CHAPTER 3

RESEARCH DESIGN AND STRATEGIES

3 Introduction

This chapter deals with the research process and explains the different data collection methods and strategies deployed in this research. The aim is to provide an appreciation of the detailed investigation that forms the framework for this study, and to give an account of how I arrived at the stated findings. The chapter starts with an outline of the design followed by a detailed explanation of the four main methods chosen for the study. The chapter ends with an outline of the strategies used to address issues of validity and reliability of this study of values education in Kenyan schools.

In order to capture the different dynamics of teacher practice in relation to values education, I deliberately chose qualitative research methods. I believed, as the study has proven, that qualitative methods would enable me to reveal the sensitivity of the teachers to the values education curriculum which I postulate to be embedded in deep-rooted beliefs and assumptions surrounding the concept of values. I was attracted to qualitative methods because of their nature of investigating the "why" "what", "how" and "where" questions. Responses to these questions move from the generic and sometimes inaccurate projections or postulations common of quantifiable research.

While emphasising the fact that "values" are a subjective and continuously shifting concept, I have used multiple methods of data gathering to not only clarify my findings, but also to confirm the statements made by the same teachers in different periods and situations. Fidel (1993) asserts that subjective research should make use of multiple methods to measure the same qualities, each verifying the other. Before I provide the details as to each of the methods I used, I will explain the sampling this study adopted.

3.1   Sampling

The sampling and selection of informants for this study took into consideration the fact that the ideological, social, and political environments in which different teachers work all have a bearing on how they interpret policy in their classroom practice. I used snowball sampling

methods, where the first participant identified the next, and so forth. This method of selection ensured that the informants were not selected based on prior judgment or acquaintance, but were identified by people in the same field of interest, i.e. people with whom the conversation and initiatives on values education have been taking place. This strategy further guaranteed that the respondents were an authority on the subject. A scan of the respondents included former school inspectors, lecturers in teacher education; curriculum developers; and persons in research institutions. A detailed profile of participants is provided later in this chapter.

The geographical area of the study was limited to the province of Nairobi (34 secondary and primary schools in total). The city has a rich diversity of different types of schools and all the major cultural and ethnic groups are represented in this province. I randomly selected every second school from the list of schools provided by the city council, based on the identified stratification, namely, Muslim, Christian, Government, and private sponsored schools. The original target was 63 schools, but this was reduced to 34 for manageability and the realisation that I was more interested in access to the interpretive frameworks of a particular group than the number of persons in the group that think in a particular way. I thus invested more time in a smaller group.

The initial stages of the study envisaged the use of self-administered questionnaires. I chose this method knowing that self-administered questionnaires have the advantage of anonymity, and I was probing sensitive personal issues. However, the piloting phase showed that this was not to be the case. I intended to send out 180 questionnaires, distributed by means of "drop off and pick up," in order to make certain that the response rate was high. I gave the teachers a period of 5 working days to respond to the questionnaire.

While the response rate was indeed high, I discovered on inspecting the content of the first 40, that the teachers were having trouble responding adequately to the questions. The responses tended to be academic and did not reflect accurately the feelings or perspectives of the teacher. I decided to administer the remaining questionnaires through focus group discussions. The interviews recorded the stated understanding and perceptions that teachers hold of values education. This information was to be further compared with practice during the observation sessions. The discussions gave the teachers time and space to express themselves and enabled me to witness the process. Although I had ceased to use the self-

administered questionnaires, I was able to use the information gathered to sharpen my focus group interview guide document. The questionnaire also formed the thematic base of the conversation with key informant interviewees these were lecturers in teacher education and school inspectors, whose main role is to monitor the implemented of curriculum, and lastly persons who have played a key role in consecutive curriculum development. Furthermore, I used the information in the data analysis stage, where I compared the written statements with the focus group discussions.

I chose to observe teachers in the primary grade 7 to secondary form two. This stage of schooling was selected based on the findings from the theories of moral growth as promulgated by Piaget and Kohlberg (1976), who claim that at this stage, of between the ages of 7 and 11 years, the learners start to use logic in their moral reasoning. It was therefore important to observe how the teachers at this level are able to accommodate the changes in the growth of learners into their practice. I will now provide a profile of the key informants for this study

I interviewed personnel in the curriculum development unit; namely, the head of Primary Education, head of Religious Education, colleagues in the Research and Development Unit and the Coordinator of Life Skills Education project. By virtue of the fact that the mentioned team is in charge of curriculum development and was directly involved in the crafting of the curriculum on SMRV, I was interested in gathering information related to the process of translating the policy on values to classroom practice. I was looking for any guidelines or cues as to their expectations. What were their interpretive frameworks and how have they incorporated teachers concerns in the whole curriculum? Comparing the policy formulation to that of teacher concerns, their interpretation and final implementation are critical for this study to establish how policy determines practice.

I then interviewed a former Education Inspector of schools, who is currently running a school with a very different system that strives to strike a balance between the academic and personal growth of the child. From the former inspector of schools, I sought to document issues that may have arisen in follow up visits to schools on values education. Questions were aimed at determining how much values education takes up the official government evaluation process. This information was to enable me gauge the level of importance that government and schools have placed on values education.

This was followed by interviews with lecturers from the public and private universities, where I focused on people involved in teacher preparation. I was interested in knowing the content of the curriculum on values and also in determining the time allocated to values education in the teacher preparation curriculum. Much of the literature on values had alluded to the fact that teachers were not well prepared for their role as values educators. Thus, I needed to confirm or dispute this fact. The information I generated in this section was useful in showing the distance between the stated policy and school level practice.

I then sought information from key stakeholders. These were persons whose contributions have had an impact in values education policy. I specifically selected private research organisations, and representatives of religious communities, (1 Catholic, 1 Protestant, and 1 Muslim). These were people who have participated in the education commissions whose recommendations have resulted in the change of values curriculum. I was interested in documenting their respective concerns and feelings towards values education.

Lastly, I interviewed ten head teachers from ten different countries in Africa. I met the head teachers at an international symposium of head teachers taking place in Nairobi (February 2005). I combined these interviews with that of four locally based head teachers from a representative sample of private schools, both primary and secondary – a Christian primary school and a Muslim secondary school. The literature on values education has claimed that the head teacher determines the ethos of the school and that the school is a reflection of the head teacher. I was thus interested in confirming this assertion and also determining how far the head teachers have participated in interpreting the current values education curriculum.

Between the key informant interviews I conducted focus group interviews with teachers. These interviews incorporated 136 teachers from different schools. Three to four teachers formed an interview group. I kept the groups small to allow for participation from each member. The small groups enabled me to easily record the reactions of each member. I concluded the study by conducting structured observation sessions of three teachers, two at primary, and one at secondary level. The aim of the observation was to establish teachers practice. I will now explain each of the data collecting strategies.

3.2 Data collection

I concentrated on four data collection methods, namely: documentary analysis, key informant interviews, focus group interviews, and structured observation of three teachers. I combined the document analysis with the key informant interviews of persons who have played pivotal roles in the development of the curriculum in Kenya. This was so, since the key informants were my source of policy documents (I conducted these two simultaneously to overcome the challenge I mentioned in chapter I, where I cited the fact that government policy documents were not in the government libraries or offices, but were in possession of past and present personnel). I will now move to enumerate each strategy.

3.2.1 Document analysis

I examined government, school, and expert writing/research documents related to SMRV. The aim of the analysis was to identify the explicit and underlying goals, pedagogy, and content of the teaching and learning of SMRV in Kenyan classrooms. The data I collected formed the basis for analysis on different fronts, and contributed immensely to the identification of issues related to the gap between policy and practice. I then compared the information documented with practice in the classroom situation. The documents made available to me fell into two categories, those at policy level and those targeted for utilisation at school level.

For the policy documents, I reviewed the constitution, government policy documents on education (Acts), government sessional papers and government education review documents. From these documents I started to understand and appreciate the government's written intentions, perspectives and aspirations in relation to values education. I documented the spoken philosophy and agenda of values education. I later used this information to compare realities I witnessed on the ground.

The next category of documents was those used at implementation level. These were the teacher preparation syllabus, school syllabus, both old and new, occasional school handouts and teachers guides in values education. From this material, I began to appreciate the strategies that had been adopted as a means of translating policy into practice. I matched the strategies and began the process of documenting what I considered convergence and divergence in policy and practice. I clarified and built on this information during the

interview and observation sessions. An analysis of the teacher preparation material provided an insight into the time allocated and skills building efforts dedicated to values education. This information enabled me to comment on literature claims about inadequate teacher preparation.

In chapter four I present an analysis of the documentary search in chronological order to demonstrate the journey and progress that values education has made over time. A review of both the policy and school based material shows three phases: the period immediately after independence 1970-1980, the change of political administration 1980-2002, and the current period 2002-2005. A bird's eye view of the materials reflects the system's expectations of the students, and it therefore follows that teachers should be conversant with them.

3.2.2 Key informant interviews

The interviews involved persons (as detailed above) who have been central in the subsequent development of the Kenyan curriculum; i.e. the period of 1970 – 80, then 1980- 2002, and finally 2002 - 2005. The interviews were conducted on a one-to-one basis and, in most circumstances, in the work place of the interviewee or in their home environment. The process and data gathered during the interviews was exceptional in providing the background and impact of the prevailing social, cultural and political environment on values education. One interview was particularly insightful, in the sense that I recorded a story by one of the key interviewees as she sought to interpret policy intentions into practice. On becoming aware of the empty rhetoric of the government and other stakeholders regarding values education, the interviewee has started a school, where she is putting into practice key theories of values education.

The key informant interviews afforded me the opportunity to get first hand information of the controversy, conflict, and emotions that accompanied and influenced the policy formulation process. Anonymity was guaranteed in the individual interviews and this increased the richness and depth of information gathered. It is highly unlikely that I would have gathered such information from the neatly packaged policy documents. The response rate for the key interviews was high, and in some instances the respondents remained in touch with me thereafter.

Again, the "snowball" sampling technique was used in the selection of interviewees. The interviewees were those who had either been directly involved in the education review committees or those that participated in the subject expert committees; in this case values education. This strategy not only assisted me in gaining access to policy makers, but in some instances afforded access to highly placed policy makers.

Despite the number of documents consulted, the type of information I was seeking is not typically documented. It is for this reason that I chose the key interviews to supplement information provided in the policy documents. For example, a policy document does not mention the mood of discussions and the forces at work behind policy agendas. I was able to elicit this information from the key informant interviews.

The direct interviews, in contrast to survey questionnaires, allowed me to seek clarification and to prompt the interviewee if a question seemed unclear. The interview sessions concentrated not only on identifying policy as opposed to current practice, but also the factors that determine the curriculum of values education. The sessions provided a more detailed account of the meanings of the official pronouncements of the goal of Sound Moral and Religious Values (SMRV). The information gathered increased my understanding of the original intentions of the policymakers and planners of SMRV, as well as the challenges they have faced in trying to achieve the policy goal.

3.2.3   Focus group interviews

My third strategy was the use of focus group interviews in place of the self-administered questionnaires. This method, though difficult to assemble the participants, proved to be an excellent source of vital information. I gathered information from several people in a single session and had the opportunity to clarify issues, observe expressions, and get participants to mobilise each other to participate. A total of 136 teachers were involved in these interviews. This is many more than could have been interviewed individually. Three to four teachers were present at every session.

A key element of the study, and as demonstrated in the literature reviewed, is the gap between peoples' perceptions, their practice and the official pronouncements and intentions of policy. In the focus group interviews, I was particularly interested in the teachers' interpretive frameworks. I wanted to find out, at a general level, what guides the teacher's

decision-making in values education. Thus the conversation was filled with "Why?" and "Where did you get that from?" I wanted teachers to explain what they understood about SMRV as a core value in education, and how they actually implemented this value commitment in their own classroom. I designed the discussions in such a way that they enabled teachers to explain how they would act in real life situations. This method permitted communication and interaction between group members in a relaxed manner, enabling the teachers to remind each other of concrete examples of practice. The casual recollections of real life situations served to validate the information I was gathering.

Unlike the key informant interviews, the group discussions required me to develop an open relationship of trust with the various teachers. I spent time explaining the aim of my study, and how I intended to utilise the data collected. It was interesting to note that when I mentioned the fact that I was pursuing my studies from a University outside Kenya, the teachers and administration were more willing to accommodate me. I concluded that this feeling of unease originated from the days of the previous administration, where people feared to disclose any information in case they got themselves into trouble with the government.

I realised that in order to enhance the rigour and quality of the research I had to be part of the team, yet be apart from them; a very difficult act indeed. To overcome this hurdle, I sought the support of a research assistant, who was familiar with my character and would therefore act as a check and balance to my participation. As a strategy, I disclosed my bias to the assistant at the beginning of the study, and one of her key roles in the study process was to ensure that the level of subjectivity was minimised. The assistant signalled to me whenever she thought I was pursuing questions that reflected my bias.

A major advantage of the focus group is that I could clarify issues that might have been delicate or not discussed at all – i.e. implicit issues. People often express views that they might not have expressed in other settings, or if interviewed as individuals. The social interaction within the group yielded freer and more complex responses as there was interactive synergy and security of participants within the group. The facial expressions and body language of the members of a group was revealing, increasing the validity of my findings.

For example, it was interesting to note the different ways in which the teachers communicated. I could not help but note the marked difference between the way they addressed me and when they spoke amongst themselves. This illustrated to me how teachers can acquire different identities to suit the situation. It was then that I decided I would make follow up telephone contacts with different individuals involved in the sessions, to clarify and probe further any apparent consensus reached in the group interviews. The employment of multiple strategies further enhanced the rigour of the study to aim at arriving at accurate data. I was very conscious of the fact that the concept of values is a subjective concept, thus the conclusion arrived at in a group may not be fully representative.

3.2.4   Observation method

I conducted a structured observation of three teachers, two at primary level and one at secondary level. My initial intention had been to observe four teachers, but one left her school and it proved difficult to get a substitute. I observed teachers over a three-month period (one term), one month each. The purpose of observing teachers in action was to obtain first hand experience of how teachers make sense of values education in the curriculum. My observation sessions were guided by a list of questions formulated from information gathered from the documentary search, focus group interviews and key informant interviews. After each observation session a brief discussion was held with the respective teacher to clarify issues that might have arisen, and give them an opportunity to highlight any concerns.

In the classrooms I recorded teacher language, teacher/learner interaction, and teaching methods used. The basis of this was decided upon during the focus group discussions and expert interviews, where value based statements were changed into behaviour.

As the observation sessions progressed, I noted changes; not only in the teachers under observation, but also in those who were interested in finding out the reason for my presence at the school. The number of teachers participating in the after-lessons debriefing sessions increased. The conversations and the teasing that took place amongst them demonstrated the growth in the level of awareness on the education goal and expected practice   Whereas my presence could have influenced the behaviour of teachers and therefore the data, the period I spent observing a teacher was such that they would revert back to their normal practice, then

back again to the expectations of the curriculum. In this way I was still able to gain insights into their practice and also confirm that pedagogical change take time to be fully adopted. Some of the observed teachers took the process further by reading about the subject and approaching me for interpretation and advice. Drawing a line in the relationship between the teachers and me proved to be very challenging, and it was difficult to remain detached. Since research dictates that one should desist from getting personally involved in the research process, I was unable to share my feelings with the teachers. While the teachers were attempting to deal with real issues in the classroom, I was unable to respond to their problems, for fear of influencing their decisions. This was very frustrating.

The teachers involved in my study developed an open attitude, and began to share with me their dilemmas and inadequacies. I noted that the teachers appreciated the fact that they were being questioned about themselves and their professional world. Someone was for the first time interested in their lives and not the pass rate of their students; meaning that they were not merely instruments for churning out students, but that they themselves mattered. This made them feel valued and increased their enthusiasm to participate in the study.

3.3   Data management

In order to manage the vast amount of information gathered, I have presented the information gathered through focused group discussion into the respective stratification of schools; i.e. government school, followed by the private school, then the religious school. This is followed by a cross synthesis of the information gathered.

The information gathered during the observations has been represented as follows. At the government school, represented by Miss Atieno, the captured data has been synthesised into a single day in her teaching life. At the private school, represented by Mr Okello, the information has been presented through the lens of three key characteristics of the students. At the religious school, as represented by Mrs Andia, the information has been presented using some unique incidents that took place whilst I was at the school. Lastly, the forum is presented in discussion format. I am confident that this manner of presentation will elucidate out all the key observed findings.

The information gathered through the expert interviews is presented in chapter 7, where I carry out a cross synthesis of all the information gathered in the literature review, curriculum

analysis, teacher interviews and observation sessions. I use pseudonyms and have coded them – e.g. K1 represents key informant 1.

3.4 Validation of procedures

The element of subjectivity in the data collection process during this research was problematic. In order to reduce the risk of my own perspectives dominating the data and overriding those of the respondents, I used the following strategies:

(a) **Research assistant**: Throughout the study period, I engaged a research assistant who is quite familiar with my personality and I shared my bias towards the study with her. The role of the assistant was to support me in taking down field notes and also to be a check restraining me whenever she felt that I was going beyond my study objective confines.

(b) **Triangulation**: The information collected from the documentation was verified through interview sessions carried out among curriculum developers, lecturers and head teachers. The after-lesson interview sessions clarified and elucidated the observation sessions, whilst the focus group interviews were clarified and confirmed by the observed practices of teachers and the policy makers' contributions. In the case of any information that was entirely at variance with the trend, I made a direct follow-up with the respective teacher to ensure that what was recorded was actually what they meant to say.

(c) **Peer review**: When conducting the key informant interviews and focus group interviews, a research assistant was also present, and I held discussions with her following every session. I also gave the data collected to a colleague in the field of teacher education for review. These peer reviews enriched the process by questioning the findings and providing different viewpoints as lead areas of investigation. This made me go over my findings again, resulting in some instances of me having to call upon some of the teachers for further investigations.

(d) **Thick description**: The contents of the discussions and observation are described in as much detail as possible, so as not to omit any leading information. The literature on values education has alluded to the fact that personal histories have an effect on how decisions are made. Thus although I would have liked to present the personal biographies of the respondents this was not possible, as the teachers were not comfortable with this. I have thus

omitted this information, but have instead provided details of the respective school environments in which the teachers are working.

3.5   Ethical considerations

This study explored the personal understanding of how teachers interpreted and implemented the values education curriculum. The fact that values as a concept touches the personal lives of teachers meant that I was seeking information that has largely been considered private and sensitive. It was therefore critical that I maintained a high level of sensitivity and confidentiality towards the issues under observation or shared with me.

From the start of the study I explained the aim of the study in detail to the participating teachers. I also assured them that the information would not be used in any way to discredit themselves or their school. I have therefore used pseudonyms in the text and have presented the information in cluster form, according to the stratification adopted in the sampling that is religious, government and private schools involved in the study. This style ensures anonymity, and at no time can one make a connection to the respective schools or teachers. The number of schools in the different clusters renders such an exercise impossible.

3.6   Summary

In this chapter I have described my data collection strategies and how I tried to ensure that the information I generated was a fair representation of the teachers' meanings and understandings of values education. I conclude that the process of collecting data was interesting, but also tedious and in many cases frustrating; particularly in dealing with bureaucracy in the education system. It was fortuitous that this research was conducted at a time when Kenya was going through a transition period from a fully dictatorial political system, to one that is more accommodating. Thus people were beginning to feel free and were ready to share information.

In the next chapter I present a detailed analysis of policy documents and texts used at the classroom level. The aim of the process was to establish the extent to which government has been able to interpret and translate policy intentions to classroom practice material. From this exercise I was able to determine what values government was interested in promoting

and I used that information as a basis of the interview questions and also determined the behaviour to observe.

A brief overview of the documents shows consistency in the interpretation of values education. What stands out clearly is the fact that over the years, the values education discourse has experienced tremendous growth as demonstrated in the policy documents and material being utilised in the schools. This is not to say that the sector has reached maturity. Issues related to teacher preparedness and capacity to fully implement the values education curriculum as envisaged by various stakeholders continue to haunt the education system.

CHAPTER FOUR

VALUES IN KENYAN EDUCATION: A CURRICULUM ANALYSIS

4 Introduction

In this chapter, I present a review of the current learning material on values education that the Ministry of Education has produced for use at school level. I begin by locating the roots of the policy in the Constitution and in the Education Act, which has largely been influenced by the different education commissions' reports. An analysis of these documents is significant as it not only provides insights into the philosophy of the policy intentions, but also evidence of how the Ministry has translated the policy at implementation level. Several features form the basis of my analysis of the material.

The first is the writing style. I chose to review the writing style, given that scholars (among them the University lecturers involved in teacher preparation interviewed for this study) have argued that writing style plays a critical role in not only determining the method that is used at classroom level but also the level of involvement expected from the learner and thus the teacher. Because I am trying to determine the interpretive frameworks of teachers, an analysis of the writing style will help me determine the impact the writing style of the school text has contributed to the practice I find on the ground.

The second feature to be analysed is the language used in the text. While conducting the focus group discussions, teachers identified language as a critical pointer to the emphasis that the government or policy would like to promulgate. Thus I tried to determine how the language used in the text is supportive in promoting the values as espoused in the policy documents. The second issue that I noted when analysing the language was the relevance and appropriateness of the content as compared to the environment. One of the key philosophical beliefs that the values education curriculum has embraced is the fact that leaning for transformation can only take place if the content is relevant to the learners' situation. Thus during the interview discussion I was able to identify the issues that teachers though relevant to the current environment.

A third aspect that I looked for in the text is how the content has embraced issues related to diversity and ethnicity, as espoused in the constitution. Lastly, I try to determine whether

there is any evaluation system in place to inform the teacher and at a different level the government on progress made towards achieving the goal of SMRV. This is important in determining the importance that the government has placed on the policy.

I have presented the discussion under the respective subject headings; that is, analysis of English, Social Studies, Christian Religious Education, Geography, History and Government to enable a detailed description of how far the government has mainstreamed values at text book level. I focus especially on the social science subjects as these were the initiation target subjects of the Ministry of Education. I commence my review by giving an overview of what the Constitution and various education plans state on values education.

Kenya is in transition with regard to Constitution making. The Constitution currently in use is one inherited at independence. One of the election promises of the current government, elected in 2002, was the crafting of a new Constitution developed by Kenyans. True to their promise, the government instituted a Constitution making process in 2003 and the process has been ongoing for the last three years. A draft was completed in 2005, but was rejected in a referendum due to some contentious issues. Political analysts have claimed that 80% of the proposed Constitution is acceptable and have expressed hope that by the end of 2006, the remaining 20% would have been amended to the satisfaction of the people. It is for this reason that in this analysis, I have reviewed both the current and proposed Constitution.

A synopsis of the current Constitution shows that values are expressed throughout the document though one cannot help but notice the diffused and unstructured manner in which these values are presented. Values in the document take an individual/human rights perspective, meaning that the values are expressed from a second perspective; i.e. the rights of the individual take centre stage and the values are assumed by virtue of those rights. For example, when taking a stance against discrimination, the document places it under the "protection of fundamental rights and freedoms of the individual" (chapter 5).

It is within this chapter of individual rights that one draws conclusions towards potential values which may be infringed. For example, the Constitution spells out that Kenyans do not believe in discrimination in any form, value freedom, and value tolerance. This is the trend in the whole document, with values not as explicitly articulated as one would expect.

Another phenomenon that appears under several sections in the Constitution is the concept of "public morality". Public morality is considered as a fundamental issue to be protected. The Constitution makes provision for exceptions to be made in the interest of "public morality" (Constitution: 21). Unfortunately, the details of what "public morality" entails are not provided, and thus it is open to different interpretations.

The proposed Constitution is in sharp contrast to the current Constitution in key respects. Firstly, it places the people of Kenya at the centre of the dialogue. Secondly, the rules are made by Kenyans to facilitate the development of a nation, unlike the current Constitution which gives rules to govern Kenyans, a situation that contributed to the limited ownership of the document and rightly so, since this was an inherited Constitution, developed by colonial masters for an entity aspiring to independence. Thirdly, the proposed Constitution, in its preamble, begins with acknowledging the supremacy of the "Almighty", in sharp contrast to the current document, which is almost silent on the spiritual beliefs of Kenyans. This is a major shift.

The new document dedicates three chapters to clearly spelling out what Kenyans value and what they aspire to as a nation. Chapter three spells out national values, principles and goals (Constitution 3: 13:18), for example national unity, recognition of diversity, promotion of participation and promoting transparency and accountability among others. Chapter four details issues related to citizenship (Constitution 4: 14:19), e.g. the right to citizenship, entitlement to a passport, and responsibility to fellow citizens among others.

Chapter five focuses on culture (Constitution 5: 26:23) e.g. recognition of culture as the foundation of the nation and affirms the sovereign uniqueness and distinctiveness of the Kenyan people. The focus of these three chapters is a fundamental departure from the current Constitution. A summary of the values shows that they resonate around national unity, appreciation of diversity, people centred development, inclusiveness in governance, protection of human rights, upholding the family as a key social unit, social justice, cooperation, respect, good governance, tolerance, equality, transparency and accountability (Constitution 18: 23). These values though relatively universal, in the Kenyan context, the emphasis is an indication of the challenges manifested in the multicultural society that forms the Kenyan nation.

An important feature of the proposed Constitution is the weight it places on individual responsibility. This is a significant departure from the current Constitution which tends to emphasise what the state ought to do for its people, with less said on the obligations of the individual to their community and state. This was a sore point for the scholars interviewed in the key informant interview sessions. The scholars claimed that the development of international human rights movements has tended to emphasise the responsibility of the state and less that of the individual, leading to an unhealthy imbalance that has bred irresponsible persons, more concerned with self interest.

Based on the ideological principals of everybody taking responsibility, the new values curriculum has as its central tenet the need to involve everybody and make it every body's responsibility to promote values – i.e. mainstreaming. No more is the teaching of values specific to some teachers; secondly it is no longer only found in a specific subject, but in all subjects.

The above discussion has centred on what the Constitution has stated with regard to values. I will now proceed to look at other policy documents, more specifically the Education Act and different commissions' documents. I mentioned earlier that the various education commissions have been the source of information for the education system. The reports are highly regarded in Kenya and continue to be important documents for the education system. One key reason why the reports are highly regarded is the fact that they contain information gathered from the Kenyan people on what they would like to see happening in the education sector. I will now continue to present what the specific reports have raised in regard to values education.

Values education has been an issue of continuous discussion in the Kenyan environment. The various policy documents on education attest to the fact that values education has repeatedly been acknowledged as an area that needs to be at the centre of education. An overall scan of the different policy documents records a consistent definition and understanding of Sound Moral and Religious Values. The changes that have occurred over time have generally been an expansion of the details in an effort to incorporate changing circumstances in society, and thus remain relevant.

In the period 1963-1980, the goal of Sound Moral and Religious Values (SMRV), then referred to as Social Mutual Responsibility (SMR), was defined as; "…the free ability and willingness of the people to discharge their moral obligations for the benefit of all members of society (that is the common good)".

The thinking behind this goal was to bring up a generation that would be conscious of the rights of others, contribute to economic development, and willing to make efforts to live in harmony despite the different ethnic groupings. In the period 1986 to 2002, SMRV was defined in the same way, though the strategy of implementation changed, and it was taught in subject form – Social Ethics and Education (SEE). From 2002 onwards, it has been defined as "…the development of knowledge, skills and attitudes that will enhance acquisition of sound moral values and help children to grow into self-disciplined, self-reliant and integrated citizens". The philosophy behind this goal is the quest to have a nation that is peaceful, with people living in harmony and contributing productively to the economy.

As far back as 1949, the debate on values education made it onto the agenda. The difference, however, has normally been identified in the intended benefit. For example, the Beecher report of 1949 promoted values education as a strategy of ensuring that Africans developed a character that would enable them to be obedient servants. The report recommended that, "…at all levels of education, and as a condition of entry to the next level, considerable emphasis be placed on character and on the acquisition of practical skills" (Kenya 1999:2).

The second commission is the famous Ominde commission of 1964, coming one year after the country attained independence in 1963. This particular commission's findings are critical and serve as a turning point for the education system of Kenya. For the first time, African Kenyans were afforded the opportunity to contribute to the education system and the report breaks new ground by taking cognisance of both the social and national objectives of education. With regard to values, the report acknowledges the important role of government in training for national unity, and specifically identifies schools as having a major role to play. It is in the same belief that the report recognises the important role of the teacher in building the character of the learner, when it states, "…but in these schools we need a much more developed national consciousness among the teachers, in order that the whole teaching in the school may encourage children from an early age to think of themselves as Kenyans" (Kenya 1965: 29).

The Ominde report extensively covers issues of national unity. This is understandable considering that the commission was instituted one year after independence. The report did not explicitly deal with values education as we know it today and essentially values are assumed in the document. It is the responsibility of the curriculum developers, and at lower level schools, to decide what values they need to promote to attain national unity. The Ominde report has largely been accused of not giving prominence to values education, when it specifically opposed the development of a single ethics programme, claiming that it would not be desirable. The report states that:

> …a single programme of ethics should be given in all schools, comprising a quintessence of the ethical teaching of all the main religious systems…we must dismiss this proposal as impracticable. Even if agreement between the representatives of the different faiths could be secured, which is highly problematical, it is certain that the resulting compromise would please none of them (Kenya 1965:36).

As a result, the period after independence was characterised by a curriculum that did not explicitly plan for values education, but expected that religious subjects, through their efforts of addressing the spiritual growth of the learner, would adequately serve the purpose.

The next commission is the Gachathi commission, which was instituted in 1976. The findings of this report led to the National Committee on Educational Objectives and Policies (NCEOP) recommending in 1976, that Social Education and Ethics (SEE) be taught in Kenyan Secondary Schools. The purpose, as claimed in the report, was to help learners to consider and reflect upon their social and moral values and, if need be, modify them appropriately for the well being of the society of which they are a part. The NCEOP report expressed the view that, "…the teaching of ethics should go into the details of the social norms underlying all aspects of human behaviour, irrespective of whether one is religious, atheistic, agnostic or adheres to any other belief....a basic code of survival…".

The report went on to state that the responsibility of values should be solely for the RE teachers considering "…the traditional role of religion to provide a strict moral code for the community".

A clear trend and emphasis has been sustained in the respective reports on the need for values education. This emphasis is a reflection of the failure of the previous strategies to address the issues of values education, since the social/moral state of the society is the yardstick against which values education success is judged. Progressive reports, among them the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond, commonly known as the "Kamunge report" (1988), went further to recommend that SEE be taught universally to all students at all levels of education in Kenya. The report dealt with values in an incremental manner, suggesting the continuous search for solutions to the deteriorating social environment in the country.

As is the norm in various policy statements that are considered highly sensitive, the statements on values education in the education plans are brief and open-ended, leaving room for various interpretations. In the Kenyan situation, the above observation could be the government's strategy of accommodating various views common in a multicultural society. However, one commission report that stands out as having recommended mainstreaming of values is the Koech report of 1999. The report recommended a shift in the education system and termed it "…totally integrated quality education and training (TIQET)". The research commissioners claimed that such an education system embraces the values and substance that should characterise an education system. The Koech report (1999) is very clear in its statement on the gap in values education. It states that:

> A most important gap is in the area of values and ethics. This is an important gap because the effectiveness of knowledge and skills is heavily influenced by the values and attitudes of the persons concerned…this in turn implies that a foundation of general values and ethics has to be built during the basic levels of education and training (Koech Report, 1999:9).

As a follow up to the identification of the gap, as its second recommendation, the report (Recommendation 4.2) reads as follows:

> There is need to strengthen the moral fabric of the nation through greater emphasis on Religious Education, and Social Education and Ethics, whose teaching should adopt a practical approach (Koech Report, 1999:xxxiv).

It is important to recognise the unfolding events that were taking place in Kenya when the Koech commission was tasked with their inquiry. The country was gripped with fear raised from claims of an upsurge in the number of people involved in the art of devil worshiping. This practice was claimed to have been rampant in schools. The then President, Daniel Arap Moi, appointed a commission of inquiry into the claims, but the report on the findings was said to have been too sensitive to be released to the public.

The second key issue at the time of the Koech commission of inquiry was the much awaited public recognition and acceptance by government of the challenges related to HIV/AIDS. For a long time the Kenyan government, unlike its neighbour Uganda, downplayed the impact of the pandemic, and this situation was compounded by the antagonism that was taking place amongst the religious organisations and government on the most appropriate strategies to employ to address the pandemic. Consequently, the pandemic spread unabated. The Koech commission was instituted at a time when consensus had been reached among the key stakeholders on the need to address the scourge, thus it was a time for identifying aggressive strategies to address the pandemic in all sectors of society, and more especially, the education system. The report therefore noted that, "The devastating threat posed to the nation by the HIV/AIDS epidemic and the need for the education system to target the youth for desirable behaviour change towards the eradication of the epidemic" (Koech Report, 1999: xxxv).

Depending on the interpretation that curriculum developers adopt, addressing behaviour change in relation to HIV/AIDS means that a set of values would make their way into the curriculum. As I discuss in the individual classroom texts at a later stage in this chapter, this is exactly what happened. It is for this reason that the Koech report (1999) stands out as a report that urges the education system to act on values education. The subject of social

studies, developing understanding of the relationships between history, climate, resources and cultural patterns can lead to a better understanding of persons from different cultural backgrounds and religious groups.

A bird's eye view of the various commissions' reports seems to suggest a nostalgic quest for traditional value systems. The Koech report calls it the "…rekindling of the original and traditional culture of mutual social responsibility… moral and ethical values were known and accepted as a way of life by all" (Koech 1999:1). The respective reports attribute the lapse in values to the changing social economic environment, but the Koech report comes out strongly and points a finger at the colonial system. The report states that "… the colonial government imposed its education policies and practices on local communities, thereby destroying in its wake the African traditional systems" (Koech 1999: 2).

The Koech report (1999) seems to have informed the current values mainstreaming process. The report recognises the challenge to Kenya's education system as the need to " evolve an education system that provides access, relevance and quality for all eligible learners; one that promotes the all-round development of individual persons and which fosters national unity, moral integrity and mutual social responsibility (Koech, 1999:4).

In light of the above challenge the report recommends that "…education must emphasise character development of each individual to ensure that economic development is accomplished by moral integrity" (Koech, 1999:4). The only way to ensure that each individual character is developed is by adopting a mainstreaming approach.

In accordance with the strong recommendations as outlined in the commissions' reports and the constitutional review process, the curriculum development unit of the Kenya Institute of Education has developed its own guidelines for authors to adhere to when writing the text. In the years before values mainstreaming, the guidelines were relatively silent on values, but at the beginning of 2002, authors were provided with explicit guidelines that ensured that the values Kenyans wanted to promote would feature strongly.

The above discussion has centred on the policy documents that have influenced the education curriculum in Kenya. The reports' aspirations in relations to values have been summarised in the national educational plans (Kenya, 2002a; Kenya, 2002b; Kenya, 2002c; Kenya, 2002d; Kenya, 2002e and Kenya, 1994). All state that the following:

> Kenya's people belong to different ethnic groups, races and religion, but these differences need not divide them. They must be able to live and interact as Kenyans. It is the paramount duty of education to help the youth acquire this sense of nationhood by removing conflicts and by promoting positive attitudes of mutual respect. This will enable them to live together in harmony and foster patriotism in order to make a positive contribution to the life of the Nation.

However, an overview of the school-based material reveals an ironic mismatch in emphasis between what has been produced for teacher preparation compared to that geared for direct student utilisation. The irony lies in the emphasis placed on expectations of students, whist overlooking the strategy for achieving the policy goal. It is my belief that a balanced, holistic approach would automatically have captured key issues of teacher concerns. This lacuna was more striking in subjects such as values, where a solid reputable framework is yet to be confirmed.

In comparison with direct statements from teachers, I noted that the harmonious methodical scenario presented in the policy documents was limited to the official textbook analysis that I conducted. The consistent definition of values for example does not represent the debate that is taking place within the school environment or on the outside wider community. An important issue I also noted was the marked difference in levels of awareness of the policy on values. In my opinion, the level of awareness has played a major part in further reinforcing the distance between the government policy and school practice.

I will now present the detailed review of learning materials. These materials will illustrate the manner in which curriculum developers have interpreted the mainstreaming policy of values education into the school text books. The information generated will enhance the basis of the observation sessions.

4.1   English language

English is the third language for most Kenyans and is the second official language of communication (Kiswahili is the national and first official language). During my interview

sessions, curriculum developers claimed that English was one of the easier subjects for promoting value awareness. A look at the Teachers' guide for English Book Two used at secondary level cites the major principle of the new syllabus as one that "…places learners at the centre of the learning and offer realistic writing tasks to which learners can relate…" (T/G 2004:x).

The book then begins on a high note with a set of general rules that are value laden; these rules set the tone that should guide the learning process (see below). Interesting to note is the fact that the text seems to adopt the format of the proposed Constitution, where what is valued by Kenyans is placed right at the beginning of the text. In the English text, the values that we expect in the text are enumerated under the banner of "rules of conduct" at the beginning of the class.

Rules of Conduct

Do all the good you can,

By all the means you can,

In all the ways you can,

In all the places you can

At all the times you can,

To all the people you can

As long as ever you can.

John Wesley (pg 1)

An appraisal of the content of the book shows how the authors have dealt with varied socio-economic issues relevant to the Kenyan context. These issues range from health, history, culture, behaviour patterns and relationships. Under health, for example, the book covers topics like drug abuse, smoking and alcoholism. In terms of culture, the topics serve to put into perspective and dispel issues related to witchcraft and some traditional taboos and practices that may be inappropriate in present day life.

Under behaviour patterns, the authors in comical ways have used interesting daily etiquette to challenge what is experienced in an ordinary Kenyan community - by this, students should be able to relate and understand the message being conveyed.

The narratives in the book intended for analysis by students ensures that they address pertinent issues of family relationships, drug abuse, sexuality and that they extensively explore conflict management techniques within the school, home and community; for example, issues surrounding inheritance and drawing of a Will. The philosophy underpinning this approach is that when people are analysing issues familiar to them, then they are best able to understand and internalise them. Reading the book exposes the reader to topical social issues affecting the Kenyan community. The narratives provide real life lessons relevant to the Kenyan situation today and thus serve more than one purpose; they introduce history, culture, moral values, and finally, the intended knowledge of the English lesson.

An analysis of the style of writing is such that it accords the learner time to reflect and be creative. For example, at the beginning of each topic, a story/narrative is provided (the narrative is centred on a topical issue as indicated above). From the narrative, the learner is expected to read, understand and at the first level respond to questions directly related to the narrative. At the second level, the learner's creativity is explored, as they are required to widen their scope of thought, for example by being requested to find other countries with a similar situation. The third and final level centres on the acquisition of language.

The first and third levels of the session are straightforward, and have been the norm before the mainstreaming process. The second level, however, requires that the individual teacher's reflection/interpretation comes alive. This level is left open for the teacher's creativity and as the authors of the teachers guide have stated, they hope that the teacher will "…take the language lesson beyond the classroom…" (T/G, 2004: xiv).

A summary of the values noted and exalted in this textbook include bravery, honesty, hospitality, marriage and kindness. The text scorns at issues related to wizardry, alcoholism, drug abuse, laziness and theft. This text is an improvement on the previous text which had abstract stories with a narrow focus on language acquisition only.

The teacher's guide accompanying the above text basically follows the same format as the one in the student's text, but offers tips for the teacher in areas of methodology. The teachers' guide provides the objective of the lesson and the intended outcome. Under the objective, both the language and value/worthiness of the lesson appear, as shown in the following example.

"To enable the learner to:

a) acquire vocabulary and sentence structures relating to police activities and use them correctly

b) appreciate the importance of maintaining law and order" (Primary English: pg 18).

The guide places the responsibility on the teacher to ensure that the objectives of the lesson are achieved. Unfortunately, the outcome of the lesson did not clearly state what slant the teacher's interpretation should take, despite the subjective nature of the narratives and the individuality of the teacher. The authors acknowledge this in the introduction to the guide, when they state that "…teachers bring to the class their unique personalities, experiences and training which influence the way in which students interact and learn language…" (T/G, 2004:x). The text assumes that the teacher would know what the government's stance with regard to the respective values is. The open-ended nature means that interpretation of values education is not protected from dogmatic beliefs or values from the individual teacher.

It is difficult to achieve clarity in values education, in the discourse of teachers and values education. The dialogue has highlighted the issue of values not being explicit, thus contributing to the contestation witnessed in the area. For example, the English form two teachers' guide clearly states that, "…the most effective methods are those which give students the greatest opportunity for participation and allow them to relate their experiences…" (T/G, 2004: xi).

The challenge is that terms like "participation" can be problematic as they carry different meanings for different people. For example, participation could mean "a question and answer session", or "group work", "dramatisation", or it could mean carrying out a "live experience" exercise. These four are different forms of participation that call for different input, with regard to time, management and resources. The four strategies also have varied

levels of impact. Thus, depending on the teacher and the environment in which they find themselves, the teacher is free to choose whichever method, and will still be within the policy framework. The said situation contributes greatly to the variations witnessed in schools.

The teacher's guide provides a section that supports the teacher in evaluating the impact of the lesson. This section provides indicators that the teacher should look out for, including some leading questions. The section unfortunately does not focus on evaluating the values gained, but on the language acquisition. For example, when discussing vocabulary, the definition of the word takes precedence over the social/value meaning, e.g. "honesty". The emphasis would be on the fact that the word means "truthfulness", but not on the virtue of being honest or truthful. I noted this fact across the board and can therefore state that from what is presented, the mainstreaming of values seems to have been covered only at the level of knowledge, omitting evaluation or the impact to the individual.

I will now move to the analysis of the Social Studies (SS). Interview sessions with teachers and curriculum developers revealed that due to the flexibility of the content of SS, the text proved to be straightforward with regard to values.

4.2   Social studies

The primary teacher's guide on social studies is explicit from the beginning on its intention; "…to assist the teacher of social studies in interpreting the topics in the syllabus…". The guide enumerates the aim of social studies as, "…to help the pupil to develop mentally, physically and socially; not just within their own selves, but within the community…". It clearly states values it would like the students to be introduced to, namely tolerance and respect for other people's opinions; respect for different ways of life and traditions in different parts; respect for the role of reason in the solution of problems; respect for the dignity and worth of every person; belief that all people should possess equal rights and freedoms; and acknowledging that all people in society have roles and responsibilities, which they must play (T/G, 2004:6).

The authors of the guide are aware of the subjective nature of topics and thus leave no chance for misinterpretation, but at the same time state that "…pupils should not be told what is good or bad, but need to be told of the consequences of certain behaviours…" (T/G, 2004:6). At a glance, this may seem like a contradiction or that the authors are promoting the values

clarifications approach propagated by Veugelers (2000), Lipman and Sharp (1971), but a look at the whole text shows that the authors are advocating for different methods to be used by the teacher; the key point is that the right message has to be transmitted.

The social studies' guide is explicit on how it would like the teachers to teach the subject. For instance, on the method, the guide states that, "…while discussing the problems facing trade in the region, pupils will learn better not by memorising the facts, but by going to the market centres and finding out from traders the problems facing them…" (T/G, 2004:9). Such suggestions are very clear; the onus is on the teacher to take the initiative.

The authors of the guide acknowledge the sensitivity and importance of the desired outcome of social studies; they therefore go as far as proposing the characteristics of the social studies teacher. Besides being resourceful and knowledgeable in the subject area, the guide says that, "…the teacher should be courteous and friendly to the pupils, accepting the pupils' opinions on issues that demand their input…" (T/G, 2004:9). This detail is provided as the authors are wary of the "hidden curriculum". They include a cautionary statement that, as schools implement values and character education, the implicit curriculum should not be ignored or underestimated. The claim that the manner in which teachers and administrators relate, how teachers relate to parents, and how they communicate with students all provide invaluable opportunities for modelling behaviour that the system seeks to develop in students.

As a conclusion to the lesson, the SS guide, just like the other guides, presents tips on assessing the impact of the lesson. However, this time round, the guide goes further, by identifying tips on how to assess the attitudes and values. For example:

Topic: The Institution of Marriage

Attitudes and values to be developed:

- Tolerance

- Appreciation that marriage is for adults

- Cooperation in the family

- Sharing of information and experiences

- Appreciate the importance of marriage (T/G, 2004:74)

This is a major achievement for the text as assessing values has and continues to be raised as a challenge by a cross section of personnel in the curriculum development unit.

I will now analyse the Christian Religious Education text.

4.3   Christian religious education (CRE)

It is important to note that the CRE text was a joint effort of the Christian churches in the country. The all-inclusive method used in developing the text was to ensure that no Christian sect felt excluded, a situation that would have created potential disharmony.

As would be expected, the CRE text is inundated with values that are drawn from the Christian religion. The goal as stated in the T/G is to help the teacher improve on lesson delivery, "…though not strictly binding in its usage, the T/G nevertheless, takes the teacher through the development of each lesson…" (T/G, pg vii). The teacher, on the other hand, is expected to "…provide the learner with correct motivation for spiritual, moral and social development…developing the whole person by inculcating attitudes and values that will model the young readers into responsible persons…" (T/G, 2004:vii).

The T/G has identified and recommended that a life-centred and pupil-centred approach be used in the teaching of CRE. The text has clearly defined what it regards to be a life-centred and pupil-centred approach, stating that this approach places emphasis on the learner's day-to-day experience and how God speaks to the learner through these experiences. The text has made clear the task of the teacher; "… to draw out and reinforce knowledge that learners have, as well as expose them to new learning experiences…".

The manner in which the T/G is written assumes that the teacher is a practicing Christian, thus he/she will be in a position to "reinforce knowledge" and "expose the learner to new learning". For example, on page 49, 51, 53 and 109 of the T/G, songs that should be sung at intervals are specified. The teacher can only lead this session if they know the songs, as these are songs mostly learnt and sung in churches. The presentation of the T/G seems to support evidence provided in the literature review by some scholars who argue that one has to live by the values that they would like to espouse.

The T/G has been elaborate in its proposed method strategy; it provides the objectives of the lesson, and gives lesson preparation notes and gives explicit directions as to the stages/plan the teacher should follow in every lesson: Human experience; Biblical experience; Application and response; Pupil's activity; and Conclusion (T/G, 2004: xviii).

Under the application stage, the authors remind the teacher that the,

> " CRE lessons are unique in that they are not meant just to pass knowledge. Any lesson taught should help the learner grow into a better person. The CRE teacher is therefore, required to make deliberate effort to point out the teachings of a given lesson." T/G(2004: ix).

It is at this stage that the values of the individual teacher can be unconsciously smuggled into the classroom since for the guide leaves it open to the teacher to ensure that the teachings of a given lesson are achieved. It does not define the "teachings", but only gives suggestions, based on the diversity and the challenges that this values education has undergone. The individual teacher's preferences may take centre stage.

The content in the CRE text can be credited for the manner in which the authors have integrated the lessons found in the bible to daily life experiences. The content is drawn from what transpires in Kenya, thus the teacher is not faced with the previous challenge of having to interpret the bible or complain of dealing with an abstract lesson. The book calls for creativity from the teacher with regard to their respective unique environments. Just like the social studies text, the CRE syllabus gives guidelines to the teacher on how to evaluate the acquired values. The syllabus suggests the use of written questions, oral questions, observations, checklists and project activities (Syllabus, 2002 pg 55).

I will now proceed to analyse the subjects that fall within the social sciences, but were considered more challenging to mainstream values. I will begin with the Geography text for form two.

4.4   Geography

Interviews with the teachers showed that the Geography text proved to be a challenge for the authors as far as mainstreaming values is concerned. Unlike the English text, the authors

claimed to be dealing with extremely factual issues and they did not see how they could incorporate moral values. However, what the textbook seems to have achieved, is the fact that it has, in an interesting manner, integrated local, regional and international issues systematically. This style allows the learner to appreciate his/her local environment and compare the same with that from beyond the borders. The text successfully brings the learning of geography to the doorstep of the learner; it encourages the exploration and creativity of the learner through the practical exercises provided after each lesson.

The topics covered by the geography book are varied; unfortunately, the text in a number of topics missed the opportunity to incorporate moral values. I will focus on one chapter to illustrate my point: Chapter six of the Geography for secondary schools (2003), topic, "Vegetation". This chapter begins with the definition of the terminology and goes on to explain the details of the different kinds of vegetation, both natural and exotic, and how the same are distributed based on climatic regions. The chapter is elaborate on factors that influence distribution of vegetation; however, the text concentrates on the natural causes and misses the opportunity to bring in the human factors like deforestation. In a country like Kenya where climatic conditions are changing due to corruption in government and forest land is being sold, it is surprising that this is not highlighted as a key issue and an opportunity to talk about corruption.

Still on the same chapter, the style of writing is such that exercises do not require or provide for time for the teacher and learner to take time to critic what is taking place in the country. The issues are stated, and the rest is left to the teacher to decide how far the lesson should go. The same applies for the topic on environmental conservation. In the Kenyan context, and globally, issues on environment are value laden and it is critical that learners be exposed to such issues; so that they can understand and eventually participate in international dialogue with convictions that are guided by moral values. This style is common in all the chapters. Compared with the English text, I would like to state that the geography text lost many opportunities for incorporating pertinent moral value issues. The last text within the social science subjects is the history and government text. The style of the text is a major departure from previous texts as is demonstrated in the next section.

4.5 History and government

From the beginning, the student's text book (2004) recognises the fact that it has to incorporate moral values. The foreword by the Director of Education, Mrs Naomi Wangai, states that, "…the text recognises the fact that history and government should be studied in relation to other values that have affected man's development in society. These include honesty, integrity and human rights among others…".

The text is organised in thematic form, unlike the previous text that was organised according to time periods when the events took place. The authors of the text claimed that the shift in style has enabled them to bring home the history message, as history is explained through the perspective of the present, which is referred to as government. This claim was confirmed by teachers during the interviews, who said that subjects like history are no longer abstract. For example, issues related to the slave trade are discussed under the banner of trade or human rights. In Kenya, as the country continues to struggle to confirm democratic governance in its institutions, this style is appropriate as it calls upon the teacher and learner to reflect on pertinent issues in relation to the historical occurrence.

The T/G (2002:3) has been elaborate in providing tips on methods that the teacher should use. The text, however, expects the teacher to be conversant with detailed government processes, which may not be the case as was confirmed during the interview sessions. The manner in which the T/G (2002:3) is presented, just like the geography text, seems to state the intended/ideal, without necessarily compelling teachers to carry out the activity. This form of writing leaves room for the teacher to decide how far the lesson should go. The disadvantage of this is that in situations where the teacher is not creative, the learner may be confined to the classroom.

Having reviewed the style, I will now move on to comment on the content. The content of the text, though relevant, seems incomplete due to key omissions. For example, when talking about slave trade and human rights, the text falls short of giving prominence to Africans who have been in the forefront of the respective struggles. Personalities like Martin Luther King or Nelson Mandela do not feature in the text on slave trade or human rights. The text therefore loses valuable opportunities to correct misconceptions and information blackouts of achievements by Africans in the face of their colonial masters. The need to correct

misconceptions is a critical moral issue for any African state, and thus the very text in the schools should be at the forefront.

Still emphasising the seeming incompleteness of the text, topics like Trade and Communication are elaborate on both traditional and modern methods of communication. However, the text concentrates on the advancements and pays very little attention to the disadvantages. When it does, the emphasis is more on the financial cost of modern communication methods and not on the dangers associated with pornography on the Internet and TV for example. The authors of the history and geography texts seem to have exhausted their energies integrating history and present day government, and have omitted the aspect of moral values as envisaged in the introduction by the Director of Education.

4.6 Summary

As a conclusion to this chapter, I would say that the Ministry of Education has made major strides in channelling/filtering the policy document on values education to textbook level. As mentioned earlier, some of the subjects proved to be a challenge for authors to integrate moral values, with more conscious efforts required. English, CRE and SS stand out as the best practice. However, what seems to have been relatively easy for authors in all the subjects is the process of making the content relevant to the Kenyan situation.

From the materials reviewed, it would suffice to say that values as espoused by Kenyans, have only in the latest syllabus found their way more prominently into the learning materials. The materials exhibit a slow, but steady progression from policy statement to anticipated classroom practice. A summary of the values shows that they hinge around those that would promote a harmonious environment for co-existence of the different ethnic communities. The text reflects the progression that can be witnessed at the constitution making process, where the values and values education have been given visibility.

The next level of this study will focus on primary data collection, where direct information will be generated from teachers through focus group discussion and one on one interview sessions. In this section I will be exploring how teachers have received the new curriculum and the challenges they face in implementing/utilising them at classroom level. I will be interested in determining the understanding of teachers and what factors determine their understanding of values education.