



ISSN 2278 – 0211 (Online)

Kenya's Concept of Child Friendly School Seen in Light of Julius Nyerere's Philosophy of Education

Peter Afubwa

Part time Lecturer & Student, Masai Mara University, Kenya

Kegode George

Lecturer, Department of Philosophy, Faculty of Education, Moi University, Eldoret, Kenya

Ph.D. Student, Philosophy of Education, Moi University, Eldoret, Kenya

Dr. Anne Misia Kadenyi

Professor, Masai Mara University, Kenya

Abstract:

The Child-Friendly Schools (CFS) concept is grounded in the Convention on the Rights of the Child (CRC) and represents a holistic, system-wide approach to improving educational quality that places the child at the center of education reform. As a concept it ought to provide opportunities for the fullest development of individual talents and personality. It should help children to develop their potential interest and abilities to make them self reliant. A vital aspect of individual development is character building. Furthermore, it should promote sound moral and religious values. It should also provide for the development of knowledge, skills and attitude that will enhance acquisition of sound moral values and help children to grow up into self-disciplined, self-equality and integrated citizens. Various steps and strategies have been taken to review and reform curriculum to make education realize the above education ideals. Despite the effort put in place to realize the set goals and objectives of the Child Friendly School, it seems Schools in Kenya are still encountering several challenges. For instance, the learning environment in public primary schools seems not learner friendly. The curriculum in primary schools does not seem to enhance quality and holistic development. Studies have shown that the physical and the class room environment is of low quality and this significantly affects the quality of education in primary schools. The curriculum is so much examination oriented, whereby too much emphasis is put on the academic performance and competition at the expense of holistic learning and development. Learners thus complete primary education while still lacking the requisite knowledge, skills, attitudes, values and competencies to make them self reliant in society. This study intends to suggest an alternative Child Friendly School model based on Julius Nyerere's education philosophy, which will enhance holistic development of students at primary level. To achieve this, the researcher has set three objectives to guide the study: To analyze the tenets of the Child Friendly School, to evaluate the philosophy of Child Friendly School education in the light of Julius Nyerere's education philosophy and to create an alternative Child Friendly School model founded on Nyerere's philosophy of education. This study being a philosophical undertaking will apply philosophical research methods namely; phenomenological, rational and the critical techniques, speculative and conceptual analysis. The study will be anchored on John Dewey's pragmatic theory of education, whereby his ideas and concepts of education will be examined. The study will finally make some recommendations for the establishment of a new model of the child friendly school appropriate to the needs and opportunities of education in Kenya.

1. Introduction

The Child-Friendly Schools (CFS) concept is grounded in the Convention on the Rights of the Child (CRC) and represents a holistic, system-wide approach to improving educational quality that places the child at the center of education reform. As a concept it ought to provide opportunities for the fullest development of individual talents and personality. Despite the effort put in place to realize the set goals and objectives of the Child Friendly School, it seems Schools in Kenya are still encountering several challenges. For instance, the learning environment in public primary schools seems not learner friendly. The curriculum in primary schools does not seem to enhance quality and holistic development. Studies have shown that the physical and the class room environment is of low quality and this significantly affects the quality of education in primary schools. The curriculum is so much examination oriented, whereby too much emphasis is put on the academic performance and competition at the expense of holistic learning and development. Learners thus complete primary education while still lacking the requisite knowledge, skills, attitudes, values and competencies to make them self reliant in society.

This paper intends to examine the CFC initiative using Julius Nyerere's education philosophy and suggests an alternative Child Friendly School model based on Nyerere's education philosophy. To achieve this, the objectives that guided the study were: To analyze the tenets of the Child Friendly School, to evaluate the education philosophy of Julius Nyerere and to create an alternative Child Friendly School model founded on Nyerere's philosophy of education. This study being a Philosophical undertaking utilized philosophical research methods namely; phenomenological, rational, critical, speculative and conceptual analysis methods. The study was anchored on John Dewey's pragmatic theory of education, whereby his ideas and concepts of education were examined. The study finally makes some recommendations for the establishment of a new model of the child friendly school appropriate to the needs and opportunities of education in Kenya.

1.1. Statement of the Problem

The education imparted by schools ought to contribute to the overall development of an individual. It should contribute to the holistic development of the learners and make them self reliant and creative. However, challenges still remain around the implementation and learning outcomes. Indicators evidenced from studies, from education stakeholders, parents and the society in general point to the fact that most primary schools in Kenya seem not to be Child Friendly as such. For instance, a baseline survey on the impact of the child friendly school programme in Kenya (2011) has shown that many children of school age are either not in school or have never made it to school at all, some have dropped out of school without completing primary education (Foebris, 2011). Those who complete the primary cycle still lack skills to make them self reliant in the society. The United Nations Children Education Fund (UNICEF) in 2012 reported that the average primary enrolment in Kenya was 71% while the average completion rate was 59%, indicating a drop of 12%. UNICEF, (2012). Furthermore, in 2013, it identified its main challenge in Kenya as one of getting more children into schools, offering education of good quality and developing schools that are friendly to the children. This becomes a great educational problem that needs to be addressed.

The education system is far from nurturing talents and values. It is this kind of approach to education that needs to be reversed, so that learning in primary schools leads to meaningful and purposeful transformation of the individuals, not just focusing on excelling in examinations, as is the case in Kenya now. Kadenyi (2011) reiterated that education should make children acquire critical thinking and problem solving skills so that they can become creators of knowledge and not just creatures. In support of this, Kariuki (2010) asserted that the greatest challenge, remains that of providing education which takes account of the mental, spiritual, social, security, moral and cultural practices which impede access and equity. If the current trend in education is not corrected, in the near future, the nation will have individuals who are not only mechanical but social misfits who are not self reliant.

The difference between what "OUGHT" to be and "WHAT IS," forms the problem of this study.

1.2. Objectives of the Study

The objectives of this study were:

- i. To Analyze the Tenets that define the concept of Child Friendly School.
- ii. To Evaluate the education philosophy of Mwalimu Julius Nyerere.
- iii. To Create an alternative Child Friendly School model based on education philosophy of Julius Nyerere.

Two principles guided the framing and construction of these objectives: First, the three objectives were framed in a syllogistic order. A syllogism is defined as an argument which contains two premises and a conclusion (Richard H. and Avrum, S, 1991).

The proposition which one is trying to prove or establish is called the conclusion of the argument. These propositions are called the premises of the argument. The first objective which analyzes the tenets of the CFS concept was seen as a universal concept of what an ideal school or education ought to be. This acted as the first premise in the syllogistic order. The second objective was to evaluate the education philosophy of Julius Nyerere's, this objective particularizes the child friendly school education in view of Mwalimu Julius Nyerere. This falls in the second premise in the syllogistic order. The third and final objective sought to create an alternative child friendly school model founded on Julius Nyerere's philosophy. This objective presents the final part in this syllogistic argument by offering a conclusion derived from the first premise i.e. objective one and second premise i.e. objective two. If the first and second premises of the argument are correct it follows necessarily that the conclusion is correct.

Secondly, the objectives were formulated following the Revised Version of Bloom's Taxonomy terminology. The terms Analysing, Evaluation and Creating falls in the high order thinking skills, which is the domain of Philosophy. The first objective is to analyse the Tenets of CFS, while the second objective is to evaluate the Education philosophy of Julius Nyerere and lastly, the third objective is to create a new CFS model.

The syllogistic argument thus flows as follows:

- All the Tenets that define a Child Friendly School provide an ideal form of education for primary schools in Kenya.
- Certain Tenets in the education philosophy of Julius Nyerere are child friendly
- Therefore, some concepts found in Nyerere's education philosophy which are child friendly should be implemented in the Kenya system of education. The subsequent question that would follow is, what are the concepts or ideas in Nyerere's philosophy that are child friendly which ought to be implemented in primary schools in Kenya? That is what constitutes chapter five of this study.

1.3. Theoretical Framework

The Theoretical frame work of this study was anchored on John Dewey's theory of Pragmatism. Field (2007) defines pragmatism as a philosophical school of thought that applies the principle of utility or workability. This theory has contributed to the development of theory and practice of education in terms of formulation of the aims, methods of teaching, role of teacher, the learner's activities and the issue of discipline. Dewey, because of his centrality in educational thought, criticized the American system of education because it was teacher centered. It was in the absolute control of the teacher. The students were expected to repeat information either orally or in written form.

Hence, policies which do not produce a holistic development of the learner should be de-emphasized, for instance, the over emphasis on examination. The teachers' role in this pragmatic model is to inspire a desire for knowledge in the learners and to serve as a guide in the learning process and not the master of knowledge who passes it to the learners.

1.4. Key terms in the Study

1. Ability: Means high level of creative achievement of an individual who is a critical performer or exemplary producer of ideas beneficial to the society.
2. Child Friendly School: A school with a conducive learning environment that promotes the holistic development of the learners.
3. Critique: Refers to in-depth philosophical examination of issues by considering both the positive and negative sides.
4. Efficiency: A measure of how economically inputs are converted to results
5. Guidelines: Recommended practices that the school should undertake to meet the education standards suggested.
6. Inclusive education: Refers to the enrolment and teaching of all children regardless of their individual characteristics
7. Pedagogy: Teaching approaches and practices used by teachers in schools
8. Sustainability: The continuation of planned benefits after the finish of a program of activities or interventions.

2. Research Methodology

2.1. Introduction

This chapter comprised of research design, research methods, analysis and synthesis of the information obtained. Njoroge & Bennaars (1986) observes that, philosophy as an academic discipline is distinguished from any other discipline in that it has its own unique content, technical language and research methods. The wide scope of that is so evident in the content of philosophy can also be seen in its methodology. Reginald (2010) argues that, the tremendous influence of the social sciences is evident in the fact that it has become almost customary for scholars and social activists to demand for "facts and figures" whenever a claim is made about an economic, social or political issue. While this approach encourages a considerable amount of objectivity in the endeavour to understand the causes and nature of such problems, it has also resulted in the unwarranted assumption that all disciplines must employ the empirical methodology of the natural and social sciences. Thus traditional distinctions between the humanities and the social sciences are in danger of being blurred, as the humanities such as philosophy, fine art and literature are put under pressure to employ the methodology of the social sciences (Oduor, 2010).

This study argues in this section that, despite pressures to conform to the research methodology of the social sciences, African philosophers must diligently work for the preservation of the distinct character of philosophy as a discipline. To do this, they will have to move away from the debate on the existence and nature of African philosophy, and focus their efforts on the quest for a criterion by which to distinguish philosophical works from non-philosophical ones, regardless of where the works hail from. Philosophy employs reflection which literally means, "thinking again" When one is engaged in reflection, one is reconsidering a belief, a judgment or a theory or policy which one may have previously accepted without question or without serious interrogation.

In undertaking reflection, philosophy has several techniques at its disposal, some of which are hereby explained. Oduor (2010) asserts, "Some philosophers, such as Njoroge and Bennaars refer to the techniques as "methods of philosophical inquiry." However, philosophical method is one, namely reflection, and that reflection manifests itself in various ways, each of which is a technique." It is helpful however to bear in mind that there is considerable overlapping among the techniques elucidated below, so that they are identified as separate entities mainly for the purpose of enhancing clarity of thought about the methodology of philosophy. For the purpose of this study, methods of technical philosophy will be employed; namely, the critical, conceptual analysis and the phenomenological methods.

2.2. The Reflective Character of Philosophical Enquiry

At least since Socrates, philosophy and the humanities devolving from it have considered themselves not only as a quest for theoretical knowledge, but also a pursuit of wisdom and wisdom entails not only knowing what there is, but most of all knowing how to comport ourselves with respect to it (Kohák, 1993).

"Philosophy appeals to the facts, the data of experience. To obtain the necessary materials it uses as instruments the truths provided by the evidence of the senses and the conclusions proved by the sciences." (Maritain, 1999).

2.3. Research Design and Methodology

This study employed prescriptive research design. To prescribe something is to offer recommendations or solutions to problems. The prescriptions sometimes are based on prior experience or prior knowledge. It is normative in nature. In philosophy, normative statements make claims about how things ought to be, how to value them, which things are good or bad, and which actions are right or wrong.

The researcher adopted an integrated approach which combines the contemporary methods of philosophy of education, namely critical and implications approaches. However, the study was basically located within the analytic approach. Analytic approach is primarily concerned with logical analysis of language and concepts. According to Bennaars, (1986), philosophers seek to analyze concepts, statements and language used in different contents. This aids in clarification and justification of meanings. A philosophical study as such, does not need to go out to gather experimental data to be analyzed statistically, philosophy itself is a tool for gathering data and analyzing the collected data. The main concern for a philosophical study is how to arrive at objective knowledge, truth and its meaning and lastly true knowledge. The task of this philosophical reflection focuses on criticism, conceptual analysis and phenomenological approaches. Criticism method enabled the researcher to examine the merits and demerits of the Julius Nyerere's philosophy of education. Conceptual analysis helped to analyze the child friendly school concept and the phenomenological method was helpful in the use of various examples to examine the problem of the study. The study addressed philosophical orientations on the learning processes and their pedagogical implications to education system in Kenya. In this context, child centered approaches were assessed. These methods were utilized to analyze the ideal educational processes and their implications on the holistic development of the child. To achieve this, a wide range of educational texts on education were explored and analyzed.

Given that child centered learning approaches and processes are contained in written documents, certain historical source materials were adapted. Furthermore, content analysis was also used. This study definitely was outside the province of statistical or mechanical analysis of the documents and data. It however, sought to employ the critical and analytical examination of the findings in the context of the Socratic method.

3. An Evaluation of the Principles of Child Friendly School

3.1. The Principle of Inclusiveness in a Child Friendly School

The Salamanca statement fully endorsed and promoted the approach of inclusive education to enable schools to serve all children well, particularly those with special needs. It defined inclusive education as the education of students with special needs in regular schools (UNESCO 1994). The fundamental principle of inclusive education is that all children should learn together regardless of any difficulties and differences that they may have. Inclusive education has moved beyond the issues of disabilities to broader issues of gender, ethnicity, class, social conditions, health, human rights access, participation and achievement (Ballard, 2003). Furthermore, Salend, (2008), and Booth, (2003) have concurred that, it is a process of increasing participation and decreasing exclusion from culture, community and curriculum of main streaming schools. It is an approach that provides rich learning opportunities for every learner to enable them participate in classroom and community. It therefore requires fundamental transformation of school culture policies and practices such as curricular, assessment, pedagogy and attitudes (UNESCO, 1994).

3.2. The Principle of Child Centered in a Child Friendly School

It appears that there are some general misunderstandings about the issues of child friendly and child centred approaches in education. Many educational professionals tend to think that child friendly is more or less the same as child centred. Therefore, it is important to make a clear distinction between these two approaches:

In child friendly approaches, the teacher behaves in a safe and respectful manner towards the children, regardless of their gender, without any abuse or physical punishment. The children feel safe, encouraged and happy in school; their performances improve gradually and the school dropout rates decline. On the other hand, Child centred approaches the teacher challenges the children in a safe and respectful manner to develop (together and individually) their own solutions to problems given, thus encouraging co-operation, the development of life skills, their analyzing power, their capacity to organize themselves. The children feel safe, encouraged, happy and empowered in school, and have more fun; their performances rise significantly and the dropout rates decline even more.

3.3. The Principle of Democratic Participation in a Child-Friendly School

First and foremost, the first question would be, what is Democratic Participation? Democratic participation is a core CFS concept. It identifies children as "rights holders and those who facilitate their rights as duty bearers," each having a say in the form and substance of his or her education (UNICEF, 2008). Decisions regarding all aspects of the education process and environment consider the "voices" of multiple perspectives within the school and the community and decisions are made accordingly. Representatives of students, teachers, parents, and community are included in a transparent and open decision-making process that fosters quality schooling for all students. Families and community leaders are enabled to fulfill their rightful responsibility as nurturers and role-models for their children.

Research over the past two decades has established that when schools engage parents, community members, and students at the level of curriculum, communication, parenting skills, and school governance, students in these schools are more likely to (a) achieve better academically; (b) enroll in higher-level programs; (c) attend school regularly; (d) have better life skills; (e) graduate from primary

school to high school and pursue college education; and finally (f) enjoy a higher level of mental and emotional well-being (Cohen, 2004; Riggs, 2006; Evans & Prilletensky, 2007; UNICEF, 2011).

3.5 Julius Nyerere's philosophy and child friendly education

3.3.1. Education for Development

This is a presentation on the education philosophy of Julius Nyerere pointing out aspects of his philosophy that are child friendly. This is in line with the second objective of the study and the second premise in the syllogistic order of the argument. In light of this, the key components of Nyerere's education philosophy include Education for Development, Education for Liberation, Education for Self Reliance and Education for Creativity. This particularizes the proposition. Nyerere noted that there are three major aspects which require attention if the education system was to be reformed. First, the content of the curriculum itself was to be restructured. Secondly, there were to reorganize the schools and lastly, the entry age into primary schools was to be increased.

"We cannot integrate the pupils and students into the future society simply by theoretical teaching, however well designed it is. Neither can the society fully benefit from an education system which is thoroughly integrated into local life but does not teach people basic skills – for example, of literacy and arithmetic or which fails to excite in them a curiosity about ideas. Nor can we expect those finishing primary schools to be useful young citizens if they are still only twelve or thirteen years of age" (Hinzen – Hundsdorfer, 1979).

According to Nyerere, education for liberation and self-reliance should lead to development and progress in the society for each and all members of the society. However, Nyerere clarified that development is in terms of human wellbeing, and not in terms of prestigious buildings, cars, or other things, whether privately or publicly owned (Hinzen – Hundsdorfer, 1990). Development and progress occurs in a society if people pursue a deliberate policy of using the resources they have, both human and natural. This is achievable when people work hard, intelligently, and together, that is, people working in mutual co-operation for common good and mutually agreed purpose. This means people working for themselves through working for the community of which they are members. This is development for the people, by the people and with the people (Edalia, 1990). Human consciousness should be developed in the process of people thinking, deciding and acting together. In this regard, educational services should be designed in terms of the kind of society people want. Social development requires three principles, namely; Equality and respect for human dignity; Sharing of resources produced by human effort; and Work by everyone and exploitation by none.

3.3.2. Education for Self Reliance

In the Arusha Declaration, Julius Nyerere's concept of Education for self reliance was clearly spelt out. Nyerere started with a stinging criticism of the educational system as the British left it at independence. He argued that the education system inherited from the British, "encouraged attitudes of inequality, intellectual arrogance and intense individualism" (Akinpelu, 1981). He also observed that the education divorced the pupils from the society they are supposed to prepare them for. "The school is always separate, it is not part of the society" (Nasongo, 2011). Another criticism Nyerere leveled against the education system was about the curriculum, which he said was too much oriented toward book learning. "Our present system encourages the school pupils in the idea that all knowledge which is worthwhile is acquired from books or from the 'educated persons.'" (Kadenyi, 2011). The current system of education in Kenya especially at primary level is more or less in a similar situation, where great emphasis is placed on excelling in examinations. Paulo Freire argues that education should be such which should lead to democratization of an individual, it should be an act of creation, capable of realizing other creative acts, one in which students would develop the impatience and vivacity which characterizes search and invention, (Yadava, 2008). This kind education encourages students to become more self confident and self esteem. Students take pride in themselves and their achievements. They learn how to learn independently inside and outside school, and finally, apply what they learn in school to their daily lives, such as at play and work.

3.3.3. Education for Liberation

The concept of liberation stands for being freed from what appears inhibiting or constraining. It stands for being freed to be able to undertake something or to be empowered. Education for liberation in Nyerere's context meant removal of constraints and limitations that stood in the way of Tanzanians to become self reliant; this was then colonialism and post colonial conditions that were in the interest of colonial powers. Liberation according to Nyerere is not a once for all event however, it is an ongoing process involving systematic eradication of physical and mental impediments to freedom (Kadenyi, 2011).

Liberation is both physical and mental, it is the total emancipation of man. Education should release liberating ideas and skills to the mind of learners. This is likely to increase control over themselves, their lives and their environment. Education for liberation should employ rational approaches to educating, in the sense that educating should arouse curiosity and provoke inquiry in the human mind. The product of education for liberation is likely to be a self reliant individual. This helps students to learn together and value their relationships, no matter their diverse backgrounds and abilities. They become more creative and this improves how well they learn.

Finally, they appreciate their cultural traditions and realize that, though they may be different from others, it is quite normal and that is something to respect and celebrate. They also learn to value their cultural heritage.

3.3.4. Creativity and Education

Heller (1990) defines creativity as 'imaginative activity fashioned so as to produce outcomes that are both original and of value'. What does this mean in terms of classroom pedagogy? There are five key concepts embedded in the definition, which we have to unravel in order to fully understand it. These are: using imagination, a fashioning process, pursuing purposes, being original and judging value. Creativity is the capacity or ability of an individual to create, discover or produce a new or novel idea or object including the rearrangement or reshaping of what is already known to him which proves to be a unique personal experience (Heller, 1990). In education, creativity refers to those aspects of education geared towards the development of an individual's potential. As a dimension of education, it gained prominence with the rise of progressive movement in educational thinking.

4. Towards Child Friendly Schools in Kenya Based on Nyerere's Education Philosophy

4.1. Logical Analysis

In this section, knowledge of logic will be required to aid in the deductive process to be followed in carrying out the analysis of the ideas so far discussed. The study restricted itself to the deductive reasoning; the syllogism as earlier stated. A syllogism may be defined as an argument which contains two premises and a conclusion. Every syllogism must have three propositions and no less. The proposition which one is trying to establish or create is what is called the conclusion of the argument, while the other two propositions provide reasons for asserting that the conclusion is true. These propositions are called premises of the argument.

The three basic principles of a Child Friendly School i.e. The Principle of Inclusiveness, The Principle of Democratic participation and the Principle of Child centered viewed as wholesome form the basis of the first premise. These principles form an ideal child friendly school and so becomes a universal concept.

The principles of Julius Nyerere's education philosophy i.e. Education for Self-reliance, Education for Liberation and Education for Creativity define a child friendly school in Nyerere's conception. Therefore, the implementation of Nyerere's ideas and philosophy would make schools more child friendly. The proposition must begin with what is called a quantifier. The word All plays the role of quantifier in each of the propositions in the syllogism examined above. All the Tenets that define a child friendly school provide an ideal form of education. Secondly, the proposition must contain a word which is its subject. This is called the subject term. In this case, Tenets is the subject term. Thirdly, the proposition must contain the predicate term. In the syllogism above, Ideal education is the predicate. Finally, it must contain a word which connects or relates the subject to the predicate. This is called the copula. In the syllogism the word is or performs this role. A syllogism, therefore must contain three propositions, all of which are in standard form i.e. they must contain a quantifier, a subject term, a predicate term and a copula.

It affirms that, If the principles of a Child Friendly School provide a basis for an Ideal school and the principles of Julius Nyerere's philosophy are child friendly as demonstrated above, then it follows with necessity that the principle of Nyerere's education philosophy forms a basis for an ideal system of education that is child friendly.

4.2. Characteristics of a Child-Friendly School Drawn from Nyerere's Education Philosophy

A child friendly school ought to be child-centered. It must encourage participation, creativity, self-esteem, and psychosocial well-being, promote a structured, child-centered curriculum and teaching-learning methods appropriate to the child's developmental level, abilities, and learning style and consider the needs of children over the needs of the other actors in the system of education.

A child friendly school should be gender-sensitive and girl-friendly, it should promote parity in the enrolment and achievement of girls and boys. It should reduce constraints to gender equity and eliminate gender stereotypes. Provide facilities, curricula, and learning processes welcoming to girls. It should also Promote quality learning outcomes; encourages children to think critically, ask questions, express their opinions and learn how to learn; helps children master the essential enabling skills of writing, reading, speaking, listening, and mathematics and the general knowledge and skills required for living in the new century- including useful traditional knowledge and the values of peace, democracy, and the acceptance of diversity.

A child friendly school ought to provide education based on the reality of children's lives, ensures that curricula content responds to the learning needs of individual children as well as to the general objectives of the education system and the local context and traditional knowledge of families and the community. This would enhance preservation and conservation of the African cultural values.

The child friendly school provides education that is affordable and accessible by all, especially children and families most at risk. The CFS ought to enhance teacher capacity, morale, commitment, and status to ensure that its teachers have sufficient pre-service training, in-service support and professional development, status, and income.

Last, but not least, a child friendly school is community-based, it strengthens school governance through a decentralized, community-based approach; encourages parents, local government, community organizations, and other institutions of civil society to participate in the management as well as the financing of education.

The concept of CFS ought to emphasize the importance of excellence in education as an inseparable part of education practices, processes and outcomes. The goal is not only to improve children's access to schools and non-formal education institutions, but also to ensure that, once there, they acquire adequate, relevant and up-to-date knowledge, skills, and values. Viewed through a broad lens of Nyerere, quality education encompasses the following three characteristics:

First, the Education content ought to offer relevant curricula and teaching/ learning materials for the acquisition and application of basic skills in literacy, numeracy and life skills. Secondly, school environments ought to be healthy, safe and gender sensitive and

provide an adequate infrastructure for learning. Thirdly, teachers ought to be professionally trained, competent and motivated to teach learners who are healthy, well-nourished and prepared for learning. These basic characteristics of education according to Nyerere ought to aid in arriving at what ought to be a child friendly school.

5. Summary, Conclusion And Recommendations

5.1. Conclusion

In summary, from the discussion of various ideas and theories of education, it can be pointed out that, education underpins the success of any given society. Every year of education ought to increase a person's productivity and reduce his or her dependence on social resources. The goal of education is to enable learners to learn and realize their potential to participate and contribute meaningfully in the society. To improve the quality of education provided in primary schools in Kenya, several reforms and restructuring of the education system is ultimately required. These reforms have to be modeled along Julius Nyerere's education philosophy which stipulated three components or tenets. For schools to be child friendly they must nurture in pupils' skills that empower them to be self-reliant, to be creative and innovative and lastly develop character that is all-round. Education provided should not over-emphasize excellence in academic performance rather it should emphasize on a holistic development. To achieve this goal several recommendations have been suggested.

5.2. Recommendations

5.2.1. Enhanced Legislation

Having introduced the CFS approach in primary schools in Kenya, the challenge is how to ensure its sustainability and successful implementation at the national level. Based on an overview of the current education reform situation in Kenya, the process of scaling up the CFS initiative will depend on several important factors:

First, there is a need for a strong backing at the policy level, that is the inclusion of the CFS ideas in education legislation and EFA initiatives. Documentary analysis showed that, there are no clear policy guidelines stipulating Child Friendly Schools as a national law. There must be wide support at the local and national level. The government has to provide sufficient financial resources in aid of successful implementation of the initiative.

5.2.2. Children's Government

All primary schools in Kenya have to ensure that they have a functioning children's government which addresses problems affecting them including peace-making. This will not only make schools child friendly but also minimize conflicts and violence in schools. Schools should reconcile decentralization within the overall school system and consider conferring greater professional autonomy to student leaders. For this strategy to be more effective, schools should review student leadership appointment process and criteria to ensure they reflect prevailing societal demands. The school administration should support student leaders by developing quality network learning communities, shared leadership roles, apprenticeship and mentoring through benchmarking.

5.2.3. Curriculum review and Supervision

A key component that will define an effective Child friendly school will be review and supervision of the curriculum. Schools should provide a flexible curriculum that promotes attitudes such as respect, tolerance and hard work. A curriculum that integrates literacy, numeracy and life skills into all subject areas and that targets all children regardless of the background or ability. A curriculum that does not over-emphasize excelling in exams but overall mastery of the content learnt, so much so that each cycle is complete and not a mere preparation for the next cycle. This will promote the skills of self-reliance as articulated by Julius Nyerere in the Arusha declaration. The school system should not encourage attitudes of inequality, intellectual arrogance and intense individualism among the youths who go through the primary schools in Kenya.

5.2.4. The learning and Teaching Materials

The learning and teaching materials used in primary schools should excite the learning process and encourage self-expository approaches. The materials should at most be in the language children use in and out of school. The learning materials would include pictures, examples and information about many different kinds of people including girls and women. The materials should have topics which are interesting to children with diverse backgrounds. In the learning materials there should be people with diverse backgrounds and abilities in the history, literature and the Arts. Finally, the school should have a staff of teachers and counselors who can identify and help with the children with special learning needs.

5.2.5. Learner Participation in the Classroom

The learning process in the classroom should be interactive pupil-centered, where the teacher is the facilitator in the learning process. As a facilitator the teacher should recognize the unique characteristics of all the learners in the classroom. The teacher should ask questions that allow learners to explain their ideas rather than those that require a "Yes" or "No" answer only. Thoughtful questions will generate and encourage active discussions amongst the learners and further stimulate children to search for information. This stimulates critical thinking skills among the learners and eventually they become self-reliant in life. The teacher should plan for

cooperative learning activities to enable them to learn together. This is in line with the class room re-organization as Nyerere did propose in the Arusha declaration. Class rooms thus, become communities which practice precepts of self- reliance.

6. References

- i. Aduda, D. (2009) "Indiscipline in Schools," Daily Nation (Nairobi) June 22, 2009.
- ii. Aggrawal, (1992). Theory and Principles of Education. New Delhi: Vikas
- iii. Akinpelu J.A. (1981). An introduction to philosophy of education. London and
- iv. Amutabi, M.N. (2003). The 8-4-4 system of education. International Journal of Basingstoke: Macmillan publishers Ltd.
- v. Cletus N. Chukwu (1995) Introduction to Philosophy, in an African Perspectives. Zapf Chancery, Eldoret, Kenya. Education System: The Potential for Sustainable Development". Educational Development. 23(2003) pp.127-144
- vi. Erny, P. (1989). The child and his Environment in Black Africa (tr.), Nairobi, Oxford
- vii. Frank M. Flanagan (2010) The Greatest Educators Ever. New York
- viii. Government of Kenya (1995).Central Bureau of statistics Kenya
- ix. Government of Kenya (2010). Manual for Child Friendly Schools
- x. Journal of Contemporary Issues in Education, 2007,
- xi. Kadenyi Misia, (2011) St. Thomas Suma Theologia and its relevance to admission procedures in secondary schools in Kenya, Naiobi, Kenya. Nairobi University Press. Nairobi: Kenya Literature Bureau New Series, Vol.2 No.1, 2011.
- xii. Njoroge R.J and Bennaars G.A (1986). Philosophy and education in Africa. Nairobi:
- xiii. Ocitti J.P (1973). African indigenous education as practiced by the Acholi of Uganda.
- xiv. Owuor J.A (2007) "Integrating African Indigenous Knowledge in Kenya's Formal
- xv. Plato. (1945). The Republic. Conford: Francis MackDonald. publishers. Publishing House Ltd.
- xvi. Reginald M.J. Oduor. A Journal of the Philosophical Association of Kenya (PAK)
- xvii. Rousseau, J.J (1979[1762]). Emile, On Education, trans. Allan Bloom. New York
- xviii. Short, I & Paulo Freire (1987). A Pedagogy for Liberation New York: Bergin& Garvey
- xix. Sifuna, D.N & J.E. Otiende. (1992). An Introductory History of Education. Nairobi: Trans Africa press.
- xx. UNICEF. (2011). The state of the world's children 2012. New York: United Nations Children's Fund.
- xxi. United Nations Millennium Development Goals.(<http://www.un.org/millenniumgoals/>) University Press.