/frictions with their non-bantu neighbours who resisted the influence of whites/Europeans and Asians. Hence, the possible source of the so-called political conflicts of the nineties and mid this decade. The disputed presidential election results of 2007/8 was just a trigger, in fact just an excuse for the witnessed violence. The basis of this problem was mainly cultural.

On the other hand, the Nilo and Nilo-hamites and Cushites were largely pastoral communities who engaged and cherished livestock keeping industry. They were constantly on the move looking for water and pastures for their animals. They were not a close knit people as the settled Bantu. Just like the latter, the developed and practiced education systems by these communities were ethnic specific and greatly a reflection of their varied cultures and/or life styles. The products of these systems of education were totally different from the Bantu. They were individualistic, aggressive/hostile, constantly suspicious of strangers and deeply secretive in out-look. Generally, the Nilo and Nilo-hamitic and Cushitic education systems did not encourage co-existence, co-operation with strangers/foreigners and assimilation hence, the hostile reception of the early Christian missionaries, white settlers and Asians in the areas occupied by these communities. This situation generated future jealousies, envies and the feeling of marginalization in the mainstream development in modern Kenya that was pegged on competencies gained through modern, European education system. The only Nilo Nilotic community exempted from the above experience were the Luo. This was because of their proximity to the Bantu and the concerted effort of the early Mill Hill Catholic and Anglican Christian missionaries from Uganda to evangelise Western region of Kenya. Therefore, the flamboyant and relatively sophisticated style of the Luo made them potential targets of conflicts by the then less developed fellow Nilo and Nilo-hamitic and Cushitic communities in the 1992 and 1997 so-called political violence. This further demonstrates that the experienced cycles of violence in Kenya were more inclusive than what some section of the Kenyan society have claimed to have been political. This had to do with the access to European education system and the accruing benefits like employment, economic and political power and influence!

From the above discussion, it is evident that when Europeans came to Kenya, they found just two groups of people – the Bantu and the Nilo and Nilo-hamites and Cushites. These communities had totally different education systems (cultures) that prepared and produced individuals with widely differing cultural values and personalities. The Bantu who were submissive, co-operative and willing to co-exist with their neighbour and the Nilo and Nilo-hamites and Cushites who, generally, were individualistic, in-ward looking/egoistic, aggressive/hostile towards people from outside their own ethnic communities and somehow conservative and/or reserved in character. This sharp contrast between these two broad ethnic groups in Kenya was bound to generate and create potential conflicts when it comes to the quest of nation building. This scenario is clearly being played out in geo-politics of Kenya. There are those Kenyans who refer to themselves as pastoralists coming from Arid and Semi-Arid areas (ASAL) and often regard themselves as marginalized people. However, various serious attempts have been made by successive governments in Kenya to bridge the cultural gap between the Bantu communities and those of the Nilo and Nilo-hamite/Cushites stock through education. But this ugly, negative aspect of political life in this country still lingers on in the form of ethnicity and/or tribalism. Unless these cultural differences are well understood, properly managed and appreciated by all in relation to development and provision of education, conflicts related to political, social and economic issues are likely to continue occurring in Kenya.

The second phase of education development in Kenya began in earnest in 1846 (Ssekemwa 1972; Occiti, 1969; Bogonko, 1976). This phase comprises two broad systems of education namely, the pre-independence and post-independence models. In the case of pre-independence category are the early Christian missionary and the

British colonial government models. These were “imported” systems of education from Western Europe. They were elitist, academic, racial/discriminatory/segregatory, exclusive and limited in scope. In both cases, little attention was given to the local (African) needs including cultural values. The early Christian missionaries (1846 – 1964) focused on evangelisation of and character formation in the beneficiaries of their education. They also encouraged and promoted discrimination/segregation in education on the basis of religious affiliation. This involved establishment of education institutions in their areas of influence and recruiting both students and staff on the same basis. Close scrutiny reveals that there was an attempt to bring cohesion and integration in recruitment. Staff and students were drawn from the whole country provided they were affiliates of their respective religious organizations. That is, the development and provision of education was exclusive. It was limited to those individuals who were co-operative and willing to be evangelized. This brings in the issue of those communities that co-operated with Christian missionaries and those that were unwilling resisted the efforts of these people. All those communities that co-operated and co-existed with the Christian missionaries benefitted from the provided education and other associated privileges. Hence, the uneven spread and/or clustered development of educational institutions during this era. While this was so, interestingly provision of education by Christian missionaries was free. The mother (European/home) Christian missionary organizations generously funded the development and administration of education in Kenya by local based Christian churches.

The above presentation shows that concentration of Christian missionaries’ effort in providing education was in the Bantu occupied areas where they were welcomed with the exception of the Luo Nyanza. This raised the level some sort of literacy in these areas and enabled the beneficiaries of the education to ascend to positions of influence in the colonial administration and access privileges based on this education hence, gaining dominance/monopoly in management of public affairs at the time. This situation was a potential fodder of future conflicts in later Kenyan geo-politics as demonstrated by the later events of 1992, 1997 and 2007. Here is a clear link between education and the said violence.

Colonial administration was slow in embracing education for Africans in Kenya. It was not until 1925 that this administration got involved in this business (Phelps – Stoke, 1925). Many theories have been advanced for this disinterest in providing education to Africans by the colonial administration in Kenya. One commonly given reason for this was to keep the Africans backward so that they could easily be governed. The other reason, though closely related, was to ensure there was cheap and readily available labour force for the white settlers in the White Highlands. However, following the Phelps-Stoke education commission of 1925, some effort was made by the colonial administration to open up of educational institutions not only for Africans but also for Europeans and Asians in Kenya. It is important to note that this was an after-thought development after the colonial administration realized the important role education could play in colonization process the publication of white paper of 1923 that categorically said Kenya was for Africans. The main characteristics of colonial education include that it was an extension or off-shoot of the missionary education; it was modelled along the European education system(s); it was elitist and racial/discriminatory/segregatory (for Europeans, Asians, and Africans only) in nature. Further, it was perceived as an instrument for/agent of colonization, tribally/ ethnic-based (educational institutions established for respective communities around the country) and finally secular and/or open to all people of Kenya so long as one belonged to the right race. The education was highly academic with emphasis placed on cognitive/intellectual development rather than physical, social and moral aspects of the beneficiaries. Certification was cardinal in this education. Generally, like Christian missionary education, colonial education alienated those who accessed from their communities and did not promote cohesion and integration among the people of Kenya. The establishment of tribally-based educational institutions (like Kakamega Government School for people of Western Kenya, Kaplong Government School for the Kipsigis, Kapsabet Government School for Nandi people,...etc) reinforced rather than reduced ethnicity/tribalism in Kenya a feature that persists up to to-day (OHMS, 1938). This practice compromised the role of education as a tool for nationhood/nation building. The education never instilled patriotism in the beneficiaries to the future nation of Kenya. However, this education was designed to make them have strong allegiance to the British government in Europe and the local colonial administration. This omission has resonated in the observed widespread divisions in the present, modern Kenyan society on the basis of ethnicity and/or tribalism. Therefore, given these facts the witnessed cycles of violence in the country were inevitable. The Kenyan society has never been cohesive and united enough to over-come all sorts (political, social, economic) strains.

However, after independence in 1963, deliberate efforts were made by the government of the day to reform the inherited colonial education system. Among the introduced reforms in education were abolition of racialism/discrimination and/or segregation in education regarding recruitment of staff and students, establishing boarding schools, school bursaries and introducing review of the education curricula, introduction of free primary and high school (A-level) education (GOK, 1965 and 1974) and establishment of the Kenya Schools

Equipment Scheme (K.S.E.S) for co-ordinating the development and supply of media resources to educational institutions and national philosophy of education, goals and objectives of education to provide the frame-work of developing and administering education in the country (Ominde, 1965). The results of these reforms were soon to be realized. Solidarity (“*sisi kwa sisi*” slogan) became a catchy reference among Kenyans and people readily served anywhere in the country and in any capacity around the country. This was the only period in independent Kenya that there was open demonstration of patriotism, solidarity among Kenyans and resemblance of a united country nation. This feature can correctly be attributed to the form of education system administered (GOK, 1982). But after 1982, following the Presidential decree on education, educational institutions were localized as was the recruitment of staff and students. The institutions were directed to enrol eighty five (85%) of Form one pupils from the locality and teachers were deployed in their home areas. This development cancelled all the gains made in education between 1965 and 1982 as unifying agency and nation building tool. Since then, the country has steadily witnessed production of graduates from the education system who cannot interact with fellow Kenyans from other ethnic communities in the country and they have no idea of other parts of Kenya other than their villages! This is a very unfortunate situation that has aggravated impunity and ethnicity and/or tribalism in the country. The practiced education system is limiting in exposure. It does not facilitate cohesion and integration in education and produces graduates with limited exposures and life skills of corporation, co-existence and tolerance. When such individuals are incited by whatever sector of the society, they will happily comply. No wonder, the greatest proportion of the most active participants in the cycle of violence in Kenya since 1992 are the youth who have not gone through a balanced education curriculum. These are products of a defective education system and poor education principles and practices in Kenya (Ongeti, 2007).

Examination of the discussed systems of education practiced in Kenya since pre-colonial era clearly indicate that these have been divisive, lacking in value to development of nationhood and nation building merit and encouraging and promoting ethnicity/tribalism. Apart from African Traditional/Indigenous education systems, the subsequent education systems have tended to be irrelevant to the needs of Kenya including development and creation of a united nation. This explains why any slight provocation among Kenya tends to explode into senseless and unnecessary violence like the one occurred in 2007. Therefore, there is strong linkage between the form of education developed and administered in Kenya and the 1992. This is one of the challenges of education in Kenya this (21st) century (Kafu, 2004). From the above discussion, it is possible to look at the role and/or contributions of education to development in Kenya since colonial era. However, it is wrong to demonise the discussed systems of education. They have, at least contributed to the development in Kenya.

3. The Role and/or Contributions of Education to Development in Kenya since Colonial Era

Contributions of education to the development of Kenya is well documented (Sifuna, 1978). Among these contributions is that education is a soft-ware for development process in any society. It lays the foundation for promoting literacy in the society and creates opportunity for individuals to develop, demonstrate and use their hidden talents in nation building.

In the case of creating nationhood and establishing nation building strategies, education is a powerful instrument in this process. When the education system is properly designed, developed and conducted, it has the potential to create a desired society (Lucas, 1968). Individuals as beneficiaries will graduate from the system of education armed with required relevant competencies that can be used to create a cohesive, peaceful and progressive society. This is because they will have been exposed to various approved experiences while gaining through the education system. This is in line with initial philosophy of education in Kenya which stated that education was to develop skilled man-power for Kenya economy (Ominde, 1965)

Further, education enables individuals to pose fundamental questions before acting. These questions include what, why, where, when and how? These questions are guided by logic which enable individuals to conduct themselves responsibly and have collective obligations to others in the society. This development reduces unnecessary conflicts/frictions in a society. Apparently, due to lack of this ability or poor preparation in this may be the cause of the mayhem of violence in the run-up to and/or immediately after general elections in Kenya since 1992. In other words, education is a real powerful tool in character formation in individuals that eventually becomes the national character. This determines the attitudes of people towards others and situations.

The design, structures and governing policies of education are the cornerstones of meaningful contribution of education to development of nationhood and national unity. Examination of the discussed practiced systems of education in Kenya clearly demonstrate they had varied strengths and shortcomings that laid the basis for the observed national character including the recurrent violence in Kenya. Nearly all of them have failed to address fundamental issues that are necessary for development of nationhood and nation building. Instead of doing this,

emphasis has been on academic achievement (Ongeti, 2007). This clearly shows that these systems of education were not competently managed.

Further, as Lucas (1968) points out correctly, the quality of education system is a strong determinant of the quality of a society. A thoughtfully designed and developed system of education will always be relevant to the needs of the society. There is a tendency of such form of education to respond to the emerging developments in the society. This feature in education is clearly seen in the developed countries in the world. These countries constantly review their education systems to adopt new innovations and adapt to new challenges in education in particular and the society in general hence, keeping these systems current and relevant. This has ensured that their societies are ahead of others in all spheres of development. In conclusion, the role/contributions of education systems in nationhood and nation building are many and include character formation which is the culture of the society, creation and production of quality society and laying of strong foundation of creativity and innovations in the society. More importantly, systems of education are the **mirrors** and **telescopes** through which to establish the goings on in the society and what to expect of such a society in future.

Education is a continuous process and as the promoter of the culture of the society is dynamic (Farrant, 1982). Therefore, education is instrumental in nationhood, nation building and/or creation of the nation. From the preceding discussions, the practiced systems of education in Kenya so far since pre-colonial era have not been successful in realizing this goal hence, the frequent conflicts in the country and production of “near chaotic society”. In order to bring sanity on the society or change in the role of education systems and/or establish good relationship between these systems of education and development of national values, there is need to undertake major reviews in education in Kenya. The proposed or anticipated reviews in education are discussed herein below.

4. Relationship between the Practised Systems of Education and the Education and the experienced Cycles of Violence in Kenya Since 1992

From the discussion on contributions of systems of education to nation development in Kenya especially the national character, it is apparent that there is relationship between these systems of education and the cycles of violence this country has experienced since 1992. The main purpose of education world over is to develop and nurture the desired society characterized by set values. Among the cherished values is character formation, development and provision of relevant competencies, development and nurturing of talents of the beneficiaries of the provided education and establishment adjustment mechanisms in individuals to the environment. Generally, systems of education are bastions/cradle of the culture of a society (Lucas, 1968). Therefore, the relationship between the practiced systems of education and cycles of violence is hinged on these facts.

As mentioned above, education is the culture of the society. It deals with preparation of the beneficiaries for life. This includes developing and equipping them with the relevant competencies for survival such as skills of production, communication, logic, co-existence and cognitive abilities. If an education system does not develop and provide these competencies to its beneficiaries – then such a system of education is defective and, by extension creates an equality defective society. The weakness of the provided systems of education since pre-colonial era in Kenya has been repeatedly played out during the orchestrated violence in Kenya. During these cycles of violence, Kenyans have demonstrated that Kenya is not a united nation, the peace loving people the political leadership has always claim, have no respect for human life and property, and for that matter not patriotic. In other words, the nation has been portrayed as chaotic, lawless and worse, a failed society!

All the cycles of violence in Kenya since 1992 have tended to assume ethnic overtones. That is pitting one or so ethnic group(s) against others viewed as exploitive or oppressors. This development clearly shows that the various systems of education practiced in Kenya over the years have failed to create the sense of nationhood and/or united nation although this may have been the case at the time of colonisation. The on-going talk of cessation of coastal region, from Kenya, the repeated occurrence of politically instigated violence and the forceful eviction of certain communities from some parts of the country are a manifestation of a nation stack nation or lacking in unity of purpose. The very existence of internally displaced people (IDP's) in tented camps is shameful, disgraceful and bad picture of the Kenyan national character. There is no doubt that education systems so far practiced in this country stand blamed for this state of affairs in modern Kenya.

One of the commonly cited causes of mayhem in Kenya is the historical injustices which include land acquisition or is it land grabbing, employment opportunities and access to privileged resources like security education and financial muscle. Scrutiny of the source of this development is but education. Those communities that were fortunate to access modern education early were facilitated to gain privileged positions in the society, exploit

those communities that were less fortunate in this respect and had the essential competencies to exploit the available resources in the country. This situation created a class society in Kenya and was bound to generate jealousies and/or envies among the peoples of Kenya. This was made worse by the entrenched ethnicity promoted by the indigenous education values. Those individuals who accessed national resources shared with or passed on to their kinsmen hence, creating the present classes of the “haves” and “have nots” in the Kenyan society (Ngugi wa-Thiongo, 1968). This explains why the cycles of violence in Kenya have tended to take on ethnic/tribal and in some cases class character. As Muthoni’s (2013) position on ethnicity in Kenya demonstrates, this ugly feature is still deeply rooted in Kenya and here to stay. According to her Kenyans should **celebrate their tribes for what they are!** That is, there is nothing wrong to be tribal. There is no better evidence of the well established influence African traditional/indigenous education (background) being a factor of ethnic animosity in Kenya. Such utterances are strong statements concerning the problems facing Kenya when setting out to create a united nation.

Other features the past systems of education have created in Kenyan society are inequities and social classes. As intimated elsewhere in this paper, the development and administration of education was uneven/ clustered since colonial era till mid the seventies (1970’s). Those who benefited from this education were the elites on the society and automatically became the influential individuals in the Kenyan society. This did, in turn, facilitate their access to all sorts of privileges offered in the country hence, the observed inequities and emergence of social classes in modern Kenya. This appears to be a situation education has assisted to create and it is here to stay. To correct this will require courage and/or determined nationalism!

Generally, the relationship between the practiced systems of education in Kenya and the repeated political violence in Kenya since 1992 is in no dispute. These systems of education did intentionally or unintentionally create and nurtured the root causes cycles of violence as demonstrated in the preceding discussion. These systems of education have immensely contributed to this state of affairs in the country. However, all is not lost for Kenya as the discussion that follows shows.

5. Suggestions of how Education Systems are potential in Forging Nationhood and National Unity in Kenya

Education is an established, single powerful tool in nation building provided it is properly designed, developed and administered for public good (Kafu, 2011). The latter involves having the relevant philosophy of education which is derived from a clearly stated political philosophy, professionalisation of the process of administering education in the country, investing adequately in this social commodity, adoption and adaptation of education practices to modern technology, thinking education, and conducting regular reviews of education systems in Kenya.

For education to serve the interests and needs of Kenyan society including peaceful co-existence, among peoples of Kenya, there is need to develop a clear national political philosophy. This is the blue print for all planned national programmes that cover the nature and type of education to be administered. From this political philosophy then a well articulated philosophy of education that focuses on nation building should be derived. Such a philosophy will define the form of education that the country should design and administer for its society and, by extension, create the national character hence, facilitating the creation of the desired citizenry.

However, in order to design and develop a facilitative education system in Kenya, there is need to professionalise this process. The development of useful philosophy of education and good practices in education that can be utilized in nation building requires tapping the best talents in education in the land to carry out this task. The government should carefully identify and select a good team of professionals in education around the country and even from outside the country to develop and administer relevant education systems that reflect the aspirations of the peoples of Kenya including a fair and peaceful society. In other words, there is an increasing need to professionalise the process of designing and administering education rather than politicising it as the case seems to be to-day.

But to efficiently realize the above wish, the Kenya government must invest adequately in education. There should be adequate allocation of funds derived from the ex-chequer and other sources, to this sector of the economy. This will facilitate the conduct of capacity building in education including hiring of personnel, adoption and adaptation to modern educational technology. Further, investment in education may fast-track the desired reforms and innovations in education – such as the development of infrastructure and media resources, integration, in education, and curriculum reviews that are essential in breaking up prejudices based on ethnicity/tribalism and social classes in the country. This will not only fast track but also facilitate the

development of equity in education and fairness in the provision of education to Kenyans around the landscape.

Finally, education is expected to be an agent of change in any society. Therefore, it can bring or influence changes in the society and vice-versa. In other words, as much as education is potential in bringing change in the society, it is also sensitive/responsive to changes in the society. This nature of education requires that there should be regular reviews of the education systems to adjust it to changes and make it remain relevant and performing in the society. The consequence of this development is that education can easily be used to opportunely arrest some of the unexpected national catastrophes like political chaos/violence that have repeatedly rocked Kenya since 1992. But all the changes/reforms in education must be well understood and owned by the Kenyan society

The above stated suggestions are hard facts that should be addressed in education. This is the only way education can play the rightful role of nation building. These are the best opportunities for creating national cohesion, unity and peace in Kenya.

6. Conclusion

In this paper, one important message has been put across. Education can create nationhood or destroy depending on how it is administered. In the case of Kenya, the achievement of nationhood seems to be elusive or rather still a far cry. The divisive, suspicious/untrusting and chaotic character of the nation seems to lie squarely on the shoulders so far practiced systems of education since pre-colonial era. Something ought to be done, not tomorrow but to-day, about Kenya's education system if the yawning for fairness, justice and peace in the country is to be realised. All these possibilities are out-lined and briefly discussed in this paper though it is instructive to note that the effects of ethnic/tribal African/indigenous education systems still linger on long after Kenya became independent in 1963. Muthoni's (2013) argument that Kenyans should celebrate their tribes is the perfect example of how difficult it is to create a united nation in Kenya. It is a form of impunity that is perpetuated in the country. It is also instructive to note that all the mentioned system of education were suitable for the societies they were mandated to do. Therefore, it would not be proper to demonise them for the ills of the modern Kenyan society. The problem is not them, but modern Kenya education system.

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