

# The Nature of Government Educational Policies and Its Impacts on Educational Development in Nairobi County: Kenya 1895–2010

<sup>1</sup>.Muema Catherine Kalungu, <sup>2</sup>.Moindi Kennedy Mokaya, PhD,  
<sup>3</sup>.Wambiya Pascal, PhD

*Department of HumanitiesThe Catholic University of Eastern Africa, Nairobi, Kenya*

**ABSTRACT:** Before and after independence, the Government has addressed challenges facing the education sector through Commissions, Committees and Taskforces. It was observed that during the colonial and post-colonial period, the government paid comparatively little attention to the formal education development, particularly for Africans, and instead focused on providing for the education needs of European settlers and other foreign workers. In the classroom, racial profiling mattered. The government of post-colonial Kenya instituted programs that standardized the educational system. In conclusion, universities in the former colonies should carefully evaluate how to incorporate lessons on economic, social, and political instability into their curricula. Education policy in Kenya should be strategically aligned with the country's overall development goals, experts say. The current widespread discord between the two is a significant contributor to the wasteful application of available resources. As a result, the study, advocated for changes to the educational system that would allow for each student's full intellectual, emotional, and physical potential to be realized. Re-aligning the education system with Kenya's vision 2030 and the 2010 constitution requires a revamped task force.

## I. INTRODUCTION

Education is a prerequisite to the national development. Seen in this light education is an indispensable means of unlocking and protecting human rights since it provides the environment of providing; good healthy, liberty, security economic well-being and participation in social and political activities. Good performance in education, training and research sectors immensely contributes to any country's national development.

Urch (1971) asserts that Phelps-Stoke Commission of 1924 was chaired by Dr. Thomas Jesse Jones Welsh-born American sociologist at Columbia University. It recommended adaptation of education to the needs of the local community. It also pointed out lack of cooperation between government, mission and settler representatives. It recommended that government should play a key role in establishment and maintenance of teacher training centres. Booth (2003) and Githungu, et.al (2014) points out that Phelps-stoke report dedicated an entire chapter to female education and concluded that the social evils of African society was a result of ignorance of women. Cooking, clothing and housekeeping were the aspects of domestic care in African homesteads which were dependent on women therefore, if they were ignorant on how to perform them civilisation would be hindered. Curriculum for girls was geared towards development of western ideals centred on health, hygiene and

care of children. Prevost (2017) document that African female education in the period between the first and the second world wars, was a product of joint venture between the state, missionaries and philanthropic initiatives. This education superseded the intended adaptation that was intended by the Phelps-Stoke and introduced another level of adaptation known as gendered adaptation whose key objectives were; preservation of integrity and moral uprightness. It was also perceived as an important tool in limiting the dangers of modernization in rural areas.

Prior coming of the Christian missionaries to Kenya, knowledge education was handed from one generation to the next using folk tales such as story-telling and daily encounters. The goal of the missionaries was to spread Christianity and Christian values to the people. As colonizers came, they intended to obtain land and other resources from the native population. They gained control of the indigenous and suppressed the missionaries' prior efforts when the British government established the East Africa Protectorate and claimed the interior up to the west of Lake Naivasha. Expansion of British influence in the interior in was done by building the railway. Europeans recruited Indians to construct a railway line. To accomplish their intentions, colonizers concluded that educating Blacks was vital and so they created what they termed as formal education. For example The Maasai people lived in and around Nairobi long before Europeans arrived. Some aspects of this education were formal; that is, there were different software and a conscious division between teachers and pupils; Before the coming of white men to Nairobi, as with the rest of the country's natives, they had their own form of education, which in Rodney's view was closely linked to their communal social life, both materially and spiritually (Rodney, 1973).

## **II. THE NATURE OF GOVERNMENT EDUCATIONAL POLICIES**

In 1905, separate schools for Europeans, Asians, and Africans were established. For Asian children in Nairobi, the Railway Educational Centre opened in 1906, in Ngara. European children were educated at schools like Nairobi School and Lenana School. The colonial government instituted a variety of laws and commissions to regulate these educational institutions and investigate issues related to Kenya's educational system. Established in 1909 under the direction of Professor J. Nelson Fraser, the first commission met for the first time that year. The findings of the commission opened the eyes of colonial administrators to the potential of education in shaping a new country. The government took a more active role in African education after reading the Report. Mr. J. R. Orr was appointed to lead the new education division. To aid the head of the education department, the governor created a board of government officials, businessmen, mission representatives, and settlers' association members. The colonial system promoted values and behaviors which equated to new informal schooling. The primary goal of the colonial educational system was to prepare Africans for employment in private capitalist companies owned by Whites as well as the lowest levels of local government. Schools were utilized for a variety of purposes, including the development of indigenous elites who acted as middlemen between metropole traders and plantation workers, the integration of indigenous populations into the production of goods for metropole markets, the modification of social structures to conform to European notions of work and interpersonal relations, and the integration of disenfranchised (majorities) into economic and social conditions specified by the prevailing capitalist class (Carnoy, 1974). Eshwani (1990), observes that, when Kenya gained its independence from the British, the colonizers left behind a segregated educational system. In general, it favored Europeans and Indians. As far as Africans were concerned, it was designed to foster the development of skilled professionals and bureaucrats.

In many instances; Children in Nairobi were being taught the Bible. This proves that the goal of the missionaries' instruction was to give Africans the ability to read the Bible. Learning to read and write was quickly recognized as a major step forward for Africans looking to improve their economic standing on the farms founded by White settlers. Africans in Nairobi were drawn to Christianity, and by extension, European culture and lifestyle, because of their fascination with the West and their desire to learn more about the white man's country. Nairobi and the surrounding area had already seen missionary activity by 1903. They wanted to

teach students about God as well as share a more advanced culture with Africans. Reading and writing took up the bulk of their time in class. Because of this, the African kids were better able to spread the scriptures they were learning to their peers (Rodney, 1973)

Several Missionary and Harambee schools in Nairobi were taken over by the government after the colonial era ended in 1963, but otherwise all schools in the city stayed open. Not surprisingly, educational planning has been at the forefront of efforts to increase access to formal education since independence. While the government focused on growth at the top of the education pyramid in the 1960s, demand for quality education at all levels was high in the city of Nairobi. This was reflected in the rapid growth of harambee and private schools, which further highlighted the sex and economic divides inherent in the public school system. An increasingly competitive environment led to a shift in Nairobi's education system, which is now focused solely on preparing students for national exams as a means of admittance to the upper levels of schooling. Nairobi's schools took on a more urban, white-collar feel as a result of the system's apparent emphasis on preparing students for careers in the modern economy. The newly independent nation was forced to make do with the workforce it inherited from its colonial overlords. In response to the colonial authority's failure to adequately prepare the African native workforce, the newly independent government actively pursued a new educational paradigm. As colonial power had obliterated African culture and identity, the curriculum sought to reconstruct both. As a result, "African education" was often a compromise between a European-style curriculum and a curriculum tailored to the needs of the African population in the context of the colonial state. As a result, the government sought to bring the education sector in line with the physical, political, social, and economic conditions and challenges faced by the newly independent state of Kenya, despite the fact that available resources allocated to education could not support a complete overhaul of the curriculum in the education sector. Since gaining independence, the education system has been influenced by a number of commissions established to do just that (Bogonko, 1983).

Njoroge and Bennaars (1986), outlined an instrumental view of education, as they place value on education for the sake of its potential payoff. In Kenya, the prize is a job. Education is highly valued if it leads to gainful employment. Education is pointless if it does not lead to work. Too much emphasis has been placed on these issues in recent education reform efforts, which have primarily aimed at preparing students for the workforce. While all of these perspectives on education reform are vital, we hold that, in a rapidly evolving world, it is more necessary to focus on enhancing students' abilities to learn and adapt than it is to merely provide them with specialized field training. Knowledge, skills and conduct, values, aesthetics appreciation, and so on are all important components of a well-rounded education, and so is the ability to be stretched and challenged in the classroom so that students can reach their full potential.

Fullan (1993) continues to argue that reforming educational policies was the most effective strategy. His administration bought into the idea and promptly established the first educational commission to find ways to replace the British System of education with one that didn't propagate imperial values. As a result, the first commission was established by the new administration in 1964, and the ratio policy was replaced with the 7-4-2-3 system, which is still in use today. Primary school students under Kenya's new, pioneering education system spent the equivalent of seven years in the classroom, with Form 1 becoming Standard 7. Secondary education consists of 4 years (Forms 1-4), 2 years (Forms 5&6), and 3 years (University). Throughout the course of two decades, from 1964 to 1984, this system was in place. This style of schooling did not discriminate on the basis of race but rather promoted racial equality. Kiswahili's status as an official language was challenged before President MzeeNjomo Kenyatta made it official. There are many Kiswahili-only television and radio stations since the language was recognized as an official parliamentary language in 1974. In addition, one Kiswahili-language newspaper is now in print. As a result, studying Kiswahili became obligatory beginning in elementary school and continuing through high school.

There were further findings revealed by the interviewers, which suggested that;

At the end of the 7 years in primary learners did the certificate of Preliminary Examination (CPE). This Examination included General Paper, Mathematics and English. The mathematics teachers taught it in a metric way not as in the British system. Unlike in the British system of colonial times, text books were availed to learners by the government though they were very few and the pupils were expected to cover or take care of them. Those who spoilt or lost the textbooks were punished, suspended and made to pay new ones. The grading system was either A, B or fail. Ranking and publishing in the Kenya Standard gazette of the best schools was the order of the day for example in 1970 Jamuhuri Primary was ranked position 74 out of 93 Primary schools that were in Nairobi then. The teachers teaching in Nairobi were from different parts of the country and they had to have been very outstanding in their teaching to be allowed to teach in the city. In Primary schools P1 P2 and P3 teachers taught and the most qualified were the P1. In secondary schools and graduates from Nairobi university which became a university in 1970 or Makerere University could be allowed to teach in the Nairobi Secondary schools. The secondary school teachers earned Ksh 840 per month because they had one general degree compared to Medical doctors who were awarded two degrees from Makerere University Who Earned Ksh 960. Primary school Teachers those highly paid i.e P1 earned as low as Ksh 500. In secondary schools which had Examinations in Form 4 and form 6 the learners were taught: Physics, French, Technical, History, English, Music, Economics, Latin, Physical Education (P.E), geography, Geology, Chemistry, Mathematics, Art, Kiswahili and Biology. (Oral Interview on 11<sup>th</sup> July 2022 at Ngong'Road - Nairobi).

National Committee on Educational Goals and Policy, often known as the Gachathi commission for its chairman, Mr. Peter Gachathi, who was permanent secretary of education at the time, is the second education commission. Its charge was to assess the quality of education provided in proportion to its cost, its accessibility, and its relevance to the community at large. The Gachathi reports TOR has far-reaching effects on the rhythm and organization of the previous 7-4-2-3 schooling system. There was a call for secondary schools to emphasize vocational training in the Gachathi Report. Relevance, duration, a lack of competent employees and required tools, education's elite nature, and wasted resources were all problems in the previous system. To meet these issues, the commissions first outlined the national philosophy of the nation in terms of its economic, social, and cultural aspirations (Republic of Kenya, 1976).

In 1976, the Gachathi Commission, issued a report that sought to clarify national education and development goals. Its full name is the National Commission on Educational Goals and Policy (NCEOP). It recast the Ominde Report and advocated for a variety of goals in education, such as freedom of speech, freedom of religion, preservation of cultural traditions, fair treatment of all people, freedom from want and sickness, and fair distribution of wealth (Okech&Asiachi 1992). The following are some of the more salient suggestions made in the Gachathi Report. The curriculum needed to be updated to provide more hands-on learning opportunities. It suggested cutting back on high school from six years to four, and increasing the length of primary school from seven to nine years. It was on the advice of this report that the third and fourth development plans were first proposed. Vocational education was a focal point of the third development plan, particularly in the areas of technology, agriculture, and commerce. The fourth strategy put an emphasis on the study of science in the classroom.

Eshiwani (1993) states that the government recognized the need to alter the education system and structure in place since independence when difficulties continued. In other words, in the 1980s, the government sought to restructure the education system toward self-sufficiency by replacing the manpower model and the social demand model with a new approach that would better address the system's current difficulties. The Kenyan government was compelled to form the Mackay Commission, also known as the Presidential Working Group on the Second University, in 1981. Professor Collins MacKay of Canada headed the commission. In light of the government's determination to establish a second university, it was given the specific charge of developing detailed suggestions and strategies for doing so. The government's decision to implement the 8-4-4 system of education was motivated by the hope that its implementation would provide students with the skills necessary to find work in both the formal and informal economies upon graduation.

Unfortunately, the new system required a great deal of time and money to establish, and many organizations simply did not have either available to them in time. Facilities like workshops, which were previously not used in the classroom, became mandatory as part of the new curriculum for all schools except technical schools (Sifuna, 1990; King & McGrath, 2002).

Based on responses, we can conclude the following about the 8-4-4-System of Education Policy;

“The system of education began in 1985 at a time when the late H.E President Daniel Torotich Arap Moi was in the early days of his reign. He wished to promote secondary school girl child education. He also wished that the country to have the second university chartered. This system is controlled at the national level by the National government under the Education Cabinet Secretary as the C.E.O. at school level Primary schools are under the Head teacher who is a member of the Parents and Teachers Association (PTA). In secondary schools, the Board of Managers (BOM) with the Principal, the school head and the Secretary to the BOM, he/she is under the county Director of Education. At Higher Learning Universities, the Higher commissioner for Higher Education (CUE) Mans the university policies and the universities are Under Chancellors. The 8-4-4 Education system was very expensive and very broad. In the Primary schools initially teaching and learning was for the following subjects: English, Kiswahili, Mathematics, Mother Tongue in Lower Primary, Science, Art craft & Music, Geography History and Civics (GHC), Christian Religious Education (CRE) and Business Education which was Introduced in standard The 8-4-4 policy system of Education had Eight years in primary school, four years in Secondary school and other four years in the university. In standard eight although many subjects were taught they grouped them during the national exams and brought their results as 7 subjects. This was because Art, Craft and Music was grouped as one subject, Geography History and Civics (GHC), C/H/I Religious Education (RE) as one as well abbreviated as GHCRE. Pastoral Programme Instructions(PPI) was taught by representatives of their respective faith as Muslims Catholics and protestants but it was not examined. Pupils also went for Physical Health Education. It wasn't taught neither examined. Children could just go out to play without any coaching restrictions.” (Oral Interview at Lang'ata - Nairobi On 24<sup>th</sup> June-2022 11.00am).

Many experts in the field of education believe that the colonial era is to blame for the difficulties experienced by Kenya's formal school system post-independence. This is because Kenya inherited a system that is based on a 3-tier pattern with British curricula, school constructions, and methods of organization and administration, all of which have proven resistant to change. African education in Kenya prior to independence was primarily intended to create a semi-educated African labor population that would serve and aid to grow the colony's economy and provide chiefs and headmen in administration. As a result, much like the rest of society, schools were segregated on the basis of race: there was "African education" for black people, "European education" for white people, and "Asian education" for Asian people. The rigid boundaries between the three systems ensured that no student of any given race could attend a school serving students of a different race. The public's passion for formal education was a major factor in ensuring this trend persisted. Those Africans who had access to higher education during colonial times and on the cusp of freedom inevitably rose to positions of political and economic power. A similar level of achievement could not be attained through vocational, technical, or agricultural education. As a result, Kenya's new rulers and the governed population viewed informal schooling as discriminatory and subservient (Welling, 2017).

### **III. Educational Development in Kenya**

During the colonial era in Kenya, education was given separately for people of European, Asian, and African descent. Many of the changes and improvements made to schools over the years were motivated primarily by racist ideals (Lidundu 1996). Asians were educated for middle-class jobs like artisanship, trade, and vocation, while Africans received a lower-quality education for physical labor, preparing them to work for whites and Asians (Sheffield 1973). But Europeans have access to a specialized school system developed to produce future leaders. Separate and unequal schools for the three main ethnic groups in Kenya wouldn't solve the country's racial tensions. In order to adapt Kenya's educational system to the changing physical, political, social, and economic situations and problems that the country has experienced since gaining independence in 1963, the



Kenyan government has established a number of commissions to do just that. There were two main types of educational reforms implemented following independence (Otiende et al. 1972).

British colonial rule in Kenya ended in 1963, and the country was handed over to Africans. Nevertheless, before doing so, Britain made sure that its financial interests and the personality mechanisms that had been embedded in Kenyan culture were not disrupted (Bunyi1997). Not only did the plan prove successful in the political and economic spheres, but it also proved effective in the educational sphere, where the system acquired at independence has largely been preserved. There were some small alterations to the framework, but the substance remained the same. Educators, administrators, and policymakers in Kenya were now native-born Kenyans, but the system was still based on imperial British practices. (Owino, 1997)

To solve the educational crisis in Kenya; the first step was to set up periodic commissions to handle educational issues, and the second step was to apply the suggestions from these commissioners to improve and reform the educational system in Kenya. Kenya's current educational system is rooted on colonial pedagogy. It had a colonial background but sought to restructure the educational system in line with national development goals. The regulatory framework of the educational system in a country consists of statutes, government agencies, and official policies. Education was seen as crucial to developing both human capital and the country as a whole, so it was prioritized by the government. Human capital is crucial to production, and education is a major factor in its growth. As a result, post-independence educational reforms have continually emphasized the need of providing education that tackles the importance of national growth, national integration, economic growth, and poverty eradication, all of which are in line with Vision 2030. Analysis of policy papers also highlighted the importance of advancing social justice and equality in Kenya. The colonial administration upheld an educational system that was rooted in racism, sexism, and inequality. During the period, policy documents from education committees and commissions stressed educating Africans for subservient duties through a curriculum that focused on menial tasks, religious teachings, and vocational education (MoEST2005,6).

In the wake of Kenya's independence, the country established the Education Commission, often known as the Ominde Commission Report (after its chairman, professor Simeon Ominde), to address the country's educational goals. The Ominde commission's mandate was to assess the state of education at the time and make recommendations to the government for the development of a comprehensive plan for increasing access to education at all ages and levels (Republic of Kenya 1964). It sought to alter the educational system to be more accessible to the general populace, such as by training up a local work force to replace the whites who were leaving. School segregation is addressed, as is the need for a curriculum that addresses regional and social inequalities and works to integrate different cultures. As a means to the nation's progress, it emphasized the necessity to expand educational options in secondary schools and the value of training its workforce. Not only that, but the Ominde commissions report became the basis for educational reform after it was officially accepted in Session Paper No.1 of 1965. The sessional document No.1 from 1965 highlighted efforts to end illiteracy, poverty, and sickness as three top priorities. The Ominde report had good intentions, but its recommendations were only partially implemented.

Woolman contends that upon gaining independence, the two primary purposes of educational policy were to Africanize the public service and to produce workers for economic development (Woolman 2001, cited in Cunningham 2006, 39). During 1965-1975, as Woolman explains, "primary curriculum redesign tried to infuse materials with Kenyan geography and history by beginning with employing locally created teaching materials." "student-oriented teaching methods aimed to encourage teamwork, creativity, and invention" were at the heart of this revised strategy (Woolman 2001, cited Cunningham 2006, 39). As a result, calls for reform and assessment of the educational system were made repeatedly. Experts in the field of education on the continent advocated for a curriculum "based in Africa's own culture and heritage and beliefs, [that] is relevant to African societies" in order to increase the continent's literacy rates. According to Woolman, the concept prompted concerns about

how to introduce Western scientific and technology advancements into the traditionally Africanized curriculum and educational system (Woolman2001, cited in cunningham 2006,39)

Since 1985, Kenya has employed the 8-4-4 school system, which divided schooling into eight years of elementary school, four years of secondary school, and four years of college. This system, however, has been roundly panned for placing undue stress on pupils. The first level of education should be free and mandatory for all children, as this is one of the main goals of the post-independence education development. Therefore, the Kenyan government attempted to do away with school building levies in 1994, but ultimately failed due to the high demands of the 8-4-4 curriculum. This is why people have kept being active in education even after that point. These deficiencies prompted education stakeholders to call for a reassessment of the 8.4.4 system in 1999 Amutabi (Maurice ,2003)

The Kamunge Report (1988) included various in-depth observations and recommendations for Supportive and Adaptive Instruction for Students with Disabilities (SNE), with specific attention paid to the needs of the visually impaired, the physically disabled, the hearing impaired, and the mentally disabled. The Kamunge Report (1988) included numerous recommendations outlining the delivery of SNE to the aforementioned communities, one of which was the modification of curricula for the various types of disabled students. As a result, SNE improved in ways that had not been possible previously, particularly in the form of a broader focus on the needs of students with disabilities. This was especially true in the realm of science and applied topics like biology and agriculture (Chikati, Wachira, Mwinzi, 2019). In response to the report's recommendations, the Kenya National Examinations Council extended the time allotted for each exam taken by students with disabilities by 30 minutes. Some of the suggestions made in the Kamunge Report (1988) resulted to the placement of SNE inspectors in different locations of the country. In spite of the report's numerous encouraging suggestions for SNE, the committee did urge cost-sharing in education, which was adopted nearly immediately. As a result, public schools, especially those serving the SNE, saw cuts in their allocation of government funds. (Chikati, Wachira, Mwinzi, 2019).

The development of educational programs has not been without difficulty, and this reflects a country struggling with a wide range of complex problems. Woolman contends that upon gaining independence, the two primary purposes of educational policy were to Africanize the public service and to produce workers for economic development (Woolman 2001, cited in Cunningham 2006, 39). During 1965-1975, as Woolman explains, "primary curriculum redesign tried to infuse materials with Kenyan geography and history by beginning with employing locally created teaching materials." "student-oriented teaching methods aimed to encourage teamwork, creativity, and invention" were at the heart of this revised strategy (Woolman 2001, cited Cunningham 2006, 39). As a result, calls for reform and assessment of the educational system were made repeatedly. Experts in the field of education on the continent advocated for a curriculum "based in Africa's own culture and heritage and beliefs, [that] is relevant to African societies" in order to increase the continent's literacy rates. According to Woolman, the concept prompted concerns about how to introduce Western scientific and technology advancements into the traditionally Africanized curriculum and educational system (Woolman2001, cited in cunningham 2006,39).

#### **IV. METHOD**

##### **Research Design**

This research examined the education policy of Nairobi County from multiple angles, using a case study approach. The case study approach shed light on the pyramid policies adopted from commissions established by colonial and post-colonial governments to oversee or supervise the provision of education in Nairobi. The research examined the experiences of those who had either made Nairobi their home, work place or attended

school there. The study used easy interview guides that aimed to access a qualitative data that would help answer objectives of study.

### **Location of the Study**

The researcher in this study set up in Nairobi County, Kenya. Kenya's colonial and postcolonial governments primarily crafted their regulations governing the operation of the country's educational institutions here. Nairobi, the nation's capital during both administrations, provided a convenient focal point from which to monitor the programs' rollout.

### **Target Population**

A sample of students, instructors, business community, administrators, religious leaders, residents, lawyers and the support staff who lived, worked, or attained education in schools in the Nairobi area between 1895 and 2010 were included in the study. From a target population of five hundred a sample of three hundred and thirty- nine participants were selected.

### **Sample Size and Sampling Procedures**

The researcher used the snowball and convenience sampling techniques for this investigation. This is due to the researcher's narrow focus on data from the time of British colonial rule in Kenya until the time of the devolution of ministries and governance in 2010 (after the passage of a new constitution in a referendum held in August 2010) (contributors, 2022b). The study's respondents were carefully selected because they were likely to know other people who could provide reliable information about colonial and post-colonial education. Involved were educators/ instructors, lawyers, administrators, business community, religious leaders, residents and the support staff and students connected to pre- and post-colonial Nairobi schools. There was a credibility check on the respondents.

## **V. Research Instruments**

### **Interview guide for the respondents**

The interview questions were organized into a handbook. What this indicates is that all respondents were exposed to the identical interview prompts. After receiving consent from the interviewees, their responses were noted down and then digitally recorded. This manual was useful since it allowed the researcher to evaluate first-hand information for specific study questions from respondents who were present when some of the operations recorded in the guide were done implemented.

### **Focused group discussion guide for the Target Group**

Also, in order to stimulate discussion about the topic under investigation, group discussion guides were used. Groups ranged in size from two to ten people, and were made up of people with experience in both colonial and postcolonial education systems. Eight alumni of the year 1988 students of Pumwani and Lovington primary school were involved in an online focused group discussion. Selection criteria included respondents' ages, where they went to school, how long they were enrolled, and how many years they spent in school. The researcher participated in the conversations and took notes. It was gratifying since it allowed for a double-check of previously collected data, as well as the addition, clarification, and enrichment of new information.

### **Document Analysis**

The study also relied on books, periodicals, historical bulletins, transcribed papers of colonial government meetings, and colonial government gazettes and the new Kenyan constitution.



## VI. CONCLUSION

The educational systems in most Kenyan counties are still predominantly Eurocentric, and they actively promote White supremacy and Western privilege. The Kenyan government set their own education policies to help decolonize education soon after the country gained independence. These policies were clearly effective. Yet, the curriculum, instructional organization, and language used in instruction have changed very little. The people of Kenya, including Nairobians, need to be at the core of the counties educational, scientific, and technological endeavors, hence it is imperative that the continent's curricula be rethought, reframed, and reconstructed. This will be difficult to achieve because of the widespread institutionalized resistance to change inside the school system. The movement to completely de-colonize and restructure higher education must discover strategies to hold previous section while remaining committed to a peaceful intellectual fight.

A nation's economic, political, and social progress goals can be accelerated by decolonizing its higher education curriculum. The economic, education, and health crises, as well as political instability and a radically unequal world, demand serious thought from higher education institutions, and this includes the courses they offer. If a country wants to realize its economic, political, and social development goals, it must prioritize educational reform that encourages its citizens to think critically and act. African governments, namely their education ministries, will need to adopt educational changes that are in line with African cultural norms if they are to remain competitive. The educational systems used by African countries should cater to the requirements of the people and be both Afrocentric and globally relevant.

## VII. RECOMMENDATIONS

Based on the results of this research, the administration of Kenya might be given the following advice to help ensure the healthy growth of the educational system:

- Schools have inherent inefficiencies despite significant investment in education from the government and other players. This problem can be remedied by decoupling political decision-making at the national level from educational policymaking.
- The government of Kenya has to incorporate education planning into its overall development strategy.
- Academics in the past have urged for an education "based in Africa's own culture and heritage and values, that has significance to African societies" in order to increase the continent's literacy rate. This calls for ongoing reform and reevaluation of the educational system in Nairobi –Kenya and prompt discussions about how to integrate Western scientific and technology advances into Kenya's curricula and educational system.

Re-aligning the education system with Kenya's vision 2030 and the constitution of 2010 requires a revamped task force. For the reason that the 8-4-4 system did not furnish necessary policies and resources for the growth of suitable abilities. The study suggests;

- Changing the educational system so that every student can reach his or her full potential and become a well-rounded member of society. Curriculum and testing to be based on demonstrated competence at the national level
- Education that fosters students' unique abilities while also fostering a sense of national pride and unity through the teaching of important life lessons, vocational training, and relevant content.
- Incorporation of three distinct academic tracks at the high school level, including the arts and sports sciences, the social sciences, and STEM (science, computing, engineering, and mathematics.)

## References

- [1.] Amatsimbi, H. M. (2013). Christian Missions, Government and Local Councils Partnership in Educational Development. *International Journal of Education and Research*, 1(9). University of Nairobi Press.
- [2.] Amutabi, N. M. (2003). *Political Interference in the Running of Education in Post- Independence Kenya*. A critical Retrospection. *International Journal of Education and Development*.
- [3.] Bogonko, S. N. (1991). The Development of University Education in Kenya 1960–1989. *Journal of Eastern African Research and Development*. Journal of Eastern African Research and Development, (21), 141-168.
- [4.] Eshiwani, G. S. (1990). *Implementing Educational Policies in Kenya* World Bank Discussion Papers No.85. Africa Technical Department series.
- [5.] Fullan, M. (2001). *Change Forces: Probing the departments of Education Reform*. New York Plamer Press.
- [6.] Martin Carnoy (1974), *Education as Cultural Imperialism*.
- [7.] MoEST (Ministry of Education, Science, and Technology); Republic of Kenya. 2005. Study of Teacher Staffing Norms. Draft Report. Nairobi: TSC. Government Press.
- [8.] Njoroge R.J, Bennaars G.A (1986). *Philosophy and Education in Africa*.
- [9.] Otiende, J. Eetal (1972), *Education and Development in Kenya*.
- [10.] Owino, G. C. (1997). Vocational education in primary schools in Kenya.
- [11.] Sifuna Daniel (2000), *Implementing the Koech Report: Realities, Challenges and Prospects*.
- [12.] Urch, G. (1971). Education and Colonialism in Kenya. *History of Education Quarterly*. 11(3), 249-264.
- [13.] Wellings, P, A. (2017). *Education and Development in Central Kenya: Addressing the Problem of Spatial and Structural inequalities in the school System*.
- [14.] Woolman, D. C. "Educational Reconstruction and Post-Colonial Curriculum Development.