

## Kenyan Education System On The Cross. The Hard Facts

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### Abstract

Administration of education is a critical component of managing this enterprise in the society. This process determines the development, control and assurance of quality of education designed and conducted by the society. In other words, administration is the basis of relevance and performance of the education system offered in the society. But like any other social and political programme in the society, education usually undergoes transformations which, in turn, create new challenges for the society. This is the situation in modern Kenya with respect to administration of formal education since colonial era in 1846. This is the focus of this paper which is designed to establish the main factors that are affecting the efficiency and effectiveness in administration of education in modern Kenya, its performance in the development agenda of modern Kenya, the relevance of the administered education to the local and international development needs and the expected quality of the out-comes and, by extension, the graduates of the practiced systems of education since colonial era. In short, the paper examines the tribulations of administering modern education in Kenya since then. However, the main concern in this discussion is, what has gone wrong with the administration of education in Kenya since independence in 1963. Hence the issue of Kenyan education system on the cross. The hard facts.

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**Keywords:** administration, cross, development, hard facts, education system

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### INTRODUCTION

Western, formal education system was introduced at the coastal region of Kenya at Rabai in 1846 by the Western European Christian Missionaries at Rabai (Ssekamwa, 1968; Bogonko, 1972; Mutua, 1974). This education was intended to evangelise as well as emerging issues (Kafu, 2011). Hence the assertion that civilize the continent of Africa (Chronicles of Christian Education in East Africa, 1937). This form of Education had all the hallmarks of modern education as practiced in Western Europe. It was alien to Africa, elitist in nature, segregatory in practice and irrelevant to the needs of the African people (Ominde, 1965; Nyerere, 1967; Kafu, 2017). These features of the practiced education did and still continue to negatively impact on the organization and management of modern education not only in Kenya but all over Africa (Durham, 1965). The principles and practice that govern the administration of education in modern Kenya are very much determined by the above stated historical factors as well as emerging issues (Kafu, 2011). Hence the assertion that the administration of education in Kenya is on the cross and the challenges in this venture are real and must be dealt with firmly by the Kenyan government (Karanja, 1978; Gachathi Education Report, 1978; Nation Media Group, 2002). In other words, the development and administration of education in Kenya has been going through rapid transformations, hard times and turbulence since colonial era. This situation can only be appreciated when the historical, emerging issues in education and

comparative perspectives of administering modern education in Kenya are examined.

The underlying factors to the above situation in the development and administration of modern education in Kenya are related to the nature and scope, structural design, principles and practice of education in the country, the emerging issues in education and society and the historical perspective of the practiced education systems since colonial era. These are the basis and focus of discussion in this conceptual paper on “Kenyan education system on the Cross. The hard facts!” This theme refers to the experienced tribulations and turbulence in administration of education caused by historical and emerging issues in education in this country and beyond. The discussion that follows explores this intriguing theme with respect to the development of education in Kenya since colonial era and provide proposals on how to deal with raised issues in the management of education in this country.

### Nature and Scope of Kenyan Education

The works of authorities in education like Ominde (1965), Bogonko (1972), Gachathi (1978), and Sifuna and Indire (1982), present in detail the nature and scope of the developed and administered education systems in Kenya since the colonial era. From the presentations of these authorities, it is apparent that the practiced education in Kenya is alien, irrelevant to the needs of the people of modern Kenya and has not undergone meaningful transformations/reforms since its introduction by Western European Christian

missionaries in this country in mid-nineteenth century. In other words, this education has remained conservative, academic and rigid in nature. Hence the existing status quo in its development and administration. It has not responded efficiently to the historical and emerging issues in its development and in the society not only in this country but also continental wide in Africa. In effect, the practiced education is not in tandem with the aspirations of modern society not only with regard to Kenya but also Africa. Hence the observed chaos, turbulence and restlessness in the administration of the education sector in Kenya today and the corresponding creation of unstable society (Kafu, 2017). The widely held perception of the Kenyan education is that it is irrelevant to the needs of the Kenyan people and totally out of tune with the developments in this country and else where in the world (Gachathi, 1978; Muganda, 2009).

The consequence of the above developments in education has been the preparation and creation of unstable and unproductive society in Kenya, the seemingly increased unemployment situation in the country and the apparent failure to transform Kenya into a modern, competitive and industrial society (King, 1961; Karanja, 1978; Kafu, 2017; Nation Media Group, June, 2017). This is a situation that is rapidly translating itself into security problem for the country and perpetuation of under-development in the country (Kafu, 2015). Closely related to the nature and scope of education that is conservative, unstable and irrelevant in nature is the structural design of administering education in Kenya. The practiced structures, (philosophies of education, policies, technical and logistical systems in modern Kenya) which have had great influence on the administration of education in Kenya since 1846.

### **Structures of the Kenyan Education System**

An education structure usually refers to the philosophical paradigm, curricular and/or administrative design, layout or plan of the practices in an established education system and established systems of administering this system of education in the society. That is, a structure is the curriculum of the existing education system and the preferred administrative patterns. This is normally determined by the philosophy, mission, purpose, objectives and the core values of the established education system which, more often than not, are based on aspirations of the society, designed policy frame-work, established systems and procedures and its historical and comparative perspectives. Therefore, to appreciate the structure of the Kenyan education system as practiced today, it is necessary to examine its historical and comparative perspectives though not withstanding several attempts to reform the established education principles and practices since colonial era.

The present practiced education structure in Kenya was inherited from the colonising power, Britain, through the effort of the Western European Christian missionaries and then much later the colonial government (Ssekamwa, 1968). There were three types of practiced education structures in Kenya between 1846 and 1963. Initially, there was no official organized education structural design as each Christian missionary organization or society introduced and practiced the education structure they were familiar with from their countries of origin. However, through well co-ordinated effort between and among the various Christian missionary organizations/societies and the colonial government in Kenya in the early twentieth (20<sup>th</sup> C.) century, the first education structure was launched in 1911 (Christian Education Chronicle, 1937). This was the racial, segregatory education-based system for Europeans, Asians and Africans. That is, the philosophy of racialism and segregation in education was entrenched. In other words this was the education system based on race and creed. This educational structure was practiced till 1965 when it reformed through the Ominde Education Commission of 1965 whose philosophy was education for all, national unity. (Ominde, 1965). The initial structure for Africans in Kenya was the 2.4.4.1.3. That is two (2) years of Pre-school education (classes B and A) level, four (4) years of Primary school education (standards 1-4) which was both transitory and terminal, four (4) years of intermediate school education which was also transitory to secondary education sector and terminal and designed and conducted from the nineteen twenties (1920's) and which was mainly to prepare and produce African artisans, clerical staff for colonial government and the White European farms in the then "White Highlands" of Kenya, another four (4) years for the very few, lucky Africans who managed to access secondary school education sector, one year (1) of pre-university preparatory phase known as "metriculation education" stage and then the last three (3) years of university education which was by then only available in Makerere, Uganda and overseas, specifically in Britain. However, this structure was to be replaced in the 1930's by the 2.6.6.3 structure (Walcot, 1937) after agitation by Africans for better quality education for their children. All these phases of education were characterized by competitive examinations, terminality in practice and academic nature of the offered education. This new education structure was two years of Pre-school education, six years of primary/elementary school education, two years of Junior secondary education, four years of senior secondary education and then **three** years of university education. But towards the end of the 1930's this structure of education was replaced by the 2.8.4.3. That is, two years of Pre-school education, eight years of Primary/Elementary and intermediate education sectors, four years of secondary and three

years of university education levels. This structure was basically the same as the previous one already discussed. However, the Primary and Intermediate sectors were combined to form the Primary education sector with the last four (4) years emphasizing Technical and Vocational education at Intermediate school education level for Africans and Technical and Commercial education for Asians. This was the education system modern independent Kenya inherited from the British colonial government in 1963. It is important to note that throughout this period, the philosophy of education in place was racial and segregatory. But on attainment of independence in 1963, the Ominde education commission was established by the Kenya independent government in 1964 to reform the then existing education system and through its report of 1965, the Kenyan government abolished racialism and segregation in education and introduced a totally new education structure of 7.4.2.3 which was unitary form of education (for all Kenyans). This structure of seven (7) years of Primary School Education, four (4) years of Secondary School Education, two (2) years of "Advanced"/High School ("A") education level and three (3) years of University Education was intended to promote and accelerate literacy level in Kenya and also prepare and produce skilled man-power for the Kenyan economy (Ominde, 1965; Sifuna and Indire, 1982; Kafu, 2017).

The unfortunate development about this structure (7.4.2.3) of education is that it recommended abolition of the well established and practiced Technical and Vocational education phase at the intermediate education level on flimsy grounds that its practice was discriminatory since it had been initially intended for African school education system only and that this form of education was mainly used as a "punishment tool" in African school education sector. But it was to be realized sooner than later that the Ominde education commission of 1965 had erred. The recommendation of the Ominde education commission generated two serious education-related problems for modern Kenya namely, unemployment crisis and the lower school completion age for graduates of Primary school education system. It became clear by the nineteen seventies (1970's) that there was not enough employment for school leavers/graduates especially at Primary/elementary education level and that Primary school children were leaving school when they were still too young to sustain themselves and be able to gainfully participate in economic development of the country after completing school. After all, unlike the immediate past generation of learners, these children were joining formal school education system at the tender age of only five to six (5-6) years! Consequently, there was agitation by the general society for reform of the Ominde established curriculum of 1966 to address the emerging issues in

education. Hence the establishment of the Gachathi education commission of 1976.

The Gachathi education commission of 1976 also known as National Committee on Education objectives and Policy (NCEOP) took cue from the colonial education practice of the 1930-1963 education system and the raging controversy in Kenya concerning employment situation for school leavers/graduates, especially at primary school education level, and the youthful school completion age for school leavers and recommended the 8.4.4 education structure or curriculum. That is eight (8) years of Primary school education, four (4) years of Secondary school education, and four (4) years of University education. The intention of this designed curriculum was to increase the age at which Primary school children would complete their Primary school education by one year and reduce the duration of Secondary and High school education level by two years to promote and accelerate the production of skilled man-power requirements for the country. To achieve this goal, this commission of education put great emphasis on Technical and Vocational education as a way of curbing unemployment crisis in the country. The commission also recommended the review and expansion of Teacher education programme as a strategy of promoting and sustaining the quality of education and implementing Technical and vocational education in Kenya (Gachathi, 1978; Kafu, 2017).

For technical reasons the Gachathi education and mission report was never implemented by the Kenya government but it was much later "re-recommended" in 1984 by the Mackay education commission and implemented in 1985 (Mackay, 1985). But by 1996, due to the expected challenges of 8.4.4. education system that was politically introduced in 1985, there were calls for education review or reforms in Kenya. This led to the establishment of TIQET (Total Integrated Quality Education) or the Koech education commission of 1999 that recommended the introduction of some policies and practices in education that had been tried and failed in Kenya in the past. For example, the recommendation that the administration of Primary and Secondary school systems be combined had been earlier on tried when "Harambee" (community) schools were introduced in this country as from the mid-sixties (1960's) but the project had miserably failed. This was due to practical, logistical and educational reasons. This commission was also never implemented by the Kenya government. In fact it was dismissed as an impractical curriculum to implement.

Presently, the Kenya government has embarked on yet another new ambitious curriculum reform (education structure) to replace the present non-existent 8.4.4. education system. This new

curriculum, dubbed as 2.6.6.3, is being hurriedly rolled out without going through the due process of education structural design which entails conduct of needs assessment, development of relevant structures, facilities and resources, operational systems,...etc . Ideally, educational reforms should involve reviews of educational programmes, structures related and services. Close scrutiny of the new curriculum being rolled out reveals that it is reminiscent of the education system that the colonial government had designed and practiced for “Africans only” education system in the thirties (1930’s) and forties (1940’s) but was phased out in 1949 because of some noted problems or short falls in its administration (Beecher, 1949). A similar curriculum has recently been tried in Ghana but has not been successfully managed (Galabawa, 1990).

Related to development of the established structure of education are the types of educational institutions that are developed and maintained in Kenya. During the colonial Kenya era there were mainly unisex (Boys only and Girls only) educational institutions which were largely boarding in form except at Primary and Secondary education levels for the African Independent Schools in Central Kenya and Kavirondo ( Luo Nyanza and North Nyanza) which were mainly Day schools. Besides, till mid- nineteen twenties (1920’s), most of these educational institutions were largely Primary Schools and Primary Teacher Training Centres. But much later, the colonial Kenya government established Technical Training Institutes like Machakos, Kabete and Mawego to train African artisans, (masons, carpenters, mechanics ...etc) to serve the colonial government needs and also to be used as tools to confine Africans in the rural areas /“reserves”( OHMS, 1935).

However, after the second World War (1939 -1945), there was increased demand for academic, higher education and quality education by Africans (Mutua, 1974). The Africans demanded to be provided with the same academic and high quality type of education as the one provided to the europeans and asians. As a consequence, the Beecher education commission was established in 1949 by the Colonial Office in London to inquire into the development and administration of relevant education that would prepare the Africans for leadership in Kenya (Beecher, 1949). This commission recommended among other things, the rapid expansion of secondary and Higher education opportunities to prepare Africans for leadership in the future independent Kenya. This recommendation was followed by establishment of several christian missionary and colonial government sponsored secondary schools and Primary Teachers “Training” Centres around the country. The immediate consequence was establishment of twelve secondary schools countrywide for Africans. But because of the

slow government response to the increased demand for secondary school education in Kenya, the “Harambee” (“community/Village”) secondary schools feature emerged and by 1978 these types of educational institutions had out-stripped those managed by the christian missionaries and colonial government. Unlike the latter institutions, “Harambee” schools were local/”village” schools, (Largely Day and Mixed (Boys and Girls learning together) and were both poorly managed and ill-equipped. Most of these institutions lacked basic facilities and resources for offering quality secondary school education called for by the Ominde education commission of 1965 and were managed by ill-trained personnel. Consequently, the education offered by these schools was poor and not competitive enough. Another feature associated with the establishment of the Harambee schools in Kenya in the sixties and seventies is that they were to be the genesis of Tribalism/ethnicity and impunity in modern Kenyan society by the nature of their development and management.

Arising from the above discussion, the present challenges associated with the development and management of the education structure emerge. In terms of curriculum development process, the administration of education has not been unitary since colonial era. Initially, this process was racial and segregatory in nature. However, today the same practice persists but in a different form. Today the development and management of education is based on social classes (the rich and poor, the haves and have nots ...etc) in the society (Ngugi-wa-Thiong’, 1969). Hence, the emergence of Private educational institutions simply referred to as “High cost” institutions for the rich in the society. Even in the Public educational institution sector, there are the so-called “national” (superior institutions) and “non-national” (inferior/poor quality) educational institutions to serve the various established social classes in the Kenyan society. This is contrary to the recommendations of the Ominde commission (1965) that called for equity and quality in education opportunities, the principles and practice in education that was strongly supported by the Kenyan government between 1965 and 1979. These divisions in provision of education in Kenya are creating security concerns (Nation Media Group, February, 2015; Kafu, 2015).

It is also apparent that there has not been stability in the structural designs in education in Kenya as demonstrated by the establishment of several successive education commissions since the colonial era to the present and the emergence of a number of different and controversial features in administration of school education in Kenya (initially, it was the African Independent Schools Movement in the 1930’s and then later, the “Harambee/Community”

schools in mid-sixties and early seventies) and now the “High cost”/Academies and the so-called International schools system institutions for the wealthy Kenyans. This development has tended to create confusion, incoherence, division in administration of education in the country and compromised first development of educational philosophy and then the quality of the provided education that have negatively impacted on the principles and practice of efficiency in administering education in Kenya, the promotion of the development agenda of the country and the creation of the desired society by the founding fathers of modern Kenya. Hence creating chaos, instability and lack ownership of conducted education by the Kenyan general society. This development has also compromised the design development and administration of meaningful policy frame-work for Kenyan education system today because after 1975 Kenya has never had a clear philosophy of education (1979) to serve as a guide in the development of education.

### **Principles and Practice in Administration of Education in Kenya**

Principles and Practice in education are the required legal structures for administration of education that are established to guarantee quality, equality, access to education by all, and equity in education administration in the society. These structures are meant to ensure that there is order tranquility and stability in the development and administration of the practiced education sector and, generally, provide mechanisms (systems and procedures) for quality development, control and assurance in education in the society. Ideally for quality purposes, education should be developed and managed professionally. That is, management of education ought to be exclusively conducted by professionals in education. This is a feature that has been elusive in Kenya since the colonial era. During the colonial era, education was, largely, managed by Western European christian missionaries and the de-commissioned (military) personnel who had little or no training in education, a trend that has persisted in modern Kenya to today (Kafu, 2017). This practice has occasionally, resulted in total mismanagement, confusion and chaos in administration of education in the country and the absurd, rampant corruption in administration of this social sector, rampant leakages in national examinations and under-development of education programmes. The consequence of this development, largely occasioned by political interferences (witnessed during the colonial era in 1950's and the successive independent Kenya governments) has been development and administration of poor quality of education in modern Kenya (Sifuna and Indire, 1982, Kafu, 2017). And today, most decisions made in education are purely political and partisan in nature and not consensual and professional as expected.

Appointments, policy designs and the present practices in administration of education in modern Kenya are purely political and cannot stand professional test in any forum of education. This situation has compromised the quality of administration of education as well as the quality of education in the country as observed by assertions of Karanja (1978) and Tuitoek (1996) with regard to the quality of graduates of the present education system which is reviewed as not only poor but “half-baked.” Besides, investment in education has not been forthcoming and adequate to sufficiently sustain the administration of education. This has not facilitated the development and use of proper educational facilities and resources in administration of education in Kenya as pointed by Kafu during his inaugural lecture (Kafu, 2017).

Creativity and innovations in education has been a rare feature. Hence the observed conservative (status quo) approach to management of education in Kenya for lack of new ideas and adequate funding that could be used to support spur creativity and innovations through research, use of relevant media resources and development of the required educational facilities and resources, policies and expertise that are instrumental in promoting quality of education in modern Kenya (Ministry of Education, 1975). Some effort towards this end was made between 1964 and 1979 by establishing the Kenya Schools Equipment Scheme and encouragement of capacity-building culture in the country through collaborations and professional staff training programmes. But these strategies did not last long. They were abruptly abandoned for lack of good will from the political leadership, inadequate funding and absence of well intended policy framework. Consequently, the present emerging picture in education in modern Kenya is that the Kenyan educational institutions are ill-equipped, lack clear policies of governance and are poorly managed to provide the expected quality education (UNESCO, 2005).

This is due to blatant political interference in the management of education, blatant disregard of established structures of managing education, inadequate investment in the development and administration of quality education, absence of philosophy of education and professionalism in management of education in the country, lack of the required educational facilities and resources for efficient management of education and inavailability or misplacement of expertise for management of education in modern Kenya. The bottom line in all in this scenario of modern education in Kenya is lack of philosophy of education and guiding policy framework for governing administration of education in this country. All these factors are making this country have problems with the management of emerging issues in education and society in modern Kenya that

tend to negatively impact on the set development agenda for the country. Hence the existing tribulations in this sector of the Kenyan economy.

An important component/structure of any education system in a society is the philosophical paradigm. That is what the society believes in as the role of an established education system in its development agenda. This is usually tied to the political philosophy of the society. In other words what a society aspires to be. Generally, philosophy of education provides the direction the desired education should take in facilitation of the set development agenda. In the case of modern Kenya, there have been two broad philosophies of education-the colonial era-based philosophy of education and the independent Kenya counter part. The former philosophy of education was that philosophy that was based on and reflected the political philosophy of the time that was racial, discriminatory and/or segregatory in nature. However, on attaining independence in 1963 all the above scenario changed. The scenario philosophy of education was born. The political philosophy placed emphasis on development of nationhood and national unity which underscored the need for national development. Hence the “Harambee” (let us work together) political philosophy was designed. Implicit in this development was the need for expertise (availability of relevant skills) to drive the desired development. Therefore, it came as no surprise when the underlining philosophy of education put forward by the Ominde education commission of 1965 was “education for preparation of skilled man-power (expertise)”.

This philosophy of education remained operational/practised until 1975 when it became clear that there were no employment opportunities for school leavers in Kenya. Then the “Harambee” political philosophy was replaced by the “Nyayo” philosophy in 1979 which was armphous political slogan that could not provide the basis for development of educational philosophy for the country. In effect, Kenya ceased to have relevant educational philosophy in 1975. This explains why there has been no stability in the development and administration of education in the country since 1979. Educational philosophy normally provides the anchorage for this process.

### **Emerging Issues in Education and Society and the Development and Administration of Education in Modern Kenya**

Generally, emerging issues in education and society in modern Kenya refer to new developments and associated problems in these two social aspects of the Kenyan society or nation. In the case of education, the main emerging issues are “massification” in education that has been prompted by increased

demand for education in the society; development of quality, equality, equity, accessibility in education; technologisation and globalization in education. But as for the society, the emerging issues of concern today and relevant to the present theme include increased sophistication in the society, technological advancements in the world, and the impact of globalization process on modern Kenyan society. All these developments have created and piled undue pressure on the development and administration of relevant education in Kenya (Kafu, 2016). As Ketitia (2016) correctly points out, these issues are not unique to Kenya but a worldwide phenomenon. Therefore, Kenya as a nation must prepare itself to galantly grapple with them.

During Colonial era, the main problem of administration of modern, formal Western european education in Kenya was enrolment. During the period, there were no students to join educational institutions. They had to be hunted down because their parents were resistant, unwilling to release their children to enroll in these institutions. Today this is a big issue or rather a big headache for Kenya government. There are many learners but very limited opportunities or spaces available for them. During colonial period, christian missionaries and colonial had to persuade and even “bribe” the society to allow their children to go to school. There was definite resistance to development and administration of this form of education in Kenya at the time for fear of indoctrination of the youth by missionaries. The local communities were, from the beginning, suspicious that this development was hell bent/intent to compromise the African traditional or indigenous education (ATE/AIE) practices as demonstrated by the emergent of movement like “Dini ya Musambwa” in Western Kenya in the 1940s. But after independence in 1963 and especially in the seventies (1970’s), there was an upsurge in demand for formal school education in Kenya (Otiende, 1978).This demand did out-strip the available facilities and resources for conducting modern education. This phenomenon brought on the forefront new sets/generation of issues related to the administration of modern education in Kenya.

Among the new emerging issues in education in modern Kenya in the seventies (1970’s) and part of the eighties (1980’s) was quality of and access to education. The increased demand for education resulted in rapid expansion in development of education which, in turn, led to the out-stripping of the existing educational facilities and resources. Hence compromising the quality of the administered education in modern Kenya. Since then, there have been no adequate infrastructural development, staffing in educational institutions has dwindled, development of meaningful creativity and innovations in education, insufficient investment in

education especially funding in Public educational institutions for development of the essential facilities and resources needed for efficient instruction and administration of education programmes in modern Kenya. The consequence of this development has been the rapid emergence of private investment in education in the name of Private schools/Academies/Teachers colleges /universities and international school system which appear to provide relatively more qualitative education than the public education sector. Many Kenyans today prefer private education sector to public educational institutions for quality and easy access reasons. Generally, the privately sponsored institutions are well equipped, better staffed and managed when compared to public educational institutions because of the high fees charged, the anticipated stability in completion, the enrolment is usually manageable, educational facilities and resources that are relatively better and regularly supplied and the emphasis on mentoring of learners that is much better than that practiced in public institutions (Maiyo, 2015).

Sadly, the emergence of Private education sector is reverting the administration of education in modern Kenya to that seen and practiced during colonial era though in a different form. Whereas during colonial period there was deliberate policy of racialism, segregation/discrimination in development and administration of education based on race and/or creed, the emerging practice is based on the social classes in the society that are taking shape in modern Kenyan society. This is being done legally through political approvals and with impunity. The so-called “academies” international schools, and/or institutions of “higher learning” are being established by and for the elites in the modern Kenyan society and legally protected by law in Kenya (Ssekamwa, 1968; Kafu, 2017). This development is posing serious security risks or threat to the development of the desired stable/progressive society in Kenya and, therefore, putting Ominde’s (1965) desire for equality and equity in education in modern Kenya in jeopardy and/or off balance. Equality and equity in education was the aspiration of all Kenyans at independence in 1963. That is all Kenyans hoped to get the same quality of education irrespective of their sex, placement in the society, race, creed or calling in life. That is why the formerly exclusive European and Asian educational institutions were converted into ‘national institutions (for all Kenyans). The development and sustenance of “national School System” of education and very strong private education sector in modern Kenyan education system has not only compromised this desire/aspiration for present Kenyans but also gone against the very principle/ grain of the Ominde education commission recommendations of 1965. The other noted shortcoming in the administration of education in modern Kenya is the meagre allocation of resources

to the public educational institutions though the so-called “National School System” is favoured over the other sectors of school education systems in this respect (Kafu, 2015; Nation Media Group, April, 2017). This practice is creating disharmony in administration of education in Kenya and development of proper education policy framework. Lack of equality in educational opportunities in Kenya is a much greater security risk to the development of nationhood, national unity and survival of the Kenyan society than anything else in its independent history. The reported recruitment of some youth in terrorist groups like Al Shabaab is a pointer to a serious missing link in the administration of education in modern Kenya.

Further, globalization process is greatly and negatively impacting on development and administration of education in modern Kenya. This development is introducing new perspectives and dimensions in administration of Kenyan education system that seem strange/alien but are a reality. This process is creating and putting pressure on Kenyan government to adapt to and adopt new developments in administration of national education. Hence increasing the cost of financing education, adopting new practices and modes of administering education and forcing the Kenyan government to manage education on the required international standards. This development is dealing a deadly blow to the attempts in Kenya to promote the quality of education. Kenya, as a developing nation does not have the ability and capacity to comprehensively adapt to and adopt the requirements for globalization process because of weak economy. As a matter of fact, it does not have the technical, logistical and administrative resources to efficiently administer this process in its education. This, therefore, compromises the development of the expected international standards of education that emphasise quality, equity, access and equality in education (UNESCO, 2005). Hence placing Kenya competitively and comparably in a disadvantageous position to other developed countries in the world.

In addition, the increased sophistication in Kenyan society is creating a new challenge for the need of developing new competencies in graduates of the education system that should enable them to adjust to modern world. These competencies, which are sophisticated, are meant to serve and satisfy the needs of the modern society in Kenya and elsewhere in the world. But implications of this development are many and generating far reaching consequences. Among these implications include the need to reform the present education system; prepare, produce and supply relevant expertise; invest adequately in education and seek and utilise collaborative strategies in administration of education in modern Kenya. All these are costly/expensive ventures in education for

the country that has a weak economy and requires proper planning for these developments and management strategies/ systems which can not be easily realized at the moment in Kenya.

Finally, the issue of technological advancements in modern world is a real problem in administration of education in modern Kenya. The main problem associated with this development is that technological advancements occur out-side the boundaries of this country but because of globalization process, Kenya is forced to adopt and customize them in the administration of its education system and infuse them in its development agenda. These developments in the form of technological advancements are strange and/or alien to the needs of Kenyan people because of the existing differentials in development levels between the countries of origin of these technological advancements and Kenya. Hence affecting the development of comparative equality, equity and quality features in Kenyan education system and those found in other countries worldwide (Arimoto, 2014). These technologies have been adopted in education warranting development, relevant infrastructure to facilitate technologisation of education.

In summary, emerging issues in education and society in Kenya have created challenges in administration of education. They have tended to compromise the quality, equity access and equality in education. Hence affecting the intended role of education in the development agenda of modern Kenya this century and beyond (Karanja, 1978; Kafu, 2017). Hence fast-tracking and/or perpetuating under-development in Kenya. Consequently, education is increasingly becoming a burden to Kenya rather a facilitator of the country's development. It is increasing the level of public expenditure and creating unexpected divisions/segregation in modern Kenyan society. This is what this presentation dubs as "Kenyan education on the cross. The hard facts" The hard facts are that education is currently mismanaged in Kenya for lack of clear educational philosophy, working policy frame-work, being irrelevant to the needs of modern Kenya and it still remains conservative in nature since the colonial era.

#### **Recommended Corrective Measures in Administration of Education in Modern Kenya**

The foregoing discussion concerning the administration of education in Kenya since colonial era demonstrates that all is not well in the education sector. For the Kenyan education system to regain its lost glory of being a leading system of education in modern Africa as it was for most part of the mid-sixties (1960's) to upto early eighties (1980's) as was noted by UNESCO (1983), the following corrective measures are urgent and necessary to be taken:

- As a matter of urgency, the present practiced administrative structure of education in Kenya should be reviewed. The observed uncoordinated practices in administration of education in the country should be done away with and stability established in its administration through establishment of clear philosophy of education. All the units currently operating autonomously in the Ministry of Education should be consolidated in what was once the Ministry of Education. This will ensure that there is coherence in the development of education philosophy, policy, structural and administrative designs of management of education in Kenya. Hence facilitating the development and promotion of quality, equity and access in education in the country (UNESCO, 2015). In effect, there is need to design, develop and administer proper philosophy of education and policy frame-work for governing national education in the country.
- More than ever, there is need to prioritise and enhance investments in the development and administration of education in modern Kenya so as to enable the Ministry of Education manage efficiently the emerging issues in education and society (Kafu, 2011). These investments should include finance, expertise, technical and logistical support from the major stake-holders in education for development of the education sector. This will not only facilitate the development of new programmes and structures of education in Kenya but also ensure there is quality, equity and access in administration of education for all in Kenya, a situation that has been elusive in the recent past in this country since the early eighties (1980's). The latter is resulting in total mediocrity in administration of education in modern Kenya.
- The Ministry of Education needs to draw lessons from the existing historical perspectives of administering education in Kenya since the colonial era. This will enable it to avoid the past pitfalls/ mistakes that were made in the administration of education and use these established facts as guides and/or strengths to develop and promote the quality of education in the country. This corrective strategy may involve the design, conduct and use of education-based research (Inyani, 2015) and develop strong educational structures including philosophy of education and management systems that may buttress efficiency in management of education in modern Kenya.
- Perhaps of greater importance in administration of education in this country is the need for the Kenya government to revert to the 1960's and 1980's practices of managing education that involves collaborations with relevant partners (countries, institutions and/or organizations).

Specifically, the Kenya government should work closely with countries in the world with similar aspirations in education. Some of these contacts include developed countries of the Western and Eastern regions of the world and organizations like of United Nations Educational, Scientific and Cultural Organization (UNESCO), International Monetary Fund (IMF) and the World Bank in all matters related to development and administration of its unparalleled education system in modern Africa (UNESCO, 1983; GK, 1980).

- The above noted and discussed mismanagement of education in modern Kenya is closely related to the blatant failure to professionalise the administration of education in the country and increased political interference in its operation which took root in earnest from the nineteen eighties. This involves proper organization and administration of reviews in education, regularizing this process and preferably conducting the process every five years. Therefore, there is need to establish and utilise proper expertise in the management of education in the country right from the Ministry of Education headquarters down to the educational institutions. There is need to revert to the administrative practices of managing education during the immediate post independence era of 1964-1981 where there was autonomy and wide freedom of managing education in the country, re-introduction of Kenya Schools Equipment scheme (KSES) and re-uniting various aspects of the ministry of Education. There should be no excuses for effecting this desire for these reforms in education in modern Kenya. Today, the country has more than enough well prepared and experienced personnel in education to play this role. As much as possible, political interference should be drastically reduced in development and administration of education if this education has to come down from its present status of being “on the cross”!
- Finally, there is need to develop clear political and educational philosophies to serve as beacons of developing and administering education in modern Kenya. These two structures are glaringly absent today. The development of these two philosophies should be based on the aspirations of the Kenyan society and should be conducted by seasoned educationists and educators in Kenya. This pool of professionals have been steadily edged out of management of education since the early eighties.

## CONCLUSION

Following the above discussion, this paper demonstrates that in the recent past the management of education in Kenya has not been efficient. There are many pitfalls in administration of education in

modern Kenya that need immediate attention. The development and management of education has been poor because of the existing weak educational structures and systems of operation. The education sector has been experiencing serious challenges that make it be described as “The education on the cross.” The main facts that justify this assertion include gross mismanagement of the education system that lies in the historical perspective of development and administration of education in the country, absence of clear political and educational philosophies, lack of proper policy frame-work, and the blatant political interference in the management of education. These facts have compromised the realization of the desired pillars of quality, equity and access in education as espoused by the founding fathers of modern Africa (OAU, 1963) and the aspirations of the Ominde education commission (Ominde, 1965) and UNESCO (2005).

This paper has also demonstrated that there is little goodwill/support from the stake-holders in education including the state/government in developing and managing education efficiently in the country. The investment (finance, expertise, technical and logistical support) in education is meager (Nation Media Group, 2017 and Kafu, 2015, 2017). This has stifled the management of the existing, education programmes and development of new programmes of education and also the capacity to initiate radical reforms in this social sector that reflect the needs of modern Kenya and the world. Hence contributing to the existing under-development phenomenon not only in Kenya but the whole of modern Africa.

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