

Relevance of African Indigenous Education in the Kenyan Society

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Abstract: The article examined the relevance of African indigenous education in the Kenyan society. The paper emphasized on the relevance of African indigenous education's goals to the Kenyan Society, indigenous education's modes of transmission and its nature. The study employed descriptive research design. The target populations of this research were families living in urban areas among the Kenyan towns. The study used probability sampling (objective sampling) systematic method was employed where the respondents were randomly selected to participate in the research. The study findings ascertained that African indigenous education is relevant it terms of closely, socially linked to the people 38.71%, and focused to responding to social needs 32.26%, continuously generated from the people 22.58% and its holistic nature 6.45%. On relevance to its goals 45.16% said it produced holistic persons, 32.26% it inspired attainment of knowledge. Similarly 32.26% confirmed its achievement of quality education. Relevancy in relation to its modes of transmission language was supported by 41.94%, followed by music 40% then proverbs and myths 20% and finally oral traditions at 15%.

I. BACKGROUND

African Indigenous Education as an "original, regionally formed form of raising children by the society's experienced and senior members (Eric, 2020). In summary, Indigenous African training can be described as a kind of education in African traditional cultures in which the tribe's information, abilities, and perspectives were passed on from generation down the generations through verbal instruction and practical sessions.

According to the online education definition from Stanford Encyclopedia of Philosophy by Hitchcock (2018), generally education is the act of teaching or gaining broad information, improving thinking and judgment abilities, and generally cognitively preparing oneself or others for adulthood. Indigenous education is concerned with the teaching of Indigenous knowledge (content), methods, techniques, and material in official and non-formal school environments. African indigenous education may be broadly characterized as a mode of learning in African traditional communities in which elders handed on knowledge, skills, and attitudes to youngsters through verbal instruction and practical exercises (Achi, 2021).

According to Mushi (2009), African indigenous schooling is the transmission of genetic data, talents, customary customs, norms, and expectations of the people from one generation to

the next. Eric (2020), who agrees with the earlier assertion made by Cameroon & Dodd (1970), believes that African indigenous schooling is the indigenous, regionally developed manner of raising children by some of the more mature and informed members of society. As a result, he contends that being a native does not negate the fact that indigenous educational objectives, contents, institutions, and methodologies have not been enhanced, contaminated, or both controlled by external influence (Grenier, 1998).

Indigenous education has several advantages that should be considered in the contemporary education such as active listening, maintaining interpersonal relationships, access to research materials and better developing powers of people's reasoning and Judgments (Achi, 2021) The Most effective strategy for Indigenous education is use of local apprentices and instructors in the education process incorporating this strategy into schools often enhances educational efficiency and provides an education that is tailored to a home-grown person's vital perspectives, know-hows, colloquial, and responsibilities, making it easier for teenagers to transition into adulthood. This type of education has a long history of enhancing non-indigenous trainees' and instructors' awareness of single and community customs specific to native populations and persons, hence maintaining superior esteem for and debt to a diverse range of ethnic realities (Achi, 2021).

The students developed abilities for both short-term and long-term endeavors during traditional African schooling; however less emphasis was given to intellectual training. This indicates that the 'concrete' was given more weight than the 'abstract.' Traditional African civilizations had their methods of thinking, yet for some individuals, this style of thinking prevented them from contemplating options to the decisions they made, owing in part to the importance put on customs, i.e. beliefs and their dangers. Mushi (2009).

African Indigenous education is the cornerstone for contemporary education's Education for Self-Reliance (ESR). Indigenous education, particularly learning by doing, was critical to communal life, according to Nyerere—when he founded ESR in 1967, and incorporated it into contemporary education. Modern instructors strongly urge students to participate in AFRICAN Indigenous educational activities in their communities. Furthermore, it educated its beneficiaries for their societal responsibilities; modern education is no exception.

It equips students for employment and more significantly, it changes through time. Higher education institutions, for example, are including communication and information technology courses in response to current information and communication technology demands. African Indigenous education has fully adapted to societal issues such as how to deal with emerging illnesses, wild animals, and opponents.

The entire process of Indigenous African education is an important component of a community's culture and history, which is preserved in various ways and passed down via numerous channels. Linguistics, art, dances, oral history, idiomatic expressions, mythology, tales, civilization, and theology are examples of such forms. Indigenous African education content and heritage which is passed down from one generation to another, mostly by the word of mouth and culture rites, has long served as the foundation for ecological development in agriculture, preparation of food, universal healthcare, preservation, and other fields. This kind of schooling has mostly been utilized to acquire lifetime learning.

Specific objectives

1. To examine relevance of African indigenous education's characteristics to the Kenyan Society
2. To analyze the relevance of African indigenous education's goals to the Kenyan Society
3. To explore the relevancy of African indigenous education's modes of transmission to the Kenyan society

II. LITERATURE REVIEW

To promote and improve the linkages between the learning settings of school, family, and community, contextualization of teaching and learning is required. This may be accomplished through enhancing the learner's outside-of-school experience while also giving extra experience within the school curriculum. This process is aided by several Indigenous African styles of teaching such as story telling around the open fire in the evenings, participations in cultural celebrations like marriage, rites of passage and child naming; that enable the students to incorporate their personal learning experiences into the school curriculum. In order to do this, agriculture, health, and indigenous science and technology may serve as a unifying theme.

Curriculum designers may learn more by recognizing and respecting variances in "local knowledge" by establishing overarching themes that may provide a direct relationship to the experiences of most, though not all, students in a given region, and can be easily altered to match each local context through participatory methods. Cameroon, Ethiopia, and Zambia present instances of African countries that have used an integrated approach to the creation and development of educational curricula, which has included the contextualization of teaching and learning in some circumstances.

Since the 1960s, education systems in Cameroon's Anglophone area have aimed to apply the local environment for cognitive enhancement and as a community outreach animating hub, (Bude, 1985). By offering various services, such as agricultural support to producers, as well as integrating culturally appropriate information, schools have built and fostered strong relationships with their local communities. The Ethiopian Institute of Curriculum Development and Research (ICDR) reported on the testing and development of the "general 606 Michael Omolewa polytechnic curriculum" across over 60 Ethiopian basic educations (ICDR 1993). Ekeke and Ebiera (2015) in their study about Curriculum and indigenous education for technological advancement in Nigeria; they assert that because curriculum happens within the school system, it is therefore imperative to include indigenous knowledge into the school curricula to ensure that local/indigenous technologies are improved upon as to bring about modernization of society (Hamilton-Ekeke, 2015)

Integrating culturally appropriate information in Ethiopians schools may be seen in the utilization of local agrarian analogies to help students understand mathematics. Unfortunately, under current government policy, this invention is no longer in use. Another breakthrough in Ethiopia is the Poverty Eradication Action Plan (PEAP), which teaches students to view the world holistically and to make sense of their environment by designing suitable connections (PEAP 1996). Training occurs when new data is added that complements the learners' past information and experience.

Learners bring information from their families, friends, settings, radio, and other sources to school. This information is not always divided into categories such as mathematics, native language, basic sciences, social studies, and so on. They bring with them meaningful ideas and resources such as art facts, ethical values, importance of relationships sanctity of life among others (Yonah, 2013). The Self-Help Action Plan for Education (SHAPE) in Zambia is another achievement as a community animation hub mentioned by Chelu and Mbulwe (1994). Improving the quality and relevance of education is one of the program's key goals. The program sought to enhance and fasten certain kinds of learning, such as literacy, mathematical ability, and functional problem-solving skills, by connecting science, arithmetic, and different dialects to the surrounding ecology. It also aimed to develop a wider range of skills, such as reading skills, quantitative skills, and workable problem-solving skills. Individual possibilities, such as action plan, obligation, and creative thinking, are developed; favorable perceptions, such as work, native cultural heritage, and environmental conservation, are developed; in order to achieve relevance and quality, a healthy mix of learning and working is designed to match personal interests and future demands. The examples of conceptualization for teaching and learning given above have implications for school curriculum.

By adopting its ideals for the socialization process and therefore incorporating cultural manifestations into the learning materials, the school will be able to contribute to strengthening or promoting comprehension of the cultural environment (Hitchcock, 2018) According to (Hamilton-Ekeke, 2015) the substance of agricultural training, as well as its integration with current science instruction, is particularly significant. Connecting contemporary science and modern agricultural training to indigenous knowledge systems is also critical, since it builds on the information and abilities that learners have gained through social experience (Hamilton-Ekeke, 2015).

Education, as per Duit (1991), entails drawing analogies between the old and the new, because training is an active planning process that can only take place on the basis of previous knowledge. According to Riedmiller and Mades (1991), ordinary school courses should be localized by linking the contents of individual subject syllabi to the local context.

The topic has become the beginning point, and the surroundings acts as a teaching tool for demonstrating academic topics as well as a practical basis for putting newly learned knowledge and abilities into practice. To acquire the skill of reframing via experience in education and learning, Conventional African Mechanisms of Learning must find strategies to assist educators, both tangibly and psychologically, so that they can build innovative methods and practices that will expedite the use of history and context in the school environment.

III. METHODOLOGY

The study employed descriptive research design. This study was therefore able to generalize the finding from all study variables Descriptive study was chosen because the research design is based on the researchers' interest on the state of affairs already existing on the field and also would ensure a collection of a large amount of data.

The target population of this research were various families living in urban areas within Kenyan towns. This study focused on Kakamega, Bungoma and Kitale urban settings. The location was chosen as a case to represent other urban areas in Kenya .The study sought information from the adult family members and secondary school learners within those families. The study therefore had the sample size of 61 respondents.

The study used probability sampling (objective sampling) systematic method was employed meaning; randomly the respondents were selected to participate in the research

The researcher used Nassiuma's (Nassiuma, 2000) sample computation formula to calculate the number of participants to be included in the research from the target group. $n = \frac{Nc_v2}{C_v^2 + n} = \frac{Nc_v(N-1)}{C_v^2 + n}$. Where N denotes the number of people in the population Cv stands for coefficient of variation (0.5) e= Tolerance at target coefficient level (0.05) The sample frame was created by taking into account all of Lain Saba's residents.

The questionnaire was the primary data gathering tool employed in this investigation. The goal is to gather primary quantitative data. In addition, questionnaire forms were used for the aforementioned purposes: their capacity to reach a higher response rate in a brief span of time; their ability to allow participants enough time to react to the items; their capacity to give the responder a feeling of security (confidentiality); and overall objectivity, as there is no prejudice linked with personal characteristics during the interview process. Each question in the survey related to one of the study's goals. Closed-ended questions were included in the survey. The investigator delivered the surveys to the participants on a pick-and-choose basis to avoid interfering with their privacy.

A pilot study was performed to test the questionnaire's applicability and the reliability. The questionnaire's validity was guaranteed by include objective questions. The researcher tested the questionnaire's dependability to see if it was consistent in measuring what it was supposed to assess. The test re-test method was used to determine the object's dependability. Statistical Package for Social Science (SPSS V 21.0) was used to code and log data collected from the survey. Both quantitative and qualitative data analysis methodologies were used to analyze the acquired data. To display the data, descriptive statistics were employed.

IV. PRESENTATION AND DISCUSSION OF FINDINGS

Introduction

This chapter presents the findings and discussions with regard to the objective to examine relevance of African indigenous education's characteristics to the Kenyan Society.

Demographic information

Table 4.1 Gender of respondents

Gender	Frequency	percentage
Male	9	29.03
Female	22	70.97
Total	31	100

The findings reveal that 9 of the respondents were male while 22 of respondents were female. Thus, forming the percentage of 29.03% males against 70.97% females.

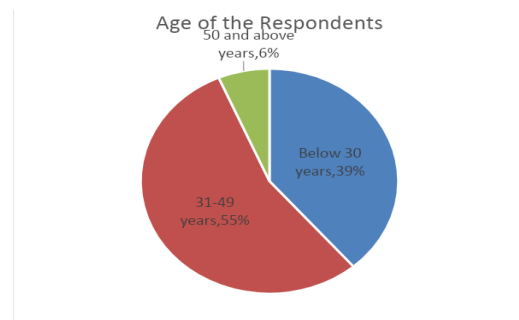


Figure 4.1 Level of Education

Respondents were requested to provide information about their educational backgrounds. Figure 4.1 depicts the results of the respondents' study.

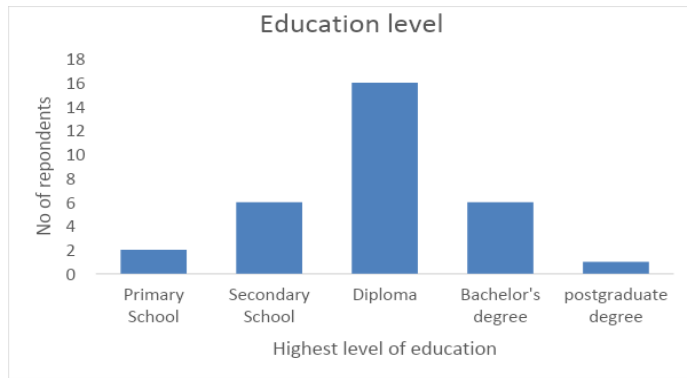


Figure 4.3 Education level for respondents

In terms of educational attainment, the majority (16 (51%) had a Diploma, followed by 6 (19.35%) who had a secondary qualification and a post graduate diploma or degree at the same time. Then 6.45% who had primary qualification, finally 3.22% had postgraduate qualification. This implies that there were dissimilar skills and knowledge among respondents.

Table 4.2 Relevance of African indigenous education's characteristics to the Kenyan Society

ITEM	Very high extent		High extent		Moderately high extent		Low extent		Very low extent		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
social, cultural, political, occupational, artistic, religious and recreational characteristics	10	32.26	12	38.71	7	22.58	2	6.45	0	0	31	100
Focuses: Making education respond to individual , social and individual needs	15	48.39	10	32.26	6	19.35	0	0	0	0	31	100
Continuously generated within a society	11	35.48	12	38.71	8	25.81	0	0	0	0	31	100
The characteristic of being holistic	13	41.94	12	38.71	8	25.81	0	0	0	0	31	100

The study findings showed that 38.71% of the families accepted that African Indigenous Education is characterized by diligence, cohesive, the population's social, economic, ecological, professional, intellectual, and religious leisure activities was kept in people's memories, deeds, and articulated in tales, stories, songs , dances, rituals , traditional beliefs, tenets , practices, local languages, equipment's, taxonomy, plant species, materials, agricultural practices on being focused in streamlining education and schooling to ensure it reacts to the communal and social demands of society resulted in the establishment of a more suitable, problem-solving education and the support of lifelong education, according to 32.26 percent of family participants. Again 22.58% of the family respondents affirmed that African indigenous education was continuously created within the community. It was attached with the people as it demarcated their way of life. It was anchored on practical common sense, teaching, and experience African indigenous education applied the concept of age and gender classification

On being holistic and characterized by its ability of enabling people to acquire knowledge. 6.45 % of the family respondents were found to say that efforts were made to

ensure that every person acquires and develops a set of skills. The person also cultured associated virtues namely obedience, patient, industrious, and respect to the people with authority. Consequences for disobedience were clearly administered

3.2. Relevance of African indigenous education's goals to the Kenyan Society

ITEM	Mean	Std. dev
Aim to produce holistic persons	2.26	1
Achievement of quality education	1.9	1.1
Inspire attainment of knowledge through various approaches	1.68	0.83
Knowledge stored in values, experiences, practices, beliefs, taboos, myths	3.03	1.25

The vast majority of responses were from families. The primary goal of traditional African education, according to 45.16 percent of respondents, is to develop a whole person, a permanent apprentice who is well-educated, humble, unified, profound, and approachable to household needs. They also stated that the eventual objective is to build a wise individual.

Individuals are expected to be self-sufficient in the face of hardship. As a consequence of this, individual fulfillment is anticipated to act as a barrier against all pressures and hardships.

The majority of respondents (32.26%) stated that African traditional education is focused on achieving excellent education, and that for generations, traditional education has supplied Africa's ethnic populations with practical solutions to the challenges of a changing environment. In a number of methods, traditional African education encourages the

collection and consumption of information, according to the majority of respondents (32.26 percent).

Most participants (41.94%) found that traditional and holy beliefs, social conventions, prohibitions, folklore, or mythology were as important as people's hands-on ability in preserving knowledge. Childhood knowledge is passed down through a prepared juvenile and adolescent year. This contributes to a common place of acquaintance in physical and social well-being, agronomic meteorology, and watery use.

3.3. To explore the relevancy of African indigenous education's modes of transmission to the Kenyan society

ITEM	Very high extent		High extent		Moderately high extent		Low extent		Very low extent		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Language and music	13	41.94	3	9.68	15	48.39	0	0	0	0	31	100
Oral traditions	19	61.29	8	25.81	2	6.45	2	6.45	0	0	31	100
Proverbs and myths	22	70.97	5	16.13	2	6.45	1	3.23	1	3.23	31	100
Stories and Narratives	12	38.71	6	19.35	10	32.26	2	6.45	1	3.23	31	100

Traditional African education was handed down through the generations through several modes of learning, including speaking, art, dance, oral tradition, music, proverbs, tales, society, beliefs, and elders, according to the findings. Other African Indigenous training approaches include expert training, specialized names, the comprehensive methodology, merging philosophy and practice, and African Traditional scientific and technology training.

Then, according to 25% of respondents, learning via music and dance is critical to African cultures. They were offered to give children the abilities they required to excel in other areas of learning, such as language development, therapeutic services, reading, mathematics, and other related topics, according to the participants. 15 percent of interviewees agreed with the oral tradition of using proverbs, myths, and tales.

They said that oral history, which consists of communal testimony and recollections of the past passed down through generations and communicated in a variety of methods, was under jeopardy. The collecting of oral testimony was the most important information gathering activity for the traditional African mode of teaching.

Proverbs are speech decorations in Africa. They are communication symbols, and in many situations, they create their own sub-languages (Omolewa, 2007). Besides, Omolewa (2007) says language of proverbs expresses a broad view of the universe and so serves as a window into civilizations' perceptions of reality. Proverbs are a source of wisdom, knowledge, and morality.

Proverbs were often utilized by Africans, according to 20% of respondents. They said that these were frequently expressed

not only in words, but also in the language of beats and the sounds of leaders' servants blowing their horns. Proverbs teach us how to treat others with dignity and respect.

V. DISCUSSION OF THE FINDINGS

Introduction

The findings and conclusions of the study are summarized in this section. The findings are described in light of the goals of African indigenous education's relevance in Kenyan community.

VI. DISCUSSION OF THE FINDINGS

Concerning the findings of this study, the stress is that African indigenous education is still relevant in the current era. Critical elements of relevancy singled out include the following: its' holistic nature, focused in providing practical solutions to social problems, produces holistic individuals. Valued attainment of knowledge without exclusions and was passed on from one generation to another through various modes.

Relevance of African indigenous education's characteristics to the Kenyan Society

The study findings reveal that the current education does less in motivating the people to be productive or do well to themselves and for the community from which they come from. Some people have criticized it as unexploited education unlike the African Indigenous education Therefore the study can confidently say that it is relevant to have African indigenous education in our Kenyan society to help the current education such that it will be possible for the current education to plunge the learners into themselves and to others.

The study also found out that African indigenous Education was phased, With this arrangement those in the identical age or gender remained together to share duties, work, and were lead to mutual activities that were not taxing for their age and gender. Entry to a particular stage involved festivity of a commencement rite during which the person was able to appreciate the degree of responsibility. This can be done currently according to the capability, opportunity of the process into which the person be introduced into societal integral learning.

Relevance of African indigenous education's goals to the Kenyan Society

The study findings has shown that amalgamation of traditional, experimental and categorized approaches warrants the preservation and additional growth of understanding as well as the efficacy of current practices. By favoring functional to ranked or hypothetical notions, facts are much more effortlessly united. In principle, traditional African educational organizations are habitually application-oriented.

Relevancy of African indigenous education's modes of transmission to the Kenyan society

The outcomes of the study demonstrated that language is a vital part of a child's education, and no one is regarded fully educated until they have a strong grasp of the use of language for efficient communication. Learners are often taught to the method of processing figures encompassing counting, addition, and subtraction using their mother language from a young age. The research also revealed that proverbs are a prevalent part of African religion in most traditional African civilizations. This means that the people's whole worldview is based on proverbs and wise sayings, and that most of these sayings influence social and religious conduct.

According to the results, a mythology is a medium for transmitting a specific fact or fundamental truth regarding man's encounters with the divine order and his relationship to the supra-sensible universe. As a result, myths attempt to explain how the current uneasy order came to be, as well as to suggest that man is destined to overthrow it. According to the findings, learning takes place at initiation, holidays, the age-grade system, home education, and education programs, where everybody is motivated to acquire the current societal principles and expectations, and this is still valid and applicable today.

VII. CONCLUSION

African Indigenous education has numerous benefits that ought to be reflected in the contemporary education. Such benefits include but not limited to active listening, maintaining interpersonal relationships, access to research materials and better developing powers of learner's reasoning and Judgments. Connecting contemporary science and modern agricultural training to indigenous knowledge systems is also important, since it builds on the information and abilities that learners have gained through social experience. African

Indigenous Education was carried out all through in a consistent manner. This is very relevant to the current education system which has singled out the specific durations of learning. For the African indigenous education learning continues through observation personal development, improvement experiences among others which can be integrated in the modern education.

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