

**DEVELOPMENT OF KISWAHILI EDUCATION
IN KENYA BETWEEN 1900 - 2000**

**BY
NAMULUNGU R.I.S**

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE
DEGREE OF**

**DOCTOR OF PHILOSOPHY
IN EDUCATIONAL TECHNOLOGY**

AUGUST 2007

DECLARATION BY THE CANDIDATE

This Thesis is my own original work and has not been submitted by anybody else in any university for the award of a degree. No part of it should be copied or reproduced without the permission of the author and/or Moi University.

NAMULUNGU R.I.S
(ED/D.PHIL/03/2001)

DATE

DECLARATION BY THE SUPERVISORS

This Thesis has been submitted for examination with our approval as university supervisors.

PROF. MATHEW K. MALECHE

DATE

ABSTRACT

DEVELOPMENT OF KISWAHILI EDUCATION IN KENYA BETWEEN 1900 – 2000

The purpose of this study was to gather information on the historical development of Kiswahili education and establish the extent to which this development could be linked to the present challenges experienced in the teaching and learning of Kiswahili. Specifically, this research aimed at collecting information on the changes and innovations in instructional methods and resources, the policies and the curricula that have been in place since 1900 and give suggestions and recommendations for dealing with these challenges.

The study was confined to Kenya. Both the historical and analytic methods were used in the collection and analysis of data. It drew heavily from both the primary and secondary sources of information. Snowball, purposive and convenience sampling methods were used in the selection of respondents. Interviews with members of staff in the departments of educational foundations, curriculum and educational communication and technology, and teacher college trainers in Kiswahili education were carried out.

External and internal criticisms were used in the analysis of the data collected. In some cases triangulation process was applied in the analyses to avoid uncertainty from conflicting data from different sources of information. Findings from the data obtained revealed that at the inception of the discipline in the country, Kiswahili language was not delineated from Kiswahili education. The duo was seen as one or reference to one was mistakenly used to refer to the other. Consequently, little was done to develop theories and methods specific to Kiswahili education. The trend has continued to date. Similarly no policy was put in place during the colonial period that explicitly spelt out how Kiswahili education was to be implemented in teachers' colleges. After independence, policy statements made sounded ambivalent and are yet to be clearly spelt out. Still, innovations that have been done in both the production of material and human resources from the colonial period throughout the post-independent era were quite insignificant. Hence, this rendered the whole process of Kiswahili education a vicious circle. Furthermore, it is evident that the curricula and syllabuses that were designed from 1900 up to 2000 hardly considered the emerging issues of the times.

From the findings and conclusions, it is recommended that a Policy on Kiswahili education and an instruction model should be developed. Similarly, the content of Kiswahili education should be regularly reviewed to cover emerging issues. Further regular research in the area of Kiswahili education should be conducted and seminars organized to disseminate findings. This should be the responsibility of the higher institutions of learning in conjunction with the Kenya Institute of Education.

DEDICATION

Dedicated to my Alpha and Omega, to whom my prayers went long before I embarked on this academic journey in pursuit for a Doctor of Philosophy Degree.

To my Parents; Isaac and Peris Namulungu, for the struggle to educate me that almost left them with nothing to hold on.

I also do extend my dedication to my family members; Beatrice, Abigeal, Florence, Hellen, Lizzy, and Laura. And for Laura, my studies and research were in Education Technology with emphasis on Kiswahili Education but I do pray that yours will be in Law.

Lastly, to all Kiswahili educationists and those aspiring to pursue Kiswahili Education, your criticisms to the pieces that have been put in one whole and further developments will be your task.

TABLE OF CONTENTS**PAGE**

DECLARATION BY THE CANDIDATE	i
DECLARATION BY THE SUPERVISORS	i
ABSTRACT	ii
DEDICATION	iii
TABLE OF CONTE.....	iv
LIST OF ABBREVIATIONS AND ACRONYMS	vi
ACKNOWLEDGEMENTS	vii
CHAPTER ONE: INTRODUCTION.....	1
1.1 BACKGROUND INFORMATION TO THE STUDY	1
1.2 STATEMENT OF THE PROBLEM.....	5
1.3 THE PURPOSE OF THE STUDY	6
1.4 RESEARCH QUESTIONS	7
1.5 RATIONALE OF THE STUDY	8
1.6 SIGNIFICANCE OF THE STUDY	9
1.7.0 SCOPE AND LIMITATIONS OF THE STUDY	11
1.7.1 SCOPE.....	11
1.7.2 LIMITATIONS	11
1.8 ASSUMPTIONS OF THE STUDY	12
1.9 THEORETICAL FRAMEWORK.....	13
1.9.1 KEY CONCEPTS OF THE THEORY.....	14
1.9.2 APPLICATIONS OF CRITICAL THEORY IN EDUCATION	14
1.9.3 USE OF CRITICAL THEORY IN THIS RESEARCH	15
1.10 DEFINITION OF KEY OPERATIONAL TERMS	15
1.11 CONCLUSION AND SUMMARY	18
CHAPTER TWO: REVIEW OF LITERATURE	19
2.0. INTRODUCTION.....	19
2.1. CRITICAL ISSUES AND CURRENT CHALLANGES IN KISWAHILI EDUCATION IN KENYA	19
2.2. STUDIES IN KISWAHILI EDUCATION IN KENYA.....	26
2.3. CONCLUSION AND SUMMARY.....	29
CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY.....	30
3.0 INTRODUCTION.....	30
3.1 DESIGN OF THE STUDY	30
3.2 DESCRIPTION OF THE STUDY AREA	30
3.3 SOURCE OF DATA	31
3.4 SAMPLE SELECTION.....	32
3.5 SAMPLING PROCEDURES.....	33
3.6 RESEARCH INSTRUMENTS	34
3.7 METHODS AND PROCEDURES FOR DATA COLLECTION.....	35
3.8 PROCEDURES FOR DATA ANALYSIS AND INTERPRETATION	36
3.9 PROBLEMS EXPERIENCED IN THE FIELD.....	38
3.10 CONCLUSION AND SUMMARY	38
CHAPTER FOUR: ANALYSIS AND PRESENTATION OF DATA	39
4.0 INTRODUCTION.....	39
4.1.1 ORIGINS AND FACTORS THAT NECESSITATED THE	40
DEVELOPMENT OF KISWAHILI EDUCATION	40
4.1.2 ORIGINS AND DEVELOPMENT OF KISWAHILI EDUCATION	41
(1900 – 1924)	41
4.1.3 DEVELOPMENT OF KISWAHILI EDUCATION UP TO THE	55
SECOND WORLD WAR (1920 –1945).....	55
4.1.4 FACTORS NECESSITATING THE DEVELOPMENT OF	66
KISWAHILI EDUCATION AFTER THE SECOND WORLD WAR (1945-1963).....	66
4.1.5 DEVELOPMENT OF KISWAHILI EDUCATION IN THE POST- COLONIAL ERA	73
(1964-2000).....	73
4.1.6 SUMMARY OF FINDINGS.....	85
4.2.0 CHANGES AND INNOVATIONS IN THE INSTRUCTIONAL RESOURCES IN	87
KISWAHILI EDUCATION.....	87

4.2.1	CHANGES AND INNOVATIONS IN KISWAHILI EDUCATION (1900-1924).....	88
4.2.2	CHANGES AND INNOVATIONS IN THE ADVENT OF FORMAL TEACHER EDUCATION (1925-1963).....	93
4.2.3	POST-INDEPENDENCE CHANGES AND INNOVATIONS .....105 (1963-2000).....	105
4.2.3.1	Changes and Innovations in Human Resources.....	105
4.2.3.2	Changes and Innovations in Material Resources	119
4.2.4	SUMMARY OF FINDINGS.....	123
4.3.0	POLICIES OF VARIOUS AGENTS OF EDUCATION RELATING TO KISWAHILI EDUCATION.....	125
4.3.1	POLICIES RELATING TO KISWAHILI EDUCATION BEFORE 1924	126
4.3.2	POLICIES ON KISWAHILI EDUCATION BETWEEN 1924-1963	129
4.3.3	POST-COLONIAL POLICIES ON KISWAHILI EDUCATION UPTO 2000	136
4.3.4	SUMMARY OF FINDINGS.....	140
4.4.0	DESIGNING KISWAHILI EDUCATION CURRICULA AND SYLLABUSES IN KENYA.....	142
4.4.1	DESIGNS PRIOR TO THE INTRODUCTION OF FORMAL TEACHER EDUCATION (1900-1924).....	142
4.4.2	DESIGNING OF CURRICULA AND SYLLABUSES BETWEEN (1925-1963) 146	
4.4.3	CURRICULA AND SYLLABUS DESIGN IN POST-INDEPENDENT KENYA (1964 - 2000)	151
4.4.4	SUMMARY OF FINDINGS.....	173
4.5.0	CHANGES IN TEACHING METHODOLOGY IN KISWAHILI EDUCATION (1900 - 2000).....	174
4.5.1	TEACHING METHODOLOGIES IN KISWAHILI EDUCATION BETWEEN 1900 - 1923	175
4.5.2	TEACHING METHODOLOGIES IN KISWAHILI EDUCATION (1923 - 1963)	180
4.5.3	POST-INDEPENDENCE METHODS USED IN THE TEACHING OF KISWAHILI EDUCATION.....	185
4.5.4	SUMMARY OF FINDINGS.....	187
4.6	EMERGING ISSUES, SUMMARY AND CONCLUSION	189
CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS		191
5.0	INTRODUCTION.....	191
5.1	SUMMARY	191
5.2	CONCLUSIONS	195
5.3	RECOMMENDATIONS	199
5.4	SUGGESTIONS FOR FURTHER RESEARCH	200
REFERENCES		202
APPENDICES		213
APPENDIX I.....		213
APPENDIX II		214
APPENDIX III.....		215
APPENDIX (IV)		216
APPENDIX (V).....		217
APPENDIX (VI)		218
APPENDIX VII.....		223
APPENDIX (VIII).....		229
APPENDIX (IX)		230
APPENDIX (X).....		231
APPENDIX (XI)		232
APPENDIX (XII).....		233
APPENDIX (XIII).....		234
APPENDIX. XIV		235
APPENDIX. XV		236
APPENDIX. XVI.....		240
APPENDIX. XVII.....		251

LIST OF ABBREVIATIONS AND ACRONYMS

AEOs	- Assistant Education Officers
CEE	- Common Entrance Examinations
CMS	- Church Missionary Society
ECD	- Early Childhood Development
EACE	- East African Certificate of Education
EAACE	- East African Advanced Certificate of Education
HSC	- Higher School Certificate
IBEA	- Imperial British East Africa
ILC	- Inter – territorial Language Committee
KIE	- Kenya Institute of Education
KNEC	- Kenya National Examinations Council
KCPE	- Kenya Certificate of Primary Education
KCSE	- Kenya Certificate of Secondary Education
KAPE	- Kenya African Preliminary Examination
KAPE	- Kenya Asian Preliminary Examination
KASSE	- Kenya African Secondary School Examination
KASSE	- Kenya Asian Secondary School Examination
KUC	- Kenyatta University College
KPE	- Kenya Preliminary Examination
KJSE	- Kenya Junior Secondary Examination
KCE	- Kenya Certificate of Education
KACE	- Kenya Advanced Certificate of Education
M.Ed – PTE	- Master of Education (Primary Teacher Education option)
M.Ed– TDC	- Master of Education (Tutors of Diploma Colleges)
NCEOP	- National Committee on Educational Objectives and Policies
NPA	- New Primary Approach
P1	- Primary Teacher I
P2	- Primary Teacher II
P3	- Primary Teacher III
PGDE	- Post Graduate Diploma in Education
PESS	- Primary Education Supervisory Services
QIP	- Quality Improvement Programme
S1	- Secondary School Teacher I
TTC	- Teacher Training College
TKK	- Tujifunze Kusoma Kikwetu
TIQET	- Totally Integrated Quality Education and Training
T1	- Teacher I
T2	- Teacher II
T3	- Teacher III
T4	- Teacher IV
TSC	- Teachers’ Service Commission
UMCA	- Universities Mission to Central Africa
UoN	- University of Nairobi
UPE	- Universal Primary Education

ACKNOWLEDGEMENTS

I wish to express my sincere gratitude to Dr. P.A. Kafu, Department of Educational Communication and Technology, and Prof. M.K.Maleche, Department of Administration, Planning and Curriculum Development for the pain they undertook in reading this thesis. I thank them for their valuable and scholarly suggestions, corrections and discussions they engaged me in and passed me through. I am also indebted to Dr. I.O.Ipara, of Western University College, for introducing me to various aspects on Kiswahili education and to other unexplored areas in the discipline. His suggestions, criticisms and perceptions helped me to develop a clear picture of what I was to collect in the field.

I also further acknowledge my indebtedness to the Head, Department of Educational Communication and Technology, Dr. C.W.Mukwa, my course instructor Prof. A. Mukasa-Simiyu and the Faculty of Education Post Graduate Studies Coordinator Rev. (Dr.) A.A Walaba for the counsel and the general aspects they gave us concerning Educational Technology and Research in general. Their patience and advice were quite encouraging.

Appreciation is also extended to Moi University, the University of Nairobi, Kenyatta University and the Higher Education Loans Board (HELB). I do appreciate Moi University for giving me a chance to pursue a course in Educational Technology and for assigning University Supervisors to guide me throughout my research. The Higher Education Loans Board is credited for having given me a loan that enabled me to finance the present studies. And, for Kenyatta University and the University of Nairobi (institutions), I thank them for having allowed me to use their resources and for allowing me to interview their academic staff members.

Furthermore, I am especially indebted to my colleagues in the course namely Mrs.D. Serem, Mr. D. Wando, Mr. D.W. Wanyonyi, Mr. L.O. Momanyi and Dr. S.N. Mutsotso for their encouragement. Their encouragement made me a more motivated researcher than ever before. God bless them for the work they are undertaking.

To the rest of my family members, I am quite grateful for their patience in bearing with me and understanding that compilation of a thesis is a tedious job.

Lastly, I do acknowledge the secretaries who typed this thesis for their piety in doing the work; Ms. Esther Songok and Ms. Wilhelmina Olukwo. Unless otherwise indicated, all errors and mistakes in the Thesis are exclusively mine

CHAPTER ONE: INTRODUCTION

1.1 BACKGROUND INFORMATION TO THE STUDY

Education as a concept and Kiswahili education as a discipline are not new phenomena in the present-day Kenya and Africa in general. The two were in existence before the arrival of the Europeans in Africa. What was distinct was the concept of the school. It was brought in with the advent of Arabs and Persians at the coastal region of Kenya in AD 700 and their establishment of learning centers. This marked the beginning of a modern dimension in the provision of formal education. When the Europeans came in, the concept of formal education had taken root. Anderson (1970:1) espouses:

The European did not bring the idea of formal education to Africa; in many ways this had been established in African societies long before their arrival.

These changes in an education system resulted into the strengthening of another aspect – formal teacher education that had already been institutionalized in the indigenous African education system. Bogonko (1992:12) argues that the Swahilis, Arabs and Persians had started training teachers with the purpose of preparing them to teach in the Koranic schools. Bogonko (ibid) elaborates further that the Koranic-schoolteachers apprehensive of losing their jobs when Kiswahili and not Arabic (the language of the Holy Koran) started being used as a medium of instruction. This in turn meant that Kiswahili was not only a language of instruction but also a subject taught in Koranic schools. Using Kiswahili for instructional purposes was proof that students and teacher-trainees were being taught Kiswahili as a subject. One, therefore, can confidently argue that the teaching of Kiswahili as a subject and the preparation of teachers in handling it in learning institutions marked the beginning of institutionalization of Kiswahili education as a discipline. But, what is Kiswahili education?

Kiswahili education, precisely, is an academic discipline concerned with lifelong development of pedagogical knowledge of teachers and teacher-trainees in relation to their understanding of theories and philosophy underlying effective and efficient teaching and learning of the Kiswahili subject (Kiswahili Language and Literature). Subsequently, this discipline is also concerned with the quality and professional preparation of resources, instructional practices, policies, goals and the curricula. Thus Kiswahili education has been an integral element of education since the establishment of Koranic schools. Yet the information concerning its development and related issues is still buried in various diverse forms of literature that cannot be grasped easily for immediate use.

In the same vein, it has been noted from the outset that up to the present moment very little is known about the history of Kiswahili education. For instance, the information concerning Kiswahili as a medium of instruction and as a subject in the Koranic schools in the period AD 700 to 1860, when the Nasik Mission was established at Sheranpur (India) is not documented in textbooks. Likewise, the period 1860 to 1963, and the period 1963 to 2000 are, from a literary viewpoint, largely closed books to the researcher. Furthermore, it is believed that the Nasik Mission trained the earliest Kiswahili Language teachers starting from 1860's (Anderson, 1970:12; Bogonko, 1992:30; Sifuna, 1975:7). The present teacher training is an evolution of the Nasik training. Since then Kiswahili education and Instruction have expanded tremendously. It is presently being taught in Early Childhood Development (ECD) classes, Primary schools, Secondary schools, Primary and Secondary Teacher Training Colleges, Universities, Adult Education Classes and other tertiary institutions.

The aforementioned developments prompt any researcher into asking varied questions: Who trained teacher trainers at the Koranic schools and at Nasik mission in Kiswahili pedagogy? Were there any relationship

between the Koranic-school teacher training and the Nasik Mission teacher training? What developments took place after the pioneer training in 1860? What developments and issues have come up between 1860 and 1963? Where is the literature written about this time? Where is the oral literature on this period? What were the major events in the educational system that had a bearing on Kiswahili education? How is Kiswahili education being undertaken at the present? And, many other questions can still be asked on the present status of Kiswahili education. However, to date no study known to the research has been carried out with an attempt to explore the origins or the evolution of Kiswahili education in Kenya. This study analyzed the historical development of Kiswahili education in Kenya from 1900 to 2000 and sought to establish any relationship between this development and the challenges (emerging issues and/or problems) being experienced currently.

On the other hand, persistent complaints have been raised concerning the falling standards in Kiswahili as a subject in the Kenyan schools. Although the extent of these falling standards has yet to be empirically quantified and qualified, the plethora of dissertations, colloquia reports, seminar papers and mass media reports addressing this issue, generally agree that students' knowledge of Kiswahili, is poor. These reports have attributed performance to poor preparation of school teachers. Hence poor teacher preparation manifests itself into difficultness in syllabus interpretation, poor methodology and educational media usage in the teaching of Kiswahili.

Despite this perplexity, scholars and researchers in Kiswahili education and Kiswahili Language have done very little in attempting to unearth the historical development and issues in Kiswahili education. Specifically, no research known to the researcher has been done to trace the progressions and regressions in Kiswahili education, nor establish any link between the historical development and the current problems experienced in Kiswahili Education. A few leading scholars in the history

of Kiswahili language (Chimerah, 1998; Mbaabu, 1991; Chiraghdin and Mnyampala, 1977; and Whitely, 1969; 1974) have analyzed the origins of Kiswahili, its developments and current issues but with a linguistic bias. They have focused on Kiswahili as a language or medium of communication rather than as a subject that requires attention from a pedagogical perspective. Hence the history of Kiswahili education in Kenya has not received the attention it deserves.

A handicap in the analyses of the luminaries mentioned above arose from the intertwining of Kiswahili Language (linguistic perspective) and Kiswahili education (a pedagogical perspective). This blend led the luminaries into giving the historical development of Kiswahili Language a lot of prominence as compared to the historical development of Kiswahili education. Still, in the recent past, attempts have been made to generate information on Kiswahili education but these studies (Odeo, 2003; Luvisia, 2003; Muruguru, 2000; Mbuthia, 1996; Karani, 1996; Opijah, 1987; Ikumi, Ipara. 1986; 1985; Akhusama, 1984; and Gitao, 1983) have concentrated on conventional aspects such as the availability and utilization of resources in Kiswahili education, students performance in Kiswahili, practices followed in the teaching and reading of Kiswahili, students ability in functional and creative writing, among others. These are aspects that hardly trace the origins of the current challenges in the discipline. Ipara (1986) for instance, revealed one of the major challenges that impact heavily on the learners' performance in Kiswahili language. That is, the heavy subscription to traditional methods by the teachers. However, none of the research either looked into the historical developments of Kiswahili education, or attempted to explain whether the historical developments have any relationship with the current challenges in Kiswahili education.

On the basis of the above discussions on Kiswahili education, it becomes strikingly clear that there is need to establish the origins and evolution of Kiswahili education before one can profitably use the information

acquired as a tool in discussing the current challenges and give suggestions on how to solve them. This is what prompted the researcher to trace the historical development of Kiswahili education as a discipline and attempted to establish its linkage to the current challenges in the teaching of Kiswahili language. Hence, this study was conceived as a contribution towards that direction and attempted to fill the gap.

1.2 STATEMENT OF THE PROBLEM

Kiswahili education has been utilizing aspects that are skeptical to the prevailing situation in the world. To date, various challenges, as revealed in research, have come up threatening its effectiveness and efficiency. With these challenges and persistent complaints, there is need for explicitly documented information that scholars and researchers will base on to offer solutions. However, it is not clear as to why learners and teachers of Kiswahili education persistently exhibit instructional problems. Is the concept of Kiswahili education clearly understood by trainers and teachers? What are the current challenges experienced in Kiswahili education? Are these challenges linked to the historical development of the discipline or are they a consequence of changes going on around the world? Are there any tangible solutions envisaged to these challenges in Kiswahili education? And, can these problems be solved? Research that has been done in Kiswahili education in Kenya is more concerned with specific aspects. No attempts have been made to find out the linkages of historical development in Kiswahili education and the current challenges being experienced. The problem of this study, therefore, had three facets. The development facet which concerns the absence of information and data on Kiswahili education in Kenya, the past and present so as to up-date and enhance more knowledge and understanding of Kiswahili education in Kenya; the issues facet concerning the absence of information and data on the relationship between the historical development – regressions and progressions- and the challenges experienced in Kiswahili education at the present; the ideal facet which focuses on the use of the information collected, the data

gathered, analyses and conclusions made in an attempt to give suggestions and recommendations on the solution of challenges inhibiting effectiveness and efficiency in Kiswahili education and instruction.

Hence, this study attempted to examine and establish the extent to which the historical development in Kiswahili education, in the period 1900 to 2000, could be linked to the challenges currently observed in the discipline.

1.3 THE PURPOSE OF THE STUDY

This study intended to gather information on the historical development of Kiswahili education in Kenya. Furthermore, the study attempted to establish whether the current challenges experienced in Kiswahili education could be traced to the origin and historical development of the discipline. Suggestions on how best the challenges can be solved are also given. This was guided by the following objectives:

- 1) To trace the origins and development of Kiswahili education in Kenya since 1900.
- 2) To identify the factors that necessitated the development of Kiswahili education as a discipline between 1900 and 2000.
- 3) To identify the changes and innovations in the instructional resources in the teaching and learning of Kiswahili.
- 4) To assess the policies of various agents of education during the colonial and post-independent periods in Kenya with regard to Kiswahili education.
- 5) To examine the curricula and syllabuses that have been in place in Kenya since 1900.

- 6) To establish and determine changes and innovations in the methodology of Kiswahili in the Kenyan education systems between 1900 and 2000.
- 7) To establish whether the challenges and problems currently experienced in Kiswahili education in Kenya are linked to historical developments and the light of findings suggested.

1.4 RESEARCH QUESTIONS

This research sought to answer the following major question: **To what extent are the current challenges experienced in Kiswahili education linked to the origin and historical development of the discipline?**

In an attempt to answer the above question, the following supplementary questions guided the researcher into soliciting precise answers to the above question, in this study.

- 1.4.1 How did Kiswahili education begin and develop in Kenya?
- 1.4.2 What necessitated the development of Kiswahili education as a discipline?
- 1.4.3 What changes and innovations have taken place in the instructional resources used in Kiswahili education from 1900 to 2000?
- 1.4.4 Which policies of various agents of education regarding Kiswahili education in Kenya have been in place since 1900?
- 1.4.5 What has been the process of designing Kiswahili education syllabuses in Kenya since 1900 and with what effects?
- 1.4.6 Have there been any changes in the methodology of Kiswahili education between 1900 and 2000?
- 1.4.7 Which current challenges in Kiswahili education in Kenya can be linked to the historical developments of the discipline?

1.5 RATIONALE OF THE STUDY

Education systems, in the twenty first century (21st), in the whole world are undergoing various fundamental changes that have historical origins. Expansion of education, emphasis on gender, and democratization are currently critical issues in the Kenyan educational system. These aforementioned aspects coupled with the globalization and internationalization calls for a lot to be done in the education system. This means that Kiswahili education, being part and parcel of the system of education, cannot be left out. An understanding of its origins and development is imperative in facing the challenges being experienced in the discipline.

Similarly, based on the background of this study and the statement of the problem, there is a problem that needs to be addressed. That is, the historical development in Kiswahili education and whether it is associated with the current challenges observed. Still, teacher preparation is a very important component of education. Thus, a research of this nature helps the trainers to understand the concept of Kiswahili education not only from the historical perspective but also in relation to their current undertakings.

On the other hand, there have been of late many philosophical and controversial views among educators regarding the present developments in education. Kiswahili education as a component of Kenya's education system cannot be left out of these discussions. The discussions bring into question the nature of knowledge that is passed on to pupils and how Kiswahili education is primarily geared towards the achievement of the national goals of education. Related to this controversy are the views about the curricula. The key issue which curriculum developers in Kiswahili education must face is *'whose knowledge systems does Kiswahili education transmit and whose knowledge systems should it be transmitting?* It is not only with the curricula but also with instructional strategies, which are being used in institutions of learning. This poses

questions on the steps that are being undertaken to cope with the global changes in instructional technology. Hence, a study in the historical developments of Kiswahili education would develop more knowledge and information. This would be adequate for one to rationalize whether the new changes and developments are needed in Kiswahili education. Thus, a research of this nature was a necessity.

This study, while recognizing the importance of some of the issues raised above, preferred to treat them as key concerns that could be well understood if historical development of Kiswahili education is premeditated. It is only through such a research that conventional concerns in Kiswahili education could be addressed and especially the aspects such as those mentioned in the foregoing paragraphs that have direct relevance to the solution of the current challenges in Kiswahili education.

1.6 SIGNIFICANCE OF THE STUDY

The present study attempted to give an objective view of the presence or absence of data and information as concerns Kiswahili education in Kenya. Its findings are of practical use particularly in the solution of the present challenges experienced in Kiswahili education as exposed in various studies. The teacher-trainers and curriculum developers may use the findings to re-evaluate their past and present undertakings in Kiswahili education. The research is of intellectual and professional importance both nationally and internationally. It will encourage scholars, authors and educationists to critically reflect on their decisions in the process of developing Kiswahili education programmes and resources that are relevant in the 21st century.

The research findings and the recommendations may be useful to the designers of Kiswahili instruction materials at the Kenya Institute of Education (K.I.E), Ministry of Education, Science and Technology (Directorate of Quality Assurance Section) and in institutions of learning.

This is because the materials to be developed may be geared towards minimizing the current challenges in the teaching of Kiswahili.

Still, the Kiswahili teacher-trainers will gain more information and knowledge about what they have been doing. This includes the changes needed to make Kiswahili education relevant in the 21st century. These changes need to be reflected in their instruction and the writing of textbooks. Adherence to the recommended changes may be of value to the entire country. This is because colleges and schools may pass on to the trainees and students respectively, quality Kiswahili education and instruction that is relevant to the present existing situations.

In addition, this research was an attempt to propose ways of integrating the looming forces of change namely, democratization, globalization, internationalization, gender sensitization, and technologization in Kiswahili education. Specifically, the concern of the study was to give the planners of Kiswahili education an insight into the past and current situations in Kiswahili education. The most cardinal issue is what should be learned from the past and how similar problems can be avoided in future. Findings of this study may equip planners with necessary and adequate information and knowledge. These may be useful in developing policies and programmes that could make Kiswahili education both effective and efficient. This study placed emphasis on how Kiswahili education will integrate these aspects in pursuit to minimize the present problems.

More so, a research of this kind is useful in developing certain dispositions, which could help in the improvement of the quality, efficiency and effectiveness in Kiswahili education. The findings will enrich Kiswahili education as a discipline and reinforce teacher-training strategies. Furthermore, it will assist in the development and planning for 'appropriate' syllabus. Appropriate Kiswahili education syllabus can be useful in giving learners and teacher-trainees relevant pedagogical

skills. It is hoped that these skills may minimize instructional problems that have been revealed in the current study in Kiswahili education.

In general, the findings of this study may contribute to the improvement of Kiswahili education knowledge and change trainees' and trainers' attitude towards Kiswahili as a subject.

1.7.0 SCOPE AND LIMITATIONS OF THE STUDY

1.7.1 SCOPE

Kiswahili education is a very wide field. It comprises the aspects of its philosophy, teacher training, media resources and qualities of teachers among other aspects. In an attempt to delineate it, the present study was only concerned with the analysis of the historical development of Kiswahili education and its challenges in Kenya.

1.7.2 LIMITATIONS

Due to financial constraints, time limit and for the purpose of manageability, the study was confined to only one country, Kenya. Thus no reference was made on the state of affairs elsewhere in Africa. The study restricted itself to the period between 1900 and 2000. The year 1900 provides a good starting point for the purposes of this study since it marks the beginning of formalization of the European education in Kenya. The year 2000 provides a good ending point because using participant observation the researcher was able to identify the current problems facing Kiswahili education and those being experienced in Kiswahili instruction. Counting a century back, from the year 2000, will provide a good basis for analyzing the effects of the intensified forces of technologization, gender sensitization, internationalization, globalization, and in particular, expansion of education in Kenya and specifically on Kiswahili education. A century was good enough to provide a time frame to undertake this research to establish the progressions and regressions in Kiswahili education. However, this period was a limitation in itself.

The range from 1900 to 2000 is a very short period for the study of any discipline.

Literature on the historical development of Kiswahili education is limited and jumbled over various texts. Thus, the researcher concentrated on the analysis of records and literature in the archives, libraries and Kenya Institute of Education.

Interviewing of teacher trainers in Kiswahili Education was done in only three public universities (Moi, Nairobi, and Kenyatta) and a small section of teacher-training colleges (Eregi, Kaimosi, Mosoriot, Kericho, Tambach, Asumbi, Bondo, Kamagambo and Nyanchwa). The rationale behind these interviews, as stated above, was to supplement the information collected from the archival and textual literature. This strengthened the arguments and proposals in pursuit to establish the linkages between the historical development and problems experienced in Kiswahili education.

Lastly, the findings of the study may /or may not apply to other countries like Tanzania where Kiswahili has been developed more than Kenya. This is due to the fact that Tanzania houses the Institute of Kiswahili Research that has conducted enormous studies in Kiswahili Language. Still, University of Dar es salaam has trained very many people that have taught in Kenyan institutions. However, despite this, the study unearthed what the Tanzanians and others may have not done.

1.8 ASSUMPTIONS OF THE STUDY

The study was based on three assumptions:

- i. Kiswahili education is already being conducted in all Primary teacher-training colleges and some universities in Kenya.
- ii. The information that will be obtained from the respondents will be adequate and reliable in drawing up conclusions.

- iii. Teacher-trainers undertake the preparation of teachers in colleges and universities in Kiswahili pedagogy.

1.9 THEORETICAL FRAMEWORK

This study adapted the Critical Theory as espoused by Gibson (1986).

The critical theory's origins can be traced to the works of the Frankfurt School, a group of writers associated with the Institute of Social Research, founded in 1923 at the University of Frankfurt. The proponents of this theory were Max Horkheimer, Thodor Adorno, and Herbert Marcuse. They specifically based their ideas on:

- i. The theories of Karl Marx about society (*which are central to this theory*). They drew upon what Marx espoused, challenged it, revised some of Marx's tenets, and added a few aspects to Marx's theses.
- ii. The long traditions of German philosophical and social thoughts, notably the ideas of Kant, Hegel, and Max Weber.
- iii. The Freudianism (*which was another current of thought that informed the Frankfurt School*). Freud's assumptions about consciousness and common sense were part of the components of the critical theory.

Although the proponents of this theory found much dispute in Marx's ideas, all acknowledged his genius and pre-eminence. In consequence, they sought, through the development of critical theory, an improved understanding of the world and hence ways of changing it to a more just and free society. However, ten years after the establishment of the Frankfurt School, the Nazis came to power in Germany. This forced the proponents of the critical theory into exile since their ideas were incompatible with those of the Nazis. In 1933, the institute was transferred to Geneva and two years later, it migrated to Columbia University, New York. In 1941, they moved to California. In America, they encountered challenges that were contradictory to the Marxist thought.

This, in turn influenced their thinking, arguments and treatises. They returned to Europe after the Second World War (1939-45), and re-established the institute in Frankfurt in 1953. The heyday of the school was over and the initiative for the development of critical theory was to pass to other thinkers, notably Jurgen Habermass (*whose ideas placed the critical theory into its present shape*).

1.9.1 KEY CONCEPTS OF THE THEORY

The critical theory radically questions assumptions and familiar beliefs, and challenges many conventional practices, ideas and ideals. It attempts to explain the origins of every day practices and problems, and claims to offer replies to those awkward questions which ask what ought to be done to solve problems being experienced. The theory seeks not simply to explain those problems but to provide the means of resolving them by enabling people to gain more control in what they are doing. Thus, it helps in the identification of biases and frees one from malforming constraints.

1.9.2 APPLICATIONS OF CRITICAL THEORY IN EDUCATION

Critical theorists of education have three things in common. They begin from a concern to map the inequalities and injustices of education. Then, they claim to trace those inequalities and injustices to their source, showing the educational processes and structures by which they are maintained. Finally they seek remedies to those injustices. According to Gibson (1986:44), these three-shared characteristics can be re-stated as:

What is wrong with education?
 Why and how have those ills arisen?
 How may they be remedied?

Gibson elaborates further that on the first of these questions (what is wrong?) there is quite remarkable unanimity among all varieties of critical theorists in their appeal to the same body of evidence. On the

second set of questions (why? How?), there are four major 'answers' proposed (the economy, the state, culture, resistance). On the third question (*what to be done?*) there is a remarkable vagueness and evasiveness over practical proposals as how to achieve the common goal.

1.9.3 USE OF CRITICAL THEORY IN THIS RESEARCH

A critical look into this theory reveals that there are various basic tenets that compose the critical theory. While recognizing the importance of all the tenets in this theory, this study only based on one of the tenets – *the explanation of social events*.

The researcher picked on this tenet for its appropriateness and relevance in the analysis of historical development in Kiswahili Education. It is concerned with the explanation of social events on structural, material, ideological, and historical factors. In particular, this tenet will guide the researcher in the analysis of both primary and secondary records and information collected. The explanation of events, as stipulated in this theory, can be offered at three levels:

- (a) The personal and interpersonal levels
- (b) The institutional level, and
- (c) The structural level.

Thus, the three shared characteristic stated in section 1.9.2 and the three levels stipulated in the explanation of social events tenet (1.9.3) above formed the theoretical frame for the purposes of the control of this study. Hence they were the basis for the formation of the research objectives and questions and, relevance in the collection and analysis of data

1.10 DEFINITION OF KEY OPERATIONAL TERMS

1) Archival Materials

In this study, the phrase refers to important documents either on education or government policies. They can be written documents that are presently not in print or those ones in print but gathered and kept in

the archives. Textbooks, Journals, Reports, Letters/Circulars and Written records can also be included under archival materials.

2) Challenges

These are forces or problems that are inevitable globally and also encountered in Kiswahili Education but needs amicable solutions or answers to address them.

3) Curricula

The researcher has used the term to refer to all phenomena that are planned inside and outside educational institutions to enable students acquire and develop the desired knowledge.

4) Issues

In the study, the word refers to past education systems, out-comes or consequences. These include decisions statements concerning policies, curriculums, and syllabuses or teaching materials made by the missionaries, the colonial administration, commissions or eminent personalities throughout the study period.

5) Instructional resources

The phrase has been used to refer to means that assist imparting knowledge, skills and attitudes in learners effectively and efficiently. They include human and material resources.

6) Kiswahili

The terminology is used in this research to refer to a Bantu language that has its origins at the coastal region, which was some times referred to as *Swahili* by the missionaries and colonialists. It was relegated to the status of a vernacular for the Wa-Swahili people at the coast or for the urban dwellers and at times to a lingua franca for all the Kenyans.

7) Kiswahili education

The term Kiswahili education in this study refers to an academic discipline concerned with lifelong development of pedagogical knowledge of teachers and teacher-trainees in relation to their understanding of theories and philosophy underlying effective and efficient teaching and learning of the Kiswahili subject (Kiswahili Language and Literature).

8) Kiswahili instruction

Kiswahili instruction in this study refers to the conditions/or processes set for learning and teaching of Kiswahili language by either an individual or a group of individuals. These include all activities, materials and methodologies aimed at fostering learning of Kiswahili.

9) Methods

The term has been used in the study to refer to the overall procedures used in the teaching of Kiswahili language or Ways through which the teachers seek to bring about learning in Kiswahili education. The term, sometimes also referred to as methodology in the study, also encompasses techniques and theories designed in the teaching of Kiswahili language and education.

10) Pedagogical knowledge

Pedagogical knowledge in this research includes learning theories, skills, attitudes, strategies for assessing student learning and performance, class management, use of technology in teaching, and other multi-cultural issues

11) Syllabus

In the study, the term refers to fixed courses, summary or out-lines courses in Calendars on Kiswahili education. It may be at school, college or university level.

12) Swahili

Swahili is used to refer to a linguistic group of people that uses Kiswahili language as their vernacular, in the study.

1.11 CONCLUSION AND SUMMARY

Chapter one dealt with the background information to the study, the statement of the problem, the purpose of the study, research questions, rationale of the study, significance of the study, the scope and limitations of the study, assumptions of the study, the theoretical framework and definition of terms used.

CHAPTER TWO: REVIEW OF LITERATURE

2.0. INTRODUCTION

This chapter on review of literature specifically dealt with the present critical issues in Kiswahili education in Kenya, studies done in Kiswahili education and then the conclusion drawn from these studies.

2.1. CRITICAL ISSUES AND CURRENT CHALLENGES IN KISWAHILI EDUCATION IN KENYA

Kiswahili education in the recent past has come under scrutiny by scholars, critics, the mass media and the general public. There is an outcry that the present state of Kiswahili education, especially the teaching and learning of the subject in Primary schools, secondary schools, teacher training colleges and universities is appalling (Badiribu (1985), Ambula (1986), Kawooya (1988) and Luvisia (2003)). Some of these lamentations are based on the revelations by the Kenya National Examinations Council (KNEC) reports. Others are based on the pragmatic evidences that reveal poor performance at all levels of education in Kenya.

A report dating back to 1985, when Kiswahili was decreed a compulsory and examinable subject in the national examinations, indicates that Kiswahili has never witnessed a better performance. Mbuthia (1996:1) points out that the KNEC reports of 1987,1991,and 1992 in respect to performances in public examinations in 1985, 1989 and 1990 respectively, have persistently shown that Kiswahili was not examinable subject in some schools. The situation seems not to have improved even after a period of over a decade. Similarly, Waihenya (2002) and Kamau (2002) indicate that the performance of Kiswahili at Kenya Certificate of Primary Education (KCPE) has not improved at all. This highlight is based on performance of candidates in the 2001 KCPE. Saitoti (2004)

highlighted the aspect of poor performance during the release of the 2004 KCPE Examination results. He revealed that:

A comparison of the current performance with that of last year indicates that there was improved performance in all subjects except in Kiswahili.

Poor performances have prompted critics of Kiswahili education to impressionistically come up with what they think is the cause to this dismal performance. According to Kamau (2002:17), the poor performances are as a result of “the age old problem of teaching of language” in Kenya. He further argues that most teachers are not able to prepare candidates in various skills, especially essay writing. This argument is based on Primary and Secondary school teachers’ performance. The situation espoused above might be similar at the college and university levels also. By pointing at the aspect of poor teaching and the inability of teachers to prepare candidates well, Kamau (ibid) was in essence questioning the competence of the teachers handling languages and specifically Kiswahili.

Competence of teachers in Kiswahili education calls for a reflection on the type of trainees admitted in the teacher training colleges, and the type of training they receive while in these institutions. Ogotu of Kenyatta University (in Waihenya, 2002:17) underscores the aspect of specialization in Primary Teacher Training colleges. According to Ogotu, training of Primary school teachers was not geared towards specialization. This means that teachers are trained in teaching all the 13 subjects in the school curriculum. Her argument however is not based on an empirical research. In the case of secondary school teacher training there is specialization in two teaching subjects but still elements of incompetence are witnessed. The question of incompetence can only be well addressed if thorough research is done in the history of Kiswahili education.

Waihenya (ibid) on the other hand, while trying to rationalize the causes of the incompetence, elaborates that the minimum entry qualifications to Primary teacher training institutions is very low. A D+ at the Kenya Certificate of Secondary Education (KCSE) is the minimum qualification needed. Waihenya says that many (*trainees*) enter teacher training colleges with an average of D in English, Kiswahili and Sciences respectively. In respect to this revelation, he rightly argues that:

A teacher who got a D+ at the KCSE and is then compelled to teach a language in which he or she is neither proficient nor interested in cannot perform well (p17).

Waihenya's argument reveals the short-comings of those selected to join Teacher Training Colleges (TTC's) but fails to acknowledge two facts. One the exceptional cases that become competent teachers despite their poor performance in secondary school examinations, and two, the students that are admitted to TTC's after having failed to get admission to public Universities. However, the aspect of "interest" that Waihenya refers to tend to hold a lot of water than the aspect of grading. Interest goes hand in hand with attitude. Kimani Njogu of Kenyatta University, (Waihenya, 2002:17) blames a lack of reading culture, and a common attitude among teachers that teaching grammar in both Kiswahili and English was boring and tedious (Waihenya, ibid). Negative attitude not only in grammar but also in poetry, marking of essays and assignments given to learners is the cause of many problems experienced in Kiswahili education as well. It (negative attitude) is an aspect that has been mentioned by Welime (1970), Gorman (1978), Mutahi (1978), Syambo (1978) and Gitao (1983). According to Welime (ibid: 142), "--- a thorough knowledge of Kiswahili was in the education system and the labour market of no particular advantage, a majority of the students were unenthusiastic about it as a subject in the syllabus". The "students" mentioned by Welime (ibid) are the same persons that graduated into school-teachers and trainers in the middle and tertiary level institutions

in Kenya. However, the negative attitudes that might have developed in them (teachers and trainers) emanated from the quality of teachers that were in the Kenyan schools and institutions in the 1950s and 1960s these individuals attended. Most of the earlier teachers and trainers were of exceptionally low standards of school education. In fact, some of the teachers and trainers were trained on job.

Lack of specialization, interest and low qualifications among Primary school teachers is proof that learners of Kiswahili as a subject are exposed to poor foundations at the start of their learning. In the long run this effect tends to spill over to other levels of education. That is why Pamela Ligami (East African Standard, October 5,2002:19) of Maseno University, while commenting on the performance in Kiswahili literature, states that it is poorly performed in secondary schools due to the poor foundations at the Primary level. But proper foundations can only be achieved if enough resources are availed to the teachers and learners, among other factors. Critics of Kiswahili education and Media education have shown that the availability of media resources in Kenyan schools, colleges and Universities is still a problem (Kafu, 1976; 1990). Aduda (2002:11) pinpoints the situation at the Public universities in Kenya when he laments that:

The cries in the public universities have to do with large numbers of students against few and poorly equipped lecturers and inadequate facilities quite often, the students go on strike, leading to frequent closures and loss of time (p11).

Still, reading materials in Kiswahili are not varied as those in English (Waihenya, 2002:17). Aduda and Waihenya's argument on the inadequacy of resources and frequent closures holds some water. It is evident that there is a problem in the syllabus coverage and the provision of quality Kiswahili education. This might be the reason why Wamahiu (1994) terms university students as illiterate, without being specific.

The aspect of “illiteracy” as espoused by Wamahiu (ibid) needs to be discussed in the limelight of teacher trainers’ in Kiswahili and Kiswahili education. The blame (concerning illiteracy of the students) should be apportioned between the trainers (teachers) and students (trainees). This is due to the fact that the quality of the trainers in Kiswahili and Kiswahili education is subject to criticism. That is why Mohammedbhai (1992:137-156) points out that, there is need to provide teachers at the tertiary level with adequate pedagogical skills. Thaim (1992) similarly echoes the same point. Thaim (ibid) emphasizes further that there is need to investigate new ways of delivering instruction including the use of both audio and visual materials. Thus, wholesome blames to gradaunts (students) cannot be taken in good taste. However, Wamahiu’s comment is not a new phenomenon. An observation by the Bachelor of Education Review Committee (1979:31) elucidates on the magnitude of the illiteracy problem when referring to future teachers. The Report in part, says:

In the areas of languages the weaknesses of the majority of the first year students are glaring and directly attributable to the secondary curriculum and tuition--- students taking Kiswahili are still learning to speak and write correctly at university level.

This report is a revelation that the poor foundations in the Primary schools and Secondary schools tend to spill over to the university level. But, whether the university graduates acquire proficiency in Kiswahili after the university or not is a debatable issue. The universities are supposed to do better than what is observed or what is done in schools. This is due to the fact that they are centers of research. Carter (1980:30-33) strongly argues that ‘Higher education should provide an all-round development and not leave the fostering of qualities other than cognitive skills to chance’. It is upon the university to ensure that there is curriculum continuation to avoid any spill over effects.

Despite the fact that Wamahiu's and the committee's comments have not been subjected to further research, comparable comments have been echoed by Sossion (1992), Wamahiu (1991), Chacha (1990), Esipisu (1990), Magawi and Wanyoike (1989), and the Daily Nation issues of June 16, 1993, June 13, 1992, and February 2, 1992. They observe that learners in Kiswahili as a subject can not orally express themselves in the subject. This is the state of affairs in the Kenyan Primary and Secondary schools as indicated in these comments.

The intensity of the matter mentioned above is further highlighted when Kamau (2002:17) claims:

“---since teachers come from the same area with the Primary school children, it is common to find them conducting their lessons in the local languages or even sheng”.

All these criticisms rotate around the learners, teachers and trainers but there are those that particularly focus on the methodology in Kiswahili education. Waihenya (2002), Kamau (2002), Ipara (1998), and Mbuthia (1996) among others assert that the methods used in the teaching of Kiswahili as a subject by teachers are questionable. Kamau (ibid) explains that:

“some of the methods used by teachers to promote languages are untenable. For instance, the use of “disk” which is given to pupils who fail to speak in English or Kiswahili, creates disenchantment about the languages” (p17).

These untenable methods inhibit the promotion of Kiswahili both inside and outside the classroom. It interferes with the learners' aspirations of gaining proficiency in the language as well as performing well in the national examinations. But, it is still doubtful whether the use of “disk” creates disenchantment and is at the same time untenable. The “disk”

method has been tested and it is worthiness in making pupils speak in Kiswahili or English proved. Thus, Kamau (ibid) by pin-pointing the “disk” as untenable method is subject to discussion.

Apart from the untenable methods in the promotion of Kiswahili, there are methods used in the delivery of content in the classroom situations. It has been observed that some of the teaching methods used by teachers completely fail to invoke critical thinking in learners (Ipara, 1998). Ipara (ibid) asserts that it is quite clear from classroom observations that some teachers still hold to traditionalism in the teaching of language. They perceive that learners’ are mere “husks” that need to be filled with knowledge for future use. He likens the situation to what a cow does after grazing – it ruminates.

In line with Ipara’s (ibid) views are the expectations of teachers that learners have to observe quietness in class as they teach. They sometimes demean their learners as having no knowledge in what they teach. Ipara (ibid) argues that this habit emanates from a belief that learners are tomorrow’s human beings and what they learn is for tomorrow’s use. According to him, such beliefs make teachers to be opposed to any new developments that will legalize the learners’ freedom to interact in classroom situations and the use of learning resources meant to invoke critical thought and contributions from learners. Thus learning is not brought close to the learners’ environments. It completely remains detached due to these beliefs.

The inappropriate and wanting instructional methods spring from the aspect of creativity. Lack of creativity among some teachers is the cause of the wanting methodology. Teachers adopt and use methodologies used in the teaching of other languages, for instance, English. However, it should be noted that each language has its own uniqueness and hence unique methodologies need to be devised.

2.2. STUDIES IN KISWAHILI EDUCATION IN KENYA.

In spite of limited literature, especially on the analysis of the historical development of Kiswahili education in Kenya, there are researchers whose studies give a bearing to the present research. Gitao (1983) in her study to establish the situation regarding the teaching and learning of Kiswahili with a view of introducing the language in Certificate of Primary Education (CPE) unearthed several aspects as concerns Kiswahili language teachers. She identified that Kiswahili was taught in very few schools due to the acute shortage of Kiswahili teachers throughout the country. The few teachers teaching the subject were unenthusiastic in teaching language while the students did not have any motivation in learning it. However, the researcher did not take a step ahead to critically look into the factors that have led to lack of enthusiasm and low motivation. Hence Gitao (ibid) descriptively exposes the status that Kiswahili education was in the 1980's.

Akhusama (1984) examined the problems regarding the teaching and learning of Kiswahili in selected schools. His findings indicate that there was general lack of text-books for Kiswahili teaching particularly the supplementary readers. He however, does not reveal whether the cause has a genesis in historical development of Kiswahili education or not.

Ipara (1986) researched on the instructional practices of teachers of Kiswahili in upper Primary school classes. His findings reveal that teachers heavily subscribe to the traditional methods of language teaching. Thus they emphasize grammar and reading, listening and writing skills and yet giving little attention to actual meaningful language usage that can develop communicative competence. There were inadequate instructional materials in schools both in terms of number and variety. Teachers do grapple with a number of problems in their endeavour to teach. That research specifically restricted itself to the teachers' practices but touches on the aspect of "traditionalism" that emanates from the historical developments in Kiswahili education. In

essence, it did not point out any link the challenges and poor practices being experienced in Kiswahili education to the historical developments of the discipline. Hence, the present study intended to explore and establish any linkages between the challenges being experienced in Kiswahili education and its historical development.

Waititu (1995) and Moochi (1999) examined functional writing and creative writing, respectively, in Kiswahili as a subject. Whereas Waititu (ibid) specifically looks at the ability of secondary school students in writing a letter of application for a job, Moochi (ibid) looks at sex differences in Kiswahili writing. Despite the fact that these two researchers were specific in their undertakings, they mentioned little on the historical developments of Kiswahili education. Even the problems mentioned are not linked to the historical developments of Kiswahili education.

Studies done by Mbuthia (1996), Karani (1996), and recent research conducted by Muruguru (2000), and Odeo (2003) are quite specific in their analyses of Kiswahili education aspects. These studies rotate around the performance of learners and teachers in Kiswahili education. Mbuthia is concerned with proper approaches that could be used in the teaching of Kiswahili poetry. That is, approaches meant to create motivation among learners and improve on the learners' performance in Kiswahili poetry. Karani (ibid), on the other hand, in his investigation to establish how learners communicate orally in Kiswahili found that there was a problem with the teaching of Kiswahili. He argues that learners are given inadequate opportunities to put the language acquired into oral practice during Kiswahili lessons. Thus Kiswahili learners graduate while still "in orates". He concluded that the inadequacy of opportunities in terms of quantity, quality and variety to put language learned into oral use is the main reason why the education system was producing "in orate" graduates. Despite the fact that Karani (ibid) specifically refers to secondary school students, perhaps the same situation might be

obtained at other levels of education. In principle this short-coming among teachers forms part of the problems this study intends to explore any possible linkage with the historical developments of Kiswahili education. Closely related to Karani's findings about the learners' performance in Kiswahili is the study by Muruguru (2000). Muruguru (ibid) shows that the performance in Kiswahili language is appalling. That researcher cites various reasons why poor performance in Kiswahili is prevalent but hardly does he examine this from the perspective of historical development of Kiswahili education.

Odeo (2003) in his study, focused on the teachers' perception and quantity of their oral questions, on the basis of number, form and type as well as quality of teachers' oral questions in terms of form, meaningfulness and structure. Still the researcher sought to investigate the amount of learners' oral responses based on number, form and type, and the quality of oral responses as manifested in their length, meaningfulness, congruence and structure. The study exposed that teachers' perception was limited to a vague understanding of the Bloom's (1956) taxonomy. Furthermore, it was established by that study that questioning and responding behaviour in classes by teachers and learners respectively were to some extent idiosyncratic. This idiosyncrasy is what prompts Odeo (2003) to recommend for an expansion and invigoration of teacher training in Kiswahili education and in particular, classroom research, seminars, and other related activities. In essence, this is a revelation that there is something wrong in Kiswahili education.

The aforementioned studies are of great significance to the current study. Their findings and exposition of the challenges experienced in Kiswahili education helped the researcher to link the challenges to the historical developments of this discipline. It is also appropriate at this juncture to emphasize that although studies had been done in the discipline, none of them, to the best knowledge of the researcher, specifically dealt with its historical developments. Further, none linked the present challenges

experienced in Kiswahili education to the historical developments of Kiswahili education. Hence, this research was intended to fill that gap.

2.3. CONCLUSION AND SUMMARY.

The absence of studies on the historical development of Kiswahili education in Kenya have led to imprecise conclusions as concerns the cause of the present challenges experienced in Kiswahili education. This, in turn, warranted a research to generate empirical evidence from the historical development of Kiswahili education. As a result, this study was geared towards generating such evidence and literature in the history of Kiswahili education in Kenya, and linked it to the present challenges.

CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.0 INTRODUCTION

This chapter presents the research methodology and the procedures that were applied in carrying out this study. It describes the design of the study, the description of the study area, method of inquiry, sources of data that were used, the sample selection, sampling methods and procedures, research instruments for data collection, procedures for data collection and procedures for data analysis and interpretations.

3.1 DESIGN OF THE STUDY

This study was qualitative and was conducted by the use of historical and analytical designs. This was adapted to enable the researcher to obtain information from both unpublished and published sources. The design was adopted because the research was concerned with the historical aspects of Kiswahili education. The study was also interested in finding a linkage between the development of Kiswahili education to the current challenges observed in the discipline. Furthermore, the teacher trainers' views were of necessity in the study. Thus the usage of this design necessitated the research to solicit the information needed.

3.2 DESCRIPTION OF THE STUDY AREA

This study was conducted in Kenya. The country has twenty one (21) public Primary Teacher Training Colleges. It has also seven (7) private Teacher Training Colleges. In addition, there are six (6) public universities and several private universities. All the institutions aforementioned are unequally distributed in eight (8) provinces of the country (see Appendix XVII). The Primary Teacher Training Colleges in Kenya offer Kiswahili as a compulsory and examinable subject to all teacher trainees. This is not the case with the public universities. Kiswahili is only offered as an optional subject to students pursuing professional education and Arts subjects - related Bachelors degrees.

On the other hand, there are several institutional libraries, private libraries, and national archives. These were some of the areas in which information on Kiswahili education was found. Still, these were the places in which the jumbled literature on this discipline was found.

The researcher, therefore, decided to conduct the study in Kenya because of various reasons. First, Kenya is his place of birth, schooling and employment as a professional teacher. Therefore, he is familiar with the Kenyan education system and the current challenges observed in Kiswahili education. Secondly, there is the financial factor. The researcher was only able to carry out the research within the boundaries of Kenya due to financial constraints. Choosing more countries or regions was therefore impossible to the researcher. More so, the divergent education systems that are found in the sister countries (Uganda and Tanzania) would have made the data analysis more difficult. Thirdly, there was no study known to the researcher that had been done in Kenya on Kiswahili education. Fourthly, there was overwhelming evidence that Kiswahili as a language has its origins in Kenya.

3.3 SOURCE OF DATA

This study drew heavily from both secondary and primary sources of information. The primary sources are regarded as fundamental to historical research while secondary sources are supplementary in nature.

Primary Sources

- (i) Oral testimonies of actual participants or witnesses (from the departments of Education Foundations; Planning, Administration and Curriculum Development; and Educational Communication and Technology, and trainers in teacher training colleges) of Kiswahili education events in Kenya formed the sources of our data.

Secondary Sources

- (i) Archival documents either personal or institutional were consulted. These were in the form of correspondences, autobiographies, mission publications, minutes of meetings, colonial and post-colonial government records on education, annual education/examination reports and other educational documents.
- (ii) Information from both the published and unpublished articles in libraries and books were analyzed. This helped in making corrections on the oral testimonies and reports.
- (iii) Journals, seminar papers, theses, and dissertations from various research libraries such as Kenyatta University, University of Nairobi and, Moi University.

3.4 SAMPLE SELECTION

The salient elements of sampling were the population, the sample size and the representation of sample. Hence the population of the study included:

- (i) Six (6) members of the teaching staff from the departments of Educational Foundations in Moi University, Kenyatta University, and University of Nairobi. Two members were drawn from each university.
- (ii) Six (6) members of the teaching staff from the departments of Planning, Administration and Curriculum. Two members from each university were selected.
- (iv) Six (6) members of the teaching staff in the departments of Educational Communication and Technology. Two members were drawn from each university.

- (v) One lecturer teaching Kiswahili education from each university selected. That is Moi University, Kenyatta University, and Nairobi University.
- (vi) Eighteen (18) members of the teaching staff two each from Primary Teachers' Colleges (Eregi, Kaimosi, Mosoriot, Kericho, Asumbi, Kamagambo – old teacher training colleges, and; Tambach, Bondo and Nyanchwa – new teacher training colleges) handling Kiswahili education, two members were drawn from each college sampled out.

3.5 SAMPLING PROCEDURES

To get the sample for the study, the researcher used three methods of sampling. These were snowball sampling, convenience sampling and purposive sampling. The methods were employed at different stages of the study.

Primary Teacher Training Colleges (TTC's) fall into two categories: private and public. For one to have a representative sample, this characteristic had to be considered. However, out of the eight (8) provinces in Kenya, the researcher chose only three (37.5%) provinces. Then out of the twenty eight (28) TTC's (both private and public), nine (33.3%) were sampled out. These were seven (33.3%) drawn from twenty one (21) Public TTC's and two (33.3%) out of seven (7) privately sponsored primary TTC's.

Using convenience sampling method, two (2) public Primary TTC's and two (2) privately sponsored TTC's were selected from Nyanza Province. Three (3) public TTC's from Rift Valley Province and two (2) public TTC's from Western Province.

By the use of snowball sampling method, two members handling Kiswahili education from each TTC and two members of staff from the departments of Educational Foundations, Planning, Administration and

Curriculum, and Educational Communication and Technology were selected. Furthermore, one member of the department of educational communication and technology handling Kiswahili education from each university were selected.

The selection of these three universities (Moi, Nairobi and Kenyatta) was based on the *raison d'être* that the University of Nairobi was the first post tertiary institution to train Kiswahili Language teachers. Kenyatta University, which was started in 1965 with the mandate of upgrading teachers, inherited the same task from the University of Nairobi. More so, The Mackay Commission established Moi University. It is the same commission that recommended Kiswahili to be an examinable subject at the secondary level of education as well as a subject to be taught in the University. Thus Moi University falls under the history of Kiswahili education and the researcher is familiar with the existing situation in Kiswahili education and that is why he had picked on it.

3.6 RESEARCH INSTRUMENTS

Two main instruments were used to supplement the library study namely, the interview schedules and observation.

1) INTERVIEW SCHEDULES

There were two interview schedules that were used to solicit information concerning Kiswahili education in this study.

a) Interview schedule for university lecturers.

This consisted of questions of a special category meant to tap explanations on various aspects such as the curricula, instructional resources, policies and methodologies since 1900. (See Appendix I p.213)

b) Interview schedule for Kiswahili Language teacher trainers.

The schedule consisted of questions meant to tap some information from Kiswahili Language Trainers both at the university level and Primary

TTC's level. This was information on the current policies, instructional resources, methodology used, the curricula and challenges. (See Appendix II p.214)

II) OBSERVATION

The researcher as a participant observer was familiar with certain aspects and current challenges in Kiswahili Education. Thus used such experiences also in the addition of information needed in the study. Similarly, observation and recording of the information was used hand in hand with interviews. Information got from the respondents was used to supplement data analyzed from other primary and secondary sources.

3.7 METHODS AND PROCEDURES FOR DATA COLLECTION

Three methods of data collection were used in this study. These were: documental studies analysis, interview schedules, and observation. The secondary and primary documents were read and notes on relevant information to the study were made.

The researcher visited the selected institutions of learning. While in the institutions, an introduction to the administration and the purpose of the visit was given. The administrators introduced the researcher to the respondents. This enabled the researcher to interview the respondents. In the case of the respondents, the researcher enlisted their co-operation and participation. This was through highlighting the importance of the study to Kiswahili education as a discipline. Then the researcher requested the teachers/lecturers to participate in the interviews. The information solicited from the respondents was analyzed and recorded. It is important to note here that some respondents were interviewed more than once.

Information collected through observations in the institutions and from respondents was also recorded. This was used in supplementing the documental information.

3.8 PROCEDURES FOR DATA ANALYSIS AND INTERPRETATION

The historical and analogical methods were employed in this study. Most of the descriptions and explanations that were given in the analysis of the historical data were not what the researcher had seen or participated in. That is why Sidhu (1984:96) argues that the researcher only draws his data from experiences and observations of others. Such recorded experiences, he further elaborates, can be available in exaggerated form and full of superfluous details. Thus in handling the historical data, certain techniques were used in their verification and evaluation. These were both external and internal criticisms.

External criticism is used as a preliminary and preparatory step, in providing data to be used in the second phase - internal criticism. It aims at seeking to determine the genuineness' of the documents being read and the informants providing the information through interviews. According to Brickman (1973:93), this attempts to answer the question, "is the source what it seems to be?" This technique thus helped the researcher to determine whether the information collected in the documents and from the respondents was genuine, original or derived from expurgated versions.

Internal criticism, on the other hand, assisted the researcher in analyzing the meanings of statements within the collected information or reported information that has already been established as genuine. This helped in determining their accuracy and trustworthiness since internal criticism is textual criticism. The credibility of the writer or creator is equally important still, with this technique. Thus, there is need to ask whether he was competent, honest, unbiased and actually acquainted with the facts? Did he have any motives for distorting details? Was he subjected to pressure, fear, variety, partiality and dogmas? How long after the event did he make a record of his testimony and was he able to remember accurately what happened? Is the witness in agreement with

other competent witnesses? (Sidhu 1984:102). Furthermore, the circumstances under which the document was written matters a lot. Thus, internal criticism sought also to discover the literal meaning and real meaning of the texts. These were the literal meanings of the statements collected from written information or from respondents.

In order to avoid confusion that may arise from the conflicting information from both the written documents and the respondents, the researcher based the data analyses on triangulation, a process espoused by Nesbit and Watt in Bell, J. et al (ed) (1984). The rest of the documents collected by the researcher were subject to criticism.

The historical method of inquiry into the past was adopted, coupled with an analytical method of inquiry. Cohen and Manion (1989:52) stress that this method enables one to use the past to understand and explain the present more satisfactorily and also enable us to make predictions about educational trends, practice and out-comes with greater confidence. The historical method thus attempts to establish facts so as to arrive at conclusions concerning the past events and helped to determine whether such events had any relationships with the present problems. Information from the studies that have been done in Kiswahili instruction and Kiswahili education and observations made by the researcher were analysed and interpreted. The interpreted facts also formed the basis of making proposals and recommendations that may transform Kiswahili education to be of relevance to both teacher trainers and trainees. More so, the analyses that had been made by the mass media about Kiswahili education and instruction in Kenya were analysed. The historical facts were assessed parallel with the present problems encountered in Kiswahili education and instruction in order to show whether there was any relationship.

In general, the researcher used qualitative method in both the analysis and interpretation of the data. This was so because the proper subject

content of the research consisted to a greater extent of archival, other secondary sources, and verbal information from the respondents. The information needed to be analyzed, classified, ordered, synthesized, evaluated and interpreted. On the basis of all these, lay the sound judgement of the researcher.

3.9 PROBLEMS EXPERIENCED IN THE FIELD

The researcher was beset by a number of field problems. He did not have access to the whole study sample of respondents in the public Universities and in the Teacher Training Colleges. This was due to problems that ranged from the reluctance or refusal of the respondents to avail the vital data about their persons to their unavailability for interviews. There were respondents who totally turned down the interview by giving minor excuses despite various return visits. In some cases, the respondents were unavailable for various duties they were undertaking elsewhere. However, this did not jeopardize the study because the information that was being sought from them was meant to beef up a smaller section of the research and which was readily available in texts and literature from the media. This was information specifically on the challenges being experienced in Kiswahili education. Thus, the information not obtained from the few respondents that were not interviewed did not interfere with the study findings.

3.10 CONCLUSION AND SUMMARY

Chapter three has outlined the prior arrangements that were done by the researcher before the actual study was conducted. Further, the steps that were followed during the actual study have also been underscored. These steps were namely the data collection methods and procedures, data analysis and presentation and finally, the problems that were experienced during the course of the study. The next chapter presents the research data, analysis and a summary of findings deducted.

CHAPTER FOUR: ANALYSIS AND PRESENTATION OF DATA

4.0 INTRODUCTION

This chapter presents and analyses the data on the Development of Kiswahili education in Kenya between 1900 and 2000. The study drew its basic information from archives, libraries, interviews and observations. The data stemming from the above mentioned sources were analysed qualitatively. Inferential statistics were not used in this study since it was a historical study intended to provide information which decision makers might use as they search for strategies to improve Kiswahili education as an ongoing educational discipline.

The study was designed to provide answers to the following questions cited in Chapter One:

- 1 How did Kiswahili education begin and develop in Kenya?
- 2 What necessitated the development of Kiswahili education as a discipline?
- 3 What changes and innovations have taken place in the instructional resources used in Kiswahili education from 1900 to 2000?
- 4 Which policies of various agents of education regarding Kiswahili education in Kenya have been in place since 1900?
- 5 What has been the process of designing Kiswahili education syllabuses in Kenya since 1900 and with what effects?
- 6 Have there been any changes in teaching methodology in Kiswahili education between 1900 and 2000?

- 7 Which current challenges experienced in Kiswahili education in Kenya can be linked to the historical developments of the discipline?

The concern of the present study was to explore into the historical developments of Kiswahili education and attempt to find if it had any links with present challenges experienced in the discipline.

The analysis of data begins with the origins and development of Kiswahili education, factors that necessitated the development of Kiswahili education, changes and innovations in instructional resources in the teaching and learning of Kiswahili, policies, curricula and syllabuses that have been in place since 1900 to 2000, changes and innovations in the teaching of Kiswahili, and finally, the challenges currently experienced in Kiswahili education.

At the beginning of each section, in this Chapter, the research question(s) will be stated to serve as a guide to discussions and presentations of the findings. Besides that, there will be a precise discussion of the findings in the conclusion of each section in this Chapter.

4.1.1 ORIGINS AND FACTORS THAT NECESSITATED THE DEVELOPMENT OF KISWAHILI EDUCATION

Historical events have an important bearing on the current and future Phenomena. Therefore, the information sought in the data analyses that follow in this section of this chapter is to reveal the origins and factors that necessitated the development of Kiswahili education with the hope of ascertaining any linkage with what is happening now in Kiswahili education. As previously mentioned in the above section, the research question(s) are presented below.

Question 1. How did Kiswahili education begin and develop in Kenya?

Question 2. What necessitated the development of Kiswahili education as a discipline?

4.1.2 ORIGINS AND DEVELOPMENT OF KISWAHILI EDUCATION (1900 – 1924)

The origins and historical development of Kiswahili education can be traced back to 1840's. In 1845, after the Hammerton Treaty, British Warships received permission to confiscate slave ships sailing in unauthorized areas. The problem of finding homes for the freed slaves prompted the British government to contact the Church Missionary Society (C.M.S) who had established a number of stations on the West Coast of India near Bombay¹. William S. Price at Sheranpur had established one of such stations under the auspices of the Nasik Mission².

In 1860, most of the liberated African Slaves were settled there to undergo various training courses, including teacher education³. By 1863, the number of Africans in attendance was sixty eight (68), some of whom were being trained to work in East Africa⁴. When these people returned to Kenya, they became pioneers in promoting Christianity and Education. Indeed, it was the African catechists sent to Mombasa in 1864 that enabled Rebmann to maintain the mission on the East African Coast. Equipped with their knowledge of English and Kiswahili, these

¹ John Anderson, The struggle for the school (Nairobi, Longman Kenya Ltd, 1970), P.12

² Sorebea Nyancheo Bogonko, A History of Modern Education in Kenya (1895 – 1991) (Nairobi, Evans Brothers (Kenya) Ltd, 1992), P.30.

³ A.J. Temu, "The Role of the Bombay Africans on the Mombasa Coast 1874 – 1904", Hadithi 3 (Nairobi: East African Publishing House, 1971).

⁴ John Anderson, Op.cit.

"Bombay Africans" as Temu calls them, held sway a generation, but their work was mainly restricted to the coast region of Kenya⁵.

However, before the establishment of the training centre at Sheranpur, the first mission school had been established in East Africa at Rabai, near Mombasa, in 1846⁶. Little progress was made in the establishment of schools further inland until the turn of the century when the Uganda Railway enabled the missionaries to extend their field activities. In 1873, a mission station was again established in Mombasa at Frere town. African Asylum in Sheranpur was transferred to Frere town with Rev. W. Salter Price becoming its first Superintendent. A school was immediately founded under a 'qualified' British School-Master, a Mr. Handforth. Academic work in the school was popular and pupils showed interest and aptitude in reading and writing both English and Swahili. In 1881, the controversy came to a head when the Europeans clashed openly with a group of the Nasik trained Africans. The Rev. Salter Price carried out an enquiry, following which the European Missionaries were removed and the settlement was reorganized on a new basis⁷. Furley and Watson elaborate further that by 1901, Frere Town had drawn students from Luo land, Kikuyu land, and Buganda land. The learning programme at the Centre required students to recite a hundred verses off head in Kiswahili language⁸.

Apart from the CMS, other missionaries were also carrying out their activities along the coastal region of East Africa. These were like the Holy Ghost Fathers under their Superior General, the Venerable Father Libermann, who laid down strict instructions to govern their educational activities.

⁵ Sorobea Nyancheo Bogonko, Op.cit.

⁶ Beulah M. Raju, Education in Kenya: Problems and Perspectives in Educational Planning and Administration (Nairobi, Heinemann Educational Books (East Africa, 1973),P3.

⁷ A.J. Temu, Op.cit

⁸ O. W. Furley and T. Watson, A History of Education in East Africa (New York, N.O.K Publishers, 1973), P2.

In spite of him ruling the order for only a brief time from 1848 to 1852, he revitalized the Congregation and provided a new missionary policy. He is said to have had great difficulties in convincing his priests that schools were necessary and worth the trouble involved⁹. Frere (1914:3) states that these complaints provoked Libermann into giving the following response:

I understand that it would cost the missionaries very much to act as teachers; nevertheless it is urgent to take this step in order to consolidate their efforts and aim at the formation of a coloured clergy, of teachers and of catechists. In my opinion, to abandon the schools is to destroy the importance of the mission. --- Just because the work of schools is time-consuming and full of trouble, it is important to undertake it from the very beginning¹⁰.

The Holy Ghost Fathers under the leadership of Libermann were based in Bagamoyo in the present Tanzania but they had some stations in the present day Kenya. Bura, near Taita hills in Mombasa was their major station. The school at Bura in Kenya had one hour's class at 11 a.m. and another at 1.30 p.m. in academic work¹¹.

The curriculum pursued in the schools ran by the Holy Ghost Fathers included the following subjects: Manual Work, Agricultural and technical training, reading and writing in Kiswahili. Since the schools were also meant to train teachers, it is evident that Kiswahili education was being offered at Bura, by the Holy Ghost Fathers.

Unlike CMS that had started off their schools with trained Kiswahili teachers from Sheranpur, India, Holy Ghost Fathers must have entirely

⁹ Daniel N. Sifuna, Vocational Education in Schools: A historical Survey of Kenya and Tanzania (Nairobi, East African Literature Bureau, 1976), P41.

¹⁰ H.B. Frere, "East Africa as a field for Missionary Labour" in Smith; Missionary Contribution to Education tp 1914 (Mimeograph), P3.

¹¹ Daniel N. Sifuna, Op.cit. P4.

depended on their priests to train their catechist cum teachers. Anderson (1970:4) observes that few of these early teachers had much professional training or experience, and for the most part had to rely on their own conception of what a school should be, designing its structure, choosing the curriculum and basing their teaching methods on ideas brought from Europe, making what modifications their resources and insights permitted to meet the conditions of the communities they sought to serve¹².

The Christian Missionary "was the greatest known farmer, carpenter, smith, doctor, linguistic and story - teller ---. But the missionaries 'seem to' have made their greatest contribution in the field of language and literary education ---"¹³. Besides the Missionary endeavours, Africans and Arabs through Koranic Schools were making advances in the development of Kiswahili Education. The intermarriages between Africans and Arabs produced the Swahili people who became Muslims. This called for the building of more Koranic schools in Mombasa, Malindi, Lamu and other towns. All these made the Arabs/Persians in AD 700 to become the first people to establish a formal school system in Kenya¹⁴. Abreu (1982:27) states that, even though they cannot be considered as indigenous people of East Africa, they were first to establish a formal system of School in Kenya¹⁵. Kiswahili eventually became a lingua franca of trade in the region as well as a medium of instruction in Koranic Schools.

Greater emphasis on the origins of Kiswahili education need to be placed on the early pioneer missionaries that came to East Africa in 1840's and 1850's for the spread of the Gospel and others for exploration of the region. During their explorations into the interior of Kenya and beyond,

¹² John Anderson, Op.cit. P4

¹³ Elsa Abreu, The Role of Self-Help in the Development of Education in Kenya 1900-1973 (Nairobi, Kenya Literature Bureau, 1982), P.21.

¹⁴ Sorobe N. Bogonko, Op.cit. P27.

¹⁵ Elsa Abreu, Op.cit. P27.

the mode of transport was entirely dependant on the porters of the coastal Swahili tribe. In doing so, the porters spread their own Swahili language (Kiswahili), elegant, adaptable and precise, so that by 1890's it served in crude form as a lingua franca, understood by a few men of several tribes, and was adopted by the IBEA Company as the official language needed in the country of about 34 tribal languages¹⁶. Kiswahili had expanded into the East African interior right across the eastern part of Africa into what was to become the Belgian Congo. Before the century closed, Kiswahili was being spoken on the coast between Brava in the north and Mozambique in the South. It was also being spoken in the interior parts of Africa from Elizabethville in the south and Stanleyville in the north. This is the reason why Krapf, one of the pioneer missionaries recommended that:

Kiswahili is spoken, at least understood from the Equator down to the Portuguese settlements at Mozambique, consequently, that ---- it offers the key to the language of the interior, with which it is intimately related, we cannot help attaching great importance to this language. The Scientific traveller, who intends to collect information on the Coast, or to make researchers in the interior, can hardly proceed without the knowledge of this language¹⁷.

Having been in Ethiopia before, Krapf had discovered the imperativeness of language for necessary religious rapport. Thus, when he was contracted by the C.M.S., he together with other missionaries embarked on studying Kiswahili for evangelization purpose and even setting up mission presses for newspapers¹⁸. During the second half of the nineteenth century, as Krapf and other missionaries continued to set up mission stations in the interior of Kenya, they started working on Kiswahili, producing dictionaries and grammar texts. Although others

¹⁶ Charles C. Trench, Men Who Ruled Kenya: The Kenya Administration, 1892-1963 (London, The Radcliffe Press, 1993), P3.

¹⁷ Wilfred Whiteley, Swahili: The Rise of a National Language (London, 11 New Fetter Lane, London ECA, Methuen & Co. Ltd, 1969), P1.

¹⁸ Inyani K. Simala, "Religious Nationalism and the Language Question in Colonial Kenya: A Critical Perspective", Kenya Journal of Education. Vol.6 No. 1, pp87-98.

began to study and use other local languages, some of them used Kiswahili as a lingua franca. The problem from the missionaries point of view, however, was that in some areas there were large numbers of languages each spoken by a relatively small number of people, so that the effort involved in producing grammars and dictionaries, translating the bible and producing books for the schools they set up, was very great. For many, therefore, the idea of using Kiswahili as a lingua franca was very attractive, and its use spread¹⁹. These Pioneer European Scholars opposed the designation of a limited number of local languages. They, therefore, favoured developing Kiswahili, which was already a lingua franca²⁰.

Traders and porters further strengthened the spread of Kiswahili into the interior of Kenya. Arkell Hardwich, an Ivory trader, in 1900 says that one of the chiefs in central Kenya had a son by the name Karanja. The youth had been to Mombasa on several occasions. He was very fluent in spoken Kiswahili. Furthermore elderly men in Karanja's tribe were very fluent in Kiswahili to which Hardwick (1903) thought was as a result of their contact with the Swahili and Arab expeditions into the interior of Kenya²¹. This is part of evidence to proof that Kiswahili as a language had spread deep into the interior of Kenya. Some Kenyan Communities like the kikuyu had gained proficiency in the language.

After the partition of Africa, the administration of East African Protectorate (present Kenya) was transferred from the Imperial East African Company (IBEA) to the foreign office in 1895. The establishment of a colonial administration and development of a communications system during the succeeding eight years followed this. The Communication system involved the construction of the great railway

¹⁹ Joan Maw, Twende! A Practical Swahili Course (New York, Oxford University Press, 1985), P XVIII

²⁰ Inyani K. Simala, Op.cit. P10.

²¹ Arkell A. Hardwick brings this idea out with clarity while referring to the son of Manga Chifu of Maranga (Murang'a); See his book An Ivory Trader in North Kenia (London, Longman Green and Co, 1903)

truck line from Mombasa to Kisumu²². The completion of the Kenya-Uganda Railway caused un-precedented rivalry and disorderly competition among the missions in the hitherto unoccupied territory²³.

Sifuna (1976) elaborates further that between 1900 and 1910, many stations were set up in the interior of the present day Kenya. The CMS established stations at Weithaga in 1903, Kahuhia in 1906, Mahiga in 1908 and Embu in 1910. Effective work among the Luos and the Luhyas in Nyanza began in 1906. The United Methodists moved to Highlands in 1910 and established their first station in Meru. The Church of Scotland Mission moved from Kibwezi and founded missions at Kikuyu, Meru, and Tumu Tumu. The African Inland Church started a small station in Ukambani but finally moved its headquarters to Kijabe. The American Seventh Day Adventists and the Quakers set up missions in Nyanza. The French and Irish Holy Ghost Fathers who moved into the Ukambani area ran Catholic Mission. The Italian Consolata Missions were established in Kikuyu and Meru regions whilst the (English and Dutch) Mill Hill Fathers moved into Nyanza as an offshoot of the Uganda Mission. In each Mission, schools were established²⁴. As the floods of missionaries moved up-country from both Mombasa and Kampala and mission schools sprang up in the hundreds, the need for teachers became even more crucial. Initially, missionaries took the best pupils in class and sent them out as teachers cum-evangelists. Training the teachers on the job, namely being supervised while teaching and going to the mission, followed this practice in central stations for training. This was normally done during the school holidays. Except for the Buxton High School, which was said by the Phelps-Stokes Commission to be giving fairly good teacher education, teacher - training in Kenya by the Mid-1920s was on the job ²⁵.

²² Daniel N. Sifuna, Op.cit. P47.

²³ A. J. Temu, Op.cit. P30.

²⁴ Daniel N. Sifuna, Op.cit.P47.

²⁵ Sorobea N. Bogonko, Op.cit.P30

This did not only necessitate the development of Kiswahili education but also led to the establishing of the discipline at the new centres that were being opened. But as more and more stations were set up, not all missionaries subscribed to the view that Kiswahili education was necessary. They also did not support Kiswahili language to be a lingua franca. Even in the religious field, Kiswahili was not without its opponents. The University Mission to Central Africa (UMCA) and the Church Missionary Society (CMS) recognized Kiswahili as a tool of propagating the gospel but the Lutherans (Germans) from 1890's believed in the words of Marcia Wright.²⁶ According to Marcia Wright (1965), an African must be reached first emotionally, through his tribal existence. Tribal languages were the key to this evangelism and the enemies were the detribalizing influences and subversive religious ideas tied up with Swahili²⁷.

Before the establishment of colonial rule and the introduction of colonial policies in education in Kenya, missions were principally concerned with spreading the gospel and winning Africans for Christ. The main aim of the mission run schools was to provide a measure of literacy among the local communities. This was to enable the communities to read and understand the Bible on their own. An immediate objective of education was to establish a level of common linguistic understanding between the mission staff and the population of the immediate community. Thus, Bible men learned the local vernacular or Kiswahili and translated biblical literature into these languages with the purpose of enabling Africans to read the words by themselves in their preparation for baptism²⁸.

²⁶ Wilfred Whiteley, Op.cit. P11

²⁷ Marcia Wright, "Swahili Language Policy" in Swahili Journal, Institute of Swahili Research, 35,2 (1965)

²⁸ Sorobea N. Bogonko, Op.cit. P19

The school was to be a focal point of Christian propaganda and of all civilizing processes. The most outstanding institutions of learning had to be of the boarding type. The leading one, at the time was Buxton High School near Mombasa, which was named after the CMS African secretary at Salisbury Square, London. It had a capacity of 80-100 boarders. It was in fact no more than a primary school although its name seemed to imply an institution of a higher standard, perhaps comparable to that of a modern high school. It was aimed at training teachers and had compulsory religious instructions, an arrangement that hardly attracted Muslim children to the school. To attract Muslims and Hindus, the CMS attempted to conduct instructions in Kiswahili, Gujarati, English and Arabic. But this did not succeed in attracting more converts²⁹. However, it is between these periods that Missionary activities blossomed so much in the period between 1890-1920 that this became known as the “Golden” Period of Missionary activity in Africa³⁰. Attempts to instruct in Kiswahili by missionaries in order to attract Muslims were a boost to Kiswahili education. This was due to the fact that human resources and materials were developed to achieve their objective of attracting Muslims.

The United Missionary Conference held in Kenya in 1909 constituted another milestone in the development of Kiswahili education. The Protestant Mission representatives who attended the conference adopted two common educational codes. The elementary code, for teaching in village schools, provided for instruction in the vernacular for the first three classes and in Kiswahili in classes four and five. The advanced code for the Central mission schools provided for the teaching of Kiswahili in Standard III, and for optional instruction in English between Standards IV and V³¹. The United Missionary Conference strengthened Kiswahili education from three standpoints. First, instruction of Kiswahili in standards four and five in village schools meant that more

²⁹ Daniel N. Sifuna, Op.cit. P.49

³⁰ Inyani K. Simala, Op.cit. P91

³¹ The Report of the United Missionary Conference, Nairobi, June 1909.

senior pupils preparing to graduate out had proficiency in Kiswahili language and education. Secondly, village schools in areas where Kiswahili was a vernacular of the locals continued to use the language as a medium of instruction. And thirdly, the central mission schools that were the core areas of missionary education opened up for Kiswahili up to standard five.

Despite the continuation of missionary prosperity in areas of evangelization and adopting common educational code, the colonial government by then started to involve itself partially in educational activities. The colonial administration that had taken over the IBEA Company commissioned Professor J. Nelson Frazer of Bombay to recommend a structure of education in the East African Protectorate in 1909. It was upon Frazer's recommendations that a Department of Education was founded in 1911 and its first Director was J. R. Orr. A Board of Education, including settlers, missionaries and government representatives, was set up³². In 1913, the government opened its first school for Africans at Machakos. It included village schools and a teacher-training course at the main school³³. Thus, the first government school for Africans was begun, though such schools were few in number during the whole of the colonial period³⁴.

However, before the government took up the responsibility of setting up a school for Africans, one experimental attempt on the part of the administration to run its own training center had been made by the District Commissioner, Mr. J. B. Ainsworth, in Kitui in 1909. All 'headmen' and 'chiefs' were ordered to send their sons to this school

³² Daniel N. Sifuna, Op.cit. P71.

³³ Elsa Abreu, Op.cit. P37

³⁴ Beulah M. Raju, Op.cit. P2 discusses the issue of the first government school. The issue is also well discussed in J. S. Smith, The History of the Alliance High School (Nairobi, Heinemann Educational Books, 1973).

where they learnt Reading, Writing and Arithmetic (3-R's) in Swahili and were supposed to do a little carpentry³⁵.

In their attempts to establish schools, the government seemed to have lacked direction on the language to be used for instructional purposes. Gorman argues that, 'Decisions on language policy were naturally affected by the fact that the members of the administration, the judiciary and the great majority of the settlers were of British origin'³⁶. This made Kiswahili education to have an added advantage in its propagation. Orr, the Director of Education, while commenting on the 'the System of Education in the East African protectorate', in December 1912 said that:

In native education, no pupils are allowed to learn English unless they intend to become interpreters, clerks, or printers-----. The early instruction is invariably carried on in the language of the tribe to which the pupils belong while in later education the medium is the lingua franca of the country, Ki-Swahili³⁷.

Uncertainties on what to be done in the education sector in the protectorate made the colonial administrators in power to set up a commission, which was referred to as the Commission on Education in the East African Protectorate of 1919. During the presentations to this Commission, administrators, settlers and missionaries took various positions as concerns Kiswahili education. C. Hobley, an administrator in the colonial government testified before this commission by associating Swahili with the 'spirit of Islamicisation, and avoided it for that reason³⁸. The policy of the Representative council of the Allied

³⁵ S. W. Schofield makes an important analysis of the attempts by the colonial government to run its own training center through the initiatives of the Kitui District Commissioner in his Evidence of the Education Commission of the East African Protectorate. (Nairobi, Swift Press, 1919), P84.

³⁶ Tom P. Gorman, "The Development of Language Policy in Kenya with Particular Reference to the Educational System", in Language in Kenya, Ed. By Wilfred H. Whiteley, Nairobi, Oxford University Press, 1974), P403.

³⁷ G.H. Mungeam, ed. Kenya: Select Historical Documents 1884 – 1923 (Nairobi, East African Publishing House, 1978), P239.

³⁸ Tom P. Gorman, Op.cit. P404

Missionary Societies was stated clearly in a memorandum submitted by the Bishop of Mombasa, the Reverend John Arthur. The Council proved to be strongly in favour of the teaching of Swahili as opposed to English in the upper schools and stated categorically that: 'the Alliance, while fully recognizing the value of English in the higher training of natives and emphasizing their readiness to develop same, --- solemnly deprecate any attempt to displace Swahili from its natural position as the lingua franca of the great mass of the natives of British East Africa'³⁹. On his part, the Director of Education, J. R. Orr, stressed the need to teach vernaculars and argued that the teaching of Kiswahili was a waste of time⁴⁰. The Catholic Missionaries were for the teaching of English in Primary Schools⁴¹. In essence, therefore, the presentations manifested a split among missionaries on the teaching of both Kiswahili language and educational.

It is evident, therefore, that some missionaries and members of the administration in Kenya in so far as the view of those who spoke at the conference were representative, were in favour of the use of Swahili as one of the media of instruction in the elementary schools⁴². The 1919 Commission came up with various deliberations as concerns Kiswahili education. These deliberations and the earlier presentations can be perceived as an attempt of stating a language policy in Kenya. The Commission stated that:

- (i) with regard to the medium of instruction the Commission is of opinion that Swahili should be used in the earlier stages say up to the 3rd standard and that thereafter English should be used.

³⁹ S.W. Schofield, Op.cit. P94

⁴⁰ Ileri Maabu, Historia ya Usanifishaji wa Kiswahili (Nairobi, Longman Kenya Ltd, 1991), P20

⁴¹ Ileri Mbaabu, Ibid.

⁴² Tom P. Gorman, Op.cit. P405.

- (ii) that the native education should largely be left in the hands of the missionary societies since they monopolizes the human material in the shape of educated natives available for the spread of education among their fellow natives.

- (iii) with regard to the language in which education is given to natives the Commission is of the opinion that the initial stages must be in vernacular. The commission is strongly of the opinion that after the necessary preliminary instruction in the vernacular, English should be taught in all native schools both on patriotic and practical grounds. At present orders are given to the majority of natives engaged in labour in Swahili language which is foreign both to the employer and to the employee and as a rule is equally badly spoken by both with the result that misunderstandings are frequent and the relations between employer and employee became strained. Swahili is rarely spoken accurately by up country tribes some of which are not even Bantu and the Commission thinks that if a foreign language is to be taught to a native it should be English.

- (iv) As concerns the minority, we are of opinion therefore, that instruction in English in the initial stages of the development of education facilities should be restricted to those natives who, chosen for their intelligence, re being educated for clerical work either in Government Service or in commercial life. All such teaching in English should be under competent European teachers and should commence at the age of eight or nine⁴³.

The recommendations by the 1919 Commission were paradoxical in themselves. Right from the beginning, English education was favoured in terms of resources development. In another way they were against Kiswahili language being taught in schools but latently supported

Kiswahili education. This is the ambivalence that continued to mark both the Kiswahili language and education policy in the late 1990s.

Allowing Kiswahili to be a medium of instruction meant that Kiswahili had to be developed. By allowing the natives education in the hands of the missionaries, it was now possible for the missionaries to continue championing the teaching of Kiswahili and the development of Kiswahili education. Furthermore, the aspect of allowing vernacular at lower classes, meant that Kiswahili education would still flourish since, Kiswahili language was taken as a vernacular in some areas. None so, by restricting English to only intelligent natives and limiting it to lower ages of eight and nine it was an oversight to allow Kiswahili education to continue being developed in the native education system. By 1919, secular schools taught a variety of subjects. On the academic side elements of English language, Kiswahili, geography, mathematics, history, civics and nature study were offered. Kiswahili was the medium of instruction throughout the school system⁴⁴. In September 1919, the Director of education realizing the uncertainties revolving around the language issue in education, issued instructions regarding the education to be given in schools assisted by the government, which stressed the need to teach English where this was possible. All missionary bodies did not welcome this emphasis and the implementations of the instructions were gradual⁴⁵.

It is notable that, the 1919 Commission had a far-reaching impact on Kiswahili education. The Commission was the first to raise the need to have a standardized Kiswahili language. This subsequently led to the formation of the Inter-Territorial Language (Swahili) Committee (ILO) in 1919.

⁴³ G. H. Mungeam, ed. Op.cit. P94

⁴⁴ Sorobe N. Bogonko, Op.cit. P19

⁴⁵ Tom P. Gorman, Op.cit. P405

4.1.3 DEVELOPMENT OF KISWAHILI EDUCATION UP TO THE SECOND WORLD WAR (1920 -1945)

After 1919, Kiswahili education was being developed both in the missionary and secular schools. Both the missionaries and colonial administrators at cross-purposes developed Kiswahili education. While British missionaries promoted the development of Kiswahili, this was rather an unintended result. Being suspicious of Kiswahili's association with Arabicism, it was unlikely that Europeans would be keen to support its growth. That notwithstanding, they promoted Kiswahili for various reasons. First, Kiswahili was viewed as providing for missionaries what it did for Islam - an intertribal integrative factor. Secondly, just like Arabs did not use Arabic for spreading their religion, the Europeans thought they would also rather use Kiswahili instead of English. Thirdly, having been used in Islam for Centuries, Kiswahili had established a rich theological lexicon, which would be adopted and adapted for use by Christians. Further, due to its wide spread in the interior, Kiswahili was the most suitable tool of communication. Lastly as a result of the above factors, use of Kiswahili was the best alternative for translating Christian literature in the face of a multiplicity of local languages⁴⁶.

On the part of the Colonial Administration, Simala elaborates that they (colonialists) feared that exposing Africans to English would provide them with a common unifying language thus moulding various ethnicities into a nation. A part from national unity, a common language and a high literacy level were seen as recipe for arousing social consciousness and dissension. Their fear was further heightened when the likes of Harry Thuku in 1922 used Kiswahili to bring together Africans to agitate against the colonial administrators and demand for their rights. They demanded that English should be taught in place of Kiswahili. Many

⁴⁶ Inyani K. Simala, Op.cit. Pp89-91.

local communities felt that the acquisition of English proficiency and its acceptance as a language of instruction opened up new avenues to the world of power and prestige as opposed to Kiswahili whose promise was eternal servitude⁴⁷. However, their demands were not adhered to. The suspicion of the missionaries and the fear by the colonialists culminated into the development of Kiswahili education. The wider usage of Kiswahili language in education meant the demand for Kiswahili education as well.

As the Colonial Administrators started to have a keen interest in education, they also started to set definite restrictions towards the missionary activities in education. However, the Colonial government did not directly offer education to the Africans until after 1923⁴⁸. In 1922, for a mission school to be eligible for government grants it had to teach certain subjects at the elementary level which was the equivalent of Lower Primary today. Obligatory subjects were reading in the vernacular and Swahili, Dictation in the vernacular, Handwriting and Arithmetic--⁴⁹. The 1924 Phelps-Stokes Commission added a yardstick on the Development of Kiswahili education in Kenya. This Commission recommended the use of four languages: Kiswahili, Kikuyu, Luo and Luhya. Later on the Board of African Education added the Nandi dialect. But due to the expenses of publishing text books in vernacular, the Director of Education felt that books be written in Kiswahili⁵⁰.

Immediately the Phelps-Stokes report was published, a meeting of education specialists from the East African countries was convened in Dar-es-Salaam in 1925. This was due to the fact that the report's

⁴⁷ Richard D. Heyman, Robert F. Lawson and Robert M. Stamp; *Studies in Educational Change* (Toronto and Montreal: Holt Rhinehart and Winston of Canada Ltd, 1972) p113

⁴⁸ Catherine Ndungo and Wangari Mwai, Historical Development of Kiswahili (Nairobi University Press, 1991), P63.

⁴⁹ George E. F. Urch, *The Africanization of the Curriculum in Kenya*, Comparative Education Dissertation series Number 12, P8, University of Michigan

⁵⁰ Kenya Colony and Protectorate, *Departmental Instruction governing Native Education in Assisted Schools* (Nairobi, Government Printer, 1922), P4.

recommendation had far reaching effects on the Africans' education. During the meeting Kenya was not represented but it was agreed that Kiswahili becomes a language of education in East Africa and the idea of ILC and setting up a Central Publishing Committee was presaged⁵¹. It was during the same year that a report of the East African Commission was released. The report stipulated that during the elementary and Primary stages it was essential for the medium of instruction in education to be a native language, and that English should be introduced only at a later stage. In the secondary and further stages English and English alone should be the medium of instruction ----⁵². It was even difficult to train teachers in vernacular languages. More so, it was difficult to obtain textbooks for the teaching of vernacular languages.

This seemed to be a set back in the teaching of Kiswahili language and Kiswahili education but on the other hand it enhanced the Continuation of Kiswahili in education. The difficultness in training teachers and the unavailability of texts to teach vernaculars meant that Kiswahili education lacked an alternative. This was due to the fact that vernacular could not replace it. Clear evidence could be seen at the Jeanes School, Kabete. An experiment, started on 1st August 1925 with an intention of training itinerant native Supervisors of the village schools, carried out its teacher instruction in Kiswahili⁵³. In the same year, Dougall (Principal - Jeanes School, Kabete), with the aid of trainees revived the old Government newspaper 'Habari' as a means of spreading news of current affairs and matters of concern to the rural areas⁵⁴. This did not go down well with the colonial administrators. They had to recommend that vernaculars be used in the first four years of schooling but Kiswahili be

⁵¹ Ileri Mbaabu, Op.cit. P14 and also in Wilfred Whitley, Swahili, The Rise of a National Language (London: Methuen & Co Ltd 11 New Fetter lane, 1969)

⁵² Tom P. Gorman, Op.cit. P410

⁵³ R. C. Proser, "Development and organization of Adult Education in Kenya", Phd. Thesis, University of Edinburg, 1971.

⁵⁴ W. M. Ross gives more information on 'Habari' which was a government Newspaper that started for Circulation amongst Africans in 1922 but due to settler opposition, publications ceased in 1925, in his book Kenya From Within (London, n.p, 1927), P420/236.

maintained as a class subject. This was a change in policy once again. Later on, the colonial administrators recommended that Kiswahili be used in the first two years of schooling as a medium of instruction and English be taught as a subject at that level. However with all these complications Kiswahili language and Kiswahili education flourished more and more. This was as a result of the colonialists lacking an alternative for Kiswahili language and education.

The complications brought about the language factor in the natives' education came up in the Conference of Governors of East African Dependencies that was held in 1926. The Governors had to adopt the system that was recommended in the Phelps-Stokes Commission report on education⁵⁵. The Governors recommended that:

- (i) The tribal language should be used in lower elementary standards or grades.
- (ii) A lingua franca of African origin should be introduced in the middle classes of the school, if large native groups speaking diverse languages occupy the area.
- (iii) The language of the European nation in control should be taught in the upper standard⁵⁶.

The decision made by the Governors encouraged activities that were in progress in Connection with the use of Swahili as an education medium. This was revealed in the Educational Annual Report of 1926 that indicated various texts produced in Kiswahili language, Kikuyu, Luo, Maasai and Kamba languages. The majority of the texts were written in Kiswahili language⁵⁷.

⁵⁵ Conference of Governors of the East African Dependencies, Summary of Proceedings, London, P32.

⁵⁶ Conference of Governors, Ibid.

⁵⁷ Colony and Protectorate of Kenya; Education Department, Annual Report of 1926, Nairobi, Government Printer, 1927.

Insistence that vernacular should be developed in the native education system in Kenya had its own set-backs. In a memorandum issued by the Advisory Committee of the colonial office on the place of the vernacular in Native Education in May 1927, various problems were highlighted. There was an enormous number of different languages and even dialects of the same language. Still the training of teachers in a multiplicity of languages was not easy and the production of text-books and literature was an uphill task. Hence, English was considered to be a necessity' in all intermediate, secondary and technical schools. But this was not strictly followed⁵⁸. Considerations given to English language never hampered the Kiswahili education activities that were in progress. An Inter-territorial Conference was held in Mombasa in 1928 whereby discussions on the standardization of Kiswahili were carried out. The decision to adopt the dialect of Zanzibar (Kiunguja) for standardization was confirmed. Professor Meinhof, a reknown linguist, also attended that Conference. Proposals for the establishment of an Inter-territorial Language Committee (ILC) were put forward⁵⁹. During the same year (1928), the Committee on Closer Unity of the Dependencies in Eastern and Central Africa (the Hilton Young Commission) strongly advocated for the adoption of Kiswahili as an official lingua franca⁶⁰.

The Hilton Young Commission did not influence the Colonial Administrators and in particular the Department of Education. In the 1928 Annual Report of the Education department, some indecisiveness on the adoption of Kiswahili as an official lingua could be seen. The Report stated:

'--- everyone is agreed that the local vernacular should be used at the lower stages of education and that the higher stages will have to be conducted through the Medium of English. It remains for a final decision as to whether and, if

⁵⁸ Tom P. Gorman, Op.cit. P414

⁵⁹ Tom P. Gorman, Ibid. P415

⁶⁰ Inyani K. Simala, Op.cit. P93

so, where Swahili should be brought in, and what part of it should play in schools'⁶¹.

But this was a stand that was taken by the Education Department after the retirement of its first Director, Mr. Orr in March, 1928.

Following the recommendations of the Hilton Young Commission of 1928, and those of the Inter-territorial Conference held in Mombasa, the Directors of Education from East and Central Africa met in Dar-es-Salaam in 1929 and adopted the 1928 Mombasa recommendations⁶². The major concern of the meeting was to establish the Inter-territorial Language Committee, language research and the standardization of Orthographies. The meeting resolved that:

- (i) In every case the first medium of instruction should be the local vernacular.
- (ii) As soon as possible the local vernacular should give way to the dominant native language, which should first be taught as a language and thereafter be used as the medium of instruction until a stage is reached at which English can be used.
- (iii) In areas in which there is a dominant native language the teaching of English, should be postponed until the pupil reaches an approved standard in that native language and then only if recognized teachers of English are available⁶³.

These resolutions in one way or another supported the use of Swahili as a medium of instruction in elementary schools and thus ran counter to the recommendations contained in a number of other reports that have been considered. This was because Kiswahili language was guaranteed and had to continue without any hindrance. The step taken by the

⁶¹ Colony and Protectorate of Kenya; Education Department, Annual Report, 1929, Nairobi, 1930. P18.

⁶² Tom P. Gorman, Op.cit. P415

⁶³ Colony and Protectorate of Kenya, Department of Education Annual Report, 1929. Op.cit. P. 17

Director of Education to issue a circular to show the government's commitment to adopt the Dar-es-Salaam recommendations was a further advantage to Kiswahili education.

Mr. Scott the then Director of the Department of Education took the same issue to the Kenya Legislative Council on 18th October 1929. While addressing the legislative council, Mr. Scott said:

It has an advantage over other native languages in that it is a flexible language, an admirable educational medium through its flexibility. It is a rich language, enriched where it is itself deficient by one of the greatest of the oriental languages. It is a standardized language in a way that no other of the languages of East Africa is standardized. Lastly, it is a literary language and there is one final advantage; it is a common language already in common use in East Africa⁶⁴.

Scott's defensive move in the legislative council did not go down well with all the members. Honourable E. Powys Cobb in response to Scott's presentation, said:

For the last thirty years or so we have followed a policy, which has retarded the spread of English. The result of that thirty years policy is that we are now very short of persons qualified to teach English----⁶⁵.

The likes of Honourable E-P. Cobb was not only expressing their opposition inside the legislative assembly, but also outside. The Principal of Jeanes School - Kabete, Mr. Dougall was attacked for encouraging the use of Kiswahili and it was alleged by Dr. Arthur of the Kikuyu Mission that Africans did not want Kiswahili⁶⁶. It was difficult to substantiate the claims of Dr. Arthur and his cohorts outside the legislative assembly. Some of the attackers simply employed deception as a tactic to achieve their own ends. Dougall was proud that he had demonstrated that Kiswahili could be used effectively as a medium of instruction and whilst later English was introduced as a second language

⁶⁴ Colony and Protectorate of Kenya; Kenya Legislative Council Debates, 18th October, 1929. P430

⁶⁵ Ibid.

⁶⁶ J. Boman to Director of Education, Report 1929, KNA file Ed/1/25

of instruction, Kiswahili remained the most important medium⁶⁷. Probably, Dr. Arthur's views were prompted by the new wave and demands of independent schools. These independent schools developed pre-dominantly in the Lands of Central Kikuyu and represented an attempt to develop a system of education free from mission interference. The association of independent churches, independent schools and political organization went hand in hand. The schools were primarily concerned with elementary education for younger children but their activities inevitably involved youths and adults in some of their programmes. Their purpose was formal education with stress on the use of English with little sign of any influence from the Jeanes School and its principles for rural development⁶⁸. This seemed to be a set back for Kiswahili education to take roots deeper in the education systems established by the independent schools.

The developments in the education sector between 1928 and 1930 were geared towards the Development of Kiswahili education in the country. In April 1930, the Inter-territorial Language Committee (ILC), which came into being on 1st January 1930, met in Nairobi. This was one of the most comprehensive meeting of the ILC. Various issues concerning Kiswahili Language were discussed among which were the standardization of Kiswahili language, procedures to be adhered to in the writing of manuscripts, assessment of the text-books that had already been written, the writing of dictionaries, a programme schedule for books that were going to be written and published within that year (1930), and the scope of the committee itself. The ILC was to promote the standardization and development of the Kiswahili language. During the same meeting, editors from each country of East Africa were selected to represent their countries in the analyzing of manuscripts and text-books that had been

⁶⁷ R. C. Proser, Op.cit. P64.

⁶⁸ For an account of the development of the independent school movement see Rosenberg and Nottingham. The Myth of Mau, Nairobi (1966) PP. 125-131 and F.B Welbourn, East African Rebels (London, N.P.1961), PP.121-125.

written in Kiswahili with a purpose of standardizing them. This meant that from that time (1930) onwards, all text-books that were to be written in Kiswahili had to be scrutinized and approved by the committee before being allowed in to government sponsored or assisted schools. Similarly, the committee was to supply authors with information concerning methods of teaching in vogue in the various territories. But whether the committee had specialists in Kiswahili education (methods) still remains obscure. Within a short period after the meetings, various text-books were published. They covered topics such as grammar and agriculture. Story books, including the translation of Gulliver's Travels, were also published⁶⁹.

Furthermore, the committee had to look for ways of motivating the Africans to venture into the writing of literary text-books in order to meet the demand for such text-books in schools. One such way of motivating them was by initiating Essay writing competition that was started in 1935. In 1935, the same committee also launched a literary text-book writing competition. By 1942, writers from the Europeans community in East Africa had also been permitted to participate in the competitions. Two hundred and fifteen (215) Africans participated in the Essay writing competition in 1943. These were drawn from both the civilians and the military men. Among the winners of the 1943 competition were, Maurcie Otunga of Holy Ghost College - Mangu and Josiah Muli of Alliance High School - Kikuyu. In 1944, similar competitions were won by Robert Matano of Alliance high school - Kikuyu and Moses Kinyanjui of Holy Ghost College - Mangu⁷⁰. Hence, Kiswahili had taken root in some of the best schools in Kenya in the 1940s. This were schools that producing students with the highest qualifications since the establishment of colonial and missionary education.

⁶⁹ Zanzibar Protectorate Administrative Reports for 1930, 1934. P.37.

⁷⁰ Rev. B.J. Ratcliffe, "History, Purpose and Activities of the Inter-territorial Language Committee", *ILC Bulletin no.16*, 1942 pp.1-8.

The inter-territorial language committee also continued to answer questions from the general public as concerns new vocabulary in Kiswahili, origins of certain new words, words adopted from other languages and so forth. All words that were adopted for usage in Kiswahili were published in the Inter-territorial language committee Bulletin. The Bulletin was given free of charge to individuals that put a request for it. It was in this period that science text-books were translated into Kiswahili language⁷¹.

While the Inter-territorial language committee was in the struggle of ensuring that all text-books used in schools were written in standardized Kiswahili, there were certain initiatives taken in different quarters that were offensive to the development of Kiswahili education. The commission on higher education in East Africa for instance, published a report in 1937 and had several observations including those touching on Kiswahili education. First, they observed that 'Kiswahili possessed many local and incidental advantages and instruction in Kiswahili should be provided where it was desired' and secondly, that 'it would be a mistake to delay the teaching of English for the sake of Kiswahili'. These two observations in essence were not meant for the progression of Kiswahili education. Luckily these observations were ignored in the education sector. The Inter-territorial Language Committee meeting deliberations that were held in Mombasa in 1938 came up with deliberations that overshadowed them. The issue of standardization took center stage in the meeting. Through this meeting, Kiunguja, one of the Kiswahili dialects was selected for standardization⁷².

Contradictions trailing the progressions of Kiswahili education were ceaseless. A report on Mass Education in African society in 1940 argued

⁷¹ Tom P. Gorman, Op. Cit. P421

⁷² Ileri Mbaabu, Op. Cit. P6.

differently from the trend of events that were being witnessed at that period. The report stated that 'Africans desired to learn English'⁷³. Thus this should be catered for. Whether the Africans desired to learn English or not was not a major issue to drop Kiswahili. This was just one of the deceptive tactics. Closer to these recommendations were the suggestions that Archdeacon L.J. Beecher made in 1942. Beecher was for the idea that in the first four classes, vernacular was to be used while English was to replace Kiswahili in the upper classes of the primary school education sector. Ideas generated by the Beecher Commission never impacted on the use of either vernacular or Kiswahili in schools. Like the earlier recommendations, it became difficult to replace Kiswahili overnight. Kiswahili continued to be used as a medium of instruction in Kenya⁷⁴. However, it should be noted that, prior to 1940s, the British authorities were eager to make Kiswahili a lingua franca of East Africa. That is why in 1937 on the initiative of the clerk to Nairobi town council, a systematic programme of evening continuation classes was begun. The Nairobi Town Council gave a grant of Shs.7, 000/- and a paid supervisor was appointed. The classes, which were for Europeans and Asians, only began in May 1937 with some 320 students. European and Asian classes were kept separate and the subjects like bookkeeping, surveying, electricity and mechanics; languages like Latin, French and Kiswahili and commercial subjects were taught⁷⁵. By 1941, special classes for Africans had begun. The British had known their position in East Africa by 1945. Efforts to hold on East Africa and Kenya in Particular, as their colony, were waning away. The wind of change blowing over British colonies was that of self-rule. Hence, the colonial administrators wanted to promote a cultural development in the region, which would ensure their economic presence and continued political influence⁷⁶. Further

⁷³ Tom. P. Gorman, Op.cit.P.421 discussing on the Mass Education in African Society Report of 1940.

⁷⁴ Catherine Ndungo and Wangari Mwai, Op.cit. P.64

⁷⁵ Minutes of meetings of Committee of Management, Nairobi Evening Continuation classes, 8th June 1938.

⁷⁶ Sorobe N. Bogonko, Reflections on Education in East Africa (Nairobi, Oxford University Press, 1972).

more, they had little or no interest at all with the language of instruction to be used in the education sector.

4.1.4 FACTORS NECESSITATING THE DEVELOPMENT OF KISWAHILI EDUCATION AFTER THE SECOND WORLD WAR (1945-1963)

During the period preceding 1945, there was still no clear distinction between the teaching of Kiswahili language and Kiswahili education. Indeed, training centers did not exist as separate entities but were either appendages of Primary or Secondary Schools⁷⁷. In 1945, for instance, there were only four (4) secondary schools while teacher training centres were forty three (43) by 1951⁷⁸. This meant that most of the teachers who received Kiswahili education were of lower academic standards. Their highest level was merely Primary School education. But in another twist of events, Kiswahili was used as a language of instruction in lower secondary classes. This scenario changed in 1948 when English, which was a mere subject at this level, became the language of instruction. These were changes based on Beecher' report of 1942. Kiswahili was only taught from standard three and above ⁷⁹.

In spite of all these odds, the Inter-territorial Language Committee recommended the use of Kiswahili in educating more people other than using vernacular that was being fronted by several commissions that were set up during the Second World War⁸⁰. More so, writing competitions in Kiswahili, organized by the Inter-territorial Language Committee continued to attract more participants despite the fact that no one from the whites only schools was enlisted into the competitions⁸¹.

⁷⁷ J.E. Otiende, S.P. Wamahi and A.M. Karugu, Education and Development in Kenya: A Historical Perspective (Oxford University Publishers, Nairobi, 1992), P.49.

⁷⁸ Ibid

⁷⁹ Ileri Mbaabu, Op.cit.P.82

⁸⁰ Ibid. P.53

⁸¹ Ibid.P.56

The second Beecher education Commission was constituted in 1949. The commission came up with recommendations that negatively impacted on Kiswahili. According to this commission, Kiswahili was only to be used in urban areas consisting of speakers of more than one language (vernacular), while English was to be taught from standard three or four in Kenya⁸². However, one could ask, how many urban centres were there in Kenya by 1949? How many native Kenyans inhabited these urban centers by then? The obvious was that the majority of Kenyans were in rural areas. Luckily, Beecher's recommendations were not adopted immediately. This was evidenced in the 1949 annual report from the education Department. The report stated that Kiswahili, which was still lingua franca of the colony, was taught as a subject. At later stages, normally in the third and fourth years of schooling, Kiswahili became a medium of instruction and English was introduced as a subject⁸³. But Beecher's commission report and recommendations emanating from it had far-reaching consequences later. The school structure of the education system was overhauled. In addition, teacher training centres were completely separated from the school system. Initially, between 1945 and 1952, the following structure existed in the school system:

Elementary - sub-standard A to Standard II	<i>(four years)</i>
Primary - Standard III to Standard VI	<i>(four years)</i>
Junior Secondary School - Forms I to Forms II	<i>(two years)</i>
Senior Secondary - Forms III to Forms IV	<i>(two years)</i>

The year 1952 marked a departure from this structure (4-4-2-2) in that the Beecher Education Commission Report of 1949 was implemented. Thenceforth African Education was restructured into four years each of primary, intermediate and secondary (4-4-4) right up to the eve of

⁸² Ibid. PP.82-84

⁸³ Colony and Protectorate of Kenya, Education Department Annual Report 1949, Nairobi 1951-P.33

Kenya's political independence in 1963⁸⁴. Hence the following structure was put in place:

Primary 1

Primary 2 - Ended with Common Competitive Entrance examinations

Primary 3 (CEE)

Primary 4

Intermediate 5

Intermediate 6 - Kenya African Preliminary Examinations (KAPE)

Intermediate 7

Intermediate 8

Secondary 1

Secondary 2 - Kenya African Senior Secondary Examinations

Secondary 3 (KASSE) was abolished in 1955

Secondary 4

Kiswahili was to be taught in the intermediate schools to allow it to continue as the second language in secondary schools. For the first time more attention was given to the language in the higher levels of the school system by then.

At the time when the recommendations made by Beecher Education Commission started to revolutionize the education sector in the country, the name Inter-territorial Language Committee (ILC), the only consortium mandated with the development of Kiswahili language in the East African Region, consolidated its gains. In 1951, the Inter-territorial Language Committee was changed to East African Inter-territorial Language Committee and was given the following responsibilities.

84 Sorobe N. Bogonko, Op.cit (Nairobi, Evans Brothers (Kenya) Ltd, 1992), P.59

- 1) The preparation of adequate material for the study of Kiswahili.
- 2) The constant revision of dictionaries and text-books in the light of the results of research.
- 3) To bring together language councils on matters relating to examinations.
- 4) To inform the inhabitants of East Africa on matters related with the status, value and progress of Kiswahili through the press.
- 5) To carry out research into Swahili history, Kiswahili language, Kiswahili dialects, consideration and interpretation of indigenous and traditional literature.
- 6) To maintain contact between Swahili-speaking countries Tanganyika, Zanzibar, Kenya, Uganda, Northern Rhodesia (Zambia), Nyasaland (Malawi), Somaliland (Somali), Belgian Congo (Zaire) and the Comoro Islands.
- 7) To maintain communication/linkage with Educational organizations, colleges and universities with Kiswahili language programmes such as University of London, University of South Africa, Leyden University, Lourain and Berlin universities, as well as encouraging other universities to introduce Kiswahili language as a discipline/course.
- 8) To encourage the launching of Kiswahili language in the Whites and Indian only schools in East Africa in order to bring about social cohesion and getting a linguist to carry out research on Kiswahili in future.
- 9) To collect some cuttings from journals run by universities and other organizations discussing Kiswahili issues.

- 10) To lead and inspect the teaching of Kiswahili in the approved centres in order to rectify unacceptable styles used in the teaching of the language.
- 11) To act as secretaries of language committees not organized by the government⁸⁵.

In all, the development of Kiswahili by the British colonialists was for their own benefit. This was only to assist them in ruling the Africans. When they realized that teaching Kiswahili in Kenyan schools had an unintended result of unifying Kenyans to fight for their independence, the colonial authority stopped teaching Kiswahili in most schools⁸⁶. Commissions and groups that were set up to look into the education system of Kenya after the Second World War had negative opinions towards the teaching of Kiswahili in Kenyan schools. They had a diverse effect on Kiswahili education as a discipline. For instance, a study group who visited east and Central Africa under the auspice of the Nuffield Foundation (1951-52) had this to recommend:

'We suggest that because the present teaching of Swahili stands in the way of the strong development of both vernacular and English teaching, a policy should be followed which leads to its eventual elimination from all schools where it is taught as a lingua franca'⁸⁷

A report carrying similar connotations to those of the Nuffield Foundation was that of the East African Royal Commission of 1953-55. The group that started its work in June 1953 had this to say:

⁸⁵ Bulletin of the East African Inter-territorial Language (Swahili) Committee (B.I.T.L.C) Vol.21, 1951, pp17-18. See also Ileri Mbaabu, Op.cit.P.59

⁸⁶ Ileri Mbaabu, The New Horizons in Kiswahili: A synthesis in Developments, Research and Literature (Nairobi, Kenya Literature Bureau, 1985), P.198.

⁸⁷ Wilfred H. Whiteley, Op.cit.1969.P.9

'We regard the teaching of Swahili as a second language to children whose early education has been in other vernaculars a complete waste on time and effort' ⁸⁸

The Nuffield Foundation and the East African Royal Commission were all against the Beecher Commission recommendations of 1949. The recommendations had set pace for the government to constitute an elaborate policy on Kiswahili education. The Beecher Commission had made Kiswahili to be taught at the intermediate level to all students who were to pursue Kiswahili as a second language in the next level (secondary). However, the two groups (Nuffield Foundation and the Royal Commission) devastated the stance that had been arrived at. For instance the Royal Commission recommended that:

- (i) English should be taught in lower primary classes
- (ii) English to be used as a language of instruction immediately the learners started comprehending it.

The Royal commission further claimed that Africans wanted to learn English. This was a recommendation that was based on allegations that had been advanced by the likes of Dr. Arthur in the 1930s. Hence it was a tactic intended to distraught the teaching of Kiswahili in schools by 1958.

Another report that was written in 1953 by African Education, "A Study of Educational Policy and Practice in British Tropical Africa", echoed similar sentiments to those of the Royal commission of 1953 - 55. The report recommended that 'Kiswahili should be stopped and no further teaching should be conducted in schools'⁸⁹. This was a report that came out during the emergency period and at the time when Mau Mau had

⁸⁸ Ibid.

⁸⁹ *African Education, A Study of Education Policy and Practice in British Tropical Africa*, Crown Agents, 1953.

negatively impacted on Kiswahili. All whites in the administration of the colonial regime and some missionaries were viewing Kiswahili as a tool creating unity among the black Africans in Kenya to fight white settlers in Kenya. With such a tense political climate in the country and negative perception of Kiswahili, English was recommended as a compulsory medium in the examination held at the end of the eight-year of Primary school education. However, Kiswahili continued to be widely taught in the intermediate schools to allow it to continue as a second language in secondary schools⁹⁰. Kiswahili became a mere subject on the timetable but not examined. This may have been the reason why Allen (1960) remarked that:

In the past two decades, the government's stand on the teaching of Kiswahili was with contempt, hence putting it at the same level with other vernaculars which they thought that their usage will disappear with spread of English⁹¹

During the period 1930-1955 there was a general, if gradual, expansion and extension in the use of Kiswahili as a second language. Nevertheless, it is probably true to say that its popularity with any government speaker was in inverse proportion to his education....⁹² Kiswahili was also used as the medium of instruction in the Primary schools and as a subject up to the Cambridge School Certificate (taken after 12 years of schooling), but the medium of instruction in Secondary schools and schools of higher education was English. All the same, the teachers had different backgrounds based on both the types of schools they went through and the mission education they got. Their competence and performance in Kiswahili language could have also varied. The difference in the quality and quantity of secondary school teachers and materials was clear evidence to pupils, if to no one else, of the inferior status of the language

⁹⁰ Tom P. Gorman, Op.cit.P.32

⁹¹ J.W.T. Allen, E.A.S.C Journal No.31, 1960: Editorial

⁹² Wilfred H. Whiteley, "Ideal and Reality in National Language Policy: A case study from Tanzania" in Joshua a. Fishman, ed. Language problems of Developing Nations (London, John Wiley & Sons, Inc., 1968) P.329.

Kiswahili). In this connection it is worth noting that institutions of higher education in East Africa made no provision for the study of the Kiswahili language, whereas such institutions in Europe and elsewhere had been providing courses of various kinds for many years. Their major concern was not with the training of East Africans but with that of training Europeans to do their jobs with greater efficiency during their period of service in East Africa⁹³.

4.1.5 DEVELOPMENT OF KISWAHILI EDUCATION IN THE POST-COLONIAL ERA (1964-2000)

The year 1964 marked the beginning of self-rule in Kenya. Majority of the patriotic Kenyans envisaged Kiswahili to receive a more favourable treatment than it was during the colonial period but this was not the case. The prejudice that inhibited the development of both Kiswahili language and Kiswahili education prior to independence took a slow pace to wane away after independence. Earlier on in 1956, the then secretary of the East African Swahili Committee wrote: “the language has none of the advantages of being able to appeal to sentiment and national pride”⁹⁴. This was a reasonable point of view at that time, but with the coming of political independence, African leaders saw in Kiswahili language a unifying factor, and its use was encouraged by official action as being first and foremost an African language capable of strengthening the cause of nationalism⁹⁵. The commission that was set up in 1964 (The Kenya Education Commission) felt that Kiswahili deserved to be taught as a compulsory subject in Primary schools because of its usefulness as a unifying language nationally and as a means of Pan-African communication over a considerable part of the continent⁹⁶

⁹³ Ibid

⁹⁵ Lyndon Harries, “Swahili in Modern East Africa”, in Joshua A. Fishman, ed. Language Problems of Developing Nations (London, John Wiley & Sons, Inc. 1968), P.416.

⁹⁴ Wilfred H. Whiteley, “The Challenging position of Swahili in East Africa”, Africa 26, (1956), P.343.

⁹⁶ Republic of Kenya, Kenya Education Commission Report, Vol.1, (Nairobi, Government Printer, 1964)

While unanimously recommending the use of English as the medium of instruction from Primary I in all Primary schools, the Kenya Education commission of 1964 had this to say about African languages (Kiswahili included):

The vernacular languages are essential languages of verbal communication and we recognize no difficulty in including one daily period for story telling in the vernacular, or similar activities, in the curriculum of Primary I, II and III. We apprehend, therefore, that the vernaculars will continue to serve their historic role of providing a means of domestic verbal communication. We see no case for assigning to them a role for which they are ill adapted, namely the role of educational medium in the critical early years of schooling⁹⁷

Although the commission had no kind words about the indigenous languages, Kiswahili included, the political mood in the country was not for the relegation of the languages to the home and neighbourhood communication only. They continued to be used as medium of instruction as was contained in the Beecher Report of 1949. Kiswahili continued to be taught as an optional subject from Primary to Secondary school⁹⁸. Since Kiswahili was not an examinable subject, its lessons in schools were used to prepare pupils for the examinable subjects such as English, Mathematics and Science. Probably, the government had ignored the Kenya Education Commission of 1964 recommendations.

The 1964 Kenya Education Commission, popularly known as the Ominde Commission made other recommendations alongside making Kiswahili a compulsory subject. It recommended that more teachers be prepared to teach the language and that a department of Kiswahili be started at the

⁹⁷ Republic of Kenya, Kenya Education Commission report, Part I (Nairobi, Government Printer, 1964), para.171.

⁹⁸ Lucia Omondi and Kembo Sure, "The Kenyan Language Policy: A historical Review and Research Agenda in Birgit Smieja, ed. Languages in contact and Conflict in Africa (LICCA), proceedings of the LICCA Workshop in Dar-es-Salaam. June 1997 paper No.2 LICCA University of Duisburg D-47048 Duisbug P.101.

Nairobi University College to act as a center for research and development of Kiswahili. This was a recommendation that had to be implemented six years later in 1970 while other recommendations regarding Kiswahili language and education were not immediately implemented.

However, basing on the Ominde Commission recommendations, all schools in Kenya were expected to use English as medium of instruction from Primary IV to VII. They were also expected to teach Kiswahili from Primary IV to VII. It was found in 1965 that the majority of teachers in the English medium streams had dropped the teaching of vernacular languages and Kiswahili altogether and were using the time allocated for this subject for the revision of other subjects⁹⁹. The situation forced the Chief Inspector of Schools of the time to send out a circular in June 1965 to attempt to clarify the position of vernaculars in Kenyan schools. The circular in part read that:

In some schools we have come across a neglect for teaching an African language and teachers in these schools use the periods for revision of other subjects on the understanding that no vernacular or Swahili should be taught in the English medium classes. This misunderstanding of the teachers should be corrected, but it is still a little difficult to see why some teachers should drop Swahili or vernacular teaching of their own accord, when the subject is clearly laid down in the timetable. It should be pointed out that whatever the position is about English medium teaching, the vernacular and/or Swahili will still be taught in the schools as a subject¹⁰⁰.

A pathetic situation of Kiswahili teaching in schools was similarly reflected in Kiswahili education at the teacher training institutions. For the most part, teachers of language education methods in teacher

⁹⁹ Eddah Gachukia, "The Teaching of Vernacular Languages in Kenya Primary Schools", in Tom P. Gorman ed. *Language in Education in Eastern Africa*. (Nairobi, Oxford University Press, 1970), P.21).

¹⁰⁰ Republic of Kenya, Ministry of Education, an Inspectorate Circular INS/C/10/5/40 dated 5th June 1965.

training colleges continued to concentrate on training teachers for English medium teaching only. Little attention was paid to the teaching of vernaculars and Swahili though a number of colleges had methods tutors for Swahili and/or the vernaculars¹⁰¹. Kiswahili education at the university level was yet to be implemented in Kenya, as it was the case with Tanzania. Swahili was introduced at Dar es Salaam university College in 1964¹⁰². However, it is felt that the Kenyan leadership failed to sufficiently capture the cardinal point that they were building a nation. A multiplicity of languages should have been discouraged, although it would have been an infringement on the democratic rights of others. They should have stuck to Kiswahili to serve as the lingua franca, and developed it as a necessary tool for their modernization endeavours. Moreover, Primary school children came to be well versed neither in the English nor in the vernaculars¹⁰³.

The Curriculum Development and Research Center (transformed later into the Kenya Institute of Education – K.I.E) had from January 1967 experimented on the vernacular medium utilizing New Primary Approach (NPA) methods in various parts of the country with positive results¹⁰⁴. However there were indications of resistance during their experimentation. Kiswahili education was not bogged down with the resistance. Kenya Institute of Education continued with its endeavours of developing T.K.K (Tujifunze Kusoma Kikwetu). The T.K.K series were introduced in schools in January 1968. The Kenya Institute of Education (K.I.E) continued in the development of Kiswahili education materials and in 1972, it had this to say:

Kiswahili, the second official language, is now taught as a subject in Primary and Secondary schools while Tujifunze

¹⁰¹ Eddah Gachukia, Op.Cit. P.22

¹⁰² Wilfred H. Whiteley, Op.cit. in Joshua A. Fishman, ed. P.333.

¹⁰³ Sorobea N. Bogonko, Reflections on Education in East Africa, Op. Cit. P.56.

¹⁰⁴ Eddah Gachukia, Op.cit.P.22

Kusoma Kikwetu (TKK) project is preparing readers in the dominant vernaculars to facilitate literary programmes.¹⁰⁵

But the progress of KIE was not without critics. D'Souza (1987) argued that the progress that K.I.E made in the introduction of Kiswahili in schools was too slow for the extreme nationalist. Within the first ten years of independence, the language was only being treated as an optional subject in Primary and secondary schools¹⁰⁶. According to him, staunch nationalists were arguing that:

...even though adequate literature for a modern economy and for books in schools are not yet available in Kiswahili, the national language should be introduced immediately and the problems that ensue as a result of this decision would be solved as they arise¹⁰⁷.

The delay on the part of K.I.E must also have been the delay on the part of the parent Ministry. Bessey (1972) stated that it is gratifying to note the recent appointment, for the first time, of a member of the inspectorate with specific responsibility for the teaching of Kiswahili in Primary and secondary schools¹⁰⁸. No doubt this appointment would have accelerated the development of the course for teachers of Kiswahili for which the study group was pressing. Apart from lacking a Kiswahili language expert in the inspectorate team prior to 1972, Kiswahili language itself was being examined in another language-English. This in turn had negative impact on Kiswahili education. The examination was 'dominated' by translations and questions on grammatical structure at the expense of the study of other levels of the language such as prose and poetry. Even in the translations and grammar questions, the approach was from an English language point of view, as it were, rather

¹⁰⁵ Republic of Kenya, Kenya Institute of Education (Nairobi, Government Press, 1972). PP.5-13.

¹⁰⁶ Dr. Henry D'Souza, Kenyan Education in its African Context, Vol.II (New York, Vantage Press, 1987). P.80.

¹⁰⁷ Ibid, P.79.

¹⁰⁸ Republic of Kenya, Ministry of Education, G.S. Bessey, A study of Curriculum Development in Kenya, (Nairobi, Government Printer, 1972), P46.

than a Kiswahili one¹⁰⁹. This is the reason why Bessey (ibid) commented that from 1972, the Kiswahili examinations would require all answers to be written in that language. This was a departure from the previously accepted practice. It was followed with the introduction of a Swahili paper in literature (fasihi) in 1973. In the same year Higher School examinations (East African Certificate of Education - EACE) was expected to demand three 2½-hour papers from all advanced level Swahili candidates.

With all these progressions in place, Kiswahili education was being boosted even in higher institutions of learning. The only university college in the country, the University College Nairobi, introduced the Department of Linguistics and African Languages in which Kiswahili was the central subject of study in 1970. In the academic year 1970/71, two students in the University of Nairobi (Royal College) were reported to be pursuing Kiswahili as a subject at the degree level and four students at the Post-Graduate Diploma in Education level (PGDE). These numbers increased in the 1971/72 academic year to five at the degree level and seven at the PGDE level¹¹⁰. A further boost to Kiswahili education came in 1972 when Kenyatta University College (KUC) was upgraded to a constituent college of the University of Nairobi. Trainee Teachers in Kiswahili language and Kiswahili education increased in terms of numbers.

The determination by the University of Nairobi to develop Kiswahili education in the country is revealed in its Development Plan of 1970-73.

The plan in part states that:

Further organization changes are proposed in the coming triennium. Plans have been approved already for a separate Faculty of Education to be inaugurated from the beginning of

¹⁰⁹ Wanjala Welime, "Some Problems of Teaching Swahili at Advanced Level in Kenya", in Tom P. Gorman, ed. Language in Education in Eastern Africa (Nairobi, Oxford University Press, 1970), P.140.

¹¹⁰ Beulah M. Raju, Op. Cit.P.76.

1970/71. Changes have also been discussed involving a re-organization of the Department of English, which includes a sub-department of French, to provide for the teaching of Linguistics, Swahili and in due course possibly other African languages. The purpose of this re-organization is to improve the quality of language teaching in Kenya schools and to serve as a focus for other disciplines with greater or lesser orientation¹¹¹

The inauguration of the Faculty of Education as well as the establishment of the Linguistics and African Languages that had been done earlier on led to the introduction of Kiswahili education course in University of Nairobi. The course outline for the Kiswahili education programme is described in the University of Nairobi calendar of 1973-74 but there is complete silence on the language that was to be used for instruction during the Kiswahili education classes. Linguistics section in this University was taught in English language till the introduction of the second University (Moi University) in Kenya, which created a difference. Teaching Kiswahili in another language inhibited innovation in Kiswahili education. It needed students of high individual initiative that could continue with research to upgrade both Kiswahili language and Kiswahili education to the level of English language and hence use Kiswahili for instructional purposes in future. Despite this silence, University of Nairobi (UoN) devised methods of getting more students to enroll in Kiswahili education. This is depicted in the University calendar of 1976/77. In spelling out PGDE Regulations, the university stated that:

If the two teaching subjects chosen do not happen to be either English, Kiswahili or Mathematics, the Department requires him to take a “Basic Methods” course in one of these subjects. The requirements stated in the last two paragraphs (2 and 3) are explained by the fact that the Ministry of Education requires secondary school teachers to be normally able to teach two school subjects competently. And also, that owing to the shortage of teachers in English, Kiswahili and mathematics in secondary schools, teachers are also required to do some teaching in these subjects regardless of their fields of specialization. (Basic methods

¹¹¹ University of Nairobi, *Development Plan 1970-74*

courses are not examined. Lecturers submit course assessments on students' performance)¹¹².

These steps taken in University of Nairobi (UoN) were after the Parliamentary Eleventh Amendment of 1975 that declared Kiswahili language a parliamentary language. A member could use either Kiswahili or English in parliament deliberations¹¹³. This was a disaster in itself because the development of education component of teaching subjects was interfered with. Likewise, the notion that education was not a profession like other professions, originated by then. The University of Nairobi's decision was also influenced by the report of the National Committee on Educational Objectives and Policies (NCEOP) Report of 1976, popularly known as the Gachathi. This report made various recommendations. Those pertaining to Kiswahili include.

- a) To introduce Kiswahili as a compulsory subject in Primary 3 (or when-English medium instruction begins) to take over from the vernacular-medium instruction to avoid making pupils of Primary school age learn two new languages at the same time.
- b) To teach Kiswahili as a compulsory subject and to include it in the Certificate of Primary Education examination (CPE) or its successor.
- c) To make Kiswahili a compulsory and examinable subject in secondary schools and take necessary steps to train sufficient teachers.
- d) To promote the study and teaching of Kiswahili at the University institutions.¹¹⁴

¹¹² University of Nairobi, Calendar 1976/77.

¹¹³ William R. Ochieng, "Structural and Political Changes in Bethwel A. Ogot and William R. Ochieng, ed. Decolonization and independence in Kenya 1940-93 (Nairobi, East African Educational Publishers, 1996), P.108.

¹¹⁴ Republic of Kenya, Report of the National Committee on Educational Objectives and Policies (Nairobi Government Printer, December 1976), PP.54 ff.

The Gachathi Report (1976) recognized Kiswahili as a national language and wanted it to be a compulsory and examinable subject, at both the primary and secondary levels of education. Thus recommended that Kiswahili be made available to schools in the most appropriate form educationally. The report further said that university institutions must, therefore, be enabled to make proper scholarly studies of the subject to facilitate the production of appropriate literature and other educational materials. In a nutshell, it is the Gachathi Report (1976) that first identified the need to streamline Kiswahili education by recommending that Kiswahili should be 'availed to schools in the most appropriate form educationally'. It also recommended for the training of more teachers for Kiswahili and the provision of more publications in Kiswahili.

A Critical view of the Gachathi Report indicates that it reversed some of the recommendations the Ominde Report of 1964. In all schools, the report recommended that Kiswahili should be taught as a subject from standard one and English should be used as the medium of instruction from standard four onwards.¹¹⁵ The fruits of some of the recommendations of the Gachathi Report were witnessed in the shortest period despite the fact that it took the government long to implement all of its recommendations. The schools drama and music festivals increasingly came to reflect African culture through songs and plays in Kiswahili or ethnic languages especially after 1976. The free travelling theatre of the University of Nairobi took drama to the common people and the themes treated, normally in Swahili, were much closer to their experiences, needs and interests¹¹⁶. All these were done in relation to what the Gachathi Report had recommended. That is the promotion of the Kiswahili language.

¹¹⁵ Bethwel A. Ogot, "The Construction of a National Culture" in Bethwel A. Ogot and William R. Ochieng, Decolonization and Independence in Kenya 1940-94. (Nairobi, East African Educational Publishers, 1996), P.221.

¹¹⁶ Robert M. Maxon, "Social and Cultural Changes". In Bethwel A. Ogot and William R. Ochieng, Decolonization and Independence in Kenya 1940-93 (Nairobi, East African Educational Publishers, 1996), P.141.

The Mackay Report of 1981 (the Presidential Working Party on Establishment of the second University in Kenya) added more impetus to the development of Kiswahili education in the education sector. Mackay observed that there were many university graduates who could not communicate in the national Language (Kiswahili) and recommended that Kiswahili be made a compulsory subject in the second University¹¹⁷. Although Kiswahili was not made compulsory at the university level but it became a compulsory subject in the 8-4-4 system of education that was implemented in 1985 basing on Mackay's recommendations. Thus, during the first Nyayo decade (1978 – 1988) the teaching of Kiswahili in schools, Colleges and universities was vigorously promoted. In 1983, for example 100,000 O-level candidates sat for the Kiswahili language examination. In 1985, 500,000 students were examined in Kiswahili at standard eight level, following the introduction of the 8-4-4 system of education in the country. An increase in the student population also called for an increment in the population. Kiswahili is also an examination subject in teacher training colleges and is being offered as a degree subject in national universities.¹¹⁸ In the rural focus for development strategy, Kiswahili plays a fundamental role as an instrument of administration and mass mobilization. This approach has strengthened Kiswahili education in the country. This is because the use of language in and out of school helps learners to use the language more often and in different functional environments.

The 1988 sessional paper No.6 identified the need to train teachers at all levels. The report reiterated that:

‘ _ _ _ the government will ensure the availability of adequate number of teacher-trainers for the various training programmes in order to produce qualified number of

¹¹⁷ Republic of Kenya, Presidential Working Party on establishment of the Second University in Kenya (Nairobi, Government Printer, 1981).

¹¹⁸ Bethwel A. Ogot, Op.cit

teachers required for the whole system of education and training. It will, therefore, expand and diversify the training programmes for the training of teacher-trainers in order to cater for all the various categories of trainers'.¹¹⁹

The government also appreciated the need to support the higher institutions staff development, research and the provision of the needed materials and equipment to make training a success. Therefore, it was expected that Kiswahili education being one of the programmes offered in the university institutions in Kenya would have benefited heavily from these developments hence further strengthening the subject.

The development of Kiswahili education took a centre stage in the 1990s with all the public universities handling teacher-training programme started offering Kiswahili as a subject and training teachers in the teaching of the subject. The production of more Kiswahili teachers had far reaching benefits in the drama section in schools. The adjudicators heaped extra praise on the plays prescribed and presented in Kiswahili during the 1993 Drama festivals. They said that:

__ _the excellent production in that language proved that it was now truly a national language---the quality of production in Kiswahili had overtaken that of English--- the nation's cultural development is rootless if the command of English is not accompanied by even greater command of Kiswahili.¹²⁰

Recommendations that were to strengthen the development of Kiswahili education amidst challenges that were facing the discipline in the end of 1990s were well stipulated in the Total Integrated Quality Education and Training (TIQET) Report or the Davy Koech Commission Report of 1999 (Republic of Kenya, 1999). A few aspects outlined in the report that aimed at the development of Kiswahili were as follows: -

¹¹⁹Republic of Kenya, Ministry of Education, *Sessional Paper No.6 of 1988* on Education and Manpower Training for the Next Decade and Beyond.

¹²⁰Waihenya Kabiru, Daily Nation, April 23, 1993.

1. The teachers should not prepare candidates up to the same level of their qualification.
2. Recruitment of teachers should be based on interest, character and conduct.
3. Only qualified graduate teachers, with proven experiences should be posted to teacher training colleges.
4. Integration of subjects such as fasihi and Lugha ya Kiswahili be crosschecked.
5. Low minimum requirements to teacher training colleges enable individuals who have neither the desire nor a natural inclination to become teachers ending up being trained as such.
6. And, there being the tendency of universities to emphasize content as opposed to methods and skills, while the Diploma colleges put more emphasis on methodology and pedagogy as opposed to content.¹²¹

The recommendations made by TIQET were all meant for the development of Kiswahili education to the levels that it could meet the present challenges. The question of whether graduate teachers are grounded in pedagogy or not discretely comes out. The re-evaluation of Kiswahili education programmes is therefore called for. A move of that kind may change the attitude of the general public towards the training of graduate teachers in Kiswahili education and other education

¹²¹ Republic of Kenya, *Totally Integrated Quality Education and Training (TIQET)*, Report of the Commission of Inquiry into the Education System of Kenya, August 1999, Passim.3

disciplines. Hence the aspect of quality would be intertwined in Kiswahili education programmes. However, with the emergency of new technologies aimed at developing Kiswahili language, Kiswahili education would continue to be developed. New vocabularies have been coined to refer to technical concepts. Sooner or later, models in the instruction of Kiswahili language might be designed as a result of these new developments. However, the question is: who should develop the models? That is a challenge that hangs over the stability of Kiswahili education as a discipline.

4.1.6 SUMMARY OF FINDINGS

In this section the relevant data relating to the research question(s) have been presented. Basing on this data the following summary statements of the findings can be deduced.

1. Kiswahili education as a discipline originated from the teacher education that was offered to the liberated slaves at the asylum village in Sheranpur. The Church Missionary Society (C.M.S) in India set up this village under the auspices of the Nasik Mission, headed by Williams S. Price in 1860.
2. Kiswahili education was not a planned venture but an incidental occurrence. It came as a result of urgent need to train pioneer African catechists who were to promote Christianity and education at the East African Coast and the interior. No proper planning was done to either establish the discipline or develop it through experimentation and research even after its establishment.
3. Earlier pioneer trainers of teachers in Kiswahili had little or no professional background in education. Most of them were missionaries who had knowledge in other un-developed language programmes in their countries. Hence they tailored Kiswahili education alongside the rules of such programmes with some

modifications to suit their needs. Throughout the colonial period and even during the post colonial period up to 1990s little had been done to look into the weaknesses of the discipline as a result of its development. More so very little has been done to develop the discipline as compared to Kiswahili language.

4. There is no clear-cut distinction between the development of Kiswahili language and Kiswahili education from the word go. The development of one meant the development of the other. This aspect took long and made it difficult to distinguish between Kiswahili education and Kiswahili language teaching. It was not until 1970s when the two became distinguishable.
5. To delineate or delimit Kiswahili education to training institutions was not impossible in the historical development of this discipline. From its origins Kiswahili education was housed in Primary schools. Later, it was pursued both in Primary and Secondary schools especially after 1925. Towards independence, Kiswahili education was largely restricted to teachers' training institutions.
6. The discipline (Kiswahili education) was not offered at the higher institutions of learning until 1970 when University College of Nairobi was founded.
7. The rejection of Kiswahili as a medium of instruction in favour of English and vernacular in the colonial education system latently led to the development of Kiswahili education. The reason behind this was that Kiswahili language was taken as one of the vernaculars. Hence Kiswahili education continued to flourish but at a deminified level.
8. The indecisive behaviour of the colonial administration and the Department of Education over the role of Kiswahili necessitated the

Development of Kiswahili education. The recommendations that came from several commissions of education instituted by the colonial administration hardly had little or no impact on the development of Kiswahili education until after the end of the Second World War.

9. And, lastly, the first two decades after the attainment of self-rule in 1964 witnessed a slow pace in the development of Kiswahili education. A remarkable step towards development in Kiswahili education in terms of quantity was in the 1980s when 8-4-4 system of education was introduced. However, the development in terms of quality was quite elusive.

4.2.0 CHANGES AND INNOVATIONS IN THE INSTRUCTIONAL RESOURCES IN KISWAHILI EDUCATION

Changes and innovations in the instructional resources both physical and social do not happen by chance. These call for concerted efforts between the parties involved in the administration of any education discipline. Likewise, changes and innovations in the instructional resource ensures that a discipline keeps pace with any other developments and challenges that do occur from time to time either planned or unplanned for. Thus information sought and data pursued in this section is to establish whether any changes and innovations have taken place since the initiation of Kiswahili education as a discipline. As pointed out in the above section, the research question is presented here below:

Question 3. What changes and innovations have taken place in the instructional resources used in Kiswahili education from 1900 to 2000?

4.2.1 CHANGES AND INNOVATIONS IN KISWAHILI EDUCATION (1900-1924).

Initial origins and development of Kiswahili education presented in the above section must have in one way or another dictated the situation on the side of changes and innovations in the instructional resources. At the beginning, no specific physical materials were in place for a start. The earlier experiment on the training of the teachers by the Nasik Mission was based on a scratch. Most missionaries that embarked on teacher training did modifications on the resources they had to meet the conditions of the communities they sought to serve¹. There was 'little thought of innovation and usually European precedents were confidently copied' in the development of both physical and human resources². In this early period, there were no teachers' colleges, as we know them today. Teachers were mainly trained on the job as apprentices as stated earlier in the above section. Christian missionaries while running their schools carried out this informal training³. But, it should be noted that 'throughout the history of educational development in the early years of missionary activities in Kenya, the lack of qualified teachers who could be utilized in the emerging Western -type of schools continued to be a main hindrance. Initially, the Christian missionaries themselves assumed the roles of teachers. They instructed the early groups of students whom they enrolled in their "infant" schools⁴. The credentials of the missionary trainers attempting to mould the early Kiswahili language teachers remain questionable. A college that was established in 1825 at Ishington College in London as a missionary training Centre offered a curriculum of Classics, which included Latin, Greek, Divinity, logic,

¹ John Anderson, The Struggle of the School (Nairobi, Longman Kenya Limited, 1970), P.4

² Ibid, P.6

³ J.E Otiende, S.P. Wamahiu and A.M. Karugu, Education and Development in Kenya (Nairobi, Oxford University Press, 1992), P.42.

⁴ Martin Shidende Shanguiya, The contribution to Education Development by the Pentecostal Assemblies of God in Kenya, Nyang'ori School and its Impact on the Local community, 1910-1973. M.Phil Thesis, Moi University, 1996, P.139.

mathematics and certain languages used in the mission field. It is quite difficult to presume that those who came in East Africa had mastered Kiswahili language that was yet to be standardized⁵. One of the clearest evidence proving that the early trainers of teachers in Kiswahili education lacked proper credentials of doing the task was Keswick's letter of 1890. Keswick (Stock, 1899) outlined three courses for those that were volunteering to come and join missionary work in Africa. These were: -

- i. A lay course of three years to prepare suitable candidates for ordination.
- ii. A short course of four terms of technical helpers and lay workers.
- iii. A one-year course for university graduates and doctors.

Keswick (Stock, 1899) was appealing to missionary workers or volunteers to come forth and serve in Africa. This was a recruitment drive that coincided with the big move into the inland after the commencement of the Uganda railroad. "Attempts were also made to recruit 'trained school masters' and 'industrial superintendents', but the quality of elementary education and the training of elementary teachers varied greatly in Britain at this time, and the abilities of the recruits engaged were often also questionable. As the pressure for training African teachers increased, more and more missionaries began to turn their hands to teaching or teacher training"⁶. The quality of the trainers of teachers in Kiswahili education puts a question mark on the quality of human resources that were being developed at the beginning of the discipline (Kiswahili Education).

⁵ E. Stock, One Hundred years – A short History of the C.M.S (London, C.M.S Press, 1899), P.149

⁶ John Anderson, Op.cit.P.25

The completion of the railroad to Uganda in 1902 created intense competition with which different Christian Missionaries settled in the interior of the East African protectorate. This necessitated a hasty training of teachers to man the many catechist (“Bush”) village schools that were being left behind⁷. The preparation of catechist teachers consisted of giving them basic elements (See Appendix- IV) of simple counting and reading; though approaches to the problem varied from one missionary group to another. Generally, they were not given adequate training⁸. The preparation of human instructional resources was admittedly not well done by the missionaries from the beginning. Their training programmes could not create any sense of innovations in teacher trainees, as teaching profession required. Painter (1966) summarized all the inadequacies in the preparation of human resources in the following statement:

Mission staff and Christian leaders were confronted with many perplexing problems in the field of education. One of the concerns was to select the most apt pupils who showed promise of leadership, ability and give them short term training in preparation for teaching in the village schools. After young men were assigned to teaching posts they were brought in the mission station one half day a week for further instruction⁹.

The public could even question the quality of teachers that were being prepared in Kenya before 1920s. According to the evidence of Education Committee of the East African Protectorate of 1919, complaints were often raised about the trainers not having completed normal teaching courses at home in Europe. Hence villagers had little respect for the catechist village teachers trained by such teacher-educators¹⁰. The

⁷ Daniel N. Sifuna, Revolution in Primary Education: The New Approach in Kenya (Nairobi, East African Literature Bureau, n.d.), P.7

⁸ Ibid.

⁹ L.K Painter, The Hill of Vision (Nairobi, East African yearly meeting, 1966), P.51

¹⁰ Evidence of Education Committee of the East African Protectorate (Nairobi, Swift Press, 1919), PP.177-178

development of learning facilities entirely depends on the human resources. Poor qualities of human resources do result into poor instructional resources. In the absence of both human resources and materials, it is difficult to put in place changes and innovations that can alter prevalent challenges. The Friends African Mission pointed out that the quality of teaching in the village schools depended very much on the training and resourcefulness of the individual teachers (Painter, 1966). Teaching aids such as maps and source materials were not only in short supply, but also were not even available. Teaching largely consisted by reading portions from the Bible and Music Instruction was devoted to learning hymns in vernacular¹¹

These shortcomings had some impact on Kiswahili education as a discipline that was being offered in the 'bush schools'. Human instructional resources prepared in un-innovative way created little or no innovation at all. One half-day a week training was not enough to develop innovative teachers in Kiswahili education. This coupled with the trainers – missionaries who had no educational training – worsened the situation. They themselves (missionaries) varied in background as earlier mentioned. 'Some were graduates but others had little formal education beyond missionary training'¹². The training they gave for all disciplines, Kiswahili education included, was 'thus often very superficial, initially dogma and simple literacy'¹³. The 'bush schools' reflected the type of instruction their teachers had received, and in many cases were unable to provide more than tokens of what passed for education. 'So, despite the wisdom of the Consolata Superior's words, '*co naissance de Dieu*', the great majority of the mission central schools, and consequently their 'bush' satellites, diluted education. Consequently a trend for dull, expedient and poorly related teacher education was started which has

¹¹L.K. Painter, Op.cit.P.51

¹² John Anderson, Op.cit pp.17-18

¹³ Ibid

proved very hard to be eradicated in later years¹⁴. Similarly, this trend had a spillover to Kiswahili education.

The practice of training teachers in Kiswahili education on the job (being supervised while teaching and going to the mission central stations for training) continued for a long time. The training at Mission Central stations was done during holidays except for the Buxton High School¹⁵. Notably, Buxton was the only institution that was commented by the Phelps-Stokes Commission for giving a fairly good-teacher education. The commission also noted with concern the inadequate supply of teachers for the overwhelming number of natives needing the simplest form of training and instruction¹⁶. Consequently, the inadequate supply of teachers affected all disciplines offered in the schools by then, Kiswahili education included.

Throughout the informal training of teachers in Kiswahili, most of the materials that were used in the centres were texts developed by earlier missionaries like Krapf in 1850's. These missionaries devoted their time in producing grammar books, dictionaries, translating the bible into local languages, and producing books for the schools they set up¹⁷. Formal training in teacher education and by extension, Kiswahili education in Kenya, therefore, did not start until after 1925¹⁸. Formal teacher education was also strengthened at that early stage through the introduction of an examination and certification system. Directly, that was a boost for Kiswahili, which was a dominant language of instruction in most missionary ran schools and in the newly established government

¹⁴ Ibid

¹⁵ Sorobea N. Bogonko, A History of Modern Education in Kenya (1895-1991) (Nairobi, Evans Brothers (Kenya) Ltd, 1992), P.31

¹⁶ Daniel N. Sifuna, Op.cit.P.4

¹⁷ Joan Maw, Twende! A practical Swahili Course (New York, Oxford University Press, 1985), P.Xviii.

¹⁸ J.E. Otiende, et al Op.cit.P.43

schools like the Jeans School - Kabete. It was a tangible value to Kiswahili education, which was also being provided.

4.2.2 CHANGES AND INNOVATIONS IN THE ADVENT OF FORMAL TEACHER EDUCATION (1925-1963)

Experimentation in offering teacher education by the missionaries and colonial administrators reached a turning point in 1925. This was the time when formal teacher education was founded. The introduction of formal teacher education meant that innovations in both human and material resources had to be done to meet the challenges that were in place by then.

(a) Human-Instructional Resources

Formal teacher education was a development that emanated from the informal training known as the pupil-teacher system. A pupil - teacher was described as a boy or a girl selected and engaged by the manager of an elementary school under a binding written contract to assist teachers of the school in maintaining discipline and imparting instruction. The education of pupil-teachers was the responsibility of school managers. The Director of Education could refuse to recognize a pupil-teacher as a member of a school staff if it came to his attention that the pupil-teacher was not receiving adequate instruction from the manager¹⁹. Pupil-teachers were engaged for not less than two years for boys and one year for girls. With the introduction of formal teacher education in 1925, a school that produced successful pupil-teachers, basing on the assessment of government inspectors, was given a grant. These pupil-teachers were later admitted to teacher training centres where they were awarded third class teachers' certificates²⁰. Kiswahili education was a by-product of this practice in education. The delay in the development of teacher education encompassing Kiswahili education was as a result of

¹⁹ Ibid.P.42

²⁰ Ibid P.42

the unavailability of European teacher educators. However, this was a mere tactic of the colonial government to under-develop Kenya in the education sector.

Innovations in Kiswahili education came about with the establishment of the Jeanes School at Kabete in 1925. In its early years, it developed important innovations in teacher training²¹. The teacher training at Jeanes School included such subjects as organization, class management, good time table, programme of work, school register, simple equipment, care of school buildings, criticisms of lesson, principles of education and physical education.²² Instruction was done in Kiswahili Language and a trainee that had prior knowledge in English language was not admitted to this school.²³ At this time missionaries were unwilling to release their best teachers to join the Jeanes School. As a result the government had no alternative but to bring in teachers from 'bush schools' that were aged thirty and above. Their elementary education required considerable improvement before they could begin to understand the emphasis of the Jeanes School approach. Thus the students recruited were not the bright type. In the Department of Education's Annual Report of 1928, it was voiced that the majority of them did not conceive of the training as being a skill attached to the teaching of young people. Consequently, they were disappointed and were inclined to resent the training given as an unnecessary, poor substitute for advanced work.²⁴ However, the Jeanes work became popular even though the training had been shallow and diffuse on many subjects, and may be Kiswahili education too. It is also difficult to judge whether the over-age students could be moulded wholly into better

²¹ John Anderson, OP.cit.P.21

²² Colony and Protectorate of Kenya, Department of Education, Annual Report 1924 (Nairobi, Government Printer, 1925), Pp.29-30

²³ Daniel N. Sifuna, Vocational Education in Schools: A historical Survey of Kenya and Tanzania (Nairobi, East African Literature Bureau, 1976), Pp.104-104.

²⁴ Colony and Protectorate of Kenya, Department of Education, Annual Report 1928 (Nairobi, Government Printer, 1929), P.16.

teachers of Kiswahili language when their language faculties had mastered their first languages before joining the Jeans School.

Alliance High School that came into being in 1926, as a result of the conference of the Protestant religious denominations, produced teachers of the highest class yet to be seen in Kenya at that time. The teachers were trained for the award of Junior Secondary Teachers' Certificates²⁵. This very fact underscores the low level of teachers that were being trained in Kiswahili education. All other teacher-training centres produced teachers as per the Education Ordinance of 1924 and 1932 specifications namely:

- i. The Elementary Teachers' Certificate
- ii. The Lower Primary Certificate
- iii. The Primary Certificate
- iv. The Jeanes Teachers Certificate²⁶

By 1927, there were 19 schools all over the country. These schools were also teacher-training centres with a population of 3,928 students²⁷. Owing to the large population of students that were in the schools, it is not easy to tell whether the trainee teachers got quality Kiswahili education. The training offered to Kiswahili education teachers was not adequate either as categorically stated by the Department of Education in 1928, that:

The principal need in African education continues to be properly trained teachers. It must, however, be remembered that in order to secure this end, candidates of good personal

²⁵Sorobe N. Bogonko, Op.cit.P.32

²⁶ Daniel N. Sifuna, Revolution in Primary Education: The New Approach in Kenya, Op.cit.makes elaborations on the first Educational ordinance of 1924 and the Education Ordinance of 1932 and the Changes it created in teacher education in Kenya, pp.9-10

²⁷ Daniel N. Sifuna, Vocational Education in Schools: A Historical Survey of Kenya and Tanzania, Op.cit.P.114.

qualities have to be passed first through a sound school tradition, and then through about three years of general and professional instruction. It must take time to secure this.²⁸

The categorical statement issued by the Department of Education as stated above was a revelation of the situation that existed in 1928 and earlier. Still, it was hard to generalize about the type of staff that was working in the mission training centres. Some indications of the variation was given in the 1929 annual report in which the Quaker College at Kaimosi was able to boast of four trained graduates on their staff, among them, a masters degree holder (MA) in arts from Columbia University, whilst not far away the Church of God training centre at Kima in Bunyore had no trained European teachers.²⁹ Worse still, up to 1929, Mrs. Keller was the only trained teacher to be found at Nyang'ori station. In that year, Nellie Hendrickson, the schoolteacher from Canada arrived to start the boys' school at Nyang'ori and in preparation for the ground to have formal teacher education in the 1930s.³⁰

Missionary societies intent on keeping their hold on education, attempted to meet both demand for rapid expansion of schools and provide for an increasing demand on the part of individual Africans for a more thorough academic training, despite their lack of resources. Most efforts were expended in trying to train teachers and provide supervisors for the rapidly growing numbers of schools, which African communities were establishing³¹. It cannot be denied that the quality of training teachers in Kiswahili education remained generally poor. This is because in the earlier years only a limited provision was made for formal secondary education before the establishment of Alliance high school. Certain missionaries gave private tuition beyond the Primary school stage, which

²⁸ Colony and protectorate of Kenya, Department of Education, Annual Report 1928, Op.cit.P.16.

²⁹ Colony and protectorate of Kenya, Department of Education Annual Report, 1929 (Nairobi, government Printer, 1930) Pp.65-71.

³⁰ Martin S. Shanguhya, Op.cit P.141

³¹ John Anderson, Op.cit.P.21.

was the limit of existing schools, to some of their more promising pupils. The CMS was able to send some of its pupils to the Buxton High School in Mombasa for more advanced education, while the Roman Catholic missions sent their trainees to seminaries in Uganda to train in priesthood. The Church of Scotland Mission did a little secondary education at Kikuyu and Tumutumu mission stations³².

This explains clearly why Kiswahili education as a discipline suffered in the hands of the missionaries. A huge majority of mission schools did not offer Kiswahili education beyond the third or fourth year of elementary education, as revealed above. These schools were called village or “Bush” schools and offered very little secular education. Thus, even though statistics showed that there were 2,266 mission schools in Kenya in 1931, a majority of them were village schools; only 32 had been developed well enough to be considered central schools (as compared to 19 in 1927).³³ However, out of the 32 schools very few prepared students to go beyond standard VI level. These schools provided a general education leading up to teacher training course level and Secondary school.³⁴

Kiswahili education and the preparation of teachers (human resources) at the secondary level was the rarest commodity. This is due to the fact that secondary education was rare in the third decade of the 19th century. For instance, nationally, only 41, 35 and 40 candidates sat for the Junior Secondary Examination (present Standard 8 or form II of those days) in 1927, 1928 and 1929 respectively. More over, only 11, 13 and 15 passed.³⁵ Furthermore, only five candidates passed the Senior Secondary Examination (form IV then, now Form II) in 1928 out of the

³² African Education in Kenya, A Report of a Committee appointed to Inquire into African education: (Nairobi, government Printer, 1949) P.3

³³ Sorobea N. Bogonko, Op.cit P.27.

³⁴ Ibid.P.28

³⁵ Ibid

total number that sat for the examination. Yet these were the efforts of the Alliance High School alone.³⁶

Lack of changes and innovation in human instructional resources in Kiswahili education cannot only be apportioned to the missionary schools and teacher training centres, but also to the Government maintained institutions. Very frequent postings of staff and inconsistent leadership in government schools from their initiation up to the time of independence was another cause. Leadership and transfers of teachers prevented them in maintaining of the 'best' mission school standards that were prevalent at the time. The two crucial areas that were vulnerable to this abuse were the teacher training colleges and the Inspectorate. The former, suffering badly from the mission heritage of evangelical expediency. Academically, the standards of their students were frequently very low but the enthusiasm for knowledge was abounding. Such enthusiasm cried out for sympathetic and experienced tutors, selected carefully for the task, but the insensitive civil service machine provided neither enthusiasm nor the continuity of the efforts needed. Thus, the majority of colleges should have been revitalizing instructional resources in Kiswahili education, and in that matter education, as a whole, 'tended to grind unimaginatively into their students a knowledge of the Primary schools syllabus and the simple techniques of deductive instruction'³⁷.

The Inspectorate on the other hand, in both the missionary and government owned schools and training centres, in theory, should have paralleled its namesake in Britain. But unlike its British parent, the inspectorate in Kenya was just another of the areas in the Department of education to which any 'officer' could be posted to. It carried little cachet, for the most part it lacked resources for experimentation or innovation, and once again, in the face of insensitive selection, tended to get officers

³⁶ Ibid P.29.

³⁷ John Anderson, Op.cit.P.47.

who had missed promotions in other spheres³⁸. Scarcity of inspectors was another drawback in mission education sector. Those who were engaged in inspection were over-worked and mainly served Nyanza, Central and Coast Provinces³⁹. This was in itself a set-back in the changes and innovations in instructional resources in Kiswahili education.

Discontinuity among the staff also weakened the work of most missionaries and notably the CMS⁴⁰. Similarly the transfers of staff had the same impact in the government schools and teacher training centres. Moreover, there was no class of professionally qualified educationists among missionaries devoted to teaching, to the training of teachers and to the supervision of schools.⁴¹ Moreover, these missionaries carried a large stake in the education sector. This is one way or another that made the general standards of the teachers lamentably low. However, there were some individuals who went through the system and exceptionally showed innovation like Mr. Kivuli. The teacher was based at the central boy's school (Nyang'ori). He was reported as being satisfactory in offering lessons on drill, citizenship and Kiswahili.⁴²

It was out of these weaknesses in the mission education system that secondary school education was born. The establishment of Alliance High School in 1926 marked an important development in African education in Kenya. The school was the first secondary school for Africans as well as the first to train teachers at the secondary level. But consistent poor training of teachers prevailed. Poor performance of examinations by the trainees in 1935 was a clear indicator. This forced the Department of Education to point out that:

³⁸ Ibid

³⁹ Sorobea N. Bogonko, *Op.cit.*P.28.

⁴⁰ Ibid

⁴¹ John Anderson, *Op.cit.*P.17.

⁴² Martin S. Shanguiya, *Op.cit.*P.255.

The examination results were disappointing, and the general standard of African teachers is lamentably low. The system of training teachers at the primary schools is not satisfactory; the teachers' examinations are taken during the primary course; and in every few cases have adequate arrangements for efficient practice teaching made. If there is to be any advance in the general level of African education, it is essential to raise the standard of teaching. Unless this is done there is a grave danger of a considerable percentage of the grants to African schools being wasted. A complete re-organization is necessary and the training of teachers should only be undertaken in institutions provided and staffed solely for this purpose.⁴³

Re-classification and re-organization of teacher education was eventually done in 1948. This was an attempt to improve the quality of instruction. Four levels of certificates in teacher education were introduced. These were T4, T3, T2 and T1⁴⁴. The Beecher Commission report of 1949 also advocated for the expansion and improvement of teacher training facilities so as to improve the quality of teachers as well as replace untrained teachers with the trained ones⁴⁵. Most teachers remained unqualified or with the lowest training qualifications. Hence, the expansion of the school system after the Second World War triggered an increase in the number of teacher training institutions, which nearly doubled from twenty-four to forty three by 1951. Despite the increase, there was a disturbing feature that called for the re-organization of teacher training institutions. This was the development of small, scattered and un-economical teacher training centres which insufficient staff and low enrolment beleaguered. The growth of such underutilized centres was due to the many different vernaculars used by student teachers during the teaching practice. Also the missionaries were not united and each denomination wanted to set up its own college.⁴⁶ Thus,

⁴³ Colony and Protectorate of Kenya, Department of Education, annual Report – 1936 (Nairobi, government Printer, 1937), P.37.

⁴⁴ Daniel N. Sifuna, Revolution in Primary Education, Op.cit P.27 Clearly presents the 1948 re-classification and re-organization of teaching courses in the teacher training centres.

⁴⁵ African Education in Kenya, Op.cit.p.3.

⁴⁶ J.E. Otiende et al Op.cit.P.57.

there was a continuous intense rivalry between and among the missionary groups.

The increased number of teacher training centres with no proper organization hampered changes and innovations of resources in Kiswahili education. Most missionaries enthusiastic to start their own centres that championed their doctrinal backgrounds lacked finance for the development of their institutions. They were forced to use untrained part-time pupil teachers to the detriment of these pupil teachers and their pupils as learners.⁴⁷ The aspect of untrained teachers and ill-equipped teacher training facilities that bogged down the African education system in the colonial period, continued for along time. Indeed, it has not been solved to this day.

Throughout the colonial period, an African graduate teacher was the rarest commodity in the teaching circles. When the first two trained African graduates returned from the United Kingdom in 1951 they received special mention in the Department of Education annual report of that year.⁴⁸ One of them was posted to a secondary school while the other was sent to a teacher training college. But these were too few to make any impact in making changes and innovations in instructional resources. They were not even competent in or specialized in Kiswahili education.

Regrettably, the missionary and government trainers did not offer their African successors in Kiswahili education any changes and innovations in media resources than leaving Kiswahili education still pathetic by 1963.

⁴⁷ Sorobe N. Bogonko, *A history of Modern Education Kenya (1895-1991)*, Op.cit.P.32)

⁴⁸ Colony and Protectorate of Kenya, Department of Education, Annual Report 1951 (Nairobi, government Printer), P.52.

(b) Material-Instructional Resources

An increasing number of publications in the period 1925 to 1963 contributed to a large scale towards the development in innovations and changes in instructional media. Christian missionaries prior to this period had published several materials ranging from grammar text-books to dictionaries that were utilized as part of instructional resources in Kiswahili education. The initial publications included the works of:

- Ludwig Krapf (1850); *Swahili Grammar*
- Bishop Steer (1970); *A Handbook of the Swahili Language*
- Ludwig Krapf (1882); *Swahili Language Dictionary*
- A.C. Madan (1903); *English-Swahili Dictionary*
- Captain C.H. Stigand; *A short Treatise on Dialectic Differences of Swahili (1915)*
- F. Burt (1917); *Swahili Grammar and Vocabulary*

Other materials in form of books that were published before 1925 were: Stronomia – Elimu ya dunia na jua na Mwezi na Nyota (1901); Jiolojia (1901); Lojiki; Mlango wa Filisofia I (1901); Mlango wa Filosofia II (1901) and Mafunzo katika Hygiene ya kuwafunza watu wa Africa ya Mashariki (1924)⁴⁹.

Publications that were made by pioneer missionaries were not written in the present standardized Kiswahili. This means that the materials used in Kiswahili education and in the instructional materials had variations in forms of dialects. There were materials written in Kimvita (Mombasa Island dialect), Kiunguja (Zanzibar Island dialect) and others in other Swahili dialects. With the formation of the Inter-territorial Language Committee in 1930, Kiunguja was settled on as the dialect to form the basis for standardization. This was followed by the preparation of teaching materials, dictionaries, grammar books, Catechisms and the

⁴⁹ Ireri Mbaabu, Historia ya Usafinishaji wa Kiswahili (Nairobi, Longman Kenya Ltd, 1991), P. Passim.

East African Literature Bureau was established soon after to produce teaching materials.⁵⁰ Books on Agriculture and story books including the translation of *Gulliver's Travels* (Safari za Gulliver) were published; B.J. Raticlife and Sir Howard Elphinstone published *A text on Modern Swahili* as was R.A. Snoxall who published *Elimu ya Kiswahili* that sold almost 1 million copies.⁵¹

In an attempt to encourage and initiate creativity in the development of Kiswahili language materials, the Inter-territorial language Committee introduced Essay writing competitions for the Africans. This started in 1935 and attracted a number of Africans both from the civilian groups, soldiers and students. For instance, in 1943, 215 people participated in Essay writing. Publications in Kiswahili in the period 1942 to 1944 increased. The Inter-territorial language committee handled 18 translated and 72 manuscripts during this period. Twenty eight (28) books were published. Ratcliffe (1944) reports that in 1943 alone, 33,000 prints of Kiswahili text-books were published in Britain and sold in East Africa while in East Africa 70,000 prints were published and also bought.⁵²

The writing of Kiswahili publications was not only a boost on Kiswahili language but also a kind of innovation in the teaching materials for use in Kiswahili education. Publications continued from 1945 to independence as shown below:

1946: 22 manuscripts were taken to the Inter-territorial Language Committee and 11 published.

⁵⁰ Lucia Omondi and Kembo Sure, "The Kenyan Language Policy: A Historical Review and Research Agenda in Languages in Contact and Conflict in Africa (LICCA) Brigit Smieja, ed. Proceedings of the LICCA workshop in Dar es Salaam. June 1997 paper No.2 LICCA University of Duisburg D-47048 Duisburg

⁵¹Zanzibar Protectorate Administrative Reports, 1930, 1931 P.37.

⁵² Rev. B.J Ratcliffe, ed. ILC Bulletin No.18 1944 P.4

1948-1950: 26 new books were published out of the 156 manuscripts that were received.

Some of the books that were published included the following titles namely *Utenzi wa Vita vya Wadachi* (1955); *Utenzi wa vita vya Maji Maji* (1956); *Maisha ya Siti Binti Saad* (1958); *Maisha ya Hemed Bin Muhammed* (yaani Tippu Tip kwa maneno yake mwenyewe) (1958) na *Vitabu vya Sarufi-miao na Matendo* (1957). Other books were *Utenzi wa Abdirahmani na Sufiyani*, *Utenzi wa Uhud* na *Utenzi wa Seyida Hussein Bin Ali*.

It was a surprise that the book on African education, published in 1953 claimed that there was an unavailability of books and materials in teaching Kiswahili language in schools and using the same language for instruction purposes.⁵³ Contrary to the Report, the 1952 syllabus had indicated several reference materials and teachers' books to be used in Kiswahili course.⁵⁴ Some of these text-books were published in the 1940s. This was an indication that the text-books published as a result of the Inter-territorial Language Committee activities were used in the teaching of Kiswahili as a subject in the schools. Thus with the dawn of independence in Kenya several text-books written in Kiswahili had been published. These included grammar text-books, novels, and anthologies of poems, epics and other topical text-books on various issues in other disciplines

Apart from text-books teacher-trainees were prepared to make innovations of instructional resources in Kiswahili education while in training. Prof. Jotham Olembo, one of the students who went through a missionary teacher-training centre, revealed that teacher-trainees were

⁵³ African Education: A study of Educational Policy and Practice in British Tropical Africa, Crown Agents, 1953.

⁵⁴ Colony and Protectorate of Kenya, school syllabus, 1952

trained in Kiswahili education in 1950s and that preparation of teaching aids was a must. Talking to the researcher, he recalled that craft was a compulsory subject during their time since it assisted the teachers in proper designing and production of teaching Aids. It was compulsory for the teachers to prepare their own teaching Aids for Kiswahili lessons and it was more stringent than it is at the moment.⁵⁵ Innovation, therefore, was a characteristic of individual teachers and not an aspect that was developed in the discipline at a wider national level.

4.2.3 POST-INDEPENDENCE CHANGES AND INNOVATIONS (1963-2000)

Looking at the post-independence changes and innovations in instructional resources in Kiswahili education requires one to assess the information on the preparation of learners at Primary school, Secondary school and tertiary teacher training colleges. This is due to the fact that Primary and Secondary schools offered either good or poor backgrounds to those who were enlisted to pursue Kiswahili education. Poor backgrounds in Kiswahili language at Primary and Secondary level translated into short-comings that were brought from school into the training of teachers in Kiswahili education. Such short-comings tended to persist and carried over by the teachers back to their classes in the field (schools). This, in turn, created a vicious circle in Kiswahili education. In this sub-section, data on the preparation of human resources will be presented and discussed before the presentation on material resources.

4.2.3.1 Changes and Innovations in Human Resources

Independence in Kenya came with very little, if any, precedents for imaginative thinking about educational ideas, inherited from the colonial masters. Moreover no effective mechanisms for surveying the type of

⁵⁵ Professor Jotham Olembu, Private Interview held in Kenyatta University, Nairobi May 17th, 2004.

problems facing disciplines offered in the education system, like Kiswahili education, were instituted. Unfortunately, no effective traditional inter-disciplines planning and development had been put in place. In reality, given the tremendous pressures imposed on the new post-colonial government, by the leaving colonialists and from so many other quarters, the government had to work on all aspects of education development empirically and often hastily. This meant that, it sometimes did it off the mark.

The pressures on the new African managed government came too often. In 1963, for instance, the government inherited over 8,000 untrained primary teachers.⁵⁶ This was 34% of the total 25,000 teaching force in the country by then. Out of the 25,000, 12,000 teachers had received eight years of Primary School education only, with the additional two years of teacher training.⁵⁷ At independence, therefore, the backbone of the teaching profession was the P3s (Primary grade three trained teachers with CPE) and P4s (trained teachers without CPE) who made up 77 percent of the primary teaching force.⁵⁸ P4 teachers had in fact failed Primary school examinations.⁵⁹ These poor educational backgrounds meant that their professional competence was equally poor. Despite having received training, they were 'poorly or inadequately trained'⁶⁰. This was due to the type of colleges that existed prior to 1963. They were scattered all over the country. Some had not developed a specific curriculum to be followed. These are the resources that the government

⁵⁶ J.R.Hakemulder, "UNESCO-UNICEF Project on Primary Teacher Training in Kenya" in Educational Innovations in Africa, Institute of Social Studies, 1972, Pg.153.

⁵⁷ E.B Castle, Growing Up in East Africa, (London, Oxford University Press, 1966) and in E. Stabler, Education since Uhuru: The Schools of Kenya, (Middle Town Connecticut: Wesleyan University Press, 1969).

⁵⁸ Republic of Kenya, Ministry of Education Annual Report 1967.Pp.12-14.

⁵⁹ Mathew K. Maleche, Unemployment of Youth in Kenya: Implications for Primary School Curriculum D.ed. Dissertation, Teachers College, Columbia University 1976. P.122

⁶⁰ J.E. Otiende, et al Op.cit. P.104.

was banking-on to develop potential recruits to train teacher-trainees in the Kiswahili education.

Nevertheless, as one of its earliest actions the Government appointed a national commission of 1964 composed largely of Kenyan citizens. This Commission showed a heartening tendency towards detailed investigation and innovative thinking. But on the more fundamental question of priorities, restructuring the education system and quantitative recommendations, the 1964 Commission report was much less specific. In the acknowledgement of the dilemma, the Commission the report in part says:

The intricacy of this exercise, the large number of variables calling for investigation, the question of probability that lie behind many of our estimate and endless problems of classification, definition and approximation – all of these are hazards in the path of the educational planner.⁶¹

Indeed it was hazardous, but the problems were too much as compared to classifications, definitions and approximations. The statement made the Commission to be perceived in some ways that perhaps it was premature.⁶²

The government compounded several problems in the education sector. It embarked on implementing some of the Commission's recommendations but in part. In order to boost the quality of teacher education (Kiswahili education included) the government put itself in the process of consolidating the teacher training colleges. This process was not immediately done in 1964 but was implemented later in the period between 1967 and 1971. At the same time, the government had to institute a crash programme for Kiswahili language teachers as per the 1964 commission's recommendations. The commission had also hoped

⁶¹ Republic of Kenya, Kenya Education Commission Report Vol.2 (Nairobi, government Printer, 1964), P.60.

⁶²John Anderson, Op.cit.P.146.

that a department of education could be established in the Royal College (Nairobi University) for the preparation of teachers in Kiswahili. However, it was started later in 1970.

During this period the government produced its development plan (1964-70) in which it identified qualified teachers as a necessity in making Universal Primary Education (UPE) successful.⁶³ The need to reduce untrained teachers and to produce enough trained teachers for the rapidly expanding Primary education sector was emphasized in this plan. It was presumed that this could be achieved through the expansion of training facilities in teacher training colleges. Alternatively, this could have been done through the Quality Improvement Programme (QIP) which could either retrain unqualified teachers or replace them. Rapid expansion of teacher-training activities was to be continued during the plan period and in order to reduce the 27% unqualified teachers by 3% by the end of the plan period. Other activities to be continued were to include in-service courses and special programmes for the untrained teachers conducted in teacher training colleges.

This showed that the government was determined to meet its manpower needs and Kiswahili education was expected to benefit from that. But whether it had enough manpower in colleges remained a question that required an explicit answer from the government by then. For instance, in 1967, a larger number of non-Kenyans were within the ranks of the more academically qualified tutors. Only 29 Kenyan citizens were qualified tutors and nearly a half of them that were teaching in Primary Teacher Training Colleges (PTTCs) were underqualified.⁶⁴ The majority of these Kenyans were P1 and S1 tutors.⁶⁵ This was a clear dilemma on the side of the government in its efforts to Africanize its manpower.

⁶³ Republic of Kenya, Development Plan 1964-1970, (Nairobi, government Printer).

⁶⁴ Macharia Kiruhi, Teaching Methodologies: An Essential Handbook for Instructors and Student Teachers (n.p. Jamisk cultural Books Ltd, 1987) p.3

⁶⁵ Sorobe N. Bogonko, Reflections on Education in East Africa (Nairobi, Oxford University Press, 1992), P.201.

Furthermore, the government was in plans to increase enrolment in Secondary school education. This was intended to produce recruits to the universities in order to have professionals in various fields, such as Kiswahili education produced. Indeed, that plan was implemented in 1965 when the government opened 65 new secondary schools. A total of 31 secondary schools had started offering subjects (including Kiswahili) at an advanced level in 1966. This ambitious plan to meet the demands of its citizens meant that the government also had to look for human resources to mould teacher trainees for Primary schools, Secondary schools and teacher training institutions. This was to be done in line with the proposal of the Kericho Conference (1966).⁶⁶ This was a hard task for a newly independent country.

The Inspectorate section, since 1963, was not well organized to help the government achieve its plans. A clear scrutiny of the Inspectorate in the Ministry of Education reveals that it was principally concerned with secondary education. The Primary school section was left in the hands of the local authorities, which had no professionalism in co-ordinating officers that were seconded there by the Teachers Service Commission (TSC). The county councils could not provide enough transport facilities to the inspectors to allow them go and supervise schools. Still, the Assistant Education Officers (AEOs) in the field were almost wholly more employed in Administrative duties such as collection of fees and auditing of school accounts than in the management of the education system. This made Primary school teachers both qualified and unqualified to receive little or no guidance. Similarly, no follow-up of either pre-service or in-service form of teacher training was done. Thus, was put in place to ensure that what was learned by teachers in Kiswahili education had in reality been translated into effective classroom practices⁶⁷.

⁶⁶J.E. Otiende, et al Op.cit.P.99.

⁶⁷ J.R. Hakemulder, Op.cit.

The government seemed to have realized this shortfall and in 1969 instituted a follow-up training programme in the form of Primary Education Supervisory Services (PESS). Eighteen (18) supervisors were stationed at strategic points in the Provinces. The aim was to provide professional guidance and supervision in schools. It was to co-ordinate in-service activities within the Primary school level in order to ensure on-the-job that training with regularity and efficiency⁶⁸. This programme was strongly supported in the 1970-74 development plan. The plan indicated that more supervisors were to be recruited the course of the plan period.

Another step that was undertaken by the government within the first decade of independence was to ensure that Secondary school teachers were available to meet the increasing rate of schools. The government shopped for teachers in Britain, the United States of America and other foreign lands. In addition, the government resorted to employing Primary school teachers grade one (P1) and to upgrading programmes in which P1 teachers were promoted to Secondary teacher grade one (S1) to enable them teach in secondary schools. In 1964, for instance, 231 P1 teachers were selected for an upgrading course. In an attempt to improve the quality of teachers, Kenyatta University College (later Kenyatta University) was established in 1965 to train S1 teachers⁶⁹. It was the intention of the government that this cadre of teachers would Forms I and II classes but due to the shortage of teachers with higher grades, these teachers handled some subjects like Kiswahili up to an advanced level (A-levels) in secondary school education⁷⁰.

⁶⁸ J.E. Otiende, et al. Op.cit.P.202.

⁶⁹ Sorobe N. Bogonko, *A History of Modern Education in Kenya (1895-1991)*, Op.cit.P.128.

⁷⁰ Dr. Chris W. Mukwa, Interview held at Moi University, Eldoret on 30th June 2003 and another separate interview with Rev. Dr. Aggrey A. Walaba on 10th July 2003 reveals that most teachers handling Kiswahili in secondary schools were Africans and they hardly had any University education. Similar information can also be obtained in Kamusinga 10, a School Magazine for Friends school, Kamusinga 1970. The school Magazine indicated the only S1 teacher in the school was teaching Kiswahili language upto A-levels.

But with the rapid expansion of secondary schools in the 1970s and high enrolment rates, the government engaged in training and production of graduates and non-graduates to man the nation's secondary schools. This was due to the fact that secondary schools were crucial to training students for the middle and high level manpower positions in the civil service and as well as other professions⁷¹.

Towards the end of 1960s, the government appointed the Ndegwa Commission. This commission observed that the quality of Primary school education could be improved by recruiting secondary leavers to join teacher-training colleges instead of P3 candidates as Primary school teachers⁷². This was an intended step towards raising the quality of teaching in various subjects, including Kiswahili, that were being offered at the Primary school education level. This was also the time that the Curriculum Development and Research Centre in Kenya was carrying out experiments on how vernacular (Kiswahili included) medium teaching could utilize NPA methods, materials and supervisors⁷³. It must be recognized that NPA though sound, was also sophisticated and required well-qualified teachers for it to succeed⁷⁴. The Ndegwa Commission made their observations with in the context of this realization.

Within the same period, the Kenyan secondary schools had only 3,260 trained teachers as compared to 2000 who were untrianed⁷⁵. The decision had been made to open a Faculty of Education at the Nairobi

⁷¹ Beulah M. Raju, Education in Kenya: Problems and perspectives in Educational Planning and Administration (Nairobi, Heinemann Educational Books (East Africa, 1973), p.63.

⁷² The Ndegwa Commission Report of 1971.

⁷³ Eddah Gachukia, "Teaching of Vernacular Languages in Kenya Primary Schools", in Language in Education in Eastern Africa, Tom P. Gorman, ed. (Nairobi, Oxford University Press, 1970), P.22.

⁷⁴ Republic of Kenya, Ministry of Education; A study of Curriculum Development in Kenya (Nairobi, Government Printer, 1975), P.27.

⁷⁵ Beulah M. Raju Op.cit.

University College in the academic year of 1970/1971⁷⁶. Later in 1972 Kenyatta University College was made a constituent College of the University of Nairobi. This inevitably increased the production of qualified graduate teachers⁷⁷. However, many of those who qualified as graduate teachers both in other subjects and Kiswahili language never joined the teaching profession or left soon afterwards due to attractive salaries and preferable terms of service in the private (and semi-government sector). Poor remunerations to teachers made it difficult for the education system to get and sustain well-qualified recruits for teacher training, especially for middle and secondary schools. Kiswahili education in turn had to suffer because of this.

Between 1970 and 1976, the problem of untrained teachers in Kenya persisted. Invariably, the number of untrained teachers more than tripled in this period; again, this must have contributed to the low quality of education, because unqualified teachers were not fully aware of the basic theories of learning and teaching methodology which were essential tools for the teacher especially at the lower levels of Primary education⁷⁸. At the secondary school level, almost two-thirds (68.7 percent) of teachers in unaided (Harambee) schools were untrained. One third of all teachers in these schools were not Kenyans and only half of them were trained. Only 15 percent of the teachers in unaided schools were trained graduates and 8.6 percent were SI teachers⁷⁹. The untrained teachers in the period between 1970 and 1976 increased due to the tripartite agreement (among the Ministry of Education, the Ministry of Labour and the Kenya Union of Teachers) of the 1970s, which

⁷⁶ University of Nairobi, Development Plan of 1970-1973.

⁷⁷ E.B. Castle, Growing up in East Africa (London, Oxford University Press, 1966), see also Beulah M. Raju Op.cit

⁷⁸ Sorobe N. Bogonko, Reflections on Education in East Africa, Op.cit.P.39.

⁷⁹ Dr. Henry D'Souza, Kenyan Education in its African Context Volume II (New York, Vantage Press, 1987), P.52

led to the recruitment of untrained teachers to meet the rising enrolments especially in primary education. Three thousands and seven hundred (3,700) teachers were employed through this agreement⁸⁰. This was a repeat of what had once been done during the colonial period but with a slight difference. The untrained teachers were given the task of handling Kiswahili education. It was a setback in the development of a discipline.

The National Committee on Educational Objectives and Policies (NCEOP) formed within the 1970-76 period identified the problem of lack of experienced staff in teacher training colleges. It called for an increment in salaries to attract more qualified personnel needed to be geared towards producing an adaptable type of teachers rather than mere classroom instructors. This might have been the reason why the Curriculum Development Mission of 1972 said that it was easier to instruct in academic subjects than it was to teach creative, practical and aesthetic subjects unless teachers had experience of them at their own level⁸¹. Probably, the NCEOP reverberated the Bessey Commission report of 1972 in an attempt to strengthen it. Nonetheless, Kiswahili education having both creative and aesthetic aspects had inadequate trainers within this period. The Curriculum Development Mission had even earlier reverted to the Ndegwa Commission suggestions that entry to Primary Teacher Training Centres be based on secondary school leavers. The commission instead had suggested that from 1973 onwards, students at teacher training colleges be recruited at P2 level or higher. NCEOP made a similar recommendation in 1976. It stated that recruitment be at form IV level but never specified the grades.

After 1979, more and more graduate teachers from the University of Nairobi and Kenyatta University College plus the holders of Diploma

⁸⁰ Ibid. P.50.

⁸¹ Republic of Kenya, Ministry of Education: A study of Curriculum Development in Kenya (Nairobi, Government Printer, 1975), P.32.

Certificates were recruited to teach in Primary Teacher Training Centres. To this effect the Kenya Government adopted the University of London initiative and introduced Masters degree in Education programmes in Primary Teacher Education (M.Ed-PTE). The first trainees were enrolled in this programme in 1974. It was later transferred to Kenyatta University in 1980s and expanded further to include a Master of Education programme for tutors in Diploma Teacher Training Colleges (M.Ed-TDC). These programmes were geared towards producing qualified teacher trainers in the Kenyan Teacher Training Centres. Furthermore, the programmes were aimed at boosting the quality teacher education (Kiswahili education included). This was closer to creating changes and innovations in Kiswahili education. The graduates in this programme were professionals in teacher education that could do a better job than their predecessors. However, the transfer of M.Ed-PTE Programme to KUC and later the introduction of M.Ed-TDC programme faced a quagmire. The majority of the professionals in the faculty of education did not transfer from the University of Nairobi to KUC as it was expected. This forced KUC to use lecturers who had no background in education to run the programmes. Consequently, professionalism in the programmes was watered down. They turned out to be terminal in nature and also irrelevant to the prevailing situation in the country.

That is why Anderson (1970) had earlier put it that:

There were difficulties in getting staff, overloaded lecture programmes, a certain rigidity and lack of relevance to Kenya's needs, often imposed by the need to follow British precedents, particularly where British professional associations are concerned, with their delicately restrictive entry policies....The education option programme designed to speed up the training of graduate teachers, encounters difficulties from the number of art and science departments who feel their own precious contact hours with students are being encroached upon, therefore, threatening standards. ...However, so far there has been little systematic effort to counteract these difficulties⁸²

⁸² John Anderson, Op.cit.P.146.

The difficulties that were mentioned by Anderson in 1970s continued to bog down the programmes that were introduced at the universities, to boost teacher education, and whole education system throughout the 1980s and 1990s. Hence, the ambitious plans by the government to train more graduates in diverse disciplines at training institutions as well as in schools had their own far-reaching consequences.

The mid-eighties witnessed an expansion of education at the tertiary level. In 1990s, all the four public universities had started offering teacher training programmes (Kiswahili education included). Disappointingly, expansion of education led to a quantitative expansion in enrolment on one hand and attendant problems such as shortage of university lecturers on the other hand⁸³. The shortage of lecturers in various departments, especially in Kiswahili education, in the public universities still continues⁸⁴. Pleasingly, the situation in Kiswahili departments, that handle the content part of Kiswahili language in the public universities, is dissimilar.

Scarcity of lecturers in some areas forced the universities to recruit staff from the Teacher Training Centres to fill the vacant academic posts in their education departments. J.E. Otiende, et al lament that:

Already, post-graduate students specifically trained for Diploma Colleges and Primary Teachers' colleges are being absorbed into the staff development programmes of the various universities. This notwithstanding, the shortage of qualified academic staff at the tertiary level is likely to persist for a long time to come. Aside from initiating an aggressive local staff recruitment policy, the universities will have to rely heavily on expatriate teachers in the foreseeable future. The problem of university teachers will be aggravated in the

⁸³ J.E. Otiende et al. Op.cit.P.146.

⁸⁴Isaac O. Ipara, an interview held at Moi University July 2003 and a similar interview held at Kenyatta University, Nairobi with Mr. Vincent Kawooya, May 2004. They were the only lecturers teaching Kiswahili education in the respective Universities.

1990s when both Form IV and VI leavers simultaneously start seeking admission into the country's universities⁸⁵

This situation as stated above affected Kiswahili education as it was predicted, both at Diploma and Certificate teacher training levels. The qualified staff from these institutions in the late 1980s and early 1990s formed the backbone of the university staff. The graduates that were coming out of the universities by then replaced these experienced teacher trainers who had been lured by better promotional prospects and fringe benefits offered by public universities as compared to the ones offered by the Teachers Services Commission (TSC). The graduates from public universities with Bachelor of Education (B.Ed) or Bachelor of Education degrees with Masters in Kiswahili Language are now in-charge of Kiswahili education disciplines in Teacher Training Centres⁹⁰. A large percent (90%) of the staff lack training in Primary Teacher Education or Training of teachers at the Diploma level. Programmes preparing teachers in Primary Teacher Education (PTE) and Diploma Teacher Training (TDC) at Master of Education level (M.Ed.) were scrapped in the late 1980s due the reasons already mentioned. This makes it difficult to gauge whether the graduates with bachelors' degrees in education were trained to teach or trained to train teachers. That is why the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond (Mackay Report of 1988) states that:

‘A successful programme of training teachers depends, to a large extent, on the quality of the teacher trainers. Therefore, everything possible should be done to ensure that teacher trainers, at each level of training, have the necessary training and teaching experience for the level for which they train. Such, experience is not always possible for each teacher trainer⁸⁶.

⁸⁵ J.E. Otiende, et al Op.cit.P.156.

⁸⁶ Republic of Kenya, Report of the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond, March 1988. P.67.

⁸⁷ Vincent Kawooya, a private interview on the suitability of Kiswahili education graduates as trainers in Teacher Training Centres. Dr. Isaac O. Ipara revealed the same information during a similar interview Op.cit

The trainers in Kenyan Teacher Training Centres have been posted directly after completion of their B.Ed degrees. Lack of experience inhibits change and innovations in instructional resources in Kiswahili education.

Trainers of these graduates at the University level do agree that they train them to come out as secondary school teachers of Kiswahili and not as Kiswahili education teacher-trainers⁸⁷. Some trainers at the university level in Kenya, unlike Primary and Secondary school teachers, remain unique in the sense that they are the only practitioners who do not receive specific training in their profession of teaching. University lecturers are hired, fired or promoted only based on their research and publications and not based on excellence in teaching. This has been the case since the inception of the university system in East Africa in mid 1950s. Most pedagogical methods used have been inherited from the former colonial university practices. Largely the purpose of higher education outside of acculturation of its products was and is to produce people to enter modern sector of employment opportunities⁸⁸.

Owing to the situation underscored above and the large numbers of teacher trainees that have been admitted in Kenyan universities from 1985 to 2000, it is difficult to assess whether the trainees have ever acquired a hundred percent competency in pedagogy. This is due to the situation they have been going through throughout their training period. This might be the reason that made Maleche (1982) to remark that:

‘We have come to a stage where lectures are given to upward of 400 undergraduates crammed into a lecture theatre meant to seat 250 people....this means that one has to repeat a lecture three times a week or we use three different lecturers giving parallel lectures at the same time....By the

⁸⁷ Vincent Kawooya, a private interview on the suitability of Kiswahili education graduates as trainers in Teacher Training Centres. Dr. Isaac O. Ipara revealed the same information during a similar interview Op.cit

⁸⁸ K.R. Gray, ‘New Directions for University Teaching and Learning Towards National Development’, in Trends and the Future of University Education in Kenya, Professors World Peace Academy of Kenya 1990. P.P.P.W Achola, K.R. Gray and B. Wanjala Kerre ed.

time the same person has taught students in other programmes, he is left with hardly any time to even prepare the lessons for the following week. Under such circumstances, research is almost impossible. The problem of lack of reading materials and books compounds the whole issue⁸⁹.

Worse still, disciplines like Kiswahili education and others require enough practice by the trainees. This has never been the case. Even during teaching practicum and practice, specialists in other subjects that are completely unrelated to language education supervise the majority of trainees⁹⁰. After training, no feedback has ever been given to them to rectify the mistakes done to the practice. Hence they carry all their shortcomings to the field.

The problems emanating from the university are then transferred to tertiary teacher training institutions. Bachelor of education graduates going to teacher education institutions tend to meet with trainees who had attained a minimum of D+ grade at their O-level education. Most of these trainees even have lower grades in Kiswahili as a subject. These two problems compounded have created a pathetic situation that the Davy Koech Commission came to witness in 1999. This Commission stated that recruitment was found to be wanting because no due consideration was given to interest, character and conduct of the potential teachers⁹¹. The commission further observed that “as a result of the low minimum qualification requirements and the fact that these teachers were trained in and expected to teach all the fourteen subjects currently taught at the Primary schools, many of the teachers ended up teaching subjects which they either failed in or they never studied at all, in their secondary school education...”. It is therefore not surprising that

⁸⁹ Mathew K. Maleche, “Improving Teaching and Learning in higher Education with Reference to Kenya”, DSE and Kenyatta University Seminar 1982 in *Strategies for Improving University teaching and Learning in Africa*. Working Papers on Conference.

⁹⁰ Dr. Khatete, a private interview on the Quality of teacher trainee in Kiswahili education held at Kenyatta University, Nairobi, on 17th May 2004. Dr. I.O. Ipara and Mr. V. Kawooya, *Op.cit* also gave similar Sentiments.

⁹¹ Republic of Kenya, totally Integrated Quality Education and Training (TIQET), Report of the Commission of Inquiry into the Education System of Kenya, August, 1999, Passim.

many of the teachers at Primary school level lack both the ability and commitment to motivate the children under their care, towards developing a desire for life-long learning and in disciplines like Kiswahili Language⁹².

The issue of human resources that was a problem inherited from the colonial regime seems not to have been resolved at the dawn of the year 2000. The embargoes that have been put on the Kenya government by the World Bank and International Monetary Fund (Breton woods) and the HIV-AIDS scourge have already ravaged Kiswahili education. To date, there are clear indicators that most schools in Kenya operate with skeletons of teaching staff and some schools are totally understaffed. This, in the long run, interferes with the learners' background in Kiswahili language and hence more problems in Kiswahili education.

4.2.3.2 Changes and Innovations in Material Resources

Apart from changes and innovations in human instructional resources in Kiswahili education not being done, material resources in Kiswahili had received very little attention since independence. The New Primary Approach (NPA) initiated in 1957 by the special centre for devising of new educational techniques and materials, brought a marked change in classroom practice in standards I, II and III. This led to a number of important developments⁹³. The main development, however, may be seen in changes in classroom profile and practice and in materials used for teaching of English, Swahili, mathematics and Sciences⁹⁴. As NPA was being experimented during the early years of independence, the numbers of graded readers available in some vernacular languages (Kiswahili included) seems to have been too small to have enabled children make the transition from bare literacy to well established reading habits⁹⁵. This

⁹² Ibid. Passim.

⁹³ Republic of Kenya, Ministry of Education, A study of Curriculum Development in Kenya. Op.cit P.7

⁹⁴ Ibid

⁹⁵ Ibid. P.28.

was a problem that was witnessed in the upper Primary classes and junior secondary education levels.

The Kenya Institute of Education (K.I.E), in its attempts to help teachers to interpret the Primary school syllabus that was overhauled in 1967, introduced 'TKK' (Tujifunze Kusoma Kikwetu) series in January 1968, as part of class readers. In Secondary schools and at the advanced level, one problem that used to exist in the language teaching was the shortage of suitable text-books. Welime (1970) one of the teachers handling Kiswahili in A-levels at that time commented that:

Before I began to teach the course at Kamusinga (School) I used to think that the lack of books presented a grave problem to the teacher of Swahili at this level. However, many suitable books are now being published so that a qualified teacher should no longer have any difficulty regarding the shortage of teaching material. As I see it, what is difficult now is getting enough money to buy the books required for starting an advanced level Swahili course. I have been making attempts to extend the 'content' of the advanced level Swahili course. Any innovations in this respect, however, tend to be frustrated by the students' reluctance to do anything outside the present examination syllabus⁹⁶.

Wanjala's school was a government-aided school but a few 'Harambee' (Community established) institutions could not afford even a teacher's copy. Interviews made with former students who did Kiswahili at the advanced level revealed that the major text-book they used was Swahili Grammar by Ashton⁹⁷. While class readers included text-books like Alfu Lela Ulela and other text-books written by Polome, Steere and Burt.

Even after 1970, the materials in the teaching of Swahili at the Primary School level had not improved so much. The Curriculum Development Mission under Bessey (1975) reported that the series 'Masomo ya

⁹⁶ T.D. Wanjala Welime, "Some Problems of Teaching Swahili at Advanced Level in Kenya", in Language in Education in Eastern Africa, Tom P. Gorman, ed. (Nairobi, Oxford University Press, 1970), P.142

⁹⁷ Private interviews with Dr. Chris W. Mukwa and Rev. Dr. Aggrey A. Walaba Op.cit.

Kiswahili' was praised by most of the teachers. No complaints were raised about the supply of supplementary readers. But other materials to support in the instruction of Kiswahili language were in a worse state. Lack of storage in the classrooms, lack of equipment, lack of even a flat working surface and such hazards as the openness of many classrooms to depredations by thieves and animals were handicaps, which could discourage the most enthusiastic of teachers⁹⁸. The Bessey's Report (1975) observed that the supply of books for children, in Primary schools particularly, was inadequate. However, the frequent changes of course books were unsettling for school children and teachers. This practice seemed to be costly too.

By 1976, materials in Kiswahili education had increased so much by 1976. More novels, short stories and course text-books had been published. Kenya Institute of Education started to prepare teachers' hand-books in 'Masomo ya Kiswahili' and 'TKK' series. But the development of materials in Kiswahili language at Primary and Secondary school levels was not concomitant with the development of materials in Kiswahili education at the teacher training colleges and universities. Seminars and conferences have been held in Kenya on Kiswahili language and the development of materials dealing with the content rather than the pedagogy. Kenya language association held its UNESCO sponsored symposium of the teaching Kiswahili in April 1977 but nothing was discussed concerning Kiswahili pedagogy⁹⁹. Among the recommendations that the symposium came up with touch on the alleviation of teacher shortages, in-service course for Kiswahili teachers, recognition of Kiswahili in terms of time allocation and resources like other subjects and the need for an overall co-ordination of Kiswahili covering Primary, Secondary and tertiary institutions.

⁹⁸ Republic of Kenya, Ministry of Education, A Study of Curriculum Development in Kenya, Op.cit.P.29.

⁹⁹ Lughu, Vol.5, No.3, 1978. Pp.10-11.

The Presidential Working Party of 1981 pointed out the need of providing university libraries with adequate funds to facilitate the acquisition of the latest books, journals, periodicals and technical services to support effective teaching as well as research¹⁰⁰. Kiswahili education has continued to suffer in terms of the availability of material resources. All universities offering Kiswahili education have no media resource centres. Libraries lack materials on Kiswahili education and no shelves on Kiswahili education have been set aside. The problem of lack of supplementary readers in Kiswahili education is as old as the initiation of Kiswahili education in Kenyan universities since independence. Most text-books that have been used by trainees are those published in English language and which deal with the teaching of English language and not Kiswahili language.

Course out-lines for the teaching of Kiswahili education hardly show more than six reference books specifically written in Kiswahili¹⁰¹. Some of the references do not specifically deal with Kiswahili education or Kiswahili pedagogy (see appendix – VII). The short-coming is intensified in Primary Teachers' Colleges where there are no specific books for Kiswahili education. Both trainers at the University and Primary Teachers' Colleges tend to base on their own improvisation to teach the course in Kiswahili education. Some trainers at the university level have developed their own teaching materials that the use in the teaching of Kiswahili education. Disappointingly, this has been done without any co-ordination with other institutions of higher education. Despite the fact that this is a positive initiative but only portrays a scenario that existed during the missionary and colonial period. That is, what was taught in one Mission Teacher Training Centre completely differed from what was done in other different denominational Teacher Training Centres.

¹⁰⁰ Republic of Kenya, Presidential Working Party on establishment of the Second University in Kenya (Nairobi, Government Printer, 1981).

¹⁰¹ Kenyatta University, Department of Educational Communication and Technology, ECT 313: Mbinu za Lugha na Fasihi, Course outline for 2003/2004 academic year.

Shortages of text-books in Kiswahili education can be partly associated with the entire text-book industry. The current emphasis in the textbook industry has been the publication of Primary and Secondary school book materials. This trend started with the establishment of the 8-4-4 system in Kenya. A number of class text-books in the teaching of Kiswahili language were published. Kenya Institute of Education produced major class text-books in Kiswahili, which were used in nearly all schools in the country.

In general, the availability of other instructional materials apart from text-books in Kenyan institutions on Kiswahili education are quite scarce. Research that was done on the Impact of the centres of Interest as instructional media on the learning of school children in Primary schools (Kafu, 1990) indicated that prior to 1990s teachers were serious in the usage of these centers of interest as media resources. But looking at teacher training institutions, trainers themselves have resource facilities and departmental resource centres¹⁰². Learning resources are hardly found in the present day teaching of Kiswahili education. Lecture methods have overshadowed teaching aids and taken a centre stage in the classroom instruction. Hence, changes and innovations are yet to hold roots in Kiswahili education to the desired levels.

4.2.4 SUMMARY OF FINDINGS

This section has presented and discussed data on the changes and innovations that have taken place in Kiswahili education instructional resources between 1900 and 2000. The following findings were deduced from the above discussions:

¹⁰² Patrick A. Kafu, Impact of the Centres of Interest as instructional Media on the Learning of School Children in Primary schools in Western Kenya. Unpublished Ph.D. Thesis, Kenyatta University.

1. The first changes and innovations in instructional resources in Kiswahili education were done prior to 1900 at the Ishington College, London in 1888 with little or no consideration of the African Learner. The college that was established in 1825 by the CMS offered a curriculum in vernacular languages that were to be used in the mission field. Thus the materials that were used in the teaching of Kiswahili education from 1900 were based on these changes and innovations.
2. During the colonial period, the changes in instructional resources in Kiswahili education came with the introduction of secondary education and later the formalization of teacher education programme (1925). It is worth noting that the changes, specifically in materials, were initiated by the formation of the Inter-territorial Language Committee in 1930s. This Committee played a significant role in the publication of materials in Kiswahili language. However, a large percentage of the materials were in the form of book materials and periodicals.
3. Pioneer missionaries contributed a great deal in the development of material resources especially in grammar and dictionaries that were used in Kiswahili education.
4. The New Primary Approach (NPA) that was introduced in Kenya in 1957 had a lot of impact on instructional resources in Kiswahili education. It brought change in the development of Kiswahili education materials and innovation in instructional resources to utilize the NPA methodologies.
5. The introduction of university education in Kenya in the 1966 helped to create change and innovation in instructional resources. Most graduates who went through the university education were behind the improvisation and adoption of materials used in the

teaching of English language as a second and applied them in the teaching of Kiswahili language.

6. The introduction of the 8-4-4 system of education in 1980s brought in new changes and innovations in instructional resources in the teaching of Kiswahili education. Many text-books were published budding scholars and the Kenya Institute of Education Published several class readers that were used in both Primary and Secondary schools.
7. Individual teacher-trainers in different training institutions initiated changes and innovations in instructional resources in Kiswahili education without proper co-ordination with their colleagues in other institutions offering similar courses.

4.3.0 POLICIES OF VARIOUS AGENTS OF EDUCATION RELATING TO KISWAHILI EDUCATION

Kiswahili education, basing on the previous sections, had mixed blessings over years. This was from the earliest era of the introduction of western formal education through the colonial era, to post-independence periods. Missionaries, the colonial administration and the post-independence government (as agents of education) from one time or another had engaged in the organization and execution of Kiswahili education activities. Each one of these agents had its own official and un-official position regarding Kiswahili education. Thus, this section anticipated to answer the following research question.

Question 4: Which policies of various agents of education regarding Kiswahili education in Kenya have been in place since 1900?

4.3.1 POLICIES RELATING TO KISWAHILI EDUCATION BEFORE 1924

The term 'policy' itself is open to numerous interpretations. In this section, the researcher used the term to refer to decisions that were taken by missionaries, colonial administration, settlers and post-colonial government that affected procedures and practice at the national level that in turn impacted on Kiswahili education. The interest will be on explicit statements about Kiswahili language and its position in various domains particularly in education.

The great diversity of native language in this extensive colony demanded for a well-defined policy as to languages to be adopted for instruction in schools and in education in general. Encountered with several vernaculars, the missionaries who first carried the 'education flag' in Kenya had disagreements among themselves on the issue of language to be used. The Lutherans in 1890s were opposed to the use of Swahili for instructional purposes and were in support of tribal languages (other vernaculars)¹. These are the type of disputes that were evident in the 1900s. This disunity, in terms of which language policy to pursue, aroused a lot of concern among several interest groups offering education to Africans. For a long period, most missionaries tended to pursue a dual system of language teaching in the early formal schools. This was the reason why English and Vernacular (Kiswahili included) found their way into the curriculum. The dualism in language teaching and learning was, therefore, not a government policy or a policy of the missionaries. It was a development necessitated by the unique circumstances and the mutual relationships prevailing between the local communities and the evangelizing Europeans by then. Thus, in order to harmonize their operations, a United Missionary Conference was held in Kenya in 1909 and adopted Kiswahili as a subject to be introduced in standard III on

¹ Lyndon Harries, "Swahili in Modern East Africa" in Language Problems of Developing Nations, Joshua A Fishman, Charles A. Ferguson and Jyotirindra Das Gupta, ed. (London, John Wiley and Sons, Inc. 1968), P.416.

wards, but English to be used as a medium of instruction and be taught as a subject². At this time the colonial authorities or administration had very little direct interest in planning for African education. Missionaries laid down the overall frames of language policy and Kiswahili education. They had great freedom in the interpretation of their roles as educational initiators as they wished³. This was because the colonial government did not directly offer education to Africans until after 1923⁴.

Colonial administration's recognition of the education offered to Africans was in 1911, when they established a Department of Education with a Director (a Mr. Orr). At the same time, a Board of Education including settlers, missionaries and government representatives (or colonial administrators) was constituted. These were strange bedfellows whose views impacted a lot on the language education policy and in particular Kiswahili education. The colonial administrators took a racial approach to 'civilization' and the system of education in Kenya was structured to reflect this policy. But what was important here, however, was that while subscribing to the government policy of African education with a strong religious and industrial bias, the missionaries realized that emphasis on reading and writing for literacy was the high road to or at least the concomitant of conversion⁵. Kiswahili was a language and a tool that could be used by the catechist for evangelization and instruction in the catechetical centres. This in turn shaped their policy towards Kiswahili language initially and eventually Kiswahili education respectively.

²Inyani K. Simala, "Religious Nationalism and the Language question in Colonial Kenya: A Critical Perspective" in Kenya Journal of Education. P.91.

³John Anderson. The Struggle for the School (Nairobi, Longman Kenya Ltd, 1970), P.4.

⁴ George E.F. Urch, The Africanization of the Curriculum in Kenya, University of Michigan, Comparative Education Dissertation Series Number 12 P.8.

⁵Daniel N. Sifuna, Revolution in Primary Education: the New Approach in Kenya (Nairobi, East African Literature Bureau), P.7.

But, subsequent developments and diversification of the European style of education was subject to so many pressures from various sections of interest within the colonial establishment. There were those ones that recognized the need to guide the development of native education as closely as possible towards its own particular ends as well. In the process of growing contact and control, four very different modes of European action had importance. The trader, the missionary, the settler and the government official had its own aims and differed greatly in approach in Kenya⁶. Following these sharp differences in language education policies in Kenya, the London office set up an Education Commission in 1919 to harmonize the languages used in education. The importance of Kiswahili was underscored and its use recommended in upper Primary school classes⁷. The attempt of the Director of Education in September 1919 to force the government-assisted schools to use English or teach English was met with protests from missionaries and consequently, their response to the instruction was gradual.

Most of the missionaries operating in Kenya by 1919 had taken their own unchallenged stands as concerns the teaching of Kiswahili (see appendix-VI). The Protestants favoured the teaching of Kiswahili to the teaching of English, as were the Catholic Missionaries. But the colonial administrators lacked specific policy stand on the teaching of Kiswahili language. One of the Provincial administrators by then (a Mr. Hobley) showed indecisiveness on whether Kiswahili or English was to be taught⁸. The Director of Education (Mr. Orr) was for the tribal languages to be taught in schools and denounced the teaching of Kiswahili as a waste of time.

⁶ Guy Hunter, New Societies of Tropical Africa (London, Oxford University Press, 1962), P.17.

⁷Inyani K. Simala, Op.cit.P.91.

⁸Tom P. Gorman, "The Development of Language Policy in Kenya with particular Reference to the Educational System", in Language in Kenya, Wilfred H. Whiteley, ed. (Nairobi, Oxford University Press, 1974), Pp.397-453.

Thus, the lack of clear policy and contradictions of policies of various agents of education from 1900 to 1923 made the government limit its support for missions and its efforts to establish its own schools were dismal. This is why, when the Phelps-Stokes commission came to Kenya in 1924, it met a very sketchy system of education⁹.

Generally, the policy on Kiswahili education in the period between 1900 and 1923 depended entirely on the agents that were playing a role in the education sector in Kenya. No definite policy had been agreed on but the majority of missionaries offering education showed that Kiswahili education was solemnly appreciated and given support¹⁰. This was as per their presentations through Bishop Arthur, in a memorandum that was presented to the Evidence of the Education Commission of 1919.

4.3.2 POLICIES ON KISWAHILI EDUCATION BETWEEN 1924-1963

Various recommendations had been put forth in the preceding period concerning Kiswahili education or the use of Kiswahili as a medium of instruction. However, up to 1924, agents of education in Kenya had no clear policy on the discipline. The Phelps-Stokes Commission Report of 1924 constituted the general trend in British educational policy in Africa and specifically for Language education. Phelps-Stokes Commission of 1924 criticized the education system by then that it was not “the best fitted for the masses of the people in Kenya”¹¹. The Commission castigated the policy forcing people to adopt a foreign language while “all peoples had inherent right to their own language”¹². The Commission recommended that the language of first literacy should be the dominant

⁹John Anderson, Op.cit.P.19.

¹⁰Evidence of the Education Commission of the East Africa Protectorate (Nairobi, Swift Press, 1919), P.93.

¹¹R.D. Heyman, et al. Studies in Educational Change, (Montreal, Holt Rhinehart and Winston of Canada Ltd.1972), P.94.

¹²Inyani K. Simala Op.cit.

vernacular in a region. Thus, Kiswahili, Kikuyu, Dholuo and Luyhia were recommended to be used in the education system. Kiswahili, therefore, was to be taught in lower classes and in the coastal region where it was treated as a vernacular. But owing to the expenses that government could incur in publishing text-books to be used in schools, the Director of education felt that books be written in Kiswahili¹³. This was a major boost for Kiswahili as an instructional media and by extension, a boost to Kiswahili education too.

After the Phelps-Stokes Commission of 1924, there was the East African Commission of 1925. This Commission was for the proposal that due to the need for the Elementary and Primary stages, a native language was to be used as the medium of instruction in education rather than English language that was foreign to the natives. English was only to be introduced at a later stage and was to monopolize instruction at the secondary level¹⁴. Kiswahili language in this scenario was regarded as a vernacular and hence was to be restricted again to the coastal region of Kenya. Unfortunately, the proposals of this commission were not adhered to also due to the imagined expenses that could have been incurred in the production of text-books for teacher training programme and in schools. Kiswahili continued to be used and teachers were still to be trained in Kiswahili.

Another committee was formed in 1925. This was an Advisory Committee on Native Education in Tropical Africa. It came up with a memorandum on Educational Policy in British Tropical Africa, in March 1925, after deliberations on the education system in Kenya. In this memorandum, it was emphasized that the use of vernaculars in education and the provision of text-books were of primary importance. Hence, qualified

¹³Tom P. Gorman, op.cit

¹⁴ Ibid

personnel were encouraged to devote their energies to that purpose¹⁵.

Furthermore, this Committee was in favour of vernaculars. Kiswahili in this memorandum was reduced to the level of a vernacular and not as a lingua franca.

Shortly after the memorandum of 1925, there was a conference of Governors of Kenya, Tanganyika, Uganda and Zanzibar in 1926. The Governors were for the idea of adopting the Phelps-Stokes Commission's recommendations on education despite the Advisory Committee proposals that were in the Memorandum.¹⁶ Thus, in this Conference, Kiswahili was designated as a tribal language as well as a lingua franca. As a tribal language, it was supposed to be used in lower elementary standards or grade at the coast, while as a lingua franca; it was to be introduced in the middle classes of the schools. These were schools situated in areas (Urban areas) occupied by large native groups speaking diverse languages. The governors were also in agreement that the language of the European nation in control was to be taught in the upper standards. Hence, this was the policy that was stipulated by the Governors in the 1926 conference.

Before the individual East African colonies settled on this policy, as agreed upon by the Governors in 1926, the Advisory Committee in the Colonial office on Native Education in Tropical Africa presented another memorandum in May 1927. This was a memorandum on the place of the vernacular in the native education. In this memorandum, specific problems that were to arise as a result of adopting vernaculars as mediums of instruction in the education system were elaborated. These problems included the enormous number of native languages and their dialects, the training of teachers in such a multiplicity of languages and the production of text-books and literature to be used in the teaching of

¹⁵ Ibid

¹⁶ Ibid

the tribal languages¹⁷. As a policy proposal, the committee recommended English to be considered as an essential language in all Intermediate, Secondary and Technical schools.

Within a span of few years, from 1924 to 1927, policy proposals had been done in diverse descriptions but with no adherence to a single one. The colonial administration policy on language education (on that matter Kiswahili) crystallized in 1929 at the second Dar es Salaam conference¹⁸. This was a conference for the Directors of education in the East and Central African dependencies. The conference resolved to support the use of Kiswahili as a medium of instruction in elementary schools. This in reality was an approval for the continuation of Kiswahili education in teacher training centres to cater for the teachers who were to graduate and handle the subject.

The agents providing education to the native Kenyans did not agree on a concrete language policy. The Governor of Kenya in 1929, Michael Grigg, wrote a letter to authorize the use of English in the judicial and other government institutions now that English had been accepted as a medium of instruction in upper classes. The Governor's directive met with stiff opposition from both the missionaries and settler fraternity. The settlers likened that step to one 'stripping himself naked' for the sake of the African cause¹⁹. Teaching English, according to the settlers and some colonial administrators was like instigating violence as the one witnessed during the Harry Thuku incident of 1922. Due to a number of protests from the agents of education, missionaries included, the teaching of English in native schools was shelved. Kiswahili had a chance to continue and Kiswahili education too, continued to be pursued in teacher training centres.

¹⁷ Ibid

¹⁸ Ibid and Protectorate of Kenya, Department of Education Annual Report 1929 (Nairobi Government Printer 1930), P.17

¹⁹ Catherine Ndung'o and Wangari Mwai, Historical Modern Development in Kiswahili (Nairobi, Nairobi University Press, 1991), Pp.59-62.

Unlike European and Indian education, there was no definite policy regarding the nature of education for Africans throughout the 1920s. The circumstances in which the education for the Africans had been undertaken and developed had made it difficult, argued Henry S. Scott, the Director of education in Kenya in 1929, to have a definite policy²⁰. This is the same scenario that affected the language policy including that of Kiswahili education. The secretary of state advocated for a gradual change over from Kiswahili to English in 1935 and not to officialize the Native Lingua Franca. Doing this would go against the thinking in London²¹. But this had little impact since by 1940s Kiswahili was a subject in schools and also a language of examinations up to junior secondary school level (see appendix- XVI).

Inconsistencies and contradictions in language policy with regard to Kiswahili persisted up to the time the Beecher Committee was constituted in 1942. The task of the committee was to look into the question of language teaching in Native schools, among other tasks. This committee drew attention to the progressive replacement of Swahili as a medium of instruction in the educational system. It was of the opinion that tribal or vernacular languages be used in the first four classes of schooling. The 1942 Beecher Committee had some consequential effects on the existing unstable policy on the teaching of Kiswahili. It muddled the language situation that was in place in the country. The reason was that by 1948, Kiswahili was only being taught from Standard III and above²².

Lack of consistent policy, after the Second World War, led to the formation of the second committee headed by Beecher to inquire into

²⁰Sorobea N. Bogonko, A History of Modern Education in Kenya (1892-1991) (Nairobi, Evans Brothers (Kenya) Ltd, 1992), P.26.

²¹Inyani K. Simala, Op.cit.Pp.93-94.

²²Ileri Mbaabu, Historia ya Usanifishaji wa Kiswahili (Nairobi, Longman Kenya Ltd, 1991), P.82

African education in 1949. These were attempts by the colonial authorities to reformulate educational policies in Kenya as well as in the other British colonies. This was attributed to strong forces in Britain that demanded that colonies be given the type of education, which would eventually lead them to self-rule and the strong demands from the African war veterans who demanded for literacy education. This development prods one to ask, if the colonial administration wanted to give Africans self-rule, why was Kiswahili not considered as part of it? However, other forces that made the language factor be included in the Beecher Committee terms of Inquiry were due to the following: at this period, the stubborn resolve of the government to remove Kiswahili on the grounds that it was an interposed language, was still on. Secondly, the demand by veterans of war that English be used for the sake of social mobility for their children in the colonial setting had increased. And lastly, the government, on its own, wanted to make English, Kenya's lingua franca²³.

The Beecher Committee (1949) restricted the teaching of Kiswahili language to urban areas that consisted of speakers of more than one language (vernacular). Kiswahili was relegated to a language of literature and instruction in Primary schools in towns and settled areas (White Highlands). Vernaculars were to continue as the medium for oral instruction²⁴. Perhaps, the Beecher Committee recommendations formed the basis of the Government policy on African education and Kiswahili language in education up to the last year of colonial rule in Kenya. These policy statements by Beecher led to the lowering of the status of Kiswahili language and Kiswahili education at this crucial period towards self-rule. From the look of things at that time, Kiswahili education was offered in teacher training centres for the sake of producing teachers to

²³ Sorobe N. Bogonko, Reflections on Education in East Africa (Nairobi, Oxford University Press, 1992), P.238.

²⁴ African Education in Kenya. A Report of the Committee appointed to Inquire into African Education (Nairobi, Government Printer, 1949)

serve in the urban centres alone. This was, therefore, on a lower scale than previously. In the implementation of the Beecher Commission report, English was taught in schools from Standard III or Standard IV with immediate effect from 1953. At the end of the same year (1953), English became a compulsory language of examinations offered at the end of Primary cycle of education. Kiswahili was pushed aside and became a mere subject taught in class up to secondary level (but only in some schools) but not examined at the end of the Primary school education course²⁵.

The crisis in language education, however, had reached a crescendo in 1951. A Study of Education Policy and Practice in British Tropical Africa put emphasis on the teaching of local languages and English, relegating Kiswahili completely. The East African Royal Commission constituted in 1953, had similar sentiments. This commission recommended English to be taught from the lowest levels possible²⁶. By this time, English was used in the teaching of other examinable subjects in schools. The commission perceived the teaching of Kiswahili in schools as a waste of resources. This in itself had far reaching implications and continued to impact negatively on Kiswahili education policy, even after independence.

The relegation of Kiswahili from the status of a medium of instruction in the education system started in 1950s. This was the time when the colonial educators had attributed the poor performance in examinations by Africans and Asians to the fact that they were taught in their mother tongues from Standard I to Standard IV. They were in fact raising these complaints in pursuance of the Beecher Report of 1949 that had recommended such a policy²⁷. But the African leaders had opposed the

²⁵ Ileri Mbaabu Op.cit.

²⁶ Report of the East African Royal Commission, 1953 – 5, H.M.S.O CMD 9475, 1955, p184.

²⁷ Bethwel A. Ogot, “The Construction of a National Culture” in De-colonization and Independence in Kenya, Bethwel A. Ogot and William R. Ochieng, ed. (Nairobi, East African Educational Publishers, 1996), p.222.

²⁸ Republic of Kenya, Kenya Education Commission Report, Vol.I (Nairobi, Government Printer, 1964).

policy because they believed that it was part of the overall strategy by the colonial government aimed at giving Africans inferior education. They demand that English be given an official support as a medium of instruction from standard one onwards.

Thus, the period between the 1924 and 1963 showed the colonial government's sluggish nature in the provision of a language policy and a policy on Kiswahili education to guide the planners in the education sector. Similarly, the proposals made by a number of commissions and committees at short intervals were not implemented as required. This depicted the confused and unsure state the government was in concerning the policy that could be followed in teaching of Kiswahili language and Kiswahili education. The situation was as a result of the fact that Kenyans would be granted self-rule and hidden legacy. The confusion was further heightened in 1960s when the colonial government governor declared that English should be taught from Standard I on-wards. This was an indirect onslaught on Kiswahili language and Kiswahili education in Kenya. Despite this eventuality, Kiswahili education continued to pace ahead.

4.3.3 POST-COLONIAL POLICIES ON KISWAHILI EDUCATION UPTO 2000

By the time Kenya attained political independence in 1963, Kiswahili language and Kiswahili education had completely lost support from the colonial administration. Kiswahili had been down-graded, in spite of its past establishment as a medium of instruction in education. This was just, but only, one of the facets the independent African government was meeting in the education sector. Without wasting any time, the post-colonial government appointed the first African led commission in 1964. It was given a wider mandate to assess the existing resources in the country and recommend to the government, within the shortest time possible, the best policy framework and implementation strategies of the

national education policy²⁸. Thus, Kiswahili language and Kiswahili education were within the scope of their mandate. The Ominde Commission of 1964, dogmatically states that:

We see no case of assigning the vernaculars a role to which they are ill equipped, namely the role of being educational medium in the critical early years of schooling²⁹

Kiswahili, according to this commission was one of the mother tongues or vernaculars and hence together with other vernaculars, it was relegated to what the commission called 'domestic verbal communication'. The Kenya Education Commission's findings and recommendations were based on evidence obtained from a large number of educationalists, politicians, teachers and parents in Kenya. It is these people who preferred the use of English to that of the vernaculars as the medium of instruction³⁰. Perhaps that is why Furley (1972) stated that:

“Kenya has found that shaking off the worst aspects of the colonial legacy has been a slow process, perhaps not even yet completed. Quite strong traditions in Education had been established at all levels, and to promote new attitudes and policies which make a break with the past proves difficult. In some respect, the policies pursued by the independent government are surprisingly similar to those of the colonial government”³¹

Despite the well-established advantages for the teaching of Kiswahili language, and its established history in instruction, the Ominde commission of 1964 played down its past role. The only positive step that was taken by the commission towards Kiswahili language was its recommendation that Kiswahili should be a compulsory subject from

²⁹ Ibid

³⁰ Eddah Gachukia, “The Teaching of Vernacular Languages in Kenya Primary Schools,” in Language in Education in Eastern Africa, Tom P. Gorman, ed. (Nairobi, Oxford University Press, 1970), P.21.

³¹ Q.W. Furley, “The Struggle for Transformation in Education in Kenya since Independence”, in East African Journal August 1972, P.14.

Standard One³². However, this policy was not seriously taken in the education sector. Kiswahili was not even examined at the Kenya Primary Examinations (KPE) and later Certificate of Primary Education (CPE).

From the Ominde Commission recommendations, it became quite difficult to deduce what policy the government was pursuing on the teaching of Kiswahili and Kiswahili education. There was no clear-cut policy on the teaching of the subject in secondary schools. Individual secondary schools had all the freedom to offer or not to offer Kiswahili as a subject. Where Kiswahili was taught, it was a mere optional subject for students³³. Lack of clarity even worsened further at the Primary school and teachers' college levels. In 1965 for instance, the majority of teachers in primary schools had dropped the teaching of Kiswahili and were using the time allocated on the time table to revise other examinable subjects. As if this was not enough, teachers of language methods at teachers' college levels continued to concentrate on training teachers of English medium teaching only. Little attention was paid to the teaching of vernaculars and Kiswahili though a number of colleges had tutors for Kiswahili education (methods) and/or vernacular³⁴.

The 1964 policy on Kiswahili and other vernaculars showed the dilemma the Kenya government was in after the attainment of political independence. Whereas it had stated in its educational objectives the 'promotion of national unity' and 'fostering and development of regional cultures', it was difficult to reconcile the aims which foster indigenous interests with the aims that required the use of an international language for economic development. It was quite difficult, even to reconcile what was educationally ideal and what was manageable in practice in the schools.

³²Dr. Henry D'Souza, Kenya Education in its African Context. Vol.II (New York, Vantage Press, 1987), P.45.

³³ S.K.P Muruguru, Students' Performance in Kiswahili: A study of Selected Secondary Schools in Nakuru District, Kenya. M.Phil Thesis, Moi University, 2000.

³⁴Eddah Gachukia, Op.ct. P.23.

The Gachathi Report of 1976 did further provide policy proposals concerning the teaching of Kiswahili language in Kenyan educational institutions. That committee on National Education Objectives and Policies (NCEOP) made several policy proposals that partially reversed the 1964 proposal. The committee recommended that the medium of instruction from Standard I to Standard III should be the language (mother tongue) predominant around the school catchment area. In urban areas, where children came from different ethnic groups, the report recommended Kiswahili as a medium of instruction. In all schools, the report recommended that Kiswahili should be taught as a subject from Standard I. In general, Kiswahili was to be a compulsory and an examinable subject at the Certificate of Primary Education (CPE) or its equivalent and the secondary level examinations. Furthermore, it was recommended that more teachers be trained in Kiswahili language and publications be made in Kiswahili³⁵.

The training of teachers as proposed by the Gachathi Commission meant that Kiswahili education was fully supported by the policy. However, policies regarding Kiswahili education were influenced by the proposals that were made by the Presidential Working Party on the establishment of the Second University in Kenya (the Mackay Commission) in 1981. The Commission recommended the overhaul of the whole education structure that was in existence in Kenya. That was the 7-4-2-3 system that was replaced by the 8-4-4 system. Within this structure (8-4-4), Kiswahili, became a compulsory subject from class I to Form IV. The 8-4-4 system vigorously promoted Kiswahili language teaching and Kiswahili education at tertiary level institutions³⁶. Furthermore, many students were enrolled for Kiswahili language and education in the faculties of education and arts at the university level.

³⁵Republic of Kenya, Report of the National Committee on Educational Objectives and Policies (Nairobi, Government Printer, December 1976).

³⁶Bethwel A. Ogot, Op.cit.

But this did not mean that policy issues on Kiswahili Language and Kiswahili education were taken seriously. The government did not give any guidance or a clear-cut policy that would have made universities feel bound to teach Kiswahili literature in the Literature Department. Above all, a policy on both short and long-term goals and how to achieve them in teaching Kiswahili throughout the Kenyan education system was not clearly stipulated. No overall co-ordination was made in terms of policy to see the continuity in the teaching of Kiswahili and what was required in Kiswahili education. This was left open for various tutors and lecturers to decide on how to train the language teachers. Similarly, the universities were set free to train the Kiswahili language teachers the way they felt like (despite the academic autonomy of the universities). Nevertheless, there is no proper co-ordination between universities offering Kiswahili education and required standards expected for a Kiswahili language teacher or aspirants intending to pursue the discipline.

4.3.4 SUMMARY OF FINDINGS

This third section has analyzed and discussed the data on the policy statements that have been in place pursued since 1900 to the year 2000, in Kenya. These were the policies that had been put in place to govern Kiswahili education in the country. From the presentation, analysis and discussions the findings are that:

1. There was no clear-cut policy on Kiswahili education or the teaching of Kiswahili language by the Christian missionary societies that first started offering the discipline in the country. Each missionary group or denomination had its own kind of policy as regards Kiswahili education and the medium of instruction in education. Hardly were there any consultations between these societies over Kiswahili education until 1920's when the colonial government started to involve itself in the Kenyan education sector.

2. The colonial government started to involve itself in the education sector rather belatedly and Kiswahili education formally in 1923 but lacked an elaborate policy on Kiswahili education. Its attempts to set up commissions and committees to look into the language issue did not result into any specific policy on Kiswahili education right up to the independence period in 1963.
3. The post-colonial government seemed to have lacked an imaginative but experimental approach to the previous colonial policies on Kiswahili language and education. It hurriedly came up with a policy that neither spelt out clarity on Kiswahili education nor enforced its implementation. Thus the policy that existed between 1964 and 1976 never clearly indicated the government's stand.
4. After the Gachathi Education Commission of 1976, the policy on Kiswahili education for the first time came out clearly but the terms used referred to Kiswahili language teaching. However the aspect of teacher training in Kiswahili language that was emphasized in the report showed the commitment on the part of the government to support a policy on Kiswahili education.
5. The Presidential Working Party of 1981 and the introduction of the 8-4-4 structure of education was a milestone in the strengthening of the policy on Kiswahili education. Since then, Kiswahili education has been in practice both at teachers' college level and public universities offering teacher education.
6. And lastly, it is worth noting that from 1900 to 2000, there is no clear-cut policy differentiating Kiswahili education and Kiswahili language teaching in schools and teacher training institutions.

4.4.0 DESIGNING KISWAHILI EDUCATION CURRICULA AND SYLLABUSES IN KENYA

Section four of this chapter targeted to analyze how curricula and syllabuses were designed from 1900 to 2000 and present information on that. This was an attempt to answer the following question:

Question 5: what has been the process of designing Kiswahili education syllabus in Kenya since 1900 and with what effects?

Any curriculum must be dynamic if it has to stand the test of time. Such curricula should involve the views of all agents involved in the provision of education at a particular period. They should also give consideration to other forces of change that are prevalent in the society as well as those anticipated to come that may influence or interfere with the curriculum.

4.4.1 DESIGNS PRIOR TO THE INTRODUCTION OF FORMAL TEACHER EDUCATION (1900-1924)

The curriculum that was followed by missionaries, especially those ones that were under the control of the Church Missionary Society (CMS) was designed before 1825 at Ishington College in London. This was the curriculum that the missionaries went through as they were being prepared to come and serve the mission in East Africa. According to Stock (1899), it is Rev. R.H. Barlow, B.D, who revised the curriculum in 1818. At Ishington, this curriculum included the following subjects: Bible reading; Prayer; Hebrew, Latin and Greek; Vocal Music; Church History; Theology; Biology with an emphasis towards great Christians; Medical Knowledge; Manual Gardening; and vernacular languages¹. This curriculum was the one that the missionaries (CMS) adopted for training missionary catechists but with several modifications and changes to suit the East African situation. It should be remembered that most of the

missionaries who went through this curriculum had little or no professional training in education and experience in running schools and designing curricula. Most of what they started doing in East Africa, such as establishing schools and teacher training centres, was based on their own conceptions. These were conceptions on what a school should be like and how a curriculum design should be like. They relied both on formal and informal knowledge they had acquired in their countries and at Ishington College.

At Frere Town, missionaries used a syllabus for Divinity School (see appendix – IV) that required the learners to read a hundred verses in the Bible and cram them off head in Kiswahili Language². The Holy Ghost Fathers on the other hand, had a syllabus or curricula on Kiswahili education but in which the aspects of ‘writing’ and ‘Reading’ dominated³. In their curriculum, missionaries lacked imagination and innovations. They directly and confidently copied European precedents in their attempt to design a curriculum⁴. Such type of curricula lacked relevance to the existing situation within the African societies they were operating in. As the number of converted Africans started to increase in the early missionary education centres (schools), the missionaries’ capacity to think creatively about the curriculum to offer was out-tripped. They, therefore, lacked full capacity to design relevant and better curricula⁵. Much of their efforts were directed towards converting the Africans into their sects rather than developing educational prowess.

In 1912, little had been done to expand the Kiswahili education programme curriculum. When the first colonial Director of Education

¹ E. Stock: One hundred years - A Short History of the C.M.S. (C.M.S. Press, 1899), P.22.

² O. W. Furley and T. Watson; A History of Education in East Africa, (N.O.K. Publishers, New York, 1978), P.75.

³ Daniel N. Sifuna; Vocational Education in Schools: A Historical Survey of Kenya and Tanzania, (East African Literature Bureau, 1976, P.55.

⁴ John Anderson; The struggle for the school, (Longman Kenya Ltd. Nairobi, 1970) p.6.

⁵ Ibid; P.4.

visited Kitui school in 1912, Kiswahili education was integrative in nature but only emphasized teaching of Reading and Writing. The Reading and Writing was integrated with other subjects such as Agriculture or Gardening among others. The Director praised the way Kiswahili was being taught in Kitui School. He commented that the 'Children were very intelligent, and wrote for me very passable essays in Kiswahili on their crops and shambas' ⁶. Kitui School was established in 1909 by the then Area District Commissioner, Mr. J.B. Ainworth as part of an experimental attempt on the side of the colonial administration to run its own teacher training centres⁷.

The contents of the Kiswahili syllabus were clearly pinpointed in the 1919 education code (see appendix-VI). The syllabus was arranged under each standard as shown below: -

Standard I -	Kiswahili was not shown
Standard II -	Translation of early sentences both written and oral
Standard III-	Translation of a reader, conversation, composition sentences
	Grammar in vernacular and Swahili (the conjugation of verb and simple parsing.
Standard IV-	Translation of a text-book; conversation, composition
Standard V -	Good text-book, composition, conversation.
Standard VI -	Advanced translation, interpretation. Writing (dictation, vernacular and Swahili Essays ⁸ .

⁶ G. H. Mungeam; Kenya; Select Historical Documents 1884 - 1923; (East African Publishing House, Nairobi, 1978), P. 248.

⁷ S. W. Schofield; Evidence of the Education Commission of the E. A. Protectorate, Swift Press, Nairobi, 1919), P. 48.

⁸ G. H. Mungeam; OP. Cit. P. 272.

Kiswahili education syllabus encompassed aspects on Reading, Writing, grammar and translation rather than significant aspects of the language such as poetry. These are the aspects that were examined. Instructions issued in 1921 by the Department of Education concerning the teaching of Kiswahili as a subject more or less highlighted the same things that what had appeared in the 1919 education code. Reading and Dictation in both vernacular and Kiswahili were emphasized. The instructions stated that village schools were to teach Reading, and Dictation in vernacular and Kiswahili while Intermediate schools were to teach Reading in vernacular and Kiswahili, and translation of English and Kiswahili into vernacular and/or vice versa⁹.

The 1921 instructions left out Kiswahili education from the subject's pupil-teachers or apprentice teachers were to be examined in during their first year. Kiswahili as a subject was not included in the programme that was offered in third class teachers training course. But at the two levels, language of instruction and examinations was Kiswahili. Kiswahili education as a discipline included professional areas such as blackboard writing and practical teaching¹⁰. After the completion of their courses, pupil-teachers were later either admitted to teacher training centres where they were available or were awarded Third class teachers' certificates¹¹.

Formal teacher training had not started in Kenya, despite the fact that missionaries informally trained teachers in their mission centres. The government that was reluctant in setting up teacher training centres came up with several conditions to govern the missionary activities in the education sector by 1922. The conditions had to do with some curricula that were to be offered in schools established in order to receive grants

⁹ Ibid. P 282.

¹⁰ J.E. Otiende, S. P. Wamahiu and A. M. Karugu; Education and Development in Kenya: A historical perspective,(Oxford University Press, Nairobi, 1992), P. 42.

¹¹ Kenya Colony and Protectorate; Departmental Instruction Governing Native Education in Assisted Schools, (Government Printer, Nairobi, 1922), P.4.

from the government. Schools that wanted grants from the government were to offer Swahili at the elementary level as a condition (the equivalent of lower Primary school level today)¹². At this particular period, the government had also started making experimentation in offering both Primary and Teacher Education. It had opened schools like Kitui, Machakos and Waa. However, the colonial government started to involve itself in education activities in 1925.

4.4.2 DESIGNING OF CURRICULA AND SYLLABUSES BETWEEN (1925-1963)

The colonial administration involvement in education specifically began when the Central Advisory Committee was established in 1924. The committee consisted of four officials (from the government), two non-officials and nine missionaries. It is this committee that decided to start the Jeanes School, Kabete in 1924, for the training of itinerant native supervisors of the village schools. The school was opened on 1st August, 1925¹³. Jeanes School, being the first school of its own kind in Kenya, used Kiswahili language as a medium of instruction in the teacher education programme and was unwilling to enroll teachers who had knowledge and command of English language¹⁴. The management of the school emphasized Kiswahili language and hence Kiswahili education was offered as a discipline though the curriculum was so crowded. The trainees were supposed to master several aspects in the education profession and other subject contents since they were to become the 'Jack of all trades' in the field. Teacher training in Kiswahili education, for instance, included subject organization, class management, good time-table, criticisms of lessons, principles of education, lesson

¹² Daniel N. Sifuna; OP Cit. P. 104.

¹³ R. C. Prosser; *The Development and Organization of Adult Education in Kenya; With Special Reference to African Rural Development 1945-1970*, PH.D Thesis, University of Edinburgh, 1971, P.57.

¹⁴ Daniel N. Sifuna; *Revolution In Primary Education: The New Approach in Kenya*, (East African Literature Bureau, Nairobi) P. 12.

preparation, aids of teaching, the meaning of curriculum, syllabus and daily notes, among other subjects (Kiswahili) content issues¹⁵. It should be noted here that teachers did not specialize in one single discipline such as Kiswahili education. The trainees were trained in nearly all school subjects and the professional package of education. Thus, after completion of their training they could teach and train pupil-teachers in nearly all subject areas. However, Kiswahili remained as an important medium of instruction at the school up to the end of 1920s.

Jeanes School as a government-sponsored institution, supplemented the efforts that the missionaries had been making for over three decades in training teachers in Kiswahili language and education. Thus, when Jeanes School was initiated, the officials from the Education Department and the missionaries who were members of the Advisory committee jointly designed the syllabuses in Kiswahili language and Kiswahili education. The Jeanes School Curriculum was a hybrid of what the missionaries had been doing and what the colonial education officials envisaged could add some professionalism in the teaching profession. The training of teachers in Kiswahili education and Kiswahili language had been going on in other missionary ran schools like the Buxton High School in Mombasa. When the Phelps-Stokes Commission visited Kenya in 1924, it positively reported the efforts that were being undertaken in Buxton High school in the training of language teachers. In this report, it was stated that:

In addition to the general instruction (Buxton High School) it maintains a training course for teachers especially fitted to teach in districts where the Swahili language prevails. As this language is the Lingua Franca of the coastal area, and is extensively used in other parts of Kenya and even to a

¹⁵ Education in East Africa; A Study of East', Central and South Africa by the Second African Education Commission under the auspices of the Phelps -Stokes Fund, in cooperation with the International Education Board, Edinburgh House press, London, 1925), P. 119.

limited extent in Uganda, teachers trained at the Buxton School have many opportunities¹⁶.

Teacher training centres offered Kiswahili education curricula basing on the 1924 first education ordinance and the 1932 Second Education ordinance. In the 1924 Education Ordinance, Kiswahili was emphasized in the Teachers' Certificate at the Elementary School level. These were teachers trained to teach up to Standard VII. When the training of teacher categories was changed in 1932, following the second education ordinance, four categories of teacher certification were introduced to replace those issued in 1926. The four new teacher certification categories were:

- (i) Primary Teachers Certificate (teach up to Standard VI or Form II).
- (ii) Lower Primary Teachers Certificate (Teach up to Standard IV)
- (iii) An Elementary Teachers Certificate (Teach up to Standard II)
- (iv) The Jeanes School Certificate (Supervise teachers in village schools)¹⁷.

In all these certification categories, Kiswahili language was a compulsory subject. Teachers were trained to teach the subject and use the language as a medium of instruction. Until after 1932, when the second education ordinance was passed, teacher training was not as a separate entity from the school curricula. The practice was that all pupils in higher classes of the Primary school and all students of secondary section studied the

¹⁶ Daniel N. Sifuna; Pastoral Communities and Education in Kenya: A historical perspective, A Paper present in the Kenyatta University, Staff Seminar, 25th November, 1987, P. 10.

¹⁷ Daniel N. Sifuna; Revolution In Primary Education. The New Approach in Kenya. O.P Cit. Pp 9-10.

theory and methods of teaching as a subject of the ordinary school curriculum and received some practical teaching in out-schools (“Bush”) whenever time could be found or during the holidays. However, the training of lower grade teachers, elementary A and B (see appendix-Vi) was carried out as an appendage of the Primary schools¹⁸.

It is interesting to note that not all schools were offering Kiswahili language and Kiswahili education. The first timetable and classwork for Kakamega School and Kagumo School that were opened in 1932 and 1933 respectively had no Kiswahili as a subject. These were the Local Native Council (LNC) schools. However, with the introduction of the new Primary school syllabus for Africans in January 1935 (see appendix-Viii), Kiswahili was offered in these schools. It was grouped together with English and History in group ‘C’. Under group A, there was Maths, Geography, Nature study and Hygiene. In Group B, there was Agriculture, Arts and Crafts and Domestic Science. Two subjects from each group made a full Primary school course and to pass the PSE a candidate had to pass, in a sitting, mathematics, one subject from group B (English or Kiswahili) and one other subject but not a second language. Those who followed these syllabuses formed stream ‘A’ of Primary Schools¹⁹. Although Kiswahili was significant as a medium of instruction in many schools, the colonial system tended to favour English. In the early 1940’s and 1950’s, passing very well in Swahili, Agriculture and Nature study, Carpentry and Tailoring or Domestic Science in Kenya African Preliminary Examination (Later, KPE, CPE and now KCPE) did not guarantee a person a place in a good secondary school. For example, to go to Alliance High School, which was the best African secondary school, one had to pass with distinctions in Maths and English.

¹⁸ Ibid. P 19.

¹⁹ Sorebea N. Bogonko; The Initial Problems of Kakamega, Kagumo and Kisii Schools 1930 - 1940; Staff Seminar Paper, Kenyatta University, October 23, 1985 P. 21

Tremendous changes in the school structure in 1934 propelled a change in school syllabus. There was a change from the two-category structure to a four-category structure. Initially there was the Elementary (village Primary schools and intermediate that offered education in basic skills) and the central schools (followed intermediate schools and offered some type of vocational orientation such as teacher training, nursing among other courses to selected students). A change brought in the following:

- *Sub-elementary: Sub-standard A
Sub-standard B
- *Elementary: Standard I – III
- *Primary: Standard IV –VI
- *Secondary: Forms I - VI²⁰

The changes led to a revision in the school syllabuses in 1934 and came into force on 1st July 1935. The course, covered standards IV to Standard VI. English and Kiswahili were both required subjects in the examination that was done at the end of the course. The medium of instruction for both the course and the examination was Kiswahili. However, provisions were made that if the managers of any school desired for any special reason to use English as a medium they would make application to the Director for permission to do so. In 1934, one such application had been received. However, the number of schools using English as a medium did not increase between 1934 and 1938²¹. Thus, in 1935, Kiswahili was a medium of instruction in all government schools except Kisii School. The change in the school syllabus however did not result into a change in Kiswahili syllabus. The syllabus was dominated by reading, writing and translation apart from pedagogy that was offered as a separate subject.

²⁰ John Anderson, OP Cit. P. 168.

²¹ Tom P. Gorman; The Development of Language Policy in Kenya with particular Reference to the Educational System, an article in Language in Kenya, W.H. Whiteley (ed), (Nairobi, Oxford University Press, 1974) p.418.

Kiswahili continued to be a medium of instruction in junior secondary schools also up to 1947.

After the Second World War, the Beecher Report of 1949 established another school structure in 1950. This structure had the following features:

- * Primary: Standard I-IV
- * Intermediate: Standard V – VIII
- * Secondary: Form I-IV

The structure also resulted into the revision of the School syllabuses that came out in 1952. Two periods a week were set aside in the curriculum for the teaching of Swahili both at the African Intermediate Schools and in African Primary schools. The content of the syllabus was not different from what had been taught from the beginning.

As changes in school structures and syllabuses were being done, the situation of Kiswahili education within teacher training institutions was pathetic. There was no common syllabus. This was the period when the expansion of the school system had triggered an increase in the number of teacher training institutions. Thus, towards independence, the wind of change that was witnessed in the school system did not take place in the teacher training centres.

4.4.3 CURRICULA AND SYLLABUS DESIGN IN POST-INDEPENDENT KENYA (1964 - 2000)

The independent Kenyan government inherited inadequacies in syllabuses that were prevalent in the colonial period. These inadequacies, especially in Kiswahili language and Kiswahili education added complications and stress to the educational curriculum decisions. One such inadequacy was the narrow academic curriculum that was geared closely to the selective examination system. In these circumstances, the

initial post-independence phase of education planning offered little room for manoeuvre.

The Ominde Commission of 1964 followed the wavering precedents of the colonial government by declaring Kiswahili as a compulsory subject in secondary schools. Kiswahili was to be taught in Primary schools and in the University that was going to be set up in Kenya (University of Nairobi). Surprisingly, little was done concerning the curricula of the subject and Kiswahili education as a discipline in teacher training institutions. There was a strong move at this time, towards further strengthening of literacy subjects. Swahili was actually removed from the syllabus in the rural schools, except in the urban schools where it had to be used as the mother tongue²². The Kenya Primary school syllabus in itself did not state clearly whether Kiswahili was to be taught in Primary schools or not. Furthermore, K.A.P.E. (later KPE and C.P.E.) examination dominated the motivation for learning and teaching in schools. That is why many teachers in 1965 had dropped the teaching of Kiswahili and using the time allocated to it on the timetable to carry out revision of other examinable subjects²³. At the Secondary level, Kiswahili was not compulsory as recommended by the Ominde Commission of 1964. The school syllabus indicated that Kiswahili was one of subjects to be taught but very few schools offered it. Even in the few schools that it was offered Kiswahili as a subject, remained a mere option.

In the period between independence and 1967, the government seemed to realize that there was no proper direction prescribed for the type of curricula and syllabus that was to be followed in schools. The change in the educational structure in 1966 was part of this realization. A unified seven (7) year primary cycle for all Primary schools in the country was

²² Mathew K. Maleche; Unemployment of Youth in Kenya: Implications For Primary School Curriculum, D.ed; Dissertation, Teachers College, Columbia University, 1976, P. 111.

²³ Ministry of Education, Republic of Kenya, Inspectorate Circular INS/C/10/5/40 dated 5th June 1965.

put in place. This in turn made the government to come up with a (sing) common syllabus in all Primary schools in 1967. This resulted into one common examination, the Certificate of Primary Examination (CPE), which replaced the Kenya Primary Examination (KPE). At the same time a unified syllabus was introduced for all secondary schools, with the creation of the East African Examination Council in 1967. The Cambridge Overseas School Certificate was replaced with the equivalent East African Certificate of Education (EACE) while the East African Advanced Certificate of Education (EAACE) replaced the Cambridge Overseas Higher School Certificate²⁴.

These changes in structure and introduction of a unified syllabus for both Primary and Secondary schools had certain implications on Kiswahili education. Despite all that, the changes were highly criticized by some educationists. The critics saw the curricula and examination changes as not going far enough. The Africanization of the curricula and the localization of the examination councils only marked a departure from the colonial past in style but not in substance. The scenario still showed an academic and competitive system of education in which examinations were a driving force. The domination of the education system by examinations, like it was in the colonial system, led to some negative effects such as lack of innovations and creativity²⁵. The curriculum was seen largely as a preparation for the next stage of education, which the selected few were to pass into. It was not set to develop the learners' talents and aptitudes at that particular stage²⁶.

Coming back to the syllabus itself, the critics saw the preface as being weak. Most of what was included in the preface concerned allocation of periods for various subject courses and similar organizational and

²⁴ J. E. Otiende, S. P. Wamahiu and A. M. Karugu, OP. Cit. P. 91.

²⁵ Ibid. P. 104.

²⁶ Republic of Kenya, Ministry of Education; A Study of Curriculum Development in Kenya (G.S. Bessey, Chairman) (Government Printer, Nairobi, 1972), P. 20.

administrative matters. Hence the preface failed to set the tone and lay the philosophical background necessary to adequately guide all the teaching²⁷. The second page of the syllabus (1967) describes the purpose of Primary school education in terms of helping children "to develop according to their needs and aptitudes and to prepare for their future life and for work in the secondary schools"²⁸. This meant that the syllabus did not give much direction on motivation, orientation and exploration²⁹. But turning to specific subjects - Kiswahili in particular for the purpose of this research, much more goes into the readers and class text-books than a syllabus can show. It is difficult for one to clearly indicate what values and attitudes teachers project when discussing topics in the class readers.

Kiswahili as a subject in Primary Schools was "designed for those African and non-African pupils who entered upper Primary school with little or no knowledge of Swahili"³⁰. The aim clearly indicated that Kiswahili was to be introduced to rural schools where vernacular had been taught in the first three classes (Standards I, II and III). Kiswahili was to be taught from Class IV to VIII but since it was still not an examinable subject, it was quite difficult for the teachers to give it the importance it deserved. The majority of the rural schools suffered irreparable consequences. The reason was that pupils who started taking the Kiswahili course in Standard IV had already acquired competence in mother tongue. This resulted into mother-tongue interference in the acquisition of the "second language" which was Kiswahili. Still, the Kiswahili syllabus was narrow and did not cover wider aspects of language and literature genres. However, the 1967 syllabus is commended to have been a single book that showed all courses offered in Primary Schools. None of all

²⁷ Mathew K. Maleche, OP. Cit. P 133.

²⁸ Republic of Kenya, Ministry of Education, Primary Schools Syllabus 1967.

²⁹ Mathew K. Maleche, OP. Cit. P. 134.

³⁰ Republic of Kenya, Ministry of Education, Primary Schools Syllabus 1967.

syllabuses that have been published after the 1967 to date has specifically analyzed the subject courses and their references.

Since 1967, several revisions have been done in the Kiswahili syllabus. Under the influence of the foreign experts, the Kenyan leadership reverted to **Tujifunze Kusoma Kikwetu** (TKK) in Kiswahili and other several vernaculars so as to help the children master the reading skills. This, in fact, was an attempt to experiment on the vernacular medium utilizing the New Primary Approach. Hence, the foreigners played a facilitation role to make the approach a success. But this never proved to be a remedy. The Kenyan children in schools never attained proficiency in any of the languages. Similarly, at the secondary level, the syllabus was not well thought out. It was 'dominated' by translations and grammar structures at the expense of other levels of language such as prose and poetry. Even in the translations and grammar, the approach was from an English point of view, as it was, rather than a Swahili one³¹.

The weakness in the general schools syllabus particularly disturbed both the Ndegwa (1970) and Bessey (1972) Commissions. Although the Ndegwa Commission was concerned with the production of the much-needed technical, commercial and agricultural personnel for effective economic development of the nation, inadequacies in the school syllabuses were also highlighted in their report. The Bessey Commission, on the other hand was very critical about the inadequacies and irrelevancies that were in the general school curriculum. For the Bessey Commission, the aims stated in the 1967 syllabus had a gap between the precept and practice³². The aims were not being fully realized in the classroom. What was being taught and learned in the

³¹ J. D. Wanjala Welime, "Some Problems of Teaching Swahili at Advanced level in Kenya", an article in *Language in Education in Eastern Africa*, Tom P. Gorman (ed), Oxford University Press, Nairobi, 1970) P.142.

³² Republic of Kenya, Ministry of Education; *A study of Curriculum Development in Kenya*, Op.cit p.142

schools neglected practical and creative activities. More so, it was indifferent to Kenya's cultural heritage and to the environment in which children and young people were growing up. The curriculum itself and the system, within which it operated, geared towards the academically successful. The examination hurdles were of greater importance and subjects examined received equally the same importance. The effect was that non-examinable subjects like Kiswahili at the Primary school level were neglected or were treated as unimportant. Ultimately, a school success in the eyes of the general public was based on the number of CPE passes without regard to what the student will use to communicate to the general public. Even at the secondary level, where Kiswahili course was examined, students were reluctant to do anything out-side examination syllabus consequently frustrating any innovations to extend the content of the Swahili course³³. Hence the syllabus in itself inhibited the development of talents and personalities of individuals as aforementioned.

In an attempt to remedy the inadequacies and irrelevancies in the school syllabus, the Bessey Commission of 1972 came up with several recommendations. Some of which were quite relevant on the teaching of Kiswahili in both schools and Teachers' Colleges. Concerning the Primary school syllabus, the Commission was of the opinion that the curriculum be broadened and intensified to produce adaptable, resilient and confident individuals capable of surviving in the society. It called for more rural-oriented syllabi that would include folklore. On Secondary school curriculum, this Commission recommended that a shift from the examination orientation to an emphasis on developmental, economic and social relevance was desirable. Hence the main objective for all secondary schools was to provide students with an opportunity to be adaptable and responsible in their out-look.

³³ J. D. Wanjala Welime, OP. Cit. P.

The recommendations of the Bessey Commission impacted on both Kiswahili language and Kiswahili education. In line with the recommendations, the then existing subjects and syllabi at the Primary, Secondary and Primary Teachers' Colleges were significantly reviewed under the guidance of the then Curriculum Development Centre (CDC). But still, there existed the rigid school curriculum and examination pattern, based on the out-moded and irrelevant British models. There was need for re-shaping of the educational structure and the re-alignment of the curricula. In 1972, for instance, Swahili examination required all answers to be written in Kiswahili language. A Swahili literature paper was introduced in the examinations at the secondary level in 1973. At the same time, the East African Certificate Examinations (E.A.C.E.) at an advanced level required three two and one half (2½) - hour papers to be done by the candidates. However, there was more need for curricular reforms in Kiswahili education, Kiswahili language teaching and the general school syllabus. Kiswahili literature (Fasihi) that had been included in the ordinary (Secondary) level examinations syllabus was an optional subject. Therefore, it was not offered in all schools or to all candidates³⁴. After the establishment of Kiswahili Literature (Fasihi) syllabus at the O-levels, attempts were made to introduce Kiswahili literature at the East African Advanced Certificate of Education (EAACE) in 1971. The Kiswahili Panel that met in March 1971 finalized the syllabus and examinations in Kiswahili literature at the advanced level were done in 1973³⁵.

The 1967 changes, in the educational structure had some far-reaching impact on the syllabuses at the Teacher Training centres as well. The 1968 Primary Teachers Colleges syllabus designed by the Kenya Institute of Education for the teachers being trained for P 1, P 2 and P 3 certification was significant in the teaching of Kiswahili and Kiswahili education to the teacher-trainees. The aims of the courses for P 1 and P

³⁴ East African Examination Council, Annual Report, 1970.

³⁵ East African Examination Council, Annual Report, 1972.

2 teachers and those ones for P3 teachers were more or less the same.

For the P 3 teachers the aim of the course was: -

- a) To raise the standard of the students' spoken and written Swahili beyond its present level.
- b) To train the students the effective methods of teaching Swahili.

The aims of the course for P 1 and P 2 teachers read as follows: -

- a) To raise the standard of the students' spoken and written Swahili beyond its present level.
- b) To train the students the effective methods of teaching Swahili.
- c) To give the students a historical background knowledge of the Swahili language and the related languages.

The objective (c) above was what differentiated the aims of P 1 and P 2 from the P 3 teachers' course. But critically looking at the contents of what was actually taught, none of the content materials was directed towards achieving objective (c). The content area for the three groups was totally the same. Emphasis was placed on Intensive reading, Extensive reading, Overall work for language practice and Methods.

The Primary Teachers' College syllabus on Kiswahili education gave little attention to pedagogy as compared to the subject content. Specifically looking at the syllabuses objectives of the scope of the course, clear indications emerge that the syllabus was aimed at developing the trainees' language content than Methods. Probably this was a result of low academic achievers that were admitted to these colleges. The Objective in the syllabuses was to enable students or teacher-trainees achieve a standard equivalent or near a certain certification. These were either Kenya Junior Secondary Examination level (Form Two), the East African Certificate of Education (Form Four) or the East African Advanced Certificate level (Form Six).

The Primary Teachers' College syllabus in Kiswahili was revised in 1972 but with minimal structural changes. No significant changes were done on the objectives of the content to be imparted. For P 1 trainees, the main objective was not indicated in the syllabus. However, basing on the design trend of the P 2 and P 3 syllabuses, it could be deduced that the main objective of the course content was 'to raise the standard of the students to a level equivalent to the East African Advanced Certificate of Education. Practically, the syllabus was not geared towards developing teacher-trainees into better Kiswahili language teachers. That is why the P 2 course content was to enable 'students achieve a standard equivalent or to the East African Certificate of Education' level, whereas the P 3 course content objective was 'to achieve a standard equivalent to the Kenya Junior Secondary Examination level'. These were the only differences in these syllabuses apart from the class text-books that were to be used and supplementary text-books that students were required to read. The aims of the general courses for P 1, P 2 and P 3 were more or less the same. Major aspects highlighted in the aims were the development of the spoken language of the teacher-trainees, the improvement on their vocabulary and written language, a grasp of the historical development of the language and lastly, the methods to be used in the teaching of the subject - Kiswahili.

The P 3 Kiswahili syllabus was further revised in 1973 but the changes made were quite insignificant. The aims of the course were reduced. Initially the aims were four in number but the 1973 revision reduced them to two. These were: -

- a) To raise the standard of the students' spoken and written Swahili beyond its present level.
- b) To train the students the effective methods of teaching Swahili.

Examination of period allocation for Kiswahili reveals that reading to comprehend and reading for enjoyment were combined together to make

a single period. This meant that only a single period per week was used for the teaching of the two aspects. Writing was a new aspect that was introduced in the timetable to occupy a single period per week. Indeed, writing was clearly shown in the content areas of the syllabus. This revision could have been as a result of not allocating time to practice it on the timetable.

Thus, the period between 1967 and 1973 witnessed several syllabus design changes that completely departed from what had been inherited from the colonial period. It was during this period also that the newly established University of Nairobi started offering courses in Kiswahili. A closer analysis of this University's calendar of 1973/1974 reveals that Kiswahili education was being offered at the degree level and course description was clearly indicated on page 192 of this document (course description) (see appendix- X). Kiswahili education was also offered at Kenyatta University College in the 1974/1975 academic year. This colleges' calendar of 1974/1975 had a course description for Bachelor of Education students on page 21. It had also a course description for the two-year diploma in education students on page 151 (see appendix – XII and XIII). The course description and syllabus for the two-year diploma course in education completely lacked major aspects that would have made Kiswahili education have a better grounding in the country. Several aspects lacked in the course description and syllabus including the following: -

- a) The nature of Kiswahili education
- b) Aims and objectives of Kiswahili language and literature teaching.
- c) The philosophy and foundations of Kiswahili education.
- d) The meaning of Kiswahili education.
- e) The place of Kiswahili in the school curriculum.
- f) The contribution of Kiswahili towards the achievement of the National Educational goals.

- g) Facilities and Resources for teaching Kiswahili language and literature.
- h) The concepts applied in Kiswahili education.
- i) And, the discipline of Kiswahili education vis-a-vis the theories of education.

This is a trend that has continued to prevail in Kiswahili education from the 1970s through the 1980s to the 1990s. Kenyatta University Calendar of 1998 - 2000 and the Moi University calendar of 1989/90 do indicate that the aspects mentioned above are yet to be included in the University Course outlines. It is quite obscure to know whether the lecturers include all the aforementioned aspects in their actual teaching in class.

The teaching of Kiswahili education at the University level in its initial stages totally adopted the English language education methodology without putting into consideration that the two languages were completely different. There is even silence on the language to be used in the teaching of Kiswahili education at the University level. The Majority of courses in Kiswahili content area were carried out in English language. There was a probability that Kiswahili education might have been carried out partially in English language. Looking at the staff list and their academic qualifications, (see appendix-XI) it is easier to judge that none of the pioneer trainers of Kiswahili was grounded in the discipline, although, a similar state of affairs was in other education disciplines. During the 1974/75 academic year, an instructor in Kiswahili education at Kenyatta University College had only a diploma in Arabic from the University of London³⁶. This is an indication that

³⁶ Kenyatta University Calendar, 1974/1975 Academic Year, The Calendar shows that the Lecturer that was handling course 56; The Methodology of Language Teaching and Special Methods of Second Language Teaching as applied to Swahili, R. S. H. Bually, had only a Diploma in Arabic from the University of London. More so, as the course title stipulates, there were no proper methods developed for the teaching of Kiswahili language. These were methods of teaching a second language and applied to Swahili. Hence there were no efforts done to develop specific methods to teach Kiswahili as a language with its own unique characteristics see P. 151 of the calendar.

Kiswahili education was merely done on experimental basis by applying the techniques and methodologies that were used in other subjects. The trend has continued to the present with only a few innovations in the resources but not the methodology.

The University of Nairobi was also pressurized by the Ministry of Education to produce enough teachers for languages and Mathematics in the 1970s. This resulted in the University coming up with a syllabus in Kiswahili education for post-graduate Diploma students taking education. It became necessary that those pursuing a post-graduate Diploma in Education in other subjects other than English, Kiswahili or Mathematics, were supposed to pursue a 'Basic Methods' syllabus in Kiswahili education. The students pursuing the 'Basic Methods' course were not examined at the end of the semester. The lecturers assessed the trainees basing on their participation in lectures and tutorials and awarded them marks³⁷. This meant that, people who had no background in Kiswahili language content ended up being Kiswahili language teachers. However, with time, the syllabus in Basic Methods was later withdrawn.

The radical changes in the syllabuses at all levels of education did not stop just by the beginning of the 1970s. Syllabuses continued to be reviewed at all levels regularly. In 1975, for instance, the Primary School Syllabus was reviewed again. The 1975 syllabus was meant to cover the seven years of Primary school education and recommend text-books that were to be used in making the syllabus a reality. This syllabus was specifically designed to maintain uniformity of teaching Kiswahili in all Primary schools in Kenya in order to project national thinking and identity. The syllabus was a complete innovation in itself and it departed from other designs that had preceded it. It gave a thorough description

³⁷ University of Nairobi Calendar, 1976 and 1977 Academic Year, P. 216

of what was supposed to be done at each level, starting from class one to class seven. It also spelt out the teaching Aids to be employed during the instruction and innovations to be made but completely failed to articulate the methods that could be employed in imparting the content. However, since Kiswahili was not being examined at the Standard seven levels, it was not given the serious attention it deserved by teachers.

It should be noted that Kiswahili was still not a compulsory subject in at Primary school level. That is why the National Committee on Educational Objectives and Policies (the Gachathi Commission) of 1976 recommended that Kiswahili be made a compulsory subject in Primary 3 and take over vernacular as a medium of instruction. It was also recommended that Kiswahili be made a compulsory and examinable subject at both Primary and Secondary levels. The recommendation was not followed until the 8-4-4 system was introduced in 1984.

Similarly, no major changes were done on the curriculum nor the syllabus from 1976 to the time the 8-4-4 was introduced. Kiswahili was decreed as a compulsory subject and was subsequently examined for the first time alongside other subjects in KCPE at the end of 1985. The 8-4-4 syllabus at the Primary school level was produced in two volumes. There was one covering Kiswahili at the Lower Primary level and another one for Upper Primary school classes. The objectives were the same. These objectives of Kiswahili as subject, loosely translated, stipulated that by the end of Primary school education level the pupil should be able to listen to and understand Kiswahili; to speak the language with confidence; to read and understand Kiswahili; and, to write and express himself intelligently in Kiswahili.

The syllabus design completely deviated from the precedent that had been established in 1975. Whereas the 1975 syllabus design for Kiswahili in Primary schools was meant to merge with the Primary Teachers' Colleges' syllabus, the 1986 Primary school Kiswahili syllabus

introduced new categories and studies of the subject. The content to be covered by the Primary schools was also overhauled to go hand in hand with the developments that had been achieved in the development of Kiswahili Language. Three major topics were to be covered in the eight-year cycle of Primary schooling. These topics were inclusive of what was in the previous syllabuses but were to give the subject a new out-look. The major topics in the subject content were: -

- (i) Kusikiliza na Kuongea (Listening and Speaking)
- (ii) Matumizi ya lugha (Language usage)
- (iii) Kusoma and Kuandika. (Reading and Writing)

The initial content areas in the previous subjects such as oral work; reading; hand-writing and written expressions that were given a lot of prominence from the colonial era were passively included in the new syllabus content area. This was in the category of 'Matumizi ya Lugha' (Language Usage) and 'Kuandika' (Reading and Writing).

Conversely, the 8-4-4 Primary syllabus completely failed to stipulate the kind of reference books that were to be used in the teaching of the subject, as class readers and those that were supplementary readers. It was just assumed that teachers as professionals could use their skills to select the books that would enable them to make their instruction a success. However, the mistake was discovered at a later date. Circulars were written and sent to schools to specify reference text-books, class readers and supplementary readers but this created little sense in the users. Probably this was due to the circumstances that surrounded the hasty implementation of the 8-4-4 system of education. Furthermore, the syllabus did not single out the teaching-aids that teachers could use to achieve their instructional goals. The methodology to be used by the teachers during their classroom instruction was not indicated in the syllabus as well.

The designing of the secondary school syllabus was not done on regular basis as it was done in the Primary school education section. The secondary school syllabus took longer time intervals for it to be reviewed. After the introduction of literature (fasihi), which was listed under humanities on the syllabus and in the school curriculum, little or no changes were done on Kiswahili subject syllabus till 1982³⁸. This was a major revision in the design of Kiswahili syllabus. For the first time, the Kiswahili language and Kiswahili literature (fasihi) syllabuses were put under one cover. Hence it was referred to as Kiswahili syllabus for Kenya Certificate of Examination (KCE), 1982. The immediate implementation of the syllabus was in line with the restructuring of other subject syllabuses that had led to the phasing out of Kenya Junior Secondary Examination (KJSE) in 1983. The Kiswahili language syllabus was designed to cover the first four years of secondary education (from Form one to Form four) while the Fasihi syllabus was to cover two years (Form three and Form four only).

In the introductory remarks, the designers of the 1982 Kiswahili syllabus for KCE expressed the need for major changes in Kiswahili language and Fasihi instruction. They criticized the syllabuses that were in use for having not met the students' needs and for having inadequately prepared them for the Form four examinations. A closer look at this new syllabus indicates that it was not evolutionistic in itself. The contents of the syllabus were nearly the same with the previous syllabus. A few omissions and inclusions could be noticed. For instance the syllabus still prepared students to sit for three papers in the Kiswahili examinations. These were Paper I (composition), Paper II (Language Usage) and Paper III (fasihi or literature). New inclusions were specifically in the Fasihi Paper. Fasihi examination questions were designed in a way that learners were supposed to grasp the author's theoretical leaning and stand points rather than grasping mere messages conveyed in the text-books. In the language usage paper, translation

was totally removed in the examinations. This also meant that it was no longer going to be taught in the classes. The argument was that the teaching of one language did not require the command of another language. Hence, the teaching of Kiswahili language did not necessarily require one to be fluent in English language. The 1982 Kiswahili language syllabus for KCE failed to indicate class readers and supplementary texts. A long list of books was given at the end of the syllabus that learners were required to read. Likewise, no appropriate instructional methods were proposed to be used at this level or the teaching Aids to be employed. The syllabus was merely designed to cover the four years and did not, therefore, indicate what was to be taught in Forms one, two, three or four. This was in itself an inadequacy because the competency levels at each form or class were not indicated.

Kiswahili syllabus for Kenya Advanced Certificate of Education (KACE) that was designed in 1982 and reproduced in 1984 had similar inadequacies like the KCE Kiswahili syllabus that was designed in 1982 and produced in 1983. This was the first revision that was done on this syllabus ten years after *fasihi* was introduced at the A-levels in 1973. Translation was also removed at this level. The A-level syllabus that was to cover two years was divided into three major sections namely: -

- (i) Grammar, language usage, critical appreciation and the history and Development of Kiswahili language.
- (ii) Composition, Comprehension and Summary.
- (iii) Literature (*Fasihi*).

Each section formed a two and a half hour examination paper at the end of the course. However, the syllabus did not exactly indicate the content to be covered in forms five and six. A long list of books to be read by the learners was also given in the syllabus but it did not separate class readers from supplementary readers. The syllabus hardly showed any

teaching aids or the methods that could be used by the teachers in the teaching of both the language and literature.

Changes in the Kenyan education structure that were brought about by the introduction of the 8-4-4 system had adverse effects on Kiswahili syllabus at both Primary and Secondary school levels. Fasihi and language were integrated and a single syllabus was designed. The syllabus was subdivided into four sections: -

- (i) Kusikiliza na Kuongea (listening and speaking)
- (ii) Sarufi na Msamiati (Grammar and vocabulary)
- (iii) Kusoma (Reading)
- (iv) Kuandika (Writing).

The new syllabus showed the content areas that were to be covered from Primary school education level up to the Secondary school education level. At the secondary level each form was given some content area to be covered basing on the four areas mentioned above. However, the Secondary school syllabus had its own shortcomings as it was with the Primary school Kiswahili syllabus. Apart from class text-books to be used by the learners, the syllabus did not indicate the methods that teachers could use in the teaching of the integrated subject (Kiswahili language and fasihi). Teaching Aids were not shown and hence the teachers were left to apply their own professional techniques in the teaching of the integrated subject.

Additional revisions that were done on the syllabus in the 1990s saw major changes made on the side of the contents to be covered at each level. The content in the Kiswahili syllabus was trimmed down and unnecessary repetition was removed both at the Primary and Secondary school education levels. Over-loaded content in some classes levels was spread over to other classes in order to bring about balance and sequence. For instance the following content was moved to the secondary level.

- The use of prefixes and suffixes was moved from Primary to Secondary level because the purpose of using them in sentences was too complex for the level.
- The use of the personal pronoun 'ji' (me) was moved from Primary to Secondary level because learners found it problematic when constructing sentences.
- The use of 'na' was moved from Primary to Secondary level except the use of conjunction 'na' and 'na' used in the present tense.
- The use of preposition 'kwa' (which stands for on, with, for, in the company of) was moved from Primary to Secondary level because it was not easy to teach this preposition at the primary level.

However, the secondary syllabus left out three important aspects even after the revisions had been done. Firstly, the syllabus left out the aspect of oral literature (Fasihi Simulizi) at all levels. This was an important aspect since the learners started school with some minor forms of oral literature knowledge that was acquired informally. It would have been appropriate if the syllabus designers could have considered this prior knowledge in literature and base it to build their understanding of written literature (Fasihi Andishi). Secondly, the syllabus designers indicated the prescribed literacy text-books to be used as set books in the syllabus but failed to single out or give a set of poetry text-books to be used by learners. This caused a gap and an impact on the teaching of Kiswahili poetry. It was a deviation from the previous KCE and KACE syllabuses that clearly spelt out the Kiswahili poetry text-books that were used as set books. Despite the fact that the omission was purposively intended to make teachers and learners have a variety of Kiswahili poetry text-books that are in print, this move adversely affected the teaching of the genre. It created laxity among teachers and learners in reading and analyzing poems from various texts. As a consequence, it degenerated the learners' attitudes further into negativity. And thirdly, the syllabus completely omitted the history of Kiswahili language. More so, the syllabus designers failed to specify the library books, class and

other library texts that would meet the students' needs to effectively cover the syllabus.

A change in the educational structure also had adverse changes in the design of the Primary Teacher Education syllabus and the Diploma Teacher Education syllabus. The Primary Teacher Education that had been designed in 1973 and was still in force had to be reviewed. The 1973 syllabus was meant to be reviewed after every two years but this was not the case. The next syllabus was designed in 1982 to replace the one that had been in use since 1973. This was a complete overhaul of the syllabus structure but not its content. The revision was based on the new developments that were going on in Kiswahili language and Kiswahili literature (Fasihi). A new syllabus for use by P 1, P 2, and P 3 teacher-trainees was designed in 1982. The contents for the three grades were similar. However, in the introduction, the designers explained that the examinations for each grade would vary both in structure and content. The major content areas in the 1982 syllabus were Grammar, Writing, Reading, Vocabulary and Literature (Fasihi). The syllabus prescribed literature (Fasihi) set books, class readers and other supplementary reading text-books that the trainees could use during the two-year course. However the syllabus did not spell out the teaching aids that the teacher-trainers could use to achieve the objectives of the course. Furthermore, the major aim of the syllabus was to uplift the trainees' proficiency level in Kiswahili language equivalent to the secondary school levels depending on the grades they were pursuing. That is, for the P 1 teacher-trainees, they were to attain the level of Kenya Advanced Certificate of Education, P 2 to attain the level of Kenya Certificate of Education and for P3's to attain the Kenya Junior Secondary level of education. This in itself meant that a lot of time was expended on developing the trainees' language level rather than developing their pedagogical skills. Felcita Olchurie (The Standard, April 16th, 1980) revealed that most of the student teachers enroll in Teachers'

Colleges with no knowledge of Kiswahili³⁹. Hence, the objective of making P 1 student teachers attain the A-level proficiency level was far - fetched. The content of the P 1 syllabus lacked several aspects that were taught at the A-level classes. For instance, the P 1 syllabus produced in 1982 did not have study areas like the history of Kiswahili language and critical appreciation of some written text-books.

More revisions that were made to the 1982 syllabus that were produced in 1983, only gave a rigid, structure that was to be followed during the two year course for the P 1, P 2, and P 3 student teachers. The rigidity in essence curtailed the tutors' flexibility in planning their lessons basing on the learners' levels of experiences and personal differences in class. The syllabus stipulated the type of topics that were to be covered in each week and each lesson throughout the whole two-year course. Both the pre-service and in-service Kiswahili language syllabus for P 1, P 2 and P 3 followed a similar configuration. It was only the content that had some variations but they all embraced the integration of language and literature. This was in line with the school syllabus that was later to be put in place when the 8-4-4 education system was introduced in schools.

Like the 1982 syllabus, the 1983 syllabus of Kiswahili language still maintained the objective of raising the students' proficiency levels equivalent to the secondary school levels. The syllabus did not put into consideration the new status that had been accorded to Kiswahili in Upper Primary School. It had been elevated to a compulsory and examinable subject. Kiswahili was by then going to be examined in Standard eight in two year's time. That was going to happen in 1985. This was the time that a special course for student teachers and teachers of Kiswahili would have been mounted. Emphasis should have been put on all areas of Kiswahili language including phonology, morphology, syntax, semantics and the four language art skills, but this was not the

³⁹ The Standard, 16th April 1980 ,highlighting interview between Felcia Olchurie, a tutor at Highridge Teachers College and Faraj Dumila.

case. Still, the 1983 syllabus was supposed to be revised on yearly basis but it was not revised until 1986. The revisions that were made in 1986 and 1994 transformed the syllabus into one whole. The levels such as P1, P2 and P3 were done away with. The new document that came into force was referred to as the Primary Teacher Education (PTE) syllabus. The improvement on the PTE syllabus was necessitated by the need to make the curriculum reflect and respond to the changes in the society. However, the syllabus failed to capture cardinal emerging issues such as HIV-AIDS, Globalization, Information Communication Technology, Democratization, Drug and substance abuse, Environmental education, Human Rights and Gender equity awareness. All these are the aspects that led to the revision of the PTE syllabus in 2004 in an attempt to incorporate them⁴⁰.

A syllabus revision at the Diploma Teachers Training Colleges was not as regular as it was supposed to be. A syllabus produced in 1981 showed that Kiswahili language at the Diploma level was integrated in approach. It had the following content areas: -

- (a) History and Development of Kiswahili
- (b) Literature (fasihi) (written).
- (c) Oral literature (fasihi simulizi).
- (d) Grammar.

A major limitation in this syllabus was its failure to embrace all areas of Kiswahili language knowledge. This syllabus was similar to the 1983 Primary Teacher Education syllabus in Kiswahili. Little attention was given to important aspects of language such as phonology, morphology, syntax, semantics and four language art skills. An assumption in this case was that the aforementioned aspects would be covered under grammar but whether that was done in the course of teaching grammar

⁴⁰ Kenya Institute of Education. Republic of Kenya, Ministry of Education, Science and Technology. Primary Teacher Education Syllabus Vol.I 2004. Reasons that led to the revision of the syllabus are clearly indicated in the introductory part of the syllabus.

is yet to be established. In fact, at the Diploma level, a lot of emphasis was put on pedagogy leaving little time for content coverage. The Kiswahili language syllabus was further revised in 1990 and 1992. Revisions made in 1990 did not put into consideration the aforementioned aspects of language and the four language art skills. The revamping of the syllabus in 1992 with an intention of making it to go hand in hand with the 8-4-4 system of education saw the inclusion of phonology, morphology and the four language art skills. Despite the fact that Teachers' Colleges that were offering Diplomas in education (apart from Kagumo Teachers' College) were turned into constituent colleges of public universities in the 1990s, the general syllabus in these institutions was perceived to be inadequate⁴¹.

Designing of Kiswahili language syllabus at the Diploma level did not end with the reduction of Diploma colleges in the country. In 1993, the Ministry of Education came up with a Kiswahili language syllabus for degree holders who wanted to gain professionalism in education. The syllabus restricted itself to pedagogical aspects since it was assumed that the student teachers pursuing it had proficiency in the content required. There is no hard evidence available that the syllabus was implemented. Nevertheless, the syllabus was produced and circulated to the concerned institutions.

Finally, the designing of Kiswahili education syllabuses in the public universities has had very little changes. Most of what is done at the present in preparing Kiswahili language teachers reflects similarities with what was done at the inception of Kiswahili education Courses in the University of Nairobi and later at Kenyatta University College in the early seventies (1970s). Significant changes are seen in the use of Kiswahili language as a medium of instruction in the public universities rather

⁴¹ Republic of Kenya. Totally Integrated Quality Education and Training (TIQET). A Report of the Commission of Inquiry into the Education System of Kenya (Davy Koech – Chairman), August 1999, p300

than English that was initially used in the training of student teachers in certain linguistic aspects.

It should be noted that no clear understanding has been put in place between and among universities, whether public or private, on the type of knowledge, Kiswahili language teachers' ought to have and hence what needs to be included in the syllabus. Despite the fact that the Universities are autonomous in nature but the graduates they produce ends up in the Kenyan schools and colleges. Varied syllabuses in the universities will in the long run adequately or inadequately develop end products Kiswahili education whose quality will be doubtful.

4.4.4 SUMMARY OF FINDINGS

In this section, the researcher set out to scrutinize the processes that were used in the designing of Kiswahili education syllabuses in Kenya since 1900 and effects of these designs. It was established that: -

- (1) The earlier designers of Kiswahili education had no experience in the designing of curricula and syllabuses. What they did was based on mere guesswork of what was actually needed in training of Kiswahili language teachers and attainment of the needed proficiency in the language.
- (2) The early syllabuses that were designed were based on wrong premises. That is, the proficiency in one language (Kiswahili) was pegged to the proficiency in another subject (English). This was why translation as an art skill, which had little in making one to be proficient in Kiswahili language, was maintained on the syllabus up to 1980s.
- (3) The designing of Kiswahili education curriculum and syllabuses did not go hand in hand with the developments that were going on in both Kiswahili language and Kiswahili literature. This, in turn' led to the development of syllabuses in Teachers' Colleges that were not responsive to the changing situations.

- (4) There was no clear distinction in the syllabuses that were meant for schools and for teacher-trainees at the beginning. It was difficult to distinguish between the content and pedagogy. In some cases the pedagogy was instilled on assumptions that knowing the language was similar to knowing the act of teaching it.
- (5) Syllabus in Kiswahili language and Kiswahili education that were designed after 1970s showed some form of radical changes from the previous ones designed in the colonial periods. However, there was a slow pace in coming up with the radical measures that would have led to proper arrangement of content meant for the student teachers.
- (6) The syllabuses in Kiswahili education at the university levels hardly showed any changes made to meet with the developments in Kiswahili language and literature (fasihi). They still to a large extent depicted what was in the syllabuses that were put in place at the initiation of Kiswahili education in the University of Nairobi and later Kenyatta University College.

4.5.0 CHANGES IN TEACHING METHODOLOGY IN KISWAHILI EDUCATION (1900 -2000)

Method is the overall procedure used to teach a particular lesson or subject while technique is the art or skill of performance. An instructor can use various methods during the instruction process but it entirely depends on his techniques to make the learners practice or apply what has been taught and learned. The success of a teaching-learning process entirely depends on how well the teacher performs certain activities. These are activities that teacher-trainees or student teachers need to perfect on during their teacher-training either through apprenticeship, pre-service programmes in teacher training colleges.

In this section, changes in teaching methodology in Kiswahili education between 1900 and 2000 were traced. This was an attempt by the researcher to answer the following research question: -

Question: Have there been any changes in teaching methodology in Kiswahili education between 1900 and 2000?

Earlier discussions in the preceding sections have explicitly brought forth the fact that pioneer teacher trainers in Kiswahili education had little or no background in Kiswahili education as a discipline. The majority of the teacher-trainers were teachers with professional backgrounds in other disciplines or were mere trained missionaries-cum-catechists without teacher education profession at all. Thus, at the start of teacher training in Kiswahili education, pioneer missionary trainers had to develop and adopt methodologies and techniques that were used elsewhere to instruct both the pupils and pupil-teachers.

4.5.1 TEACHING METHODOLOGIES IN KISWAHILI EDUCATION BETWEEN 1900 - 1923

The Methods that were used to train teachers as well as those used by trained teachers in their daily work during this period reflected the racist views held by the Europeans in this period. The Europeans regarded Africans in whatever situation as external proletariat at the bottom of the racist cultural ladder much as workers were at the base of the European social pyramid¹. The Missionary trainers transferred the Methods that were used to teach workers in Europe to Africa. Curtin (1965), in his text **The Image of Africa: British Ideas and Action, 1780 - 1850** observed:

The Missions transferred to Africa a Curricular and Method designed specifically to meet the needs of the British Working class. Since the goal of both systems was to teach the virtue of

¹ Robert W. Strayer, *The Church Missionary Society in Eastern and Central Kenya, 1875-1935*, Ph.D Dissertation, University of Wisconsin, 1971. P4

hard work and principles of evangelical Christianity the choice was natural².

According to the Missionaries, the education needs of the working class in Europe were similar to those of the African. What they needed was reading, writing, sometimes arithmetic but above all, religion³. Therefore, the methods that were used in the instruction of the poor or the working class in Europe were seen to be suitable in the instruction of Africans. These are the methods that were used in the instruction of Kiswahili education and other disciplines in the missionary education system. According to Hilliard (1975), Dr. Andrew Bell and John Lancaster developed the aforementioned methods adopted by the Missionaries. The two developed the Monitorial System of training teachers and instructing pupils because of one major purpose. The purpose was to economize on the use of staff in order to utilize the more advanced students to teach the rest. Bell made his experiments in Madras, India. After his return to England, he published a booklet entitled, *'An Experiment in Education'*. In the booklet Bell attempted to justify how his method satisfactorily worked in India⁴. The Missionaries later copied this system that was espoused by Bell, especially Zachary Macaulay, for evangelical purposes. Macaulay is known for his efforts that contributed towards the establishment of the National Society for education of the poor. Furthermore, John Lancaster also developed a similar method that had been developed by Bell, at his Borough Road School. However, Lancaster's method was mainly supported by the non-conformists unlike Bell who was widely supported by the Church of England.

It is the Church of England that was instrumental in the establishment of the Ishington College in England in 1825 and the sending of

² Philip D. Curtin, *The Image of Africa: British Ideas and Action, 1780-1850*. (London: Macmillan & Co. Ltd, 1965), P.264

³ Robert W. Strayer, Op.cit.

⁴ F.H. Hilliard, *A Short History of Education in British West Africa* (London: Thomas Nelson & Sons Ltd, 1957), P.8

Missionaries to Africa under the auspices of the Church Missionary Society (CMS). Therefore, the Monitorial System that had been adopted by the Church of England was used in the training and equipping of the Pioneer Missionaries who came to Africa to carry out evangelical work. Thus the Monitorial method of instruction was transferred to evangelical and education work at the coastal region and later extensively used in the hinterland of Kenya. That is why Stafford (1973) observed that in the Friends African Mission (FAM), most of the promising pupils served as monitor-teachers for beginners⁵.

Stafford's views were also exemplified by Sifuna (n.d). According to him, it was generally perceived that for one to teach, one only needed to be a little away ahead of one's pupils, for what after all was training? Was it not just handing over certain technical hints as to how the children ought to sit at the desk or at what point of the lesson the use of the blackboard should come in? And what was the village school? Belonging to a mission? And, it was also a church⁶. Thus, the early CMS schools on the East Coast of Africa were similar to those of the National Society in England. This was because, the Lancastrian System of monitors and pupil-teachers were used due to paucity of qualified teachers⁷.

The Missions found the monitorial/lancastrian System very useful as they were opening schools very fast in competition with one another for converts⁸. This left them with little time to concentrate on better methods in the teaching of Kiswahili education and some other discipline that were being offered in the schools by then. Competitions in getting new converts from the interior of Kenya resulted into hasty trainings of

⁵ Kay Stafford; *The Southern Abaluhya: The Friends African Mission and the Development of Education in Western Kenya, 1902-1965*. Ph.D Dissertation, University of Wisconsin, 1973. P.92

⁶ Daniel sifuna; *Revolution in Kenya: The New Approach in Kenya* (Nairobi: East African Literature Bureau, n.d.)

⁷ Robert W. Strayer, Op.cit

⁸ Augustine M. Karagu; *The Growth of Teaching Profession in Kenya*, a Thesis Submitted in fulfillment for the Degree of Doctor of Philosophy in the University of Nairobi, 1986. P.64

Catechist School teachers. These were teachers to man the village catechist schools that had been started and were now being left behind. The hasty training they (missionaries some of whom had no educational training) gave were often superficial, inadequate and initially included a heavy emphasis on rote learning, aimed primarily at religious dogma and simple literacy. It consisted of giving trainee – catechists basic elements of simple counting and reading though approaches to the problem varied from one missionary group to another⁹. This sketchiest training that was given to the Catechist teachers affected Kiswahili education so much. It resulted into having catechists who had neither strong foundation in Kiswahili education tutelage nor the related disciplines. Thus, as the catechist teachers embarked on their part-time job of training others, they did it at the detriment of their persons and the pupils as learners¹⁰. What they actually did was only to fall back on the narrow subject content that they could remember from their school days, and generally teaching consisted of little but completely mechanical drill on 3-R's and the memorization of relatively meaningless symbols¹¹.

Another factor that made Kiswahili education to develop with inadequacies in its methodology was the reluctance of the Missionaries to spend their time and money on schools. When the missionaries were forced to do so in the 1920s, they tended to use part-time teachers in their schools to force home their own particular views using repetitive memorization¹². Still, they based their instruction on the ideas brought from Europe. These Missionaries, therefore, had little thought of innovation. Hence, the European precedents of teaching the poor masses and the workers (developed by Lancaster and Bell) were confidently copied. The same missionaries completely failed to appreciate the inadequacies in the teaching methods they had adopted.

⁹ Daniel N. Sifuna; Op.cit.

¹⁰ Sorobea N. Bogonko; A History of Modern Education in Kenya (1895-1991) (Nairobi, Evans Brothers (Kenya) Ltd, 1992) P.32.

¹¹ Daniel N. Sifuna; Op. cit.

¹² John Anderson; The Struggle for the School (Nairobi: Longman Kenya Ltd, 1970), P26.

The methods were not only laborious and repetitive in nature but also lacked ways of establishing a social contact between the teachers and their pupils¹³. They only created authoritarian and impersonal contacts between the teachers and pupils. Similarly, the weak and un-innovative methodology that was used made it hard to relate Kiswahili education to the prevailing social conditions. Likewise, it was hard for the school as an institution to relate itself to the prevailing social conditions. That is the reason why, the Advisory Committee on Native Education in the British Tropical Africa noted that the issue of training teachers be given primary consideration. The training of village school teachers was to be carried out under rural conditions so that those trained could be in direct contact with the environment in which work was to be done; and those selected for training were to belong to the tribe or district¹⁴. Perhaps, this might have been the embryonic reason that contributed to the establishment of the Jeans School in Kenya in 1925.

Earlier on, before the establishment of the Jeanes School at Kabete, the aspect of poor teaching methodology had been highlighted in the 1919 Education Commission of the East African protectorate. Referring to this problem, the Provincial Commissioner had this to say:-

Speaking generally, it may be stated that the bulk of the instructions carried out by native teachers is of mediocre attainments. The schools are on the whole of little educational value since it must be remembered that many of the missionaries are not trained teachers and do not view education as the greatest value qua a due but merely as a medium of transmission of the Christian belief¹⁵.

The mediocrity in the instruction as well as the methodologies employed were partly a result of circumstances and partly due to a false

¹³ John Anderson; Ibid. P6.

¹⁴ Daniel N. Sifuna; Op. cit. PP4-5

¹⁵ Evidence of the Education Commission of the East African Protectorate (Nairobi: Swift Press 1919).

educational theory¹⁶. The hasty spread of Missionaries led to the preference of quantitative value of education at the expense of the qualitative aspects. These were the circumstances that worked against the development of methodology. Theoretically quality of instruction was not seen as something of immediate concern. By then (in 1920s), both the Missionaries and the colonial government, were concerned with the industrial education than literacy (which included Kiswahili education).

Thus, Kiswahili education in the Missionary schools continued to be taught from 1900 to 1923 but with no changes in the methodologies that were adopted from Europe. The methodology that was employed seemed beneficial to the trainers since it did not require any financial base for its development. The Missionaries continued to cherish it.

4.5.2 TEACHING METHODOLOGIES IN KISWAHILI EDUCATION (1923 – 1963)

Direct involvement in the provision of Education to the natives by the colonial government started in 1923. This was the period that schools were started under the sponsorship of the government and some were given financial assistance in various parts of the protectorate, likewise, the Phelps-Stoke Commission of 1923 –1924 was given a privilege to look into the education sector that was in the hands of the Missionaries and the government. The Commission made concerted efforts to study the skeletal education system that existed by then, and gave a wide range of proposals. However, critics perceived the Commission's labours from a different angle. For the critics, the Commission made a stronger appeal to the government than it was with the Education Commission of 1919. The low preferences that were given to literary education in the proposals were directly in line with what the government and some groups of missionaries wanted to offer to the natives. This, therefore, meant that the parties providing education to the natives by then were in agreement

¹⁶ Daniel N. Sifuna; Op. cit. P8.

¹⁷ Sorobe N. Bongoko; Op. cit.

with the Commission's proposals. For instance, the Commission justified the inherent right for each linguistic native group to use their own vernacular in education. The colonial government and some groups of missionaries quickly adopted this proposal. They encouraged the use of vernaculars in education basing on the regions they were being used. This was a set back to Kiswahili education. Kiswahili was a medium of instruction in schools by then but little was put in place concerning innovations and changes in the methods that were used in the instruction of literary subjects. The pre-occupation by the government and some missionaries was on the provision of industrial education to natives and not literary education. Hence no innovations were made in terms of methodology to boost this medium of instruction (Kiswahili).

The Phelps-Stokes Commission's proposal resulted into en masse drilling of teachers in the period after 1924 to deal with reading, writing and arithmetic (3-R's) at the village school levels. No seriousness was put on the methodology part especially for Kiswahili that was a medium of instruction by then. This was due to the fact that the Commission had reduced the status of the language in education in preference to that of vernaculars and English language. Kiswahili was relegated to the Coastal groups and in Cosmopolitan (urban) areas where diverse groups of communities lived together. The problem of quality of teaching did not largely pre-occupy the minds of the government officials and missionaries. Their prime concern as it can be seen was with the nature of education to be given to the African Community. Even the literacy education that was offered by then was so elementary and limited that recipients were not of any use to themselves or the government¹⁷. In such a case they could not innovate nor make changes in the methodology of teaching any of the disciplines that were being offered. That is why, despite the Phelps-Stokes Commission lauded schools as

¹⁸ Augustine M. Karugu; Op. Cit Pp.88ff

out-posts of “civilization,” it was critical of their teachers¹⁸. It found most of them ignorant and untrained, blind leaders of the blind; either futile as regarded community influence or exercising an influence which had no reality. The Commission saw their improvement as basic to the success of the education system¹⁹. The ignorance of the teachers, as the Commission established, was partly due to lack of better methodologies in the instruction of not only Kiswahili language but also other disciplines.

In making attempts to improve the situation, the colonial government established the Jeanes School at Kabete. The founding of the school was based on the Phelps-Stokes Commission’s proposals. The objective of the Jeanes School- Kabete was the improvement of village schools and village life by method of training teachers in service. The course did not aim at uplifting a student further in academic standards, but rather at preparing professionals for teaching and placing emphasis on the neglected studies in health, agriculture and village industries²⁰. This would have been the right institution that would have improved and developed on the teaching methodologies in Kiswahili education. This was due to the fact that Kiswahili being a medium of instruction, by then, would have benefited from these developments.

The Kenya Mission Council minutes of 1926 revealed the role of Jeanes teachers as they were spelt out by Rev. J.W.C. Dougall, who was the first principal and later, an education advisor. Dougall stated that the products of the school were not to be inspectors whose object was to find fault but to demonstrate or show how to teach. The Jeanes teachers were to show how to teach conventional subjects in new, better and quicker ways. In addition, they were to show how to adapt these subjects to the lives of the people, pay special attention to agriculture,

¹⁹ Ibid.

²⁰ Augustine M. Karugu; Ibid.

hygiene and hand crafts²¹. The in-servicing of village school teachers by the Jeanes Supervisors was a noble idea that would have improved their quality and in particular in the area of Methodology of teaching school subjects Kiswahili included. But the Jeanes School teachers were reluctantly accepted as supervisors in some schools. Their efforts to effect what they had learned at the institution were also met with various difficulties. Given their low academic qualifications that were barely below Standard VI of Primary school education, they could not obviously have mastered the methodologies they were being given. Furthermore, those who perfected in the methodologies could not manage to perform their work effectively. They spent much of their time travelling to cover many village schools and hence did not have time to guide village teachers effectively²². However, the school should be credited for its pioneering steps towards innovations in its early years, especially in teacher education. Subsequently, with little impact from the Jeanes School graduates, the methodologies that were used in the 'Bush Schools' continued to reflect the type of instruction their teachers received. In many cases, they were unable to provide more than the tokens of what passed for education. Consequently, a trend for dull, expedient and poorly related Kiswahili education in general continued to flourish through the 1920s to the 1930s. Efforts made by the government to change teacher-training categories that were set in 1926, through the 1932 Education Ordinance, had minimal consequences. This was because, the government had not changed its approach to education as a whole. The government's major interest was education for adaptation. Thus it was not revolutionistic in perception. Despite splendid classification and re-structuring of teachers courses as stipulated by the 1932 Education ordinance, quality of teaching remained poor. No new methods were introduced in the teaching of Kiswahili that was still a medium of instruction in all schools except a

²¹ Kenya Mission Council Minutes and Correspondences; Executive Committee Meeting Held at Nairobi on April 28-29, 1926, KNA. CMS1/33

²² Daniel N. Sifuna; Op. cit. P.13ff

few. This was the time that Kiswahili was introduced in Alliance High School as a subject. It was, however, found that although many of the students understood the language, their Kiswahili was, on the whole, a low standard. The subject was offered up to Form III with special attention being paid to those pupils who were being trained as teachers. It was felt that many of these pupils would require teaching in Kiswahili after leaving school²³.

Teacher training as such was not treated as a separate subject, until after 1923. Similarly Kiswahili education was not a separate discipline from Kiswahili language teaching. The practice was not that all pupils in higher classes of the Primary school education cycle and those ones in the Secondary school education cycle could study theory and methods of teaching Kiswahili education at the ordinary level school curriculum. Practical teaching by the pupils and students was done in out-schools whenever time could be found or during holidays. The appendage nature of training Kiswahili education teachers impaired quality totally. It was difficult for the pupils to learn the content concurrently with the theories and methodology. The arithmetic progression combined with professionalism stopped soon after the 1932 ordinance. The separation of the two teaching and training did not result into quality immediately. Teacher's examination results of 1935 were very substandard²⁴. This meant that even the methodologies that were used and those that were imparted in the teachers were wanting.

Attempts to improve the quality of instruction through a rapid expansion and reorganization of Primary Teacher Education were not put in place between 1945 and 1950. Kiswahili education was to benefit from this reorganization, but as the Beecher Commission Report of 1949 puts it, this was not the case. According to Beecher's account: -

²³ Colony and Protectorate of Kenya; Department of Educational Annual Report, 1932 (Nairobi: Government Printer, 1933), P22.

²⁴ Colony and Protectorate of Kenya; Department of Education Annual Report, 1935 (Nairobi: Government Printer, 1936), P37.

The lack of trained staff throughout the schools and poor quality of what trained staff there is, have combined to impose in the Schools a mediocre level of performance²⁵.

This was the reason why Binns Education Report of 1951 stressed the need to amalgamate the Teacher Training Centres and co-ordinate them in order to improve on the quality. The Binns Report also proposed the establishment of a territorial institute that could carry out the co-ordination, research and facilitation of in-service training. These were far reaching recommendations that would have developed Kiswahili education methodologies. Nevertheless, Binns Report proposals influenced teacher education in general during the pre-independence and post-independence periods.

It is regrettable that up to the time of independence in 1963, the colonial masters in the education sector had wasted valuable time on undermining Kiswahili education rather than developing it. The methodologies that were inherited by the independent government in Kiswahili education were those that the missionaries had adopted from elsewhere and used them in Kenya to suit their own whims. Hence, little or no modifications had been done on the observed rote learning and memorization methods practiced in education.

4.5.3 POST-INDEPENDENCE METHODS USED IN THE TEACHING OF KISWAHILI EDUCATION

The New Primary Approach (NPA) initiated in 1957 was very slow in instituting change in the classroom practice. At the time of independence in 1963, for instance, the teaching methods had not significantly changed in the whole education system apart from a few remarkable classroom practices noticed in the lower Standards (Standards I, II and III). That is why the Ominde Commission of 1964 had this to remark: -

²⁵ African Education Commission Report of 1949 (Nairobi: Government Printer, 1936), P37

Nobody who is familiar with Primary School will be unaware of the occurrence of drill methods of teaching; of an authoritarian tone of voice on the part of the teachers; of a neglect of activity methods and pupil participation; of little attempt at grouping, or otherwise adjusting instruction to the needs of particular children; of a negative approach to discipline and of a formalised presentation of material²⁶.

The situation revealed by the Ominde Commission above showed that the type of training the teachers underwent never prepared them for creativity. Repetitive methods and memorization failed to develop the capacity of pupils and teachers to make judgments and to exercise choice and initiative. This situation coupled with the examination system that replaced Cambridge Syndicate did not lend itself to expedient teaching techniques. It only gave way to repetitive study and memorization of narrow and unrelated areas of subject matter. This was to become a prerequisite of the East African Examination Council and later Kenya National Examinations Council Syndicates.

The problem of poor methodology used in the teaching of Kiswahili education can still be attributed to the quality of tutors that were found in Primary Teacher Training Centres (PTTC's). Some of the tutors were unqualified in the 1960s²⁷. Furthermore, most teachers of language methods in teacher training colleges continued to concentrate on training teachers for English medium teaching only. Little attention was paid to the teaching of vernaculars and Kiswahili though a number of colleges had methods tutors for Kiswahili²⁸. Thus the efforts to integrate NPA in the teaching of vernacular and Kiswahili proved to be fruitless. NPA as a project had good intentions. This was the development of a method of teaching in Primary schools that encouraged child activity and discovery

²⁶ Republic of Kenya; Kenya Education Commission Report (1964) (Nairobi: Government Printer, 1949), P37.

²⁷ Macharia Kiruhi; Teaching Methodologies; An Essential Handbook for Instructors and student Teachers (Nairobi; Jamisk Cultural Books Ltd, 1987), P.3

²⁸ Eddah Gachukia; The Teaching of Vernacular Languages in Kenya Primary Schools an article in Language in Education in Eastern Africa, T.P. Gorman(ed) (Nairobi: Oxford University Press ,1970), 18ff.

learning. However, the implementers of the project were ill equipped due to their low levels of education and negative attitudes towards Kiswahili education. The teachers themselves were accustomed to and encouraged rote learning.

However, with the establishment of KIE, new methods and content were inaugurated in languages and other subjects, at the primary and Secondary school levels. This did not go hand in hand with the innovations at higher institutions of learning. Most pedagogical methods used in the universities were inherited from former colonial university practices. Hence, the development of appropriate instructional methods was hardly done. That is why the NCEOP Report of 1976 emphasized the aspect of instructional methods. Even after the NCEOP Report was released and having emphasized instructional methods, no effort was made to develop or innovate methods for the teaching of disciplines such as Kiswahili education.

Failure in coming up with clear instructional methods in Kiswahili language and education must have stemmed from the University of Nairobi, which was supposed to be a Center of research and excellence. At the establishment of the University of Nairobi and later, Kenyatta University College (KUC), efforts to develop methods specific to Kiswahili education were not made. The lecturers adopted methods that had been developed to be used in the teaching of other second languages such as English (See Appendix - XII). This imperfect start created a primacy that never changed up to the year 2000. No single method has been developed by researchers at the university level that is specifically meant for the teaching of Kiswahili education.

4.5.4 SUMMARY OF FINDINGS

Section five has presented and discussed data on the changes in teaching methodology in Kiswahili education between 1900 and 2000. The following findings are revealed from the data: -

- (i) Missionaries adopted the methodologies that were used in the teaching of Kiswahili education from Europe, the major method being the monitorial method that was extensively used by missionary and colonial educators in Kenya. Later, memorization and rote learning took center stage in the teaching of Kiswahili language.
- (ii) Innovations to develop methodologies specific for the teaching of Kiswahili education were not done between 1900 and 1950. Attempts made in the 1950s to date are yet to bore any fruits.
- (iii) Attempts to adapt the NPA programme as a pre-cursor to starting innovations in the teaching of Kiswahili language completely failed despite the efforts that were done immediately after independence. Little innovations were achieved in the teaching of Lower Primary classes.
- (iv) Higher institutions of learning are yet to develop methods and theories related to the teaching of Kiswahili language and Kiswahili education in particular.
- (v) Inhibitions in the development and innovations in the teaching of Kiswahili were as a result of the low academic standards of the individuals who joined the teaching profession from the beginning and the methods they were introduced to during the training. It became hard for the teachers to leave the practices they had acquired from teacher training institutions.
- (vi) Most developments in Kiswahili have been biased towards language as compared to pedagogy. Various conferences on Kiswahili have hardly narrowed down to discuss pedagogical issues in Kiswahili education. Most conferences restrict their activities to language issues only.

4.6 EMERGING ISSUES, SUMMARY AND CONCLUSION

Taking a molar view of the data presented in this chapter and the summary of the findings, it becomes possible to disembark at general impressions conveyed by the data. Four major issues emerged in the course of this research that deserves a special mention. First, no single text-book has been developed and approved to be used in the teaching of Kiswahili education. A few texts that exist are yet to be approved or critically analyzed to establish their suitability. From the Missionary period to date efforts by Kiswahili language experts have been directed towards language development than the pedagogical side of it. Similarly, no other innovations in instructional materials that are worth to be mentioned in this study have been put in place.

Second, since the country attained independence, there have been a number of education Commissions, Committees and Working Parties appointed to look into several aspects in the education sector, Kiswahili education included. Among these groups are the Ominde Education Commission (1964), The National Committee on Educational Objectives and Policies (Gachathi Report, 1976), The Presidential Working Party on the Second University in Kenya (Mackay Report, 1988), The Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond (Kamunge Report, 1988), and The Commission of Inquiry into the Education System of Kenya (Koech Report, 1999). These have proposed numerous policy statements, however, the challenge has been the mechanism to follow up, monitor and evaluate implementation of the policies on Kiswahili education that have come out of the recommendations. Hence, this has left Kiswahili education to the forces of nature. It is only through resilience that Kiswahili has surmounted handicaps. There has existed a rather laissez-faire attitude at the policy level in spite of the government's attempts to encourage the use of Kiswahili and the teaching of the subject in schools.

Third, curricula and syllabuses designed from the colonial period to the post-colonial period lack continuity. Curriculum continuity implies agreement at all levels of aims and objectives, the selection and organization of content, skills, methods of assessment and understanding if not agreement about approaches. The curricula and syllabuses have been developed in an autonomous nature with little or no consultations between various panels. Primary school panels, secondary school panels and college/university curricula and syllabus designers carry out their duties with hardly any consultations. This has been an impediment to the development of Kiswahili education, which should be viewed as a continuum. It starts from Primary school level, through the Secondary school level to the College/University level (pre-service level), in-service level and continuing education level. The present scenario in Kiswahili education and the education sector as a whole hardly allows contacts between teachers of various levels and several successive stages. Such contacts can reduce over-laps or duplications in matters concerning text-books and in ascertaining the content and methods of work associated with various contributory stages to the discipline.

The fourth and the last issue is the aspect of theories and methods of Kiswahili education. The researcher has found out that to date no specific theory and methods have been developed for use in Kiswahili education. The theories that are in use were adopted from those theories meant to guide the teaching of English as a second language. It should be noted that each language has its own uniqueness and characteristics. Hence Kiswahili education has no single theory or method that is discipline specific.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 INTRODUCTION

This chapter is divided into four sections. The first section provides a summary of the findings. The second section expounds on the conclusions. Recommendations are stated in section three while suggestions for further research are detailed in the final section.

5.1 SUMMARY

This study was set out to gather information on the historical development of Kiswahili education between 1900 and 2000. Basic to this was to establish whether there was any link between the historical development and the current challenges that face Kiswahili education in Kenya. Latently, an attempt to establish the aforementioned linkage could assist in the search for solutions to avert the challenges that have faced Kiswahili education for decades. This will in the long run improve the teaching and learning of Kiswahili language in the country.

The study was guided by the following specific objectives:

- i. To trace the origins and the development of Kiswahili education in Kenya since 1900.
- ii. To identify the factors that necessitated the development of Kiswahili education as a discipline between 1900 and 2000.
- iii. To identify the changes and innovations in the instructional resources in the teaching and learning of Kiswahili
- iv. To assess the policies of various agents of education during the colonial and post-colonial periods in Kenya concerning Kiswahili education.

- v. To examine the curricula and syllabuses that have been in place since 1900.
- vi. To establish and determine changes and innovations in the methods of teaching Kiswahili in the Kenyan education systems between 1900 and 2000.
- vii. To establish whether the challenges currently experienced in Kiswahili education in Kenya are linked to historical developments and suggest best approaches towards addressing them.

The study revealed that Kiswahili education came into existence due to the need to offer education to freed slaves at the Kenya coastal area. Proper planning and design of the discipline was not done due to two reasons: one, the urgency for education for the liberated slaves and two, the fact that the designers themselves had little or no professional background in education. As a result Kiswahili education was not delineated from the teaching of Kiswahili language. Efforts done to develop the language were concomitantly taken as efforts to develop Kiswahili education. This proved to be a complication among the pioneer learners of the language that eventually turned out to be pioneer teachers also. They found it hard to differentiate the two (language and pedagogy) owing to the nature of their backgrounds. For the pioneer teachers, knowledge in the language was also judged as knowledge in the pedagogy. Similarly, the delay to offer the discipline at the higher levels (especially at the university) till the late 1960s compounded with the rejection of Kiswahili as a medium of instruction in schools at several intervals, denied the discipline an opportunity to develop. Likewise, the in-decisiveness among the colonial masters and their educational planners left both the discipline (Kiswahili education) and the language without future proper plan.

The study did establish that apart from the changes and innovations that were done in Ishington College in 1888, very few changes and innovations were done between 1900 and 2000. This was during the

formalization of teacher education programme in 1925 and the period (late 1950s) when NPA was introduced in the Kenyan education system. Efforts that had been made by Missionaries to develop material resources in grammar and lexicon (dictionaries) enhanced the development and standardization of Kiswahili language compared to Kiswahili education. This move in a concealed manner availed text-books that were used in Kiswahili education although not specifically written for that purpose. After university education was established in the country in the 1960s, more text-books were written and published that boosted the teaching of Kiswahili language but none was written for the purpose of Kiswahili education. Individuals have taken initiatives, after the introduction of 8-4-4 education system to devise approaches to be used in Kiswahili education but still a few of the approaches documented have inadequacies and have not experimented or approved.

The present study found that there was no clear-cut policy on Kiswahili education from the time of its initiation in Kenya by the missionaries. The colonial government moves to involve itself in the provision of education to the natives in 1920s failed to come up with such a policy. The colonial government, through commissions and committees, developed conflicting resolutions that fell short of developing a tangible policy of Kiswahili education. At the attainment of independence, the post-colonial government showed signs of developing some education policies that totally lacked clarity on Kiswahili education. This discipline was veiled within the Kiswahili language policy. However, the Presidential Working Party on the Second University in Kenya (1981) introduced the 8-4-4 system and hence strengthened Kiswahili education in Kenya. The only shortcoming of the working party was its failure to develop tangible policies that could separate Kiswahili education from Kiswahili language.

Findings showed that pioneer designers of the curriculum and syllabuses had little, if any, knowledge in curriculum and syllabus development. Designing of syllabuses during the missionary and the colonial period

was based on wrong premises. Proficiency in Kiswahili language was pegged on the proficiency of English language. That is why an art skill like translation was taken to be of great importance in Kiswahili education. Later curricula and syllabus developments did not concurrently go hand in hand with the developments that were being witnessed in Kiswahili language. Hence syllabuses that were not responsive to changing situations in the country were put in place. These non-responsive syllabuses hardly put any distinction between Kiswahili education and Kiswahili language. The assumption was that proficiency in Kiswahili language was an equivalent to proficiency in the Kiswahili pedagogy. A radical approach to change this scenario came in the late 1960s when the Kenya Institute of Education (K.I.E) started to design syllabuses. These syllabuses separated Kiswahili education from Kiswahili language. However this radicalism was much slower at the university level. Little changes were made and for a long time English language was used in the teaching of linguistic based courses. A change came in the 1990s when Kiswahili language became a medium of instruction in Kiswahili education.

Finally the study established that theories and methodologies that were designed in 1780-1850 by missionaries in Europe are still in use in Kiswahili education. NPA that was introduced in Kenya in the late 1950s from United States of America and Europe brought only a few innovations in Kiswahili education. The few innovations had very little impact on Kiswahili education. Distressing enough is the fact that higher institutions are yet to develop methods and theories that are Kiswahili language specific. A hindrance to creativity and the development of theories and methods that are Kiswahili language specific was associated with the low academic levels of pioneer students that trained in Kiswahili education and conflicting stand points of the colonial government towards the teaching of Kiswahili as a subject. The low levels of academic qualifications of teachers denied Kiswahili education human resources that would have developed the discipline's own specific theories and

methodologies. When university education was introduced (in the mid – sixties) in Kenya and Kiswahili education as a discipline was introduced later, little efforts were made to develop theories and methods that would have been used to train teachers. Academicians who were highly qualified in Kiswahili language lacked background in Kiswahili pedagogy. Thus, they concentrated on Kiswahili language development rather than ‘nourishing’ Kiswahili education. The fact that Kiswahili education was in a separate faculty from that of Kiswahili language, research that were conducted by researchers in the latter discipline were language biased. Furthermore, those specialists in Kiswahili education were contended with the theories and methods that had been adopted. These were theories and methods dealing with the teaching of English as a second language, a situation that has not changed to date. No single theory in Kiswahili education has been developed. Trainers in this discipline continue to adopt and adapt some theories and methods that were developed for the teaching of English as a second language.

Following the data presentations and discussions of these findings in chapter four, several conclusions were drawn in an attempt to explore a linkage between the historical developments in the discipline with the challenges that are currently facing Kiswahili education in Kenya. These are now presented and discussed in section 5.2 below.

5.2 CONCLUSIONS

The findings of this study bring to the fore the following conclusions:

First, it is evident, basing on the findings, that the challenges facing this discipline at the present have their roots in the poor development of Kiswahili education since its inception in the country in the late 1880s. It is true that the first curricula, syllabuses, methods and resources for Kiswahili education were developed at Ishington College in Europe despite the fact that the discipline was not a separate entity from

Kiswahili language. This was done with little or no prior consideration of the entry behaviours of those who would be the learners. The haphazard nature of the content, methods and resources that were developed in Europe for a long time incapacitated the spirit of creativity and innovativeness in the discipline. Lack of creativity and innovativeness is a challenge that is yet to fade away in the discipline.

Second, throughout the colonial period, attempts were made to overhaul Kiswahili education but the attempts did not provide a panacea to the challenges that were persistently facing the discipline. During the rapid growth and expansion of education (after independence) little efforts were made to look into measures to establish professional control over recruitment, qualifications and conduct of Kiswahili language teachers. This is the period that saw 'teachers' with no formal teacher training and those from the liberal professions fill most of the teaching needs of the country. At the same time the government resorted to the up-grading of 'better' Primary school teachers to teach at the Secondary level replacing them with the unqualified teachers directly from school at the Primary school level. This move by the government was the genesis of a severe decline in academic and professional standards in Kiswahili education. Professionally, untrained teachers were not aware of the basic theories of learning and the teaching methodology that was an essential tool for each teacher. A Primary school child in that matter requires to be taught by the best teacher possible to avoid future disappointments, frustration and lack of interest in Kiswahili education but this was not the case. As a result of this, a crop of teachers and others who were recruited later, who had gone through a system where Kiswahili as a subject suffered a great neglect due to the fact that it was a non-examination subject, found their way in both Primary and Secondary schools. Their handling of learners directly or indirectly resulted into the following: -

- i) Lack of fluency in both spoken and written language among the learners of all levels of education

- ii) Low competence and resentment of grammar that in turn affected performance of other areas of the discipline.
- iii) Low prestige rating of Kiswahili as a subject. These are challenges that are still evident in Kiswahili education. The avoidance of grammar for instance resulted in teachers' tendency to deal with softer options such as comprehension and vocabulary before 1980s when Kiswahili was a non-examinable subject.

Thirdly, weaker school and teacher training systems created constraints that were internal to the teachers of Kiswahili language. Internal teacher constraints today can be directly linked to the teacher training systems that the Kenyan government practises and those that were inherited from the colonial period. Training in Primary Teachers' Colleges was not geared towards specialization. This meant that teachers who went through these colleges came out with the assumed capacity of teaching 13 subjects that were taught in Primary school curriculum. However, the majority of teachers had lower grades in Kiswahili language in their high school public examinations. These were individuals with low interest in the subject. They were the type of teacher-trainees who had little or no security in the language. Furthermore, the training they underwent, tended to emphasize content at the expense of pedagogy. Hence, they became incompetent in handling the learners. Consequently, the students' performance in Kiswahili has remained poor. The situation still exists in the Kenyan institutions of learning where Kiswahili as a subject is examined.

Fourthly, the teacher-education programme in the institutions of higher learning consisted of three main components namely academic, education theory, and practical. The very nature and content of the pre-service teacher education programmes at the university level clearly shows that it is geared to prepare the would-be teachers with sufficient knowledge of content matter in Kiswahili language and the educational component. At the same time they are designed to equip the trainee with

some pedagogical and management skills – the mechanics of the profession. However, teacher education in general has not enjoyed parity of esteem with programmes that lead to other professions. Faculties of education admission requirements have not been rigorous as those of other faculties. A majority of students who enter teaching and Kiswahili education in particular are not very bright or academically able. Some of them have lower grades in their high school public examinations. They select Kiswahili education as a softer option. University tradition for a long period has tended to ignore the aspect of setting up a criterion for joining disciplines like Kiswahili education. This is a factor that cannot be directly linked to development of Kiswahili education but indirectly. This is because, a certain criterion would have been set up as the discipline was being established at the university level.

Finally, since not all missionaries were educators, they did not develop an appropriate common curriculum for their schools and the little they taught differed from one missionary organization to the other. After realizing that their schools needed qualified teachers with appropriate skills and techniques, the missionaries established teacher training centres, each with its own curriculum practices and emphasis. Hence there was no co-ordination, co-operation and common evaluation of Kiswahili education programme and the products' standards took place. This created a lack of common curriculum, a formal Kiswahili education system, poor standards, and lack of Kiswahili education planning, supervision and evaluation. These challenges continued to plague the system during the colonial era. At the attainment of independence in 1963 a few modifications were done such as streamlining the curriculum and syllabuses. However, other challenges persisted to date.

5.3 RECOMMENDATIONS

From the findings of this research, the following recommendations are made based on the findings and conclusions presented and discussed above.

1. There is need for a regular but continuous review of the content, methods and resources used in Kiswahili education. The purpose behind that is to develop creativity and innovation among teacher-trainers. This should also go hand in hand with attempts to develop a model of instruction that would be used in Kiswahili education at all levels of teacher preparation and in the teaching of Kiswahili language. This will be the basis of developing theories and methods that are Kiswahili education specific.
2. Practicing trainers and teachers of high intellectual ability should be carefully selected to form a team of Trainers of Trainers (TOT) They should be allowed to give up teaching for a year or two and devote themselves to the study and observation of some aspects of Kiswahili education. The team can, there after, mount frequent seminars, workshops and in-service courses for trainers and teachers.
3. There is need to overhaul the teacher training programme in Primary Teachers' Colleges. The overhaul should institutionalize specialization in Key areas in the Primary Teacher Education Curriculum. These Key areas are Languages, Social sciences, Sciences and Mathematics. Enrolment in any of the specialization should be determined by interest and grade obtained in the Public High School Examinations. In addition, throughout the training, teacher-trainers should strike a balance between content and pedagogy. This would be in anticipation to develop and mould teacher-trainees' competence in handling Kiswahili language efficiently and effectively.

4. Enrolment and admission requirements to Kiswahili education programmes in the universities should be made to more rigorous as it is with other programmes in other faculties. A criterion should be set up to determine who should be allowed to pursue Kiswahili education. Furthermore, teacher-trainees should be supervised by lecturers handling Kiswahili education regularly especially during their teaching practical and practice.

5. There is need to develop a policy that would assist in developing an appropriate common curriculum, broadening the content of Kiswahili education and Kiswahili language. This should be based on the prevalent changes, challenges and emerging issues like it is with other fields in the education system. The developed policy should establish standards to be adhered to in the planning, supervision and evaluation of Kiswahili education programmes. There should also be a policy that would enable Kiswahili education and language to draw its resources and learning content from the entire social matrix. Likewise, there is need to develop material resources that will create a new task in Kiswahili education. That is, imparting skills that are relevant to the changing conditions of the society and Technological terms. Furthermore, the policy should seek to articulate specific social, economic and cultural goals through the country's educational objectives. Hence, the policy should not limit itself to mere proclamations of few overall guiding principles.

5.4 SUGGESTIONS FOR FURTHER RESEARCH

This study specifically confined on Kiswahili education in Kenya between 1900 and 2000.

1. It is necessary for research to be carried out on the development of Kiswahili education prior to 1900 and after 2000.
2. Research needs to be carried out on the development of Kiswahili education both in Tanzania and Uganda.
3. A critical study of a few text-books that have been put in print on the approaches for teaching Kiswahili language should be thoroughly scrutinized by researchers at university level to assess their viability.
4. And, lastly research dealing with specific issues such as resources, policies, syllabuses and, methods and theories in Kiswahili education in relation to other related disciplines need to be undertaken.

REFERENCES

- Abreu, E; The Role of Self-Help in the Development of Education in Kenya 1900-1973 .Nairobi, Kenya Literature Bureau, 1982, P.21.
- Aduda, D (2002); "Is this the last 8-4-4 system? An article in the Daily Nation, October 3, 2002.
- Anderson, J. (1970). The Struggle for the School. Longman, London.
 Bogonko, S.N. (1992); A History of Modern Education in Kenya (1895-1991). Nairobi, Evans Brothers (Kenya) Ltd.
- African Education, A study of Educational Policy and Practice in British Tropical Africa (1953). London, Crown Agents.
- African Education in Kenya (1949); A Report of a Committee appointed to Inquire into African Education. Nairobi, Government Printer.
- Akhusama, J.M.C (1984); A study of problems with regard to teaching and learning of Kiswahili in selected schools in Butere north Division of Kakamega District. Nairobi, Unpublished M.ed Thesis, Kenyatta University.
- Ambula, N.T. (1986); "The Approach to Teaching Kiswahili in Secondary and Colleges", Vacual F.N.S I/II/IV, II/115 KNUT.
- Badiribu, M.D. (1985); Kielelezo cha Kufundishia Mashairi Yetu. Unpublished M.ED Thesis. Nairobi, Kenyatta University.
- Bogonko, S.N. (1985); "The Initial Problems of Kakamega, Kagumo and Kisii Schools, 1930 – 1940"; Staff Seminar, Kenyatta University, October 23, 1985.
- _____ (1972); Reflections on Education in East Africa. Nairobi, Oxford University Press.
- Boman, J. (1929); Letter to Director of Education, Report 1929, KNA file Ed/1/25
- Brickman, W. W. (1973); Research in Educational History. New York, Fotcraft Library Education.
- Bulletin of East African Inter-territorial Languages (Swahili) Committee (B.I.T.L.C) Vol.21, 1951.
- Castle, E.B. (1966); Growing up in East Africa. London, Oxford University Press.
- Carter, C (1980); Higher Education for the future. Oxford, Basil Blackwell.

- Chacha, M (1990); An article in the Daily Nation, December 7,1990.
- Chimerah, R. (2000); Kiswahili: Past, Present and Future Horizons. Nairobi, Nairobi University Press.
- Chiraghdin, S na Mnyampala, M (1977); Historia ya Kiswahili. Oxford, Oxford University Press.
- Cohen, L and Manion, L. (1989) Research Methods in Education. 3rd Edition. London, Rout ledge.
- Conference of Governors of the East African Dependencies, Summary of Proceedings, London.
- Colony and Protectorate of Kenya (1922); Departmental Instruction governing Native Education in Assisted Schools Nairobi., Government printer.
- Colony and Protectorate of Kenya (1925); Department of Education Annual Report of 1924. Nairobi, Government Printer.
- Colony and Protectorate of Kenya (1927); Education Department, Annual Report of 1926. Nairobi, Government Printer.
- Colony and Protectorate of Kenya (1929); Education Department, Annual Report of 1928. Nairobi, Government Printer.
- Colony and Protectorate of Kenya (1929); Kenya Legislative Council Debates, 18th October 1929. Nairobi, Government Printer.
- Colony and Protectorate of Kenya (1930); Education Department, Annual Report 1929. Nairobi, Government Printer.
- Colony and Protectorate of Kenya (1933); Department of Education Annual Report of 1932. Nairobi, Government Printer.
- Colony and Protectorate of Kenya (1936); Department of Education Annual Report of 1935. Nairobi, Government Printer.
- Colony and Protectorate of Kenya (1937); Department of Education Annual Report of 1936. Nairobi, Government Printer.
- Colony and Protectorate of Kenya (1951); Department of Education Annual Report of 1949. Nairobi, Government Printer.
- Colony and Protectorate of Kenya (1952); Department of Education Annual Report of 1951. Nairobi, Government Printer.

Colony and Protectorate of Kenya; School Syllabus of 1952.

Curtin, P.D. (1965); The Image of Africa: British Ideas and Action, 1780 – 1850. London, Macmillan & Co. Ltd.

Daily Nation, February 2, 1992.

Daily Nation, June 13, 1992.

Daily Nation, June 16, 1993.

D'souza, H. (1987); Kenyan Education in the Context, Vol.II. New York, Vintage Press.

East African Standard, Saturday, October 5, 2002.

East African Standard, April 16th, 1980.

East African Examination Council. Annual Report, 1970.

East African Examination Council. Annual Report, 1972.

Education in East Africa (1925); A study of East, Central and South Africa by the Second African Education Commission Under the Auspices of the Phelps – Stokes Fund in Co-operation with the International Education Board. London, Edinburgh House Press.

Esipisu, M (1990); “Functional literacy vital”. An article in the Daily Nation, July 25, 1990.

Evidence of Education Committee of the East African Protectorate (1919); Nairobi, Swift Press.

Frere, H.B; (1914) “East Africa as a field for Missionary Labour” in Smith; Missionary Contribution to Education (Mimeograph), P3.

Furley, Q.W. (1972); “The Struggle for Transformation in Education in Kenya Since Independence”, an article in The East African Journal, August 1972. P,14

Furley, Q. W. and Watson, T; A History of Education in East Africa. New York, N.O.K Publishers, 1973.

Gibson, R. (1996), Critical Theory and Education. London, Hodder and Stoughton.

Gitao, E.M. (1983); A study of the present situation regarding the

teaching and learning of Kiswahili in Kikuyu Educational Division schools in view of a possible introduction of the language in C.P.E. Nairobi, Unpublished M.ed Thesis, University of Nairobi.

Gorman, T.P. (1974); "The Development of Language Policy in Kenya with a particular reference to the Education System". An article in Whiteley W.H. (ed), Language in Kenya. Nairobi, Oxford University Press.

Gachukia, E. (1970); "The Teaching of Vernacular Languages in Kenya Primary Schools", an article in Language in Education in Kenya, Tom P. Gorman(ed). London, Oxford University Press.

Gray, K.R. (1990); "New Directions for University Teaching and Learning Towards National Development", an article in The Future Trends of University Education in Kenya. Professors World Peace Academy of Kenya. P.P.P.W. Achola et.al (ed).

Hakemulder, J.R. (1972); "UNESCO – UNCIEF Project on Primary Teacher Training in Kenya", an article in Educational Innovation in Africa, Institute of Social Studies.

Harries, L. (1968); "Swahili in Modern East Africa", an article in Language Problems of Developing Nations, Joshua A. Fishman (ed). London, John Wiley & Sons, Inc.

Hardwick. A. A(1903); An Ivory Trader in North Kenia. London, Longman Green and Co.

Heyman, R.D. et.al (1972); Studies in Educational Change. Montreal, Rhine hart and Wiston of Canada.

Hilliard, F.H. (1957); A Short History of Education in British West Africa. London, Thomas Nelson & Sons Ltd.

Hunter, G. (1962); New Societies of Tropical Africa. London, Oxford University Press.

Ipara, I.O.P. (1986); A Survey of instructional practices of teachers of Kiswahili in upper primary school in Tongaren Division, Bungoma District. Nairobi, Unpublished Med Thesis, Kenyatta University.

_____ (1998); Demokrasia katika Elimu: Hali halisi darasani. Unpublished paper presented in a seminar in the Department of Kiswahili. Eldoret, Moi university in May 28, 1998.

_____ (2003); Oral questioning in the pedagogy of Kiswahili

Grammar: A Study of teachers' practices in selected secondary schools of Bungoma District, Kenya. Eldoret, Unpublished D.Phil. Thesis, Moi University.

_____ (2003); Interview held at Moi University, Main Campus on 12th July 2003.

Ikumi, E.M. (1985); A Survey of resources for teaching and learning of Kiswahili in some primary schools of Central Division, Iveti South, Machakos District. Nairobi, Unpublished M.ed Thesis, Kenyatta University College.

Kafu, P.A. (1990); The Impact of the Centers of Interest as Instructional Media on the learning of school children in Primary Schools in Western Kenya. Nairobi, Unpublished Ph.d Thesis, Kenyatta University.

_____ (1976); Analysis for the Elementary School Teachers' Rationale concerning their use of various instructional media (Teaching Aids) in Elementary School Teaching in Bungoma District and Eldoret Municipality schools of Western Kenya. Nairobi, Unpublished M.ed Dissertation, University of Nairobi.

Kamau, G (2002); "New tactics essential for handling key subjects". An article in the Daily Nation, January 7, 2002.

Karani, E.W. (1996); Oral communication in Kiswahili classes in Kenya: A Survey of Form three lessons in Kakamega District. Eldoret, Unpublished M.phil. Thesis, Moi University.

Karugu, A.M. (1986); The Growth of Teaching Profession in Kenya. Nairobi, Unpublished Ph.D Thesis, University of Nairobi.

Kawooya, V. (1988); Mbinu za Kufundishia Kiswahili, Nairobi University Press, Nairobi.

_____ (2003) ; An Interview held at Kenyatta University on 18th May 2004.

Kenya Mission Council Minutes and Correspondences; Executive meeting Held at Nairobi. April 28 – 29, 1926, KNA CMS 1/33.

Kenya Institute of Education, Kenya Certificate of Education Syllabus of 1983.

Kenyatta University Calendar, 1974/1975 Academic Year.

Khatete, D.W.; An Interview held at Kenyatta University on 17th May 2004.

Kiruhi, M. (1987); *Teaching Methodologies: An Essential Handbook for Instructors and Student Teachers*. Nairobi, Jarmisk Cultural Books. Ltd

Luvisia, C.J. (2003); *A Study of Availability and Use of Instructional Resources in the Teaching Kiswahili Grammar in Selected Schools of Bungoma District: Kenya*. Eldoret, Unpublished M.Phil. Thesis, Moi University.

Maleche, M.K. (1976); *Unemployment of the Youth in Kenya: Implications for Primary School Curriculum*. D.Ed Dissertation, Teachers College Columbia University.

_____ (1982); "Improving Teaching and Learning in Higher Education with Reference to Kenya", an article in the Strategies for Improving University Teaching and Learning in Africa. Working Papers on Conference. DSE and Kenyatta University Seminar, 1982.

Magawi and Wanyoike (1989); an article in the Daily Nation December 21, 1989.

Martim, S.(2003); An Interview held at Moi University Main Campus on 10th July 2003.

Maw, Joan; (1985) Twende! A Practical Swahili Course. New York, Oxford University Press, P. XVIII.

Maxon , R.M. (1996); "Social and Cultural Changes", an article in Decolonization and Independence in Kenya 1940 – 94, Bethwel A. Ogot and William R. Ochieng, (ed). Nairobi, East African Educational Publishers.

Mbaabu, I. (1991); Historia ya Usanifishaji wa Kiswahili. Nairobi, Longman, Kenya.

Mbuthia, F.K. (1996); *A Comparative study of the effects of two instructional approaches on student performance in Kiswahili poetry in selected secondary schools in Eldoret Municipality*. Eldoret, Unpublished M.phil. Thesis, Moi University.

Minutes of meetings of Committee of Management, Nairobi Evening Continuation classes, 8th June 1938.

Moochi, C.N (1999); *Sex differences in Kiswahili Creative Writing: A Comparative study of performance of Boys and Girls in selected*

Secondary Schools in Nyamira District, Kenya. Eldoret, Unpublished M.Phil Thesis, Moi University,

Mukwa, C. W.(2003); An Interview held at Moi University, main campus on 30th June 2003.

Mungeam, G.H (ed) (1978); Kenya: Select Historical Documents 1884 – 1923. Nairobi, East African Publishing House.

Muruguru, S.K.P. (2000); Students performance in Kiswahili; A Study of secondary schools in Nakuru District, Kenya. Eldoret, Unpublished M.phil. Thesis, Moi University.

Mutahi, K.(1978); “The Kiswahili syllabuses in Kenyan Institutions”, in Lugha: A Journal of Language Teachers in Kenya, Vol.5, No.3 (1978).

Mohammedbhai, G.T.G (1992); “A Review of Training Activities in African Universities”. An article in UNESCO/BREDA, Higher Education in Africa: Trends and challenges for the 21st century, Dakar, Senegal, UNESCO Regional Office.

Ndegwa Commission Report of 1971. Nairobi, Government Printer.

Ndungo, C and Mwai; (1991), Historical Development of Kiswahili, Nairobi, Nairobi University Press.

Nisbet, J. and Watt, J. (1984) "Case Study" in Bell, Judith. Conducting Small Scale Investigation in Educational Management. London, Harper and Row.

Ochieng, W.R. (1996); “Structural and Political Changes”, an article in Decolonization and Independence in Kenya 1940 – 94, Bethwel A. Ogot and William R. Ochieng, (ed). Nairobi, East African Educational Publishers.

Ogot, B.A. (1996); “The Construction of Political Changes”, an article in Decolonization and Independence in Kenya 1940 – 94, Bethwel A. Ogot and William R. Ochieng, (ed). Nairobi, East African Educational Publishers.

Olembo, J. ; An Interview held at Kenyatta University on 17th May 2004.

Omondi, L. and Kembo – Sure. (1997); “The Kenyan Language Policy: A Historical Review and Research Agenda”, an article in Languages in Contact and Conflict in Africa (LICCA), Birgit Smieja (ed). Proceedings of the LICCA Workshop in Dar es Salaam, June 1997. Paper No.2 LICCA University of Duisburg D-47048, Duisburg.

- Opijah, A.L.(1987); A Survey of the practices followed in teaching and reading Kiswahili in lower primary classes in selected schools, Kisii Municipality. Nairobi, Unpublished M.ed Thesis, Kenyatta University.
- Otiende, J.E (1992); Education and Development in Kenya: A Historical Perspective. Nairobi, Oxford University Publishers.
- Painter, L.K. (1966); The Hill of Vision. Nairobi, East African Yearly Meeting.
- Proser, R. C (1971); Development and organization of Adult Education in Kenya, Unpublished Phd. Thesis, University of Edinburg.
- Raju, Beulah M. (1973), Education in Kenya: Problems and Perspectives in Educational Planning and Administration. Nairobi, Heinemann Educational Books (East Africa), P3.
- Republic of Kenya (1965); Ministry of Education. An Inspectorate Circular, Ref:INS/C/10/5/40 dated 5th June 1965.
- Republic of Kenya (1964); Kenya Education Commission Report Vol.I and Vol.II. Nairobi, Government Printer.
- Republic of Kenya (1964); Development Plan for 1964 – 70. Nairobi, Government Printer.
- Republic of Kenya (1967); Ministry of Education Annual Report of 1967.
- Republic of Kenya, Ministry of Education. (1967); Primary Schools Syllabus. Nairobi, Government Printer.
- Republic of Kenya (1972); Kenya Institute of Education Annual Report, 1972. Nairobi, Government Printer.
- Republic of Kenya, Ministry of Education. (1972); A Study of Curriculum Development in Kenya. Nairobi, Government Printer.
- Republic of Kenya (1976); Report of the National Committee on Educational Objectives and Policies. Nairobi, Government Printer.
- Republic of Kenya (1981); Presidential Working Party on the Establishment of the Second University in Kenya. Nairobi, Government Printer.
- Republic of Kenya, Ministry of Education. (1988); Report of the Presidential Working Party on Education and Power Training for Next Decade and Beyond. Nairobi, Government Printer.

- Republic of Kenya, Ministry of Education. (1988); Sessional Paper NO.6 of 1988 on Education and Manpower Training for the Next Decade and Beyond. Nairobi, Government Printer.
- Republic of Kenya (1999); Totally Integrated Quality Education and Training (TIQET), Report of the Commission Inquiry into the Education System of Kenya. Nairobi, Government Printer.
- Rev. Ratcliffe, B.J (1942); "History, Purpose and Activities of the Inter-Territorial Language Committee", *ILC Bulletin no.16*
- Ross, W. M. (1927), Kenya From Within, London, n.p.
- Saitoti, G. (2004); Speech made during the Release of 2004 KCPE Examination Results. Kenya's Minister of Education, Science and Technology. December 28th, 2004.
- Schofield, S. W; (919) Evidence of the Education Commission of the East African Protectorate. Nairobi, Swift Press.
- Shanguiya, M.S. (1996); The Contribution to Education Development by the Pentecostal Assemblies of God in Kenya, Nyang'ori School and its Impact on the Local Community, 1910 – 1973. Eldoret, Unpublished M.Phil. Thesis, Moi University.
- Sidhu, K. S. (1984) Methodology of Research in Education. New Delhi, Sterling Publishers.
- Sifuna, D.N. (1975) Revolution in Primary Education: The new approach in Kenya. Nairobi, East African Literature Bureau.
- (1976), Vocational Education in Schools: A historical Survey of Kenya and Tanzania (Nairobi, East African Literature Bureau, P41.
- (1987); Pastoral Communities and Education in Kenya: A Historical Perspective. Unpublished Paper presented in the Kenyatta University Staff Seminar, November 25, 1987.
- Simala, I. K; " Religious Nationalism and the Language Question in Colonial Kenya: A Critical Perspective", Kenya Journal of Education. Vol.6 No.1, pp.87-98.
- Sossion, S; (1992) " The heavy cost of sidelining the teaching of Kiswahili", an article in the Daily Nation, October 10,1992.

- Smith, J. S. (1973); The History of the Alliance High School, Nairobi, Heinemann Educational Books.
- Stabblar, E. (1969); Education Since Uhuru: The Schools of Kenya Wesleyan University Press, Middle Town Connecticut.
- Stock, E. (1899); One Hundred Years – A Short History of the CMS. London, CMS Press.
- Stafford, K. (1973); The Southern Abaluhya: The Friends African Mission And the Development of Education in Western Kenya, 1902 – 1965. Ph.D Dissertation, University of Wisconsin.
- Strayer, R.W. (1971); The Church Missionary Society in Eastern and Central Kenya, 1875 – 1935). PhD Dissertation, University of Wisconsin.
- Syambo, K. (1978); “Ufundishaji wa Lugha ya Kiswahili katika shule za sekondari nchini”, in Lugha: A Journal for Language Teachers in Kenya. Vol.5, No.3 (1978).
- Temu, A.J. “The Role of the Bombay Africans on the Mombasa coast 1874 – 1904”, Hadithi 3 (Nairobi: East African Publishing House, 1971).
- Thiam, M. (1992); “An Overview of trends and challenges of Higher Education in Africa”, in UNESCO/BREDA, Higher Education in Africa: Trends and challenges for the 21st century. Dakar, Senegal, UNESCO Regional office.
- Trench, C. C. (1993); Men Who Ruled Kenya: The Kenya Administration, 1892-1963. The Radcliffe Press, London.
- Twoli, N. W.; An Interview held at Kenyatta University, Nairobi on 18th May 2004.
- United Missionary Conference Report; Nairobi, June 1909.
- Waititu, F (1995); Functional Writing in Kiswahili: An Investigation of Secondary school students’ ability in writing a letter of Application for a job. Eldoret, Unpublished M.Phil. Thesis, Moi University.
- Waihenya, K (2002); “Teachers under fire: Poor delivery methods blamed for failure in languages” An article in the Daily Nation, January 7,2002.

Walaba, A. A.; An Interview held at Moi University main campus on 10th July 2003.

Wamahiu, M. (1994); "Why University Graduates are illiterate". An article in the Daily Nation June 5, 1994.

Wamahiu, M.(1991); "Alliance, Starehe Top K.C.S.E. Results". An article in the Daily Nation, February 15, 1991.

Welime, J.D.W. (1970); "Some problems of teaching Kiswahili at Advanced Level in Kenya, in Gorman. T.P. (ed), Education in Eastern Africa, pp. 139. Nairobi, Oxford University Press.

Welbourn, F.B. (1961); East Africa Rebels. London, N.P.

Whitely, W.H. (1968); "The Challenging Position of Swahili in East Africa", an article in Africa 26.

_____ (1968); "Ideal and Reality in National Language Policy: A Case Study from Tanzania", an article in Language Problems of Developing Nations, Joshua A, Fishman,(ed). London, John Wiley & Sons, Inc.

_____ (1969); Swahili: The Rise of a National Language, London ECA. London, Methuen & Co. Ltd, 11 New Fetter Lane.

_____ (1974); Language in Kenya. Nairobi, Oxford University Press.

Wright, M. (1965); "Swahili Language Policy" in Swahili Journal, Institute of Swahili Research, 35,2, 1965.

University of Nairobi, (1979) Review of Graduate Teachers in Kenya: The Report of the Bachelor of Education Review Committee, Nairobi. May, 1979.

University of Nairobi Calendar, 1976/1977 Academic Year.

Urch, G. E. F. The Africanization of the Curriculum in Kenya, Comparative Education Dissertation series Number 12, P8, University of Michigan.

Zanzibar Protectorate Administrative Reports for 1930, 1934.

APPENDICES

APPENDIX I

INTERVIEW SCHEDULE FOR THE UNIVERSITY LECTURERS IN THE
DEPARTMENT OF EDUCATIONAL FOUNDATIONS, EDUCATIONAL
COMMUNICATION TECHNOLOGY AND PLANNING,
ADMINISTRATION AND CURRICULUM

1. Please, briefly talk about your personal career development in the teaching profession?
2. Which education systems did you go through during your Primary and Secondary education?
3. What type of features characterized the education system(s) that you went through or witnessed?
4. Which medium(s) of instruction were used in your Primary and Secondary education?
5. Was Kiswahili taught in schools during your time as a student?
8. From your own perception of the situation that prevailed during your school days, do you think Kiswahili was well taught? Why do you think so?
9. What are your comments on the following?
 - a) The type of instructional resources that were used in the teaching of Kiswahili.
 - b) The type of curriculum that was in place.
 - c) The policies that were in force.
 - d) The methodologies that were used in the teaching of Kiswahili.
10. How was the training of Kiswahili language teachers designed? In your view was this design proper?
11. What challenges did you witness during your school days concerning the teaching of Kiswahili?
12. What general comments can you give on the teaching of Kiswahili during your school days?

THANK YOU.

END

APPENDIX II

INTERVIEW SCHEDULE FOR TEACHER TRAINERS IN KISWAHILI
LANGUAGE BOTH AT THE UNIVERSITY AND PRIMARY TEACHER
TRAINING COLLEGES.

- 1) When did you join the teaching profession?
- 2) How did you become a teacher trainer in Kiswahili pedagogy?
- 3) Do you have enough knowledge in Kiswahili pedagogy or there are issues that you seek for help elsewhere?
- 4) What are your own observations on training of teachers in Kiswahili pedagogy?
- 5) Do you think teacher trainees are given adequate training in Kiswahili pedagogy? What are the indicators of these competencies?
- 6) In your opinion, what should be done to enable Kiswahili language teachers meet the current challenges in the teaching of Kiswahili? Why do you think so?
- 7) What problems do your teacher trainees face in the teaching of Kiswahili after completing their training? Why do you think so?
- 8) What challenges do you observe as a teacher trainer in Kiswahili pedagogy?
- 9) What are your short-comings, as a teacher trainer in this specific field? Why should this be the case?
- 10) What are your general observations concerning Kiswahili language teacher training and Kiswahili teaching in Schools?

THANK YOU.

END

APPENDIX IIIOBSERVATION SCHEDULE FOR TEACHER TRAINING INSTITUTIONS
AND TEACHER TRAINERS

Name of the
Institution/college _____

VARIABLE		ATTRIBUTE (Tick appropriate brackets)	
1	Media Resource Centers – Kiswahili Section.	Available ()	Not available ()
2	No. of books on Kiswahili education in the institutions library.	Adequate ()	Inadequate ()
3	Class reference texts on Kiswahili education.	Available ()	Not available ()
4	Audio-visual materials for Kiswahili education.	Available ()	Not available ()
5	Departmental reference books on Kiswahili education.	Adequate ()	Inadequate ()
6	Availability of course outlines and course descriptions	Available ()	Not available ()
7	Trainers’ guides and notes on Kiswahili education.	Available ()	Not available ()
8	Number of trainers in Kiswahili education in the institution.	Adequate ()	Inadequate ()
9	Trainer’s knowlegebility on Kiswahili education issues.	Adequate ()	Inadequate ()

END

APPENDIX (IV)**SYLLABUS OF DIVINITY SCHOOL**

1.	O.T. Old Testament	Entrance Elementary Knowledge	Junior Reader To have the knowledge and be able to expound Pentateuch	Senior Reader General - to Captivity	Catechist General from death of Joshua to Return Captivity 1x2 Samuel Psalm
2.	N.T. New Testament	Elementary Knowledge	The life of our Lord.	Life of our Lord Acts of Apostles and Romans I to VIII	Short Introduction to I Corinth.
3.	XT Documents	Nil.	Elementary knowledge of leading doctrines Apostles creed as basis	Articles 1 to 14.	Articles 15 - 25
4.	Ex. Evi	-	Majabizano II	Shuhuda Za Dini I	Shuhuda za Dini II
5.	Prayer Book	Catechism by vote to simple explanation. Intelligent reading of M & E prayer.	To know thoroughly and explain with scripture proofs the church catechism and intelligibly M. & E. Prayers	Elementary knowledge of contents and end of Baptism Source.	Outline History of prayer book and litany history of church. Baptism offices and outline of other offices.
6.	Church History	-	-	-	Outline of History 1 st and 3 rd Centuries.
7.	Non-Christian Religions	-	-	Arabs and Islam	Lecturers on Islam.
8.	English	-	-	Elementary at the discretion of Principal.	Advanced.
9.	Homiletics	-	Short written discourses address form given texts.	As for Junior Readers Also knowledge of texts illustrating principal doctrines	1. Written discourses. 2. Extempore address. 3. Texts on doctrine.
10.	Miscellaneous	-	Writing from dictation. Simple Arithmetic (First rules at the discretion of principal)	Writing from dictation simple Arithmetic Elementary Geography, Special geography of the Bible.	-

Source: KNA.CMS/1/624 Log Book, 1895-1925).

APPENDIX (V)**SCHOOL GRADING UPTO 1927**

Normal Age	6	7	8	9	10	11	12	13	14	15	
16	17	18									
Under 6											
Std & Form											
Sub - Std.	1	II	III	IV	V	VI	VII	1	2	3	4
5	6										
Grade of School			A	B	C						
Senior								Junior			
Stage of Education			Elementary						Secondary.		

examination

Note: (i) Std. IV was the stage of vernacular (Elementary 'B' Teachers Certificate and

(ii) Std. VII Elementary 'C' Teachers Certificate.

Source: CMS/1/636, KNA, CMS Minutes Book 1912 - 1918.

E D U C A T I O N C O D E

Drawn by the Alliance

Nairobi

January 15, 1919.

African Inland Mission Press

Kijabe, B.E.A

1919.

SYLLABUS ARRANGED UNDER EACH STANDARD

STANDARD I

- READING:** Up to formation of words by syllables. Pupils cannot pass out of this Standard until they can read any individual word by breaking it up into its syllables.
- WRITING:** Strokes, pothooks and easy letters in three lines, single letters and the Joining of letters.
- ARITHMETIC:** Reading and Writing numbers 1 to 100.
Simple exercises in Addition to Subtraction by means of beads, stones, etc.
Tables: Twice to five times.
- REPETITION:** HYMNS, Collects, texts.
- GENERAL KNOWLEDGE IN Objective Lessons.**

STANDARD II

- READING:** From books, Use of Punctuation Marks clear punctuation and smooth, accurate phrasing. (The Pupils begin with easy sentences and gradually progress until at the end of the course the above standard of reading is attained).
- WRITING:** Between two times. Where feasible begin using ink. All the letters, words and capitals. The pupils will, however, go back to strokes and pothooks at commencement of the course, using two lines. Dictation of single words.
- ARITHMETIC:** Writing numbers up to 1000. Sums on slates, Addition and Subtraction, also sums multiplication and division but only by units. Table 6 to 12 times. Easy problems in mental Arithmetic.
- DRAWINGS:** Use of ruler, easy copies and objects. (Pupils should be allowed to bring their own objects but will need help in choosing the most suitable. This should not become a hard and fast rule; the school master must himself choose the object at regular intervals.

- VERNACULAR:** Grammar, the noun, adjective, and pronoun, and their agreement according to the classes. Also the names and use of all parts of speech.
- SWAHILI:** Translation of easy sentences both written and oral.
- GEOGRAPHY:** Preliminary lessons, in nature of simple talks about the locality and its place in the protectorate, in Africa; the other continents, the oceans, the foreigners we meet, where they come from, etc, etc. The use of maps, day and night, shape of earth etc. The idea in this standard is only to awaken interest and prepare the way for text book study and regular lessons.
- REPETATION:** Passages from Scripture.

STANDARD III

- READING:** There need be no special reading class in this standard but during Scripture lesson or any lesson where text books are used the pupils must be made to read in turn fluently and accurately and above all must be able to explain in their own words the meaning of a passage read.
- WRITING:** Single line, transcription of dictation, addresses, letters, composition.
- ARITHMETIC:** Thorough knowledge of writing numbers in figures and words; First four rules up to long division; Application of first four rules to rupees and cents. Regular exercise in Mental Arithmetic.
- DRAWING:** Simple geometrical, free hand and objects.
- SWAHILI:** Translation of a reader, Conversation, Composition, Sentences.
- GRAMMAR:** (Vernacular and Swahili. The conjugation of the verb and simple parsing.
- GEOGRAPHY:** Local, and British East Africa.
- SCRIPTURE:** St. Luke's Gospel.

STANDARD IV

- WRITING:** Dictation and Essay.

ARITHMETIC:	Application of first four rules to keeping accounts, registers, averages; unitary method (or proportion); percentages.
GEOGRAPHY:	The Continents and Oceans (main divisions); Special Study of Africa.
HISTORY:	Stories of great men.
DRAWING:	As above, only more advanced.
SWAHILI:	Translation of a textbook; conversation, composition.
GRAMMAR:	Subdivisions of the parts of speech, more advanced parsing.
SCRIPTURE:	St. John's Gospel.

STD. V

WRITING:	Dictation and Essays.
ARITHMETIC:	Weights and measures; practice; L.C.N.1 begin fractions (vulgar; revision of past work.
GEOGRAPHY:	Europe and British Empire; general revision.
HISTORY:	Simple accounts of the rise of great empires, past and present.
DRAWING:	Objects, geometrical; plans to scale.
SWAHILI:	Good text book, Composition, Conversation.
GRAMMAR:	General revision.
SCRIPTURE:	The Acts of the Apostles.

STD. VI

WRITING:	Dictation, Vernacular and Swahili, essays.
ARITHMETIC:	Fractions, problems to test all work compound proportion.
GEOGRAPHY:	America and Asia, Map drawing.

DRAWING:	As in Standard V.
HISTORY:	Land Marks o English History, Rise of British Empire.
SWAHILI:	Advanced translation, interpretation.
SCRIPTURE:	St. Paul's Epistles.

NOTES.

1. It is understood that this code will be adapted to meet special local requirements, especially in subdivision of standards.
2. The standards mark periods of progress of the pupils; and the actual time required to complete the course of any standard must depend upon local circumstances e.g. number of hours given per day, and the state of advancement of a particular tribe, some being more forward than others.
3. This code has not laid down rules for teaching English because English will be taught only in high grade schools, where the teacher is capable of teaching it. The lines laid down for Swahili represent.
4. The above code is a past form general subjects taught to the whole school. It is understood that there will be devotional scripture instruction given at prayers left entirely in the hands of the local authorities. Drill should as far as possible follow military textbooks for the sake of uniformity. We hope every school will as far as possible introduce handicrafts, both native and Europeans such subjects as hygiene, general knowledge, nature study, etc, are also left with the local authorities.

APPENDIX VII

J.3/3

JEANES SCHOOL

KABETE

6th January 1928

The Hon'ble

The Director of Education

REF. Circular No. 39. Training of Teachers.

It occurred to me that our work at the Jeanes School, in some respects different from ordinary teacher-training, might well be included in the account for which the Advisory Committee has asked. I therefore append some information according to the questions on your list.

James W L. Dougall.

PRINCIPAL, JEANS SCHOOL.

Enclosure:-

(Two Year Curriculum)

JEANES SCHOOL, KABETE.

For the Training of Visiting Teachers,
Helping Teachers, or Supervisors,
of Village Schools

- (a) Candidates must be in possession of the Vernacular Certificate (St. IV) plus 2 years experience of teaching. In addition to the above, the main academic qualification desired is facility in the Ki-Swahili language, which is the medium of all instruction.
- (b) Average age 25 years?
- (c) The General Education of the Student-in-training is an aim only in so far as this general education can be applied directly and practically in the work of a teacher e.g., as will be seen from copy of the Curriculum herewith attached, Nature Study, Industrial Arts, Geography etc. are taught. These subjects are not taught with a view to increase the knowledge of the teacher as such but to increase the range of his materials for teaching. In every case the aim is to present these subjects final in the form adapted for teaching children. From this point of view- and excluding all work in educational technique management and methods - roughly 1/3rd of the course is general education applied specifically to teaching.
- (d) The Course lasts two years.
- (e) As will be seen from Two Year Curriculum we at present concentrate in the 2nd year on practice in teaching. The practice of the teachers is supervised by a fully trained woman teacher, graduate of the Froebel institute. All the practice of the teachers in the local practice school is supervised; individual students come to the supervisor for help, arrange lesson-plans with her, and, after

teaching, receive criticism and suggestion from her. Our aim is to secure at least 4 weeks continuous practice for each individual student with supervision. We do not believe that practice without supervision should be counted part of training.

- (f) The teacher is used for the supervision of village schools i.e. the visitation and friendly assistance of the "Jeanes" teacher is offered to the village school i.e. sub-standard - St. III - IV through talks, conference, demonstration of lessons, talks to parents, teachers meetings.
- (g) He is allowed a certain sum monthly fixed according to his circumstances in family e.g. if he is single he receives Shs. 25/= if married with a family of 3 children he receives Shs. 55/= per month. Of this sum Government pays 50% and the school sending the student pays 50%.
- (h) We should like each teacher employed as a Jeanes Teacher to receive a minimum of Shs. 50/= pr month i.e. Shs. 600/= per annum in addition to time, opportunity and land of his own equal to Shs. 250/= per annum i.e. Shs. 850/= per annum of which She. 250/= is estimated remuneration obtained from his garden. As soon as Missions in cooperation with the local funds can support it I should desire to establish a minimum of Shs. 75/= per month or Shs. 900/= per annum plus the allowance already made for food grown at home.
- (i) j) k) l) m) do not apply exactly since this is a government institution although practically all our students-in-training are drawn from missionary societies and return to work with their respective missions.

At present our statistics are as follows for past students:- 16 entered of which 1 withdrew from the course and 1 has died since completion of training i.e. 14 are now working as supervisors. 21 are now in training. We have accommodation and facilities for enrolling 25 each year for the two year's course.

I should like to put on record my view that the training of Native Teachers will not reach a satisfactory standard until:-

- a. In each institution there is a trained European educationist whose time is **entirely** devoted to the professional training of teachers.
- b. General education is given before the normal training is attempted.
- c. Practice under supervision is regarded as the focus of the training course.
- d. Practice without supervision is reduced to the minimum or entirely superseded.
- e. Subject-matter courses are organized and taught from the point of view of the teacher as teacher and not as pupil and learner.

James W. G. Dougall
PRINCIPAL,
JEANES SCHOOL

Two-Year Curriculum for Jeanes Visiting Teachers: First Year

	FIRST TERM	SECOND TERM	THIRD TERM
<u>Requiring Preparation</u>	<p><u>Introduction to Jeanes Work</u></p> <p>Visits to Village and Village Schools.</p> <p><u>Intensive Language Course.</u></p> <p>Swahili in the first instance. Aim to ensure vocabulary and expression for subject matter later on.</p>	<p><u>Child Study</u></p> <p>How children learn Experiment in children's learning and observation of children</p> <p><u>Teaching of Arithmetic.</u></p> <p>Topics of arith. Available in the village school and the resources of the environment for arithmetic application. Observation of good practice.</p>	<p><u>Industrial Arts and Geography</u></p> <p>Study of human occupation in production and distribution on the basis of a. materials grown in the country and b. used in the African Village every day. How the world is built on cooperation.</p> <p><u>Teaching of Reading</u></p> <p>Observation of children. The type of lesson which the child wants. Combining reading with (a) action (b) lessons in other subjects.</p>
<u>Not Requiring Preparation</u>	<p><u>School, Home and Village Hygiene.</u></p> <p>Lesson taught with a view to the students using subject matter in lessons to children and village-adults.</p> <p>Handwriting and B'board Drawing.</p>	<p><u>Nature Study</u></p> <p>The materials that can be undertaken in any village school. Observation of good lessons following on field trips.</p> <p>Handwriting.</p>	<p><u>Elementary Agriculture:</u></p> <p>The main decision of the science and field Visits . The native method, its merits and how it may be improved. The new pressure on native agriculture to supply foods and materials for world-needs.</p> <p>Drawing.</p>
	Drill and Games.	Drill and Games	Drill and Games.
	Practice of Agriculture and Handwork	Agriculture and Handwork	Agriculture and Handwork

		SECOND YEAR	
	FIRST TERM	SECOND TERM	THIRD TERM
	Practice Teaching (Demonstration Lessons)	Practice Teaching (Criticism Lessons) Learning how to judge and improve lessons.	Project Teaching In the Village School. The most responsible stage of the teachers' practice teaching.
Requiring Preparation	<p>Art of Teaching and Management</p> <p>Topics taught in connection with the daily experiences of the supervisor in practice of the students.</p> <p>Daily Conferences with Supervisor.</p> <p>Results of observations. Criticism and suggestion by individual method.</p>	<p>Supervision and Improvement of Teachers</p> <p>The way that the Visiting Teacher will work in schools: how he will help teachers individually and in groups to improve their methods and subject matter.</p> <p>Daily Conference with Supervisor.</p> <p>Result of observations in the practice of the students.</p>	<p>Supervision and</p> <p>1. Village Needs</p> <p>2. Native Customs.</p> <p>How we can help to direct education to social fundamentals and how the new learning may be combined with the best tradition and authority of the past.</p> <p>Purpose of the Village School.</p> <p>Curriculum Aims and Summary an exposition of the theories already seen in practice</p>
Not requiring Preparation	Drill and Games	Drill and Games	Drill and Games.

- Notes: 1. A separate statement is wanted for instruction of teachers' wives in Household hygiene, cooking, mother craft and infant-care.
2. Students have two periods of practice-visitation and supervision each year when they return to their own district. This practice is graduated in difficulty and the experiences of the students together with supervisor's observations are brought into close relation to the courses of Supervision given during the two terms of the 2nd Year.
3. No curricular can embody the lessons taught during the community-life of the school yet these lessons and habits are vital instruction throughout.

APPENDIX (VIII)

**KENYATTA UNIVERSITY
DEPARTMENT OF EDUCATIONAL COMMUNICATION & TECHNOLOGY
ECT 313: MBINU ZA LUGHA NA FASIHI**

- I
- Madhumuni ya somo la mbinu
 - Hadhi ya Kiswahili na sera za elimu nchini.
- II Maana na sifa za lugha
- III Kiswahili kama lugha ya pili
- Matatizo ya kiamatamshi
 - Matatizo ya kimsamiati
 - Matatizo ya kisarufi
 - Mbinu za kufundishia lugha.
- IV Mbinu za mawasiliano ya lugha.
- Kusikiliza (Ufahamu sikizi)
 - Kusoma (Ufahamu andishi)
 - Kuongea na matamshi
 - Kuandika
- V Kiini cha lugha
- Ufundishaji wa msamiati
 - Ufundishaji wa sarufi.
- VI Maandalizi ya mwalimu
- Mwongoxo wa somo
 - Maazimio ya kazi
 - Mpango wa kipindi cha somo.
- VII Fasihi ya Kiswahili
- Madhumuni ya somo la fasihi
 - Ufundishaji wa:
 - i. Riwaya na tamthilia
 - ii. Mashairi
 - iii. Methali n. k....
- VIII Kuambatanisha ufundisaji wa lugha na fasihi.

MAREJELEO:

- 1) Rocha Chimerah & Njogu Kimani (1999): Ufundishaji wa Fasihi; Nadharia na mbinu . Jomo Kenyatta Foundation. Nairobi.
- 2) Musau P.M. & Chacha L.M (2001) Mbinu za Kisasa za Kufundisha Kiswahili, Kenya Literature Bureau.
- 3) K.W. Wamitila (2002), Uhakiki wa Fasihi, Phoenix Publishers Ltd.
- 4) Kiswahili Syllabus for Kenya Certificate of Secondary Education. K.I.E.
- 5) Vitabu Vitakavyotahiniwa Katika Mtihani wa Fasihi ya Kiswahili, (Nambari 102/2) 2004.

APPENDIX (IX)**University of Nairobi****UNIVERSITY CALENDAR 1973 - 1974****Regulations for the Degree of BED**

An approved combination of the subjects chosen from the following:

- (i) Arts: Economics, Geography, Governments, History, language and Linguistics: Kiswahili, English or French; Literature and Drama in Education, Mathematics, Philosophy and Religious Studies.
- (ii) Science: Zoology, Botany, Chemistry, Geography, Geology, & Physics, Mathematics.

In the second and third years candidates may, with the approval of the Dean of the Faculty in consultation with the Deans of Arts and Science, continue their studies only in one of the subjects studied during the first year from either (b)(i) or (b)(ii)

APPENDIX (X)**Course 3/4c (ix) Special Methods Kiswahili.**

Term 1, 2 and 3; 23 weeks 1 hour a week 23 hours Language development in a child, nature of language, contrastive grammar and related problems, Audio Visual aids, the tape recorder; literature, T.V. movie, language laboratory, course materials and reading. Evaluation of reading, short stories, novels, poetry, drama in secondary schools. Assignments Text evaluation, language in Kenya, Africa, problem areas of learners. Cultural and readability indices. Styles of speaking, frozen, formal, consultative, informal, intimate - Recent by the fact that the Ministry of Education requires secondary school teachers to be normally able to teach two school subjects competently, and also that owing to the shortage of teachers in English, Kiswahili and Mathematics in Secondary Schools, teachers are also requested to do some teaching in these subjects regardless of their fields of specialization. (Basic methods Course are not examined. Lecturers submit course assessments on students' performance).

APPENDIX (XI)**UNIVERSITY OF NAIROBI****Calendar 1973 - 74****Staff - Faculty of Education.****Department of Educational Communication and Technology.**

Professor - Speakman, T, BSc., PhD.

Lecturers - Mrs. Edith Matiba, BA; Dip Ed.

- G. S. Eshiwani Bsc. Dip. Ed. MA.
- Wang'ombe, M. T. BA, MA, C.S.S.A.
- Wangómbe, CR. BA, MA, Cert. Ed.
- Furtado I. BSc. Dhd.

Visiting Lecturers - Ocitti, J. P. BEd.

- Atherton M. A. MA, DAE.S.

Tutorial Fellow - Ogonda, R. T. BEd.

UNESCO Lecturers - Ridden, W. BEC. MED Ph.D.

- Jacobsen, E. BSc. MSC. Ph.D.
- De Graft J. BA
- Eisler, O, BSc.
- Heaps, J. F. Teachers Diploma, Eng. Com

APPENDIX (XII)**KENYATTA UNIVERSITY COLLEGE****CALENDER**

1974/75

Swahili Syllabus for the Two-Year Diploma in Education

S6. The Methodology of Language Teaching and Special Methods of Second Language Teaching as applied to Swahili.

General Methods of Second Language teaching in the Secondary School, various methods of second language teaching; the 'Grammatical', the ('Imitation') or (Direct Method), the New Scientific and Bilingual'

- Direct Methods in the teaching of Swahili'
- Units Construction and evaluation of existing KIE syllabi.
- Class texts. Audio-visual aids, to include course remedial work in the language laboratory.
- Swahili testing in Secondary Schools.

S7. Literature in Swahili.

Lecturer.

Bually, S. H. Dip Arabic (London) Tutor.

APPENDIX (XIII)**Subject Methods (Kiswahili) BED**

Language development in a child, nature of language contrastive grammar and related problems, Audio Visual aids, the tape recorder, literature, T.V. Movie, language laboratory, course materials and reading.

- + Evaluation of reading, short stories, novels, poetry, drama in Secondary Schools.
- + Assignments.
- + Tax evaluation, language in Kenya, Africa,
- + Problem area of learners.
- + Cultural and Readability indices
- + Styles of speaking, frozen, formal, consultative, informal intimate.
- + Recent language changes.

APPENDIX. XIV**KENYA AFRICAN PRELIMINARY EXAMINATION, 1949
SWAHILI LANGUAGE****Jaribu maswali yote**Muda: Saa 1¼**Sehemu A - SARUFI**

1. a. *Andika kwa wingi (plural)*
 - i. Mganga hakunipoza ugonjwa wangu.
 - ii. Asiyekuwa na akili hataweza kujibu swali hili.
- b. *Andika kwa umoja (singular)*
 - i. Vipofu wamepotewa na viko vilivyonunuliwa jana.
 - ii. Milango ya gereza ilifunguliwa na funguo nzito.
2. *Andika VERB ifaayo ambayo in asili moja na noun hiyo iliyotiwa kati ya vifungo (brackets):-*
 - i. (Kifiniko) Juana mawingu.
 - ii. (hatari) Mtu anayeendesha lori kwa upesi zaidi abiria.
 - iii. (kicheko) Watu sana na picha zingine na Sinema.
 - iv. (hoja) Shahidi na mwenye kushtakiwa
 - v. (upendo) Kazi mbayaMwalimu.
3. a.. *Andika maneno yaliyo kinyume cha haya:*

(i) kufuma	(ii) chungwa bichi (iii) paza pumzi
(iv) njaa	(v) kucha.
- b. *Andika kwa (negative):-*
 - i. Nyumba imetiliwa rangi.
 - ii. Nikienda sasa nitamwona
 - iii. Ningalipewa.
 - iv. Rudi
 - v. Walimwua.
- c. *Andika kwa "affirmative":-*
 - i. Kuimba kwako hakukunipendeza.
 - ii. Sili kuku.
 - iii. Mahali hapataonekana.
 - iv. Asipokufa, mtoto hatarithi mali yake.
 - v. Miti ambayo haitaanguka.
- d. *Maliza sentence hizi:-*
 - i. Nani mlangoni?
 - ii. Kisu nacho, ki wapi sasa?
 - iii. Mlango nili..... ununua upo hata sasa?
 - iv. hayi au amekufa?
 - v. Kama Bwana Mganga angalikuwapo hapa, ndugu yangu pona.

Sehemu B - INSHA***Tunga habari yenye maneno 200 juu ya MOJA katika maneno haya.***

1. Eleza tofauti kati ya maisha ya baba yako alipokuwa kijana na maisha yako siku hizi.
AU
2. Je, yafaa wasichana waelimishwe? Kwa sababu gani?
Ni elimu gani itakayowafaa zaidi?
AU
3. Hadithia kisa cha Kiafrika cha zamani.
AU
3. Eleza kazi ya mvuvi wa Kiafrika AU kazi ya mfinyanzi.

APPENDIX. XV

KENYA EDUCATION DEPARTMENT
SYLLABUS FOR AFRICAN PRIMARY SCHOOL 1934

SCOPE

1. This Syllabus outlines the requirements of the primary school course. The course covers a period of three years, divided into Standards IV, V and VI.
2. The standard of school attainment necessary for admission to this course is the satisfactory completion of the course approved for elementary schools.
3. This syllabus is not prescribed for girls' schools as such.

Medium of Instruction

4. The medium of instruction is Swahili, but if the Managers of a school desire for any special reason to use English as the medium, they must make application to the Director of Education for permission to do so, for the purpose of presenting candidates at the Primary School Certificate Examination of Swahili as a subject according to the syllabus prescribed.

Subjects

5. The subjects for which syllabus will be prescribed fall into three groups:-
 - Group A. Mathematics, Geography, Nature Study.
 - Group B. Agriculture, Arts and Crafts, Domestic Science.
 - Group C. English, Swahili, History.
6. No syllabus will be prescribed for hygiene, and hygiene will not be an examination subject. It will be expected that hygiene (including personal hygiene) will be taught and practised and particular attention will be directed to the health and cleanliness on the pupils and the state of buildings and surroundings during visits of inspection. This will be an important factor in determining reasonable efficiency under the Grant in Aid Rules.
7. It has not been thought necessary to include a syllabus for drill and games. Certain details have been prescribed in the syllabuses for teachers' examinations.

8. Allocation of Time

It is suggested that course will require five morning sessions of 4½ hours per week and four afternoon sessions of 2¼ hours. Time might be apportioned as follows:

School assembly, service and religious	
Instruction.....	3¾ hours per week
Drill and drill games.....	2½ hours per week
Group A	7½ hours per week
Group B	7¾ hours per week
Group C	7½ hours per week
Breaks	2½ hours per week
Free afternoon	<u>2½ hours</u> per week
Total	<u>33¾ hours</u> per week.

It is suggested that the free afternoon should be spent in school journeys and in social service of a voluntary character.

9. Games and such valuable activities as debating societies, dramatic performances, singing school concerts should take place in the evenings. Homework should be restricted to a minimum.

The Primary School Certificate Examination

10. The subjects of examination are:-

<u>Group A.</u>	<u>Group B.</u>	<u>Group C.</u>
Mathematics.	Agriculture	Swahili
Geography.	Arts and Crafts	English.
Nature Study.	Domestic Science.	History.

11. In order to pass the examination candidates must, at one and the same time, satisfy the examiners in the following subjects:-

Group A.	Mathematics and one other subject.
Group B.	Agriculture and one other subject.
Group C.	English or Swahili and one other subject.

12. The examination will be conducted in Swahili, except in special cases provided for in section 3 above.

13. The pass marks for the subjects are:-

Swahili, English	50%
Mathematics	40%
Other subjects	33%.

A distinction will be awarded in any subject in which the candidate obtains 75% or more of the total marks.

14. It should be noted that it will be necessary for boys who desire to proceed to a secondary school to obtain a pass in English. This may also be required for admission to certain other post-primary courses.

15. Schools which for adequate reasons do not provide the full course in agriculture may apply for approval to offer an alternative practical subject in the place of agriculture.

16. In the event of girls wishing to take this examination, the following modifications will be made:-

Group A.	Instead of Mathematics, Arithmetic and a branch of Domestic Science not taken under B.
Group B.	Domestic Science and one other subject will be taken.

17. The examination will be conducted by the Education Department.

18. Entry forms will be obtained from the Education Department and must be returned not later than 1st September.

19. The examination will be held at centres arranged by the Director of Education commencing on the last Tuesday of November.

PRIMARY SCHOOL SYLLABUS**S W A H I L I (GROUP C)**

Note. There is at present no modern Swahili course suitable for Africans at this stage such as has been recommended in connection with the English syllabus. It is anticipated that such a series based on a vocabulary of words most frequently used will be prepared shortly. It is considered that a speech vocabulary of 1500 words should be aimed at. A reading vocabulary would necessarily be larger. Pending the preparations of such a series, the following syllabus is recommended.

Std. IV.

- (a) READING. i. Selection from the Mambo Leo series, Masomo yenye Maarifa Part I. Safari ya Sungura. Safari ya Juma.
- ii. Silent Reading.
- iii. Oral reproduction. Learning suitable passages by heart.
- (b) DICTATION. Dictation from readers and occasional unseen passages containing familiar words.
- (c) COMPOSITION.
- i. Short letters to friends, parents etc. about the pupils' immediate surroundings: home, class, games, village, etc.
- ii. Rendering short stories told in class or heard at home. Pictures are recommended for the purpose of introducing vocabulary and encouraging close observation. When the picture is taken away the pupils should be questioned on the details and this will prove a valuable help to oral expression.

- Std. V. READING. i. Books, Selections from:-
Visa na hadithi.
Mfalme wa Nyoka na hadithi nyingine.
Mambo na hadithi.
Afyu.
- ii. Silent reading from readers with occasional unseen passages.
- iii. Oral reproduction on lines indicated in Std. IV.
- iv. Dictation. Passages from readers. Unseen passages of appropriate difficulty.
- v. Composition. Short essays about ordinary experiences. Things the pupils see and do. Rendering in their own words in a descriptive way things learn in lessons about Nature Study, Agriculture and Geography. Letter writing.

- Std. VI. READING. i. Books. Selections from
Kwa Nini na kwa namna gani.
Uraia.
Masomo yenye Maarifa Part II.
Alfu lela ulala Part I.
Swahili periodicals to be used for general reading.
- ii. Silent reading from readers with occasional unseen passages.
- iii. Dictation from books read with suitable unseen passages.

iv. Composition. Essays. More elaborate story telling (African folklore), oral and written. The pupils at this stage should try to compose stories and description based on their own imagination. Essays on common Swahili proverbs. Letter writing.

GRAMMAR.

Grammar must be taught systematically in all standards in connection with reading and composition lessons. No specific text book should be placed in the hands of the pupils pending the preparation and publication of suitable language books. Teachers should refer to such books as "Sarufi" and "Steers Swahili Exercises" revised by Hellier.

EXAMINATION.

The test at the Primary school examination will consist of the following:-

- (a) A Silent reading passage not necessarily taken from the books prescribed for Std. VI.
- (b) Written Composition.
- (c) Practical Grammar questions.
- (d) A Dictation test.

HLB/KMG.

APPENDIX. XVI

**GENERAL REGULATIONS
FOR AFRICAN SCHOOLS AND TEACHERS EXAMINATIONS.**

1 9 2 8

The following classification of schools and pupils continues in force as before:

Normal Age.	)	Below 6	:	6.7.	:	8. 9.	:	10.11.12.)	13.14.	:	15.16.17.18
)		:		:		:)		:		
Stds. & Forms)	Sub-stan-	:	I.II	:	III.IV	:	V.VI.VIII)	1.	2.	:	3. 4. 5. 6
	)	(dards. _____	:	_____)	:	(_____	:	(_____)	(_____)	:	(_____)
)											
Grade of School	)	A		B		C		)	Junior		Senior
	)			Elementary				)	Secondary		
))				
Stage of Education))				

2. The standard of intellectual attainment though not the content of education, is taken to be at Std VII the Junior Local; at Form 4 that of the Cambridge School Certificate or London Matriculation Examinations; and at Form 6 that of the Intermediate Arts and Science Examinations of London University. Serious attention need not be given at this stage to the "Normal Age".

3. Standard IV is the stage of:-

- i. The "Elementary B School Certificate (E.B.C.) Examination";
- ii. Std. VII is that of the "Elementary C School Certificate (E.C.C.) Examination";
- iii. Form 2 that of the "Junior Secondary School Certificate (J.S.C.) Examination"; and
- iv. Form 4 that of the "Senior Secondary School Certificate (S.S.C) Examination".

4. Teachers' certificates may be awarded to candidates who succeed in passing professional tests after qualifying in the school work of the various stages. They are:-

- i. The Elementary B Teachers' Certificate (T.E.B.)
- ii. The Elementary C Teachers' Certificate (T.E.C.)
- iii. The Junior Secondary Teachers' Certificate (T.J.S.)
- iv. The Senior Secondary Teachers' Certificate (T.S.S.)

5. The general idea is that any Teachers' Certificate qualifies to teach in the Grade of School next below that mentioned in the certificate title. Thus i. in paragraph 4 above qualifies to teach in an Elementary A. School. As a temporary measure teachers are being allowed to teach in schools of their certificate title.

6. Candidates should come up for examination already instructed as to heading and otherwise dealing with their papers. The following points should be noted.

- (a) The top left hand corner should be left free for pinning the sheets together.
- (b) The number of the page should be placed in the top right hand corner.
- (c) The name of the Examination "Centre" and the candidate's "number" at the centre should occupy the top line of the first page as near the middle as possible.
- (d) The "subject" as printed at the head of the question paper should occupy the middle of the second line.

- (e) The name of the candidate should not appear on the paper, except in the case of the teachers' examinations and the Elementary B. School Examination.
- (f) Writing should only be on one side of the paper.
- (g) A margin of not less than an inch should be left at the left side of the answer paper.
- (h) The number of the question should be placed in the margin at the commencement of the answer.
- (i) A space of two or three lines should be left between the end of one answer and the beginning of the next.
- (j) Instructions at the head of the paper should be carefully read.
- (k) Questions should not be copied out.
- (l) Marks will be deducted for bad writing and spelling, for untidiness and for disorderly arrangement.

ELEMENTARY B SCHOOL CERTIFICATE EXAMINATION ("E.B.C.")
Old Vernacular Examination

1. Scope. The work done to the end of Standard VI.
2. Dates and Centres. (a) Last date for acceptance of entries at the Education Office, Nairobi, June 9th, 1928.
 - (b) Date of Examination, July 17th, 18th, 19th 1928.
 - (c) Centres will be notified by the Education Department after entries and applications have been considered.

3. Subjects and Marks

- (a) Compulsory Subjects (100 marks in each)

- i. Dictation, Composition and Writing.
- ii. Arithmetic.
- iii. Reading.

- (b) Optional Subjects (100 marks in each)

- i. Hygiene.
- ii. Drawing.
- iii. Geography.
- iv. Swahili.
- v. English.
- vi. Agricultural Nature Study.

Note (1) The standard for a pass is:-

- (a) above:
 - i. 50% of total marks with not less than 33% in any one subject.
 - ii. 33% in each of the two papers (Mechanical methods, maximum 40 marks. Problems maximum 60 marks).
 - iii. 50%.
- (b) above:
 - i – vi, 33%.

Note (2). 75% or over will entitle a candidate to distinction in any subject.

Note (3). In order to pass, it is necessary for a candidate to pass in all the compulsory subjects and in at least one optional subject.

Note (4). Candidates may take any number of the optional subjects.

Note (5). In order to prevent misconception regarding the nature of the curriculum attention is drawn to the fact that no grant-in-aid can be given in respect of any Elementary A or B school in which neither school gardening nor manual work is satisfactorily taught (vide Report on Grants in Aid 1925, App.D.Note ii.)

4. Syllabus, as at present in use. The following is a special guide for subject vi, i.e.:-

vi. Agricultural Nature Study.

A. Size of Plots

Std. I 5½ yds. x 5½ yds - 160 plots per acre.

Std. II 5½ yds x 11 yds - 80 plots per acre.

Std. III 11 yds x 11 yds - 40 plots per acre.

Std. IV 22 yds x 11 yds - 20 plots per acre.

B. Seed Tables.

Each school will have a diagram of seed-tables; they should be prepared thus:-

1. Long rains.

Crop.	Seed per Plot.	Distance Bet. Rows.	Distance Bet. Seeds.	Depth to Plant.
Maize.	A lbs.	B. ft.	C ins.	D. ins.

Same for beans etc.

2. Short rains

As above but crops cannot be planted so closely, therefore make fresh tables.

C. Weather Studies. All classes will take part in weather studies. At each school there will be a rain gauge and sun dial. A wind vane made by scholars is to be placed above school. Diagrams will be hung up showing daily records of wind, rain etc.

D. Detailed Syllabus

Standard I

Flower Gardens. Very young children in this class should be given flower gardens. These gardens should be near the school. At this stage, children will be taught to plant in straight lines and circles. This will require much work by the teacher. The flowers will be chiefly perennials, but annuals should also be planted; some gardens should be planted with wild flowers. The flower gardens will supply plants for school decoration, for Nature Study and for Drawing.

Standard II

(a) **Practical.** Cultivation of local crops such as maize, beans and potatoes; also introduce and teach the cultivation of European crops, e.g. cabbage, turnips, etc.

(b) **Theoretical.** Plants that give us food. Plants that spoil our gardens (Woods). Animals that help us. Animals that spoil our work. Insect Pests. Study examples like fly, bee, tadpole etc. Maize stalk borer, cutworm etc.

Standard III

(a) **Practical.** Continuation of the work of the previous class with the addition of experimental work of a simple nature e.g. rotation, manuring.

(b) Theoretical. The soil. Proper cultivation, i.e. deep digging (a) to let the roots travel far (b) to let the rain soak far in (c) to prevent soil erosion. (d) to destroy insect pests, rotation, manuring, seed selection.

Standard IV

(a) Practical. Girls should continue the work of the previous class and carry out experiments in rotation and manuring. Boys should do the same, and should be taught where possible, irrigation, tree planting and fruit planting (lemon, loquat. In Std. IV each pupil should have a Home Plot and a School Plot. The former are to be seen frequently by the teacher.

(b) Theoretical. Dry farming i.e. (a) deep cultivation (b) frequent cultivation (c) weed less lands. Rotation. Manuring. Seed selection. Irrigation. Agricultural Shows. Co-operation. Care of Trees.

Sample Garden Experiments

In these experiments only carefully selected seeds should be used. In fact, all the seed planted at any time should be good selected seed. In fact, selected seed. Careful measurement is necessary so that every plot may have the same amount.

1. Comparison of African and European Cropping

(a)	(b)	
Maize Beans Potatoes Mixed.	Maize	Give out the same quantity of seed to (a) and (b) In (a) the seed is planted African way in (b) it is planted in separate plots in rows at the proper intervals. (a) it cultivated African way. (b) European way.
	Beans	
	Potatoes	

Measure the harvests and compare the two gardens.

2. Rotation.

Plot 1. Beans following maize	) Do the same with maize
Plot 2. Beans following potatoes.	) and potatoes in all gardens.
Plot 3. Beans following bush..	) Which is the best rotation?

3. Manuring

This experiment is the same as No. 2 except that there are 18 garden instead of 9 and one garden of each crop is planted without manure and the others with manure. The harvests are measured and results are compared. Teach standard plot should be given 120 lbs. of manure.

Elementary B. Teachers' Certificate Examination **(T.E.B.) (Old Vernacular Teachers' Certificate)**

Scope: This is a qualification for Elementary for A and B School Teachers. Candidates must have previously passed the "Elementary B" or the old "English Leaving Certificate". Examination, and have received one year's training in an approved practical teaching. The "approved" work, if satisfactory, may have been done either before or after the passing of the previous examinations mentioned in this paragraph.

Dates &

Centres. (a) Last date for acceptance of entries at the Education Office, Nairobi, is October 1st, 1928.

(b) The date of the practical examination and centres will be arranged by the Inspectors of Schools.

3. Subjects and Marks.

(I) Blackboard Writing. Time ½ hour (100 marks)

- (a) This test will include:-
- (i) Writing from any Swahili or Vernacular Reading book;
 - (ii) Arithmetical examples;
 - (iii) Geometrical figures;
 - (iv) Tabular forms, and
 - (v) Sketch maps of the whole or parts of Africa and especially of Kenya.
- (b) Marks will be awarded for alignment, regularity of formation of letters and figures, arrangement of matters, spacing of letters and figures, visibility, neatness and amount done.

(II) Drill and Physical Exercises (100 marks)

- (a) Exercises:-
- i. Proving the Class:-
Fall in – Dressing – Numbering – Turning to Right and Left - Forming fours – Forming two-deep.
 - ii. Opening out and closing from extended formation.
 - iii. Breathing exercises.
 - iv. Marching exercises.
 - v. Closing ranks.
- (b) Marks will be awarded for:
- i. Knowledge of the subject.
 - ii. Position in regard to class.
 - iii. Method of giving commands.
 - iv. Correction of faults.
 - v. Responsiveness of class.
- III. **PRACTICAL TEACHING (100 marks)**
- (a) The candidates will be required to produce notes of four lessons which he has prepared. One at least of these must be on school gardening or handwork. The examiner will select one, and the candidate will be told to teach it and to use his blackboard.
- (b) The same class should not ordinarily be used for Examination purposes more than three times in one day.
- (c) Marks will be awarded on:
- (i) Manner and personal appearance.
 - (ii) Discipline in assembling and dismissing the class and holding the interest of the class.
 - (iii) Ability to explain and demonstrate.
 - (iv) Ability to make the pupils work.
 - (v) Skill in the use of the blackboard.
 - (vi) The Principal or Supervisor's assessment of teaching ability and conduct based on not less than one year's work.
- (d) With reference to (vi) above, the Principal or Supervisor should produce a roll in order of merit showing a percentage marking for each student for practical teaching done during the period of supervision.

ELEMENTARY C SCHOOL CERTIFICATE EXAMINATION, 1928.

(E.C.C.)

Scope. The work done to the end of Standard VII. Unless a candidate has attained the apparent age of 16, at least two years must have elapsed since the Elementary B School Certificate was passed.

2. Dates

- (a) Last date for the acceptance of completed entry forms at the Education Office at Nairobi, 7th November, 1928.
- (b) Date of Examination, 11th, 12th and 13th December, 1928.
- (c) Centres will be notified by the Education Department after entries and applications have been considered.

(d) Entry forms may be obtained from the Education Department at Nairobi after 19th September, 1928.

3. **Subjects and Marks**

(a) Compulsory Subjects (100 marks each)

- i. English or Swahili.
- ii. Writing.
- iii. Arithmetic.

(b) **Optional subjects.** (100 marks each)

- i. Hygiene.
- ii. Drawing.
- iii. Geography.
- iv. English or Swahili.
- v. Agriculture.
- vi. Practical Geometry.

Note (1). The standard for a pass is:-

- (a) above
 - i. 50% on total and 33% on each of:-
 - Composition (40 marks)
 - Reading (40 marks)
 - Dictation (20 marks)
 - ii. 50%
 - iii. 33%, (A higher value will be placed on problems than on mechanical processes.

- (b) above
 - i. 33% on total and as (a) I above in the three parts.
 - ii.- vi, 33%.

Note (2). 75% or over will entitle candidates to distinction in any subject.

Note (3). In order to pass it is necessary for a candidate to pass in all the compulsory subjects and in at least two optional subjects.

Note (4). Candidates may take any number of the optional subjects.

Note (5). Candidates choosing English for their compulsory subject, and those choosing Swahili for their compulsory subject may offer English as an optional subject.

Note (6). Answers in the English or Swahili papers must be in the language selected. In other papers, answers may be in either language.

Note (7). In order to prevent misconception regarding the nature of the curriculum, attention is drawn to the fact that no grant-in-aid can be given in respect of any Elementary C School in which neither agriculture nor village industries are satisfactorily taught. (Vide report on Grants-in Aid, 1925, App. D. Note ii).

4. **Syllabus**

(a) English or Swahili.

i. Composition. Pupils will be require to write an essay or letter of about 150 words or one subject selected from a list. Questions involving the use of words on sentences and the construction of sentences will be set.

ii. Dictation. An extract will be read out. It will then be dictated about 4 words at a time giving full stops and question marks. It will be read again slowly and naturally, for corrections by the candidates themselves.

Time 30 minutes.

iii. Reading. Pupils will be required to read a short story or extract orally or silently. Questions will be set involving a knowledge of what has been read.

Time ½ hour.

(b) **Writing.** Neat legible writing in either print writing or cursive will obtain a pass.

Time ½ hour.

c) Arithmetic. As far as the standard of the Elementary B School Examination, together with simple proportion or method of unity, vulgar and non-recurring decimal fractions, and measurement of areas. The examination is intended to test ability to make calculations connected with the ordinary proceedings of life. The standard of examination will be similar to that of 1927.

Time 2 hours.

(d) Drawing. i. Model, and ii, Memory Drawing, of any simple objects natural or artificial within the filling for Free Expression. Candidates may choose any two of i., ii, and iii.

Time 2 hours.

(e) Hygiene. Health Laws and Health Habits, with special reference to Personal, Domestic and Village Hygiene and Sanitation. Diet.

Time 2 hours.

(f) Geography. The continent of Africa and its exploration. An outline map will be supplied for filling in details. Sketch maps and diagrams may be asked for.

Time 1 ½ hours.

(g) Agriculture (3 years course)

i. PLANTS.

- (1) Parts of a plant and their functions.
- (2) Nutrition and reproduction.
- (3) Identification of economic plants.
- (4) Diseased and pests, including animals and birds.

ii. SOILS AND TILLAGE

- (1) Origin, formation and classification.
- (2) Tillage operations.
- (3) Farm tills, names and uses.
- (4) Farm implements, names and uses.

iii. FORESTRY.

- (1) Identification of trees and their uses.
- (2) Establishment of woods, shelterbelts and ornamental copses.
- (3) Benefits derived from trees.

iv. STOCK.

(Cattle, Goats, sheep and pigs).

- (1) Identification of breeds and their uses.
- (2) Improvement of native herds.
- (3) Identification of forage crops and grasses.

v. POULTRY.

- (1) Breeds and identification.
- (2) Breeds and their uses.
- (3) Housing and feeding.

vi. FARM YARD.

- (1) Lay out of a farm with house and stores.
- (2) Cattle boma.

vii. SUBSIDIARY.

- (1) Preparation of hides and skins for market.

- (2) Bee keeping.

(h) Practical Geometry. Ability to draw straight lines of given length; to draw lines perpendicular or parallel to one another; to construct angles of 30°, 45°, 60°, 120°, etc.; angles equal to given angles; to bisect given angles; to divide a given line into any number of parts; to construct an equilateral triangle, a square, triangles or a regular hexagon on given lines; to construct triangles or parallelograms with given sides and angles; to draw a scale of feet and inches, and construct simple figures to scale; to draw circles of a given radius; to construct circles circumscribing or inscribed within triangles squares or hexagons. Marks will be awarded for neatness and precision of drawing.

Time 1½ hours.

ELEMENTARY C TEACHERS' CERTIFICATE EXAMINATION, 1928
(T.E.C)

Scope. This is a qualification for Elementary C School Teachers. Candidates must have previously passed the Elementary C School Certificate Examination and have had either (a) one year in an approved Normal School plus one year's approved teaching, or (b) two years approved 'practical teaching. (a) and (b) must have been subsequent to attaining the standard of the Elementary B School Certificate Examination.

2. Dates. As for the Elementary B Teachers Certificate Examination. Details as to dates and centers for the theory paper will be announced later.

3. Subjects and marks. As for the Elementary B. Teachers' Certificate Examination (T.E.B) but dealing with school work up to Standard VII and with a paper on school management and teaching.

Note. *A detailed syllabus is being prepared and will be sent to applicants as soon as possible.*

JUNIOR SECONDARY SCHOOL CERTIFICATE EXAMINATION, 1928
(J.S.C.)

Scope. The work done to the end of Form 2.

2. Dates. As for the Elementary C. School Certificate Examination.

3. Subjects and marks.

(a) **Compulsory Subjects** (100 marks each)

i. *English 2½ hours.*

Grammar (20 marks)

Set Books (25 marks)

Composition (25 marks)

Conversation (20 marks)

Dictation (10 marks).

ii. *Arithmetic. 2 hours.*

The power of solving problems will be valued more highly than that of carrying on mechanical operations.

(b) **Optional subjects.** (100 marks each)

i. Scripture Knowledge *1½ hours.*

ii. History and Geography *2 hours.*

iii. Drawing, *2 hours.*

Two of the following.

Freehand.

Model.

Memory.

Design.

iv. Agriculture, *1½ hours.*

- v. Hygiene and Simple sanitation, 1½ hours.
- vi. Elementary Experimental Science, 1½ hours.
- vii. Practical Geometry, 1½ hours.
- viii. Swahili, 1½ hours
 - Grammar and Structure (25 marks)
 - Composition (25 marks)
 - Reading and Comprehension (25 marks)
 - Set Book (25 marks)

Note (1). The standard for a pass is:-

- (a) above, i. 50% on total and 33% on each of the parts.
 - ii. 40% Greater value will be attached to problems than to mechanical processes.
- (b) above, i - vii. 33%
 - viii. 33% on each part and on the total.

Note (2). 75% or over will entitle candidates to distinction in any subject.

Note (3). In order to pass, candidates must obtain the minimum stated in the compulsory subjects and in three of the optional subjects.

Note (4) Candidates may take five of the optional subjects and no more.

Note (5). Questions and answers in the Swahili examination will be in that language. In all other subjects the questions and answers will be in English.

4. Syllabus.

(a) Compulsory Subjects

i. English.

- (a) English Grammar. Meaning of grammatical terms, accidentence, parsing and analysis of sentences.
- (b) The following books:-
 - i. The Story of St. George. Cts. 50.
 - ii. Masterman Ready. Cts. 50.
 (The above are obtained from the Education Office at the prices marked against each).
- (c) English Composition. An essay or letter of about 200 words. Silent Reading and Comprehension test.
- (d) English Conversation, including enunciation.
- (e) Writing from dictation.

ii. Arithmetic.

Simple questions in numeration, simple and compound addition, subtraction, multiplication and division, reduction, vulgar and decimal fractions, mensuration of rectangular figures, simple and compound proportion, percentages and simple interest. Candidate must obtain 40% of the marks to pass.

(b) Optional Subjects.

- i. Scripture. For Christian Students only).
The journeys of St Paul.

- ii. History and Geography.

Text book to be - Human Geography - Fairgrieve and Young Shs. 2/50.

- iii. Drawing:- (a) Freehand (b) Model (c) Memory (d) Design. Candidates in order to pass must satisfy the Examiners in two out of (a) (b) (c) (or) (d).
- iv. Agriculture. (Theoretical and Practical) 2 years course.

SOILS.

- (1) Improvement by cultivation.
- (2) Conservation of natural moistures, etc.

MANURES.

- (1) Principles of manuring.
- (2) Boma and green manure.

CROPS.

- (1) Selection of crops for climate and environment.
- (2) Duration or period of crops.
- (3) Rotation of crops.
- (4) Sowing, care and harvesting.
- (5) Preparation for market and values.
- (6) Uses.

WEEDS.

- (1) Identification, classification and eradication.

STOCK.

- (Cattle, goats, sheep and pigs).
- (1) Improvement of grazing and browsing areas.
 - (2) Care and management of livestock.
 - (3) Diseases and their treatment.
 - (4) Housing etc.

DAIRYING.

- (1) Milk Production.
- (2) Milking and care of milk.

HORTICULTURE.

- (1) Identification of useful fruit trees.
- (2) Treatment and pruning.
- (3) Grafting and budding.

ROAD MAKING AND BRIDGE BUILDING

- (1) Simple Methods

v. Hygiene and Simple Sanitation.

The candidates must satisfy the Examiners in the written paper as well as in the practical tests in First Aid.

vi. Elementary Experimental Science.

The question will be set as far as possible to ascertain whether pupils have been taught to observe. The practical methods of measuring lengths, areas and volume. Comparison of scales. The use of squared paper. Weight, the use of the common balance, including the method of obtaining the true weight of a body with an ill adjusted balance by a method of substitution. The differences between solids and liquids, elastic and non-elastic bodies. Experiments to illustrate the pressure of air.

viii. Practical Geometry

Every candidate must provide himself with a ruler graduated in inches and tenths of an inch and in centimetres and millimetres, a set square,

protractor, compasses, and a fairly hard pencil. All figures must be drawn accurately and distinctly. Questions may be set in which the use of the setsquare or protractor is forbidden. The following constructions and easy extensions of them may be required.

Dissection of angles and of straight lines.

Construction of perpendiculars to straight lines.

Construction of an angle equal to a given angle.

Construction of parallels to a given straight line.

Simple cases of construction from simple data of triangles and quadrilaterals.

Division of straight lines into a given number of equal parts or into parts in any proportion.

JUNIOR SECONDARY TEACHERS CERTIFICATE EXAMINATION. 1928

(T.J.S.)

As for Elementary C. Teachers Certificate Examination on a higher standard, except that the school work goes up to that of Form 2.

N.B. This examination is open only to candidates who have passed the Junior Secondary School Examination.

JUNIOR SECONDARY CLERKS CERTIFICATE EXAMINATION, 1928.

(C.J.S.)

1. Book-keeping, single and double entry.
2. Shorthand at 50 words per minute.
3. Typewriting from sight to touch at 20 words per minute.
4. Precis writing.
5. Registration, indexing, filing.

N.B. This examination is open only to candidates who have passed the Junior Secondary School Examination.

SENIOR SECONDARY SCHOOL CERTIFICATE EXAMINATION.

(S.S.C.)

SENIOR SECONDARY SCHOOL TEACHERS' CERTIFICATE EXAMINATION

(T.S.S.)

Syllabuses of these Examinations will be sent on application to schools which are qualified to enter candidates i.e. Senior Secondary Schools. (Forms 3, 4, 5, 6.)

APPENDIX. XVII

A LIST OF PRIMARY TEACHER TRAINING COLLEGES IN KENYA (2003)

I. Western Province.

- Eregi
- Kaimosi

II. Coast Province

- Shanzu
- St. Pauls Bura

III. Central Province

- Thogoto
- Murang'a
- Kamwenja

IV. Nyanza Province

- Asumbi
- Bondo
- Kamagambo
- Migori
- Nyanchwa
- Nyabururu

V. Eastern Province

- Kigari
- Meru
- Egoji
- Kilimambogo
- Machakos
- Rupate

VI. Rift Valley

- Baringo
- Kericho
- Tambach
- Mosoriot
- Narok

VII. North Eastern Province

- Garissa

VIII. Nairobi Provinces

- Highridge

APPENDIX. XVII: RESEARCH PERMIT

