

National Policy Research and Evaluation Paper

Cultural Autonomy for Kenyan Education Reform



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By Prof. Walter Cross

Submitted To: Dr. J. Ayodele Langley
African Studies Ph.D. Program Howard University

Blacology Research and Development Institute, Ft. Washington, Md. 20744, Culturalscience@Cs.Com

Table of Contents

	Page
<i>I. Purpose</i>	3
<i>II. Introduction</i>	3
<i>III. Demographics</i>	4
<i>IV. Government</i>	4
<i>V. Geography</i>	6
<i>VI. Infrastructure</i>	7
<i>VII. Population</i>	8
<i>VIII. Economy</i>	9
<i>IX. Agriculture</i>	10
<i>X. Kenya's Brief History</i>	11
<i>XI. Kenya: The Impact of Reforms on Education</i>	12
<i>XII. Overview of Education in Kenya</i>	13
<i>XIII. Curriculum and Instruction Materials</i>	17
<i>XIV. Conclusion</i>	20
<i>XV. Explanation of Definitions and Blacological Words</i>	22
<i>XVI. Blacological Words and Definitions</i>	23
<i>XVII. Bibliography</i>	25

LIST OF TABLES:

Table 16. The 7-4-2-3 System of Education	14
Table 17. 8-4-4 Education System	15
Table of Statistics Comparing Education Enrollment	17
Table 22. The 8-4-4 Secondary Curriculum	18

“In the study of Kenya's past, a look at the present is also inevitable, in order to be able to weigh the future”.

By Kenyaweb.com

I. Purpose:

This paper focuses on the evaluation of education reforms in Kenya and the quest for cultural autonomy by implementing of Blacology as Cultural Science Education, a Policy for Ntalextuwl Sustainable Fiscal Prosperity. The years after independence from Britain brought with them great hope for Kenyans. BlacAfricanz had suffered exclusion of cultural autonomy during colonial orientation, now it is time to live Ntalextuwlly free of Eurological indoctrination. Colonial education and training was along racial lines, with BlacAfricanz getting the least in the system. Indeed this paper is to challenge the Kenyan Educators to be innovative enough to be a leader in the frontier of Cultural Science Education.

II. Introduction

In analyzing Kenyan Education Reform, I am utilizing a Blacological evolutionary approach. The concept of ¹Blacology is developed from the authenticity of the ²BlacAfrican Ntelajenzz, experience, and creative genius. There are definitions to give understanding to the evolutionary theory of the Cultural Science of Blacology following the conclusion. Blacology may also consist of its own Cultural Linguistics or Ebonics. In addition, it is not restricted to the Eurological Language Arts. This gives Blacology its own significant identifiable writing forms. ³*Blacology - is the scientific study of the evolution of BlacAfrican People and their Culture. It is the utilization and perpetuation of the ideals, philosophies, theories, beliefs and concepts of their past and present life experiences as their Cultural Nahlej. It is the acclimation, affirmation, declaration and proclamation of BlacAfrican Ntalextuwl Creative Genius as a (Blacological) Evolutionary Cultural Science. It is also the manifestation of BlacAfrican Cultural Science Education.*

In the ⁴Eurological Culture, BlacPeople have been taught to hate everything Black and African. BlacAfricanz have been taught to hate themselves. The Cultural Science of Blacology is to undo this type of self-hatred by giving importance to all that is Black and African. In the establishment of the Cultural Science of Blacology, one may distinguish a Blacological Research by the capitalization of all words that are associated with this Cultural Science (i.e. African Woman, African Man, BlacAfrican, Black People, Black Culture, Black Woman, Black Man, Black Youth, Blacology, and Blacological, etc). It is done to give honor, respect, and importance to these words. This is also a way to acknowledge and identify a Blacological Research and the Science of Blacology. (See Explanation of Definitions and Coined Blacological words for update in spellings.)

Educational reform in Kenya still largely focuses on basic Eurological studies. Universal Primary Education (UPE) and Education for All (EFA) still remains a major colonial emulation. Also there are more pressing and urgent educational needs. Kenyans are battling with illiteracy, inequity, lack of quality and irrelevance of the education of their people. BlacAfrican Zcholarz is limited to the training of the Eurological studies. They are unable to think beyond the realms or perimeters of want the Europeans have taught and trained them to do. Sense the European did not teach them to make their own cars they do not have their own auto-mechanic engineering plant. Sense the European did not teach them to develop their own planes the BlacAfrican Zcholarz do not make their own planes. This is the

¹ Prof. W. Cross has implemented this literary concept and philosophy to Blacological Research in the Fall Semester of 1999. These ideals were perceived after 16 years of independent study of Blacology and institutional research at Prairie View A&M University and Howard University on Blacology, for more details email Prof. W. Cross at CulturalScience@cs.com

² See Blacology glossary and definitions, Also see New Blacological Words Fall 2002 At Blacology Research And Development Institute Inc., CulturalScience@cs.com

³ Also see New Blacological Words Fall 2002 At Blacology Research And Development Institute Inc., CulturalScience@cs.com

⁴ id

same affect when it comes to developing their autonomous Ntalextuwl Cultural Science. Sense the European did not tell the BlacAfricanz it is OK to develop your own cultural science they have been assimilating, mimicking, and emulating the eurological studies. This type of thinking has cause the BlacAfrican culture to lay dormant. In order for the BlacAfrican Zcholarz to evolve they must utilize the Nahlej of their culture to build an autonomous science for sustainable Ntalextuwl prosperity. As long as the Europeans are perceived as the gods of our Ntalext we will not have the courage to utilize the Ntalextuwl autonomy of our being. From the minds of BlacAfricanz must come the Ntelajenzz of our ancestorz, elderz, and Zcholarz. The solution to this dilemma is the implementing of Blacology into the Kenyan Education System. Blacology translated in Kiswahili is, “Eusiolojia Utamaduni Sayansi” it can also be translated into all Kenyan all languages.

III. DEMOGRAPHICS:

Statistics

Facts

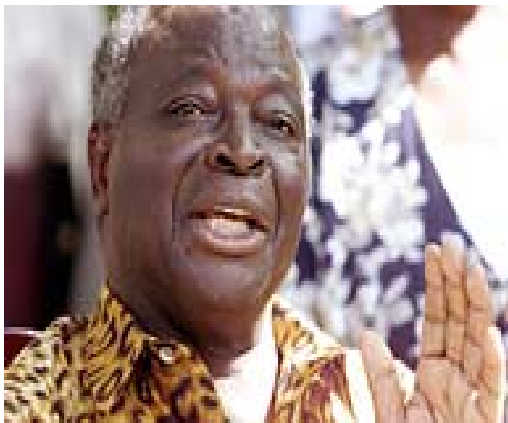
World ranking (of 191)

- **Formal Name:** Republic of Kenya
- **Short Form:** Kenya
- **Area:** 582, 546 sq km (slightly smaller than Texas)
- **Citizens:** Kenyan(s)
- **Population:** 28.2 million (1994 est.)
- **Capital:** Nairobi
- **Government:** Republic
- **GNP:** \$33.2 billion (1993 est.)

- Life Expectancy: 138
- Infant Mortality: 126
- GDP per capita: 155
- Daily Calorie Intake: 165
- Literacy: 123
- Schooling Index: 139
- Educational rank: 128
- Human dev. index: 144

IV. Government

PRESIDENT



Mwai Kibaki was elected president of Kenya in December 2002. Kibaki was formerly a vice president under Daniel arap Moi, Kenya’s second president.

Kenya's unicameral assembly consists of 188 members elected to a term of up to five years, plus 12 members appointed by the president. The president appoints the vice president and cabinet members from among those elected to the assembly. The attorney general and the speaker are ex officio members of the National Assembly. The constitutional amendment of 1982 making Kenya a one-party state was repealed in 1991.

The judiciary is headed by a High Court, consisting of a chief justice and at least 11 associate judges, all appointed by the president.

The legal system is based on English common law, tribal law, and Islamic law.

Administration

Local administration is divided among 42 rural districts, each headed by a presidentially appointed commissioner. The districts are joined to form seven rural provinces. The Nairobi area has special status and is not included in any district or province. The government supervises administration of districts and provinces.

Political Conditions

Since independence, Kenya has maintained remarkable stability during many changes within the political system. Although the government has pursued Africanization in the economic and labor sectors, Asians and Europeans participate significantly. Development remains the dominant agenda form the Moi Administration.

Posture Statement Excerpt

Kenya retains its position as an important friend in East Africa. The country provides valuable access to intermediate staging bases. The U.S. extensively used Kenyan facilities at Mombasa and Nairobi to support U.S. and UN operations in Somalia and Rwanda. In spite of slow progress in adopting certain economic reforms, Kenya currently maintains an active private sector and an extensive agricultural economic base. The productive private sector is offset by a large and inefficient public sector which significantly drains the country's treasury. However, this and many other economic problems are now being positively addressed by the government. We support efforts by the international community to promote these economic and democratic reforms.

A long history of excellent military-to-military relations has been challenged by suspension of U.S. aid. Our Foreign Military Financing (FMF) program for Kenya was suspended by Congress in 1991 for human rights abuses. The U.S., however, released \$3.7M in FMF money in late FY93 to support Kenya's efforts to secure its border with troubled Somalia. The U.S. continues to press the Government of Kenya to move forward on human rights, economic reform, and debt payment. A limited combined exercise program will and has resumed since FY95, emphasizing low-level humanitarian/civic action projects with host-nation forces in rural areas.

Armed Forces: Kenya's budget for the armed forces comprises about 3% of the GDP. The USA is the primary source for Kenya's military funding.

V. Geography

The land rises gradually westward from Kenya's narrow coastal plain in a series of plateaus culminating in the highlands area, which is bisected north to south by the Great Rift Valley. The eastern section of the highlands contains the country's highest point, Mount Kenya. Most of the north and northeast consists of semiarid land and plains.

Kenya covers an area of 582,646 square kilometers.

The land stretches from the sea level (Indian Ocean) in the east, to 5,199 meters at the peak of the snow-capped Mount Kenya. From the coast, the altitude changes gradually through the coastal belt and plains (below 152 meters above sea level), the dry intermediate low belt to what is known as the Kenya Highlands (over 900 meters above sea level).

The monotony of terrain in the low belt is broken by residual hills, masses of broken boulders and inselbergs. Settlement is confined to places where water can be found. Wildlife is masters of the greater part of the low belt. The famous Amboseli Game Reserve and Tsavo National Parks are situated here.

The Great Rift Valley bisects the Kenya Highlands into east and west. Mount Kenya is on the eastern side. The Highlands are cool and agriculturally rich. Both large and small holder farming is carried out in the highlands. Major cash crops are tea, coffee, pyrethrum, wheat and corn. Livestock farming is also practiced.



The Lake Victoria Basin is dominated by Kano plains which are suited for farming through irrigation. The northern part of Kenya is plain and arid. Pastoralism is the main land use activity. However, a variety of food crops do well through irrigation.

Kenya is located approximately 8-10 hours flying time from major European cities, and about 16-20 hours flying time from North American cities.

Climate

Less than 15 percent of country, mainly in the coastal and southwestern highland regions, receives fairly reliable rainfall. Most of country experiences two wet and two dry seasons. Total rainfall is highly erratic and intermittent droughts affect the entire country, especially north and northeast. The highlands possess a bracing temperate climate, while it is hot and humid in the coastal areas, and hot, with low humidity, on the plains.

VI. Infrastructure

Railroads

Kenya's rail system is solely comprised of Government-owned Kenya Railways which maintains approximately 2,700 kilometres of one-meter-gauge single track. The system mainly serves the highly populated zone from east of Nairobi northwest through Nakuru and Eldoret to Ugandan border. The system consists of a main line from Mombasa to the border, where it connects with Uganda Railways, and seven branch lines, mostly serving areas of Kenya's populated zone.

Roads

The bulk of Kenya's road network is located in the densely populated southwestern section of the country with connections to the borders with Ethiopia, Uganda, Sudan, and Tanzania.

Ports

The port of Kilindini at Mombasa is the best equipped port on the East African coast. It has deep-water berths for general, bulk, and container cargo; tanker berths for crude and refined petroleum; and a large dry dock for vessels up to 18,000 gross registered tons. Port equipment and storage space are modern and extensive. The harbor is large enough to permit entry of aircraft carriers. Exports handled in the port are mostly dry cargo; about two-thirds to three-quarters of imports are bulk petroleum and oil products.

Airports

Kenya has 28 airports with permanent surface runways (two airports with runways over 3700 meters long). There are two international airports, at Nairobi and Mombasa; developed domestic airports are at Kisumu, Malindi, and Nairobi.

Electricity

Expansion of electric capacity has generally kept pace with growth in demand. In 1992 the hydro-electric capacity in the country was 604 megawatts, thermal capacity about 180 megawatts, and geothermal capacity at 45 megawatts, making a total of 829 megawatts. Further development in hydro and geothermal power is currently under way. Electricity is supplied at 240 volts, 50 cycle's single phase, and at 415 volts, 50 cycles three phase.

Water and Sewerage

For industrial and domestic purposes, water is supplied by local authorities and other licensed suppliers. Major towns in Kenya provide sewerage and drainage systems for residential and business use. In view of increasing demand, various local authorities are undertaking major investment for supply of water.

Communications

Kenya's communications network, which consists mainly of radio relay links, ranks in the top group of African systems. Its elements include:

- 9 telephones in use per 1,000 persons
- 16 AM, 4 FM, 6 TV broadcast systems
- Satellite earth stations
- 1 Atlantic Ocean INTELSAT
- 1 Indian Ocean INTELSAT

VII. Population

Kenya has a population of 28.2 million (1994 est.) and a growth rate of 3.07% (1994 est.). Roughly 25 percent of the population is urban with much of it concentrated in the Nairobi and Mombasa areas.

Ethnic Groups

Although between 30 and 40 indigenous ethnic groups are officially recognized, five ethnic groups make up more than 70 percent of the Black African population: Kikuyu (22 percent), Luhya (14 percent), Luo (13 percent), Kalenjin (12 percent), and Kamba (11 percent). Recent ethnic violence over land can be traced to overpopulation pressure and poverty.

Language

English and Swahili are Kenya's official languages. The number of indigenous African languages spoken (grouped into three different language families) corresponds roughly to the number of ethnic groups. Sections of several groups speak different languages, while some languages are used as mother tongues by more than one ethnic group.

Religion

The majority of Kenyans are Christians, 38% Protestant (including Anglican) and 28% Roman Catholic. 26% of the population adheres to indigenous religions, and 6% are Muslim.

Health

The health service infrastructure is fairly effective but suffers from urban-rural and regional imbalance, as well as shortage of medical personnel at all levels. Malaria and other tropical ailments, childhood diseases, and parasitic and venereal infections remain serious health problems, complicated by inadequate sanitary conditions and, in some areas, malnutrition. The estimated average life expectancy at birth in 1994 was 53.2 years.

VIII. Economy

Kenya's 3.1% annual population growth rate - one of the highest in the world - has led to a decline in per capita output in each of the last three years, since 1991-93. Undependable weather conditions and a shortage of arable land hamper long-term growth in agriculture, the leading economic sector. In industry and services, Nairobi's reluctance to embrace IMF-supported reforms has held back investment. Ethnic clashes and continued suspension of quick disbursing aid by the international donors kept growth at only 0.5% since 1993.

Imports

Industrial machinery, crude petroleum, motor vehicles and transport equipment, minerals, iron and steel, chemicals, food and manufactured goods.

Main Industries

Food and beverages processing, manufacture of petroleum products, textiles and fibres, garments, tobacco, processed fruits, cement, paper, pyrethrum products, engineering products, wood products, pharmaceuticals, basic chemicals, sugar, rubber, plastics, etc.

Manufacturing is the largest part of Kenya's industrial sector and contributed an estimated 12% to the country's GDP in 1991. The primary manufacturing industries are small-scale consumer goods (plastic, furniture, batteries, textiles, soap, cigarettes, and flour), agricultural processing, oil refining, and cement. Tourism is Kenya's major source of foreign exchange earnings.

Currency



Financial sector

Kenya's financial system in 1994 consisted of the Central Bank, 32 commercial banks, 51 non-bank financial institutions, 36 insurance companies, 6 development finance institutions and a number of building societies. Some of these institutions are locally owned while others are foreign owned.

IX. Agriculture

In 1992, agriculture accounted for about one-quarter of Kenya's GDP and employed three-fourths of the total labor force. The largest export crops are coffee and tea; horticultural produce, pyrethrum, sisal, sugar cane, and cotton are also important while maize is the primary subsistence crop. Agricultural production grew by only 3.2% in FY91; with less than 20% of the land classified as arable and much of those already densely populated, increases in food production have not kept pace with population growth. When crops fail because of drought, large amounts of food must be imported.

Agriculture: Is the mainstay of Kenya's economy, contributing over one third of the Gross Domestic Product (GDP). Agricultural crops include [tea](#), coffee, horticultural products, pyrethrum, pineapples, sisal, tobacco and cotton. Food crops for domestic consumption include maize, beans, cane sugar, wheat, rice, bananas, cassava, potatoes, sorghum, millet, etc. Livestock farming.

Natural Resources

Kenya has only minor mineral resources. Soda ash is the principle mineral export; other minerals mined are fluorspar, gold, limestone, rubies, salt, and vermiculite. Hydroelectric power supplies over 80% of Kenya's energy needs while geothermal energy satisfies most of the remaining requirement.

Trade

Kenya exported approximately \$1 billion in goods during 1992. Major export products were tea, coffee, and petroleum products.

Estimates of 1992 imports are \$1.6 billion, consisting mostly of machinery and transportation equipment, petroleum and petroleum products, iron and steel, raw materials, food and consumer goods.

Kenya's major trading partners are the countries of the EC, followed by Asia, Africa, and the Middle East.

Exports: Tea, coffee, horticultural products, hides and skins, pyrethrum, pineapples, beer, among others.

X. ⁵Kenya's Brief History

Kenya's history dates back to many centuries from the internal Diaspora or the early settlements and migrations. Then came the formation of the various language groups who developed their own religions, traditions, governments and ruling systems in which they dictated their way of life and how they managed to keep alive by their trade and occupations. Then came the white settlers, which was followed by the fight for liberation, which gave birth to the Mau Mau freedom fighters and the rise of the Kenyan heroes. In the study of Kenya's past, a look at the present is also inevitable, in order to be able to weigh the future.

Time Chart

Early - Late Stone Age

In this period, the oldest human remains were discovered with artefacts suggesting pre-tool making. Evidences have been found in L. Victoria, Highlands, and Rift Valley regions. (handaxes, cleavers at site must have been used as all purpose tools to cut and skin meat)

Later, the bow and arrow were introduced and evidence representing this period has been found in the L. Victoria and the Rift Valley and Highland regions. Three excavations, all of Elmentaita saw the beginning of the arrival of new people probably from the North who was responsible for the introduction of blade technology and new kinds of tools.

Late Stone Age (3000 B.C. - 1000 B.C.)

Evidence of the arrival of a new people who were tall with narrow heads and prominent noses and chins and who archaeologists think resemble some of the present day peoples of Somalia and Ethiopia.

- 400 AD - Migration of the Bantu peoples into East Africa.
- 600 AD - Arabs began to settle on the Coastal area and this marked the coming of Islam
- 700 AD - Indian Ocean trade with the Arabs, Phoenicians, Indians and Chinese. They brought in cloth, pottery and glass beads in exchange of cowries shells, iron products and mangrove poles.
- 900 AD - Knowledge of iron working came to the Bantu
- 1400 AD - The Portuguese reach the coast
- 1700 AD - End of the Portuguese empire in East Africa
- 1700 AD - Cape colony became British Protectorate
- 1800 AD - The great Trek, Christian missionaries and explorers come in to Africa
- 1800 AD - The end of the Trek

After Independence

1952 - 1970 - Kenya's Agrarian Revolution
1963 - Kenya gained Independence
1964 - Kenya became a Republic

⁵Kenyan History is taken from: <http://www.kenyaweb.com/history/introduction/index.html>

- 1978 - The first President of the Republic of Kenya, the Late Mzee Jomo Kenyatta, passed away and Daniel arap Moi was elected as the next president.
- 1992 - Kenya became a Multiparty state.

XI. ⁶Kenya: The Impact of Reforms on Education

Education is a basic human development indicator that is very crucial in determining the quality of life. It is the key to empowering individuals and communities with the awareness and knowledge to make informed decisions about themselves and the world around them. Thus, education improves the quality of human life by imparting knowledge, which will enable individuals to be self-reliant. This makes education one of the most important investments of any government.

Kenya has made remarkable progress in education sector since Independence and is well-off in this respect compared to many low-income countries. Kenya has presently a primary school enrolment of about 97 percent. It has almost attained parity in boys and girls enrolment in primary schools. Since the 1970s, secondary education expanded rapidly although only a small fraction of primary school leavers manage to enrol in secondary schools. Rapid expansion in University education took place in the late 1980s and early 1990s due to the establishment of four more Universities and double intake of undergraduates. However, there have been restrictions in university intake following recommendation by the World Bank that universities reduce their enrolment to reduce strain on its facilities and congestion.

Despite the tremendous progress in education substantial problems exist. First the dropout rates are higher and access to education is still regionally skewed. Enrolment rates in higher education levels are low especially for girls. Also, the 8-4-4 education system overburdens students in terms of the high number of subjects they have to sit for in examination. It is also costly for parents, since they have to purchase books and other materials required. Although the main aim of the 8-4-4 system was to teach practical skills to students, in practice, this has been difficult to achieve due to lack of trained staff to handle the subject. Another major concern is that education expenditure still constitutes a large proportion of the government expenditure. The cost-sharing system in the education sector, which intended to help raise finance for the sector has not been well exploited. The main problem area is to identify the poor from the rich.

Due to inadequate government revenue, necessary measures including cost-sharing were instituted to reduce recurrent expenditure and to enable the government to expand and improve existing educational institutions. Cost-sharing schemes were instituted in 1988 to deal with the problem of large share of the recurrent budget, increased enrolment and reduced quality of education, insufficient funds for books and equipment.

The direct impact of structural adjustment on the sector is felt at all levels. At the primary level, there has been an increase in drop-out rates due to cost-sharing. At the secondary level, qualifying candidates fail to enroll due to lack of fees. School fees problems constitutes the most important reason for both poor and non-poor accounting for 40 percent of all the reasons for dropping out of school. The

⁶ Kenya: The Impact of Reforms on Education Pg. 38-40, Social Sector Division, Kenya Institute for Public Policy Research and Analysis (KIPPRA). Published 2000 ©, Bishops Garden Towers, Bishops Road, PO Box 56445, Nairobi, Kenya, email: admin@kippra.or.ke, ISBN 9966 949

outcome is often that the children from well-off families take such opportunities at the expense of the poor.

The impact of this, however, is more severe at the university level due to the restructuring of the university education, calling for cost-sharing and limiting the expansion of enrolment. University intake was fixed at about 10,000 students in 1991/92 and was expected to grow at a rate of 3 percent per annum thereafter. An annual fee of Kshs 6,000 per student as well as pay as you eat (PAYE) cafeteria system were also introduced. In addition student allowances were scrapped. Overall cost-sharing schemes have had a negative impact on poor students at the public universities. Some students attend public universities under conditions of abject poverty. Furthermore, individual cost benefit analysis often discourage some students from taking up places at the university where despite the high fees they have no guarantee they will be employed on completion of their course.

Blacologically speaking, here the implementing of Cultural Science Education in the Kenyan Education School System can reduce the problem of not enough employment on completion of courses by providing careers in teaching and administration for those who seek and education in Blacology. As a matter of fact every one can be taught Blacology. It will also provide the government and private industry with Ntalextuwl resources for investment and increase economic growth. This will make the cultural autonomy a sustainable human resource with perpetual economic wealth. The Education reforms must include set a side funding and grants for the implementing of Cultural Science Education. The foundation of education reform must be the development of Human resources and Ntalextuwl resource is an infinite resource. The key to Kenyan sustainable wealth is a curriculum of cultural autonomy though Cultural Science Education.

XII. Overview of Education in Kenya

In 1846 was the official beginning of forced euological studies on the BlacAfricanz in Kenya.⁷The Church Missionary Society established a training facility or school at Rabai near Mombasa in the Coast Province. This was the start of formal euological studies and training in Kenya. That training facilities primary purpose was to promote European evangelism but as orientation developed it became an instrument to produce skilled labor for the settlers' farms and clerical staff for the colonial administration. Indoctrination in the colonial period was racially stratified. There were separate training schools and curricula for the Europeans. The Asian and Arab colonial systems came next, while the BlacAfrican training system was determined by the compelling role of the colonialist in building, managing mail and supervising the few training facilities. The colonialist also established training colleges for teachers and provided the funds for the costs, with a subsidy from the government.

Up to and before independence there were great disparities in educational and training opportunities not only between the races, but also within regions. The colonial period was based on technical and vocational training for BlacAfricanz, from the⁸Fraser Report of 1909, which first recommended an industrial curriculum as the basis of BlacAfrican education, through the⁹1919

⁷Kenyan Education History, <http://www.kenyaweb.com/education/index.htm>

⁸ Kenya: The Impact of Reforms on Education Pg. 38-40, Social Sector Division, Kenya Institute for Public Policy Research and Analysis (KIPPRA). Published 2000 ©, Bishops Garden Towers, Bishops Road, PO Box 56445, Nairobi, Kenya, email: admin@kippra.or.ke , ISBN 9966 949

⁹ see also Kenya: The Impact of Reforms on Education Pg. 38-40, (KIPPRA). Published 2000 ©,

Education Commission Report, the ¹⁰1924 Phelps-Stokes Report and the ¹¹1949 Review Commission under Archdeacon (later Archbishop) Leonard Beecher, the objective always being to enhance their suitability as laborers and craftsmen on the settlers' farms.

By the time of independence the colonial training educational legacy posed many problems for cultural autonomy. With the achievement of independence, the task of reorienting educational policy, to make it more relevant to facilitate initially the urgent process of the ¹²Kenyanization of the economy. To this end, the system of Kenyan Education has been restructured significantly, especially since 1985 when the 8- 4 - 4 system of formal education was introduced. The government allocated from 10 percent in 1964 and 1965 to about 38 per cent in 1990 and 1991. It is estimated in 2003, more than 6 million Kenyans are enrolled in various educational institutions and adult literacy rates are estimated at about 60 percent for men and 40 per cent for women.

The education system provides for eight years of primary, four years of secondary and four years of university education. This is referred to as the 8-4-4 system of education which replaced the 7-4-2-3 system, seven years of primary, four years of lower secondary, two years of upper secondary, and three years of university (see Table 16). A eurological curriculum was introduced in all schools. Changes to the Kenyan education system, prior to the 1990s, can be seen in the following table charts:

¹³**Table 16. The 7-4-2-3 System of Education**

Primary School	Standard	1	
		2	
		3	
		4	
		5	
		6	
		7	Certificate of Education
Secondary Education	Form	I	
		II	
		III	
		IV	East African School Certificate
		V	
		VI	East African Advanced School Certificate
University	Year	I	
		II	
		III	

¹⁰ see also **Kenya: The Impact of Reforms on Education Pg. 38-40, (KIPPRA). Published 2000 ©**

¹¹ see also **Kenya: The Impact of Reforms on Education Pg. 38-40, (KIPPRA). Published 2000 ©**

¹² Kenyan Education History, <http://www.kenyaweb.com/education/index.htm>

¹³ Secondary Education Reform in Kenya: The Quest for Quality, Relevance, and Equity, Table 16. The 7-4-2-3 System of Education, pg. 4, By Leonora A. Kivuva¹⁴, E-mail: ikivuva@hotmail.com

Source: Eshiwani, G.S. (1993). *Education in Kenya since independence*. Nairobi. EAEP.

The 8-4-4 system was launched in January 1985

¹⁴Table 17. 8-4-4 Education System

Age	Year	Stage	Level	Programs					
27	21	Doctorate	Higher Education	I n s t i t u t e	Ph.D				
26	20								
25	19								
24	18	Post				MA			
23	17	Graduate							
22	16	4					P		
21	15	3					BA	O	HD
20	14	2				L		MD	TC
19	13	1	Y						
18	12	4	Secondary Education	C A	A R T				
17	11	3							
16	10	2							
15	9	1							
14	8	8	Basic Education			Primary School			
13	7	7							
12	6	6							
11	5	5							
10	4	4							
9	3	3							
8	2	2							
7	1	1							
6		Not	Pre-unit	Pre-School					
5		Compulsory	Kindergarten						

ART--Artisan

CA--Craft Apprentice

HD--Higher Diploma

Source: MOE, Science and Technology, Nairobi, 1984.

MD--Medical Diploma

POLY--Polytechnic

TC--Teacher Certificate

¹⁴ Secondary Education Reform in Kenya: The Quest for Quality, Relevance, and Equity, By [Table 17. 8-4-4 Education System](#) pg. 9 Leonora A. Kivuva , E-mail: kivuva@hotmail.com

8-4-4 system emphasized vocational subjects. It was assumed that this new structure would enable school dropouts at all levels to be either self-employed or to get employment in the non-formal sector. The rationale of the 8-4-4 education system was contained in a booklet provided by the ¹⁵MOE towards the close of 1984. First, the challenge for national development called for a change of the system, and 8-4-4 would respond to this challenge, fully involving the youth in this endeavor. Thus, the system would fill in gaps that the previous education system did not (i.e., responding to the needs of the country and its people).

Currently, Kenya has five public and four private universities. There are three national polytechnics, 17 institutes of technology and 12 technical training institutions. There are a number of international schools catering for various educational systems e.g. American, British, French, German, Japanese and Swedish. But there are no PhD, graduate, or undergraduate program that teach cultural autonomy. The implementing of Cultural Science Education or Blacology into these institutions will provide sustainable Ntalextuwl wealth in cultural autonomy. There can be no education reform without a curriculum of autonomous Nahlej.

¹⁶Colleges

- Utalii college
- **Kenya School of Monetary Studies**
- Vision College of Proffessionals
- **Kenya College Of Communication Technology (KCCT)**
- **Kenya Christian Industrial Training Institute (KCITI)**
- Kenya School of Professional Studies
- Kenya College of Accountancy
- Oshwal College
- Graffins College

¹⁷Polytechnics

- Mombasa Polytechnic
- Eldoret Polytechnic
- Kenya Polytechnic

Institutes

- Institute of Advanced Studies (IAT)

Universities in Kenya

- Kenyatta University
- Moi University
- African Virtual University
- Jomo Kenyatta University
- DayStar University
- USIU - Africa
- Strathmore University
- Egerton University
- Africa Nazarene University
- Catholic university of East Africa (CUEA)
- Kenya Methodist University
- Kabarak University
- Kiriri Women's University of Science and Technology

¹⁵ MOE. (1998). Master plan on education and training, 1998-2010. Nairobi.

¹⁶ <http://www.kenyaweb.com/education/index.htm>

¹⁷ see also <http://www.kenyaweb.com/education/index.htm>

Below are statistics comparing education levels at independence in 1963 and in 1994:

1963	1994
Enrolment (Primary)	
891,553	5.43 million
Enrolment (Secondary)	
31,120	0.52 million
Enrolment (Universities - public and private)	
452 undergraduates (in one university college)	40,000 student population

There has been a corresponding increase in the number of schools and teachers.

Special Education : The Government also pays attention to education and training facilities to all disabled children. In providing Special Education, the Government works in partnership with Non-Governmental Organizations (NGOs).

Adult Education: The Department of Adult Education in the Ministry of Culture and Social Services is the body charged with the responsibility of spearheading the campaign for the elimination of illiteracy and promotion of adult education for national development. Since independence, the level of literacy has risen from 30 per cent to 44 per cent for males (1992) and from 10 per cent to 60 per cent (1992) for females.

In the above shows the enrollment of students in the level of primary, secondary and university. These statistics show an estimated potential wealth for the implementing of Blacology in the development of human resources. The curriculum of Cultural Science Education is a policy for Sustainable Fiscal Prosperity. This includes Special Education and Adult Education as well.

XIII. ¹⁸Curriculum and Instruction Materials

Issues related to the Kenyan curriculum have been discussed in this paper. However, it is also important to describe the contents of the curriculum. If the curriculum does not educate the student to utilize the Ntalextual resources of their culture the information will not be sustainable. The curriculum must be inclusive of the Nahlej of the student’s culture. To teach language to the students and not include the heritage and tradition of their ancestorz, elderz and Zcholarz is to conduct cultural genocide. The students need to read, write, and calculate but they must understand the importance of their cultural autonomy. The must be taught to read, write, and calculate in the autonomy of their culture. BlacAfricanz must have their own Ntalextuwl Science. This science must be apart of the curriculum. Teaching Swahili from a eurological perspective promotes inferior BlacAfrican Ntalext. The curriculums of the Kenyan Education are basically Eurological. They have one subject that is of the Kenyan Culture and that is Swahili and it is taught from a eurological perspective. Blacologically, this is not promoting cultural autonomy. The students will think that it is better to be European than

¹⁸ Secondary Education Reform in Kenya: The Quest for Quality, Relevance, and Equity, Curriculum and Instruction Materials pg. 17-19, By Leonora A. Kivuva, E-mail: ikivuva@hotmail.com

BlacAfrican or Kenyan. This is an insult to the ancestorz, elderz and Zcholarz. The students must have the Nahlej of technology but they do not need to give up their culture. The curriculum must teach the students to implement technology within their culture. This can only happen with the advent of BlacAfrican Cultural Science Education as a subject in the curriculum. This tool of education will encourage the evolution of Kenyan Culture and the merger of technology. BlacAfricanz must know that there culture is creative and productive. They need to be able to make a living from their Ntalextuwl genius.

Table 22 shows the themes that the 8-4-4 curriculum intended to address and the subjects addressing them. In the 8-4-4 system, subjects were divided into seven areas at the primary school level:

¹⁹**Table 22. The 8-4-4 Secondary Curriculum**

Themes/Areas	How curriculum deals with the theme/area (Subjects)
Communication	English, Swahili, Foreign Languages
Mathematics	Mathematics
Science	Physical Sciences, Biological Sciences
Humanities	Geography, History and Government, Religious Education, Social Education and Ethics.
Applied Education	Agriculture Industrial Education: <ul style="list-style-type: none"> Wood Technology Metal Technology Power Technology Electrical Technology Business Education: <ul style="list-style-type: none"> Accounts Commerce Typing and Office Practice Home Science: <ul style="list-style-type: none"> Clothing and textiles Foods and Nutrition Art Music
Physical Education	Physical Education (PE)

¹⁹ Secondary Education Reform in Kenya: The Quest for Quality, Relevance, and Equity, Table 22. The 8-4-4 Secondary Curriculum By Leonora A. Kivuva, E-mail: ikivuva@hotmail.com

a) English; b) Kiswahili; c) mathematics; d) science and agriculture; e) geography, history, civics and religious education; f) art, craft and music; and g) home science and business education.

At the secondary school level, students study 12 to 13 subjects in forms 1 and 2 and then take a maximum of 8 subjects, seven of them selected as follows:

- three compulsory subjects: English, Kiswahili and mathematics
- two science subjects
- one humanities subject: either geography, history and government, religious education, or social education and ethics
- one subject from: agriculture, home science, art and design, music, three foreign languages, seven industrial disciplines and four business education disciplines
- one subject from: Swahili, mathematics or science and agriculture

Notice that the subjects described above do not force the student to study a technical subject. If, for example, a student chooses to take a cluster of English, Swahili, mathematics, geography, biology, physics, religious education and one foreign language, she/he already has the required 8 subjects. This, then, means that the industrial and business disciplines remain untouched. Due to a lack of adequate physical facilities and instructional materials, many schools have not been offering the vocational and technical subjects. The emphasis of the 8-4-4 on these subjects has not really been there, except in name.

The wide range of subjects also means more books and more instructional materials, which has taken a toll on households. Parents are required to pay for their children's schooling. Under the cost sharing policy, the government does not fully provide for education. Furthermore, when the 8-4-4 system was introduced, it was on the basis that parents and the community would bear some of the cost. Parents, hardly able to afford school fees and building funds, have been even less able to provide textbooks and instructional materials for the children and teachers. In the 1980s, when communities were struggling to raise funds for building and equipping schools for the new 8-4-4 system, there was a policy change that pointed towards households meeting the cost of social services, health, and even the no-salary costs in schools (Republic of Kenya and UNICEF, 1994). The government also withdrew the provision of textbooks and instructional materials to a large number of schools in the country. The above scenario has an effect on the quality of education. An alarmingly high book-pupil ratio (1:17 in primary schools) has been reported (Republic of Kenya and UNICEF, 1994). Most Kenyan parents required to meet these costs are among the poorest in Kenyan society (74% of all Kenyans belong to this category).

Based on the above reforms it is apparent that in order to implement Blacology in to the Kenyan School System it would have to be a compulsory subject in both private and public schools. In the public schools it would be free and in the private schools it would be affordable. Cultural Science Education would be available to all who would want an education, it is a compulsory subjects and be required to meet these costs are among the poorest in Kenyan. This purpose is to make the Kenyan Culture the salvation of its people and its future. If you do not know what you want to do you can be a Cultural Scientist and get an education in cultural autonomy by studying your ancestorz, elderz, and Zcholarz.

XIV. Conclusion

Blacologically speaking, the more BlacPeople study themselves the more creative and productive they become. The problem of literacy lies in the type of literature you are teaching to those you are trying to teach to read. If you do not teach the people about themselves they may not want to learn what you are imposing on them. When you are teaching them how to write their name and read about their story, then they are receptive. This helps them to feel that they are important and necessary. Every BlacAfrican People should have an educational system that is a product of their cultural autonomy. Every BlacAfrican Language should be written and studied by its people. They should learn about their culture before they know anything else. This is the belief of the Cultural Science of Blacology. The implementing of Blacology into the Kenyan education reform would be to teach each ethnic group their culture. In Kenya the Cultural Science of Blacology would be translated in the name of each language in order to be relevant to the people. The foundation of each ethnic group would be the story of their people. This would be provided for every level of education and grade. No child or adult would go without the ability to write, read, and do math in their culture and language. Culture is like people and every person is somebody and every culture is important. The Cultural Science of Blacology would be taught to every level based on population, ethnicity, and need. There would be a Blacology Research and Development Institution to train and educate the teachers and administrators.

Blacologically speaking, if the ideal of Kenyanization by the year 2020 is to be achieved, Cultural Science Education is at the center of this. It is not just being an industrialized country. It is also about the utilization of autonomous Nahlej. Those counties who used the Nahlej of the culture are those counties who are the independent, self-sufficient and sustainable. When you take a look at the Asian and Europeans you see this theory into affect. It is because they have used the knowledge of their ancestors, elders and scholars they are able to use technology in ways that are productive to their evolution. All people have autonomous Nahlej. Why is it that BlacAfricanz are not utilizing this human resource? Research has revealed that all people have cultural autonomy and the greatest resource is human resource. The greatest elements of human resource is the mind and Ntelajenzz. Even as police officers they are taught the best weapon the officer has is his mind. The mind is a product of your tradition and heritage. It is through these experiences that we gain the wisdom of our Nahlej. It is time for the BlacAfrican Zcholarz to utilize their autonomous Nahlej for academic wealth.

“²⁰The major aim of education in Kenya has always been to steer the country towards development, viewed as the accelerated production of material wealth. However, this is just a means towards real development that entails providing basic needs, conserving the environment, and having the right infrastructure, among other things. The role of education can be summarized as assisting the establishment of the human resource base necessary for the generation of wealth and, more importantly, its application to the creation of a higher standard of living and improved quality of life (MPET, 1998, p. 29)”.

²⁰ Secondary Education Reform in Kenya: The Quest for Quality, Relevance, and Equity, By Leonora A. Kivuva, pg. 2, E-mail: kivuva@hotmail.com, http://www.ginie.org/cstudies/africa/cs-africa.htm#_ftn2

Here the author ²¹Leonora A. Kivuva in the article “Secondary Education Reform in Kenya: The Quest for Quality, Relevance, and Equity”, agrees with Blacology. The only thing that is not being said is Cultural Science Education and autonomy. Cultural science Education is a product of cultural autonomy of each ethnic community. Here are some examples of cultural autonomy in the use of harumbee and nyayo by President Daniel Toroitich Arap Moi, ²²*Nyayoism* was the new term which simply meant "footstep". In the course of time, *Nyayoism* was expressed by the principles of "peace, love and unity". It stressed the conditions necessary for meaningful development to take place. Also ²³Madaraka Day, Mzee Jomo Kenyatta re-emphasized what he had told the nation a few days earlier when political party KANU won the polls. He said that Madaraka was a progressive step towards the attainment of independence and “²⁴Harambee" A call towards self-sufficiency. The slogan "Harambee" was given to Kenyan workers for the purposes of national development. Kenyatta likened the task ahead of the new nation to that of workers with a burden which would only be overcome by working together to successfully heave up or put together their heavy load. The workers successfully did their work spurred on by the rallying cry of "Harambee".

These are prime examples of the success of cultural autonomy. Because of the Nahlej of the struggle of BlacAfrican People the wisdom of the ancestorz, elderz, and Zcholarz provided the necessary blue print for independence. As BlacZcholarz we must understand that we are to stay on the straight and narrow path that has been laid out for our redevelopment of culture and the redemption of BlacPeople. The solution to the future is a study of the past. We must utilize the Nahlej of cultural autonomy. When you look at all the successful people in the world they have cultural autonomy. Their educational systems are rooted in their cultural Nahlej. The Kenyan and all BlacAfricanz must address this issue with diligence and patients. There is no ideal or solution that does not have bumps in the road, but when the children listen to the ancestorz, elderz, and Zcholarz of their culture each generation is better prepared for the struggle and task ahead.

However, we are not talking about the proceeding without technology. We are talking about the inclusion of technology into the culture of Kenya and its many extended cultures. The use of technology is not the elimination of cultures, but a way of making life better for all. That has nothing to do with the culture that is affinitive to each ethnic population or people. It is a human right to be able to practice your culture. Technology has to be used to make your Ntalextuwl culture more apparent to you and innovative. The computer is supposed to be programmed to produce Kiswahili or any BlacAfrican language not force you to disregard your language or culture. This is the kind of education that Blacological Cultural Science Education will provide for Kenya Education System. Blacology translated in Kiswahili is, “Eusiolojia Utamaduni Sayansi”, it will also translate into all Kenyan all languages. The Blacology Research and Development Institution will train all teachers and administrators in Cultural Science Education (Blacology).

²¹ Leonora A. Kivuva Secondary Education Reform in Kenya: The Quest for Quality, Relevance, and Equity E-mail: ikivuva@hotmail.com , http://www.ginie.org/cstudies/africa/cs-africa.htm#_ftn2

²² Independent Kenya, *Nyayoism*
<http://www.kenyaweab.com/history/heroes/index.html>

²³ Growth after independence, <http://www.kenyaweab.com/history/heroes/index.html>

²⁴Harambee" A call towards self-sufficiency, <http://www.kenyaweab.com/history/heroes/index.html>

Even though the Kenyan Education System is restructured, it still remains a colonial system because it is based in Arab and European studies. There are not any BlacZcholarz that are in the curriculum of the Kenyan School System. This not only includes the continent of Africa but the BlacDiaspora as well. Now is the time for the BlacAfrican educators to build their own market economy for an autonomous Ntalextual field of study, one that is developed from the research and study of BlacAfrican Zcholarz from the heritage, tradition and experience of the BlacStruggle. There is a whole body of Nahlej to be utilized for the advancement of this cultural autonomy. One can not say that they are educated if they do not used the Nahlej of the ancestorz, elderz, and Zcholarz.

Julius Nyerere said, “²⁵We are the custodians of the culture of our ancestors, mothers, and fathers. We are the perpetuators of the culture of our children. We have no right to leave behind a culture that is less fertile than the one our parents left to us”.

As a Cultural Scientist these are the challenges that I present to the Kenyan Educators. The challenge to the Kenyan Zcholarz is to meet this obligation by implementing Blacology as Cultural Science Education in the Kenyan Education System. Is the Kenyan Educators innovative enough to meet this challenge? Can Kenya be a leader in this frontier of Cultural Science Education?

XV. Explanation of Definitions and Blacological Words

These *Coined Blacological Words and definitions* are developed from the research and study of the Cultural Science of Blacology. In order to develop this science, it must be define by the findings and development under this process of research, study, experiments, and daily experiences of the Cultural Scientist or Blacologist. In the evolution of Blacology, these words have materialized into existence. These *Blacological* words are evidence of the constant evolution of BlacPeople and their culture. They have also taken on their own authentic spelling and definitions. These words are synonymous with the Cultural ZcyNzz of Blacology. The dropping of the “k” from the word Black - ology is the scientific perspective or connotation; it is also technological and computerized. It is from the linguistics of Ebonics and BlacAfrican Language. This Cultural ZcyNzz would eliminate the marginalization of the BlacNtalextuwlz by Eurological Scholars in this country and the world. It also would liberate the Innovative Authentic Monolithic Ntalextuwl Creative Genius (IAMNCG) of BlacAfrican People and their culture for the utilization and perpetuation of Cultural Ntalextuwl Equality. It is also the IAMNCG of BlacAfrican Culture and its people. The dropping of the “k” is also the joining of Black and African into one. This is a Cultural component, a Cultural icon and a symbol that BlacAfrican Culture is evolving into its own identifiable redeveloping entity. It is no longer a color and a continent it is an extended international culture.

Wherever you see BlacAfrican People they are drawn together by their color and the Land of their ancestors. This brings about a common bond and establishes cultural continuity of their experience that is apparent in their art, music, dance, ideals, speech and actions. It is the Nahlej of the people’s color and their land, which brings about a conscious understanding of a common struggle. It is the

²⁵ TPCN - Great Quotations (Quotes) By Julius Kambarge Nyerere To Inspire and Motivate You To Achieve Your Dreams! Let these quotes help you become more successful and achieve your dreams <http://www.cyber-nation.com/victory/quotation>

evolution of the BlacMind through the BlacAfrican Cultural phenomenon (i.e. Blacology, BlacMan, BlacThought, BlacWorld, BlacWoman, BlacZcholarz, BlacAfrican Culture, BlacNahlege or BlacNahlej, Ntalextuwl (z) or BlacNtalextuwl, Etc.). These words evolved from the words Black Man, Black thought, Black World, Black woman, Black Scholars, Black/African Culture, Black knowledge, intellectual, etc. The merger of these words, signify the evolution of BlacAfrican Culture in its own field of study. The N in the word Ntalextuwl is derived or taken from the African name Nkrumah. The N is taken from the BlacAfrican heritage and linguistics of Ghana and Swahili. Kwame Nkrumah is and was the founder President of Ghana the first Independent African State. The Z is taken from the Zulu People and there language. The Z and N are applied to words that are names and titles to show the evolution of the merger, contributions, and impact of the IAMNCG (creative genius) of BlacAfrican Cultural linguistics to the script of European language and literature.

XVI. *Blacological Words and Definitions:*

1. Blacology - is the scientific study of the evolution of BlacAfrican People and their Culture. It is the perpetuation and utilization of the ideas, beliefs, philosophies, theories, concepts and notions of their past and present life experience as their Cultural Nahlej. It is the acclimation, affirmation, declaration and proclamation of BlacAfrican Ntalextuwl Genius and Creativity as a (Blacological) Evolutionary Cultural Science. It is also the manifestation of BlacAfrican Cultural Science Education.
2. BlacAfrican – the merger of Black and African as an evolutionary cultural phenomenon and icon. Not separate as a color and a continent but as a distinct humanitarian entity that is evolving autonomously for self determination and the use of it own creative genius for the betterment of the people and culture.
3. BlacAfricanz or Blackz - the dark race, the native or original people of Africa, the people from the land of the Gods, the people of the first civilization, the descendants of African Slave trade, the people of Ancient Egyptian, Ethiopia, Carthage, and the Descendant of Ancient Black Civilization.
4. Blacological - the logic of BlacAfricanz, from the experience, the struggle, logic that is based on the chronology and evolution of their thinking, logic that is of, from, by, for, and about the survival and advancement of BlacPeople past and present both oral and written.
5. Blacological Thought - Thought that is of, from, by, for and about BlacPeople, thought that is developed from the struggles of BlacPeople and their culture, the affirmation of BlacThinking, thought, and developed from being identified, acknowledged, and defined as BlacPeople. Under segregation and colonialism BlacPeople could not sit on the front of the bus nor live in white neighborhoods. This developed for BlacPeople thought for survival under those laws and conditions. The thinking of Blackz was developed due to survival against racism and inequality.
6. BlacZcholar or Zcholar – those BlacAfricanz who have achieved self-education, academic, and professional careers in the studies and research of multiculturalism and

- Eurological Studies and are also interested in the advancement of BlacAfrican Culture and the redemption of its people.
7. BlacAfrican Culture – The perpetuation and utilization of the ideals, theories, beliefs, concepts, and notions of your mothers, fathers, grandparents, ancestors of BlacAfrican People as your established way of life. The uncompromising struggle of BlacAfrican People as an evolutionary reality and Ntalextuwl development.
 8. BlacAfrican Zcholarz – (See BlacZcholarz).
 9. Blacological Zcholar – an autonomous cultural Ntalextuwl, one who is obligated and dedicated to the academics of BlacZcholarship as a logical evolution for BlacAfrican Creative Genius. One who researches and studies BlacZcholarz as an effective logical solution to Black problems and believes the answers to redemption of its people and redevelopment of BlacAfrican Culture is in the ideals, philosophies, theories, beliefs, and notions of BlacNahlej. An Ntalextuwl who acquires and utilizes the Nahlej of BlacPeople as a way of life and a profession.
 10. BlacNahlege or BlacNahlej – The Innovative Authentic Monolithic Ntalextuwl Creative Genius (IAMNCG) of BlacAfrican People. The ability of the BlacMind to think, discern and be creative for the advancement, development and evolution of BlacPeople and their culture.
 11. BlacNtalext or Ntalext – (see BlacNtalextuwl) one who is Blacologically astute or well studied in BlacAfrican Culture.
 12. BlacNtelajenzz – the spiritual, mental, and physical conditioning of the BlacMind through self-motivation, institutionalization, and everyday experience for the advancement, development, redemption, and evolution of BlacAfrican People and their culture.
 13. Eurological – the training, teaching and perpetration of European thinking and logic as the dominant thought and worldview.
 14. Eurological society – a country that is founded, own, and operated by Europeans.
 15. Eurological Studies – Sociology, Psychology, Anthropology, African Studies, and other fields of study that have been developed, founded, and produced by European Scholars or scientist.
 16. Nahlej (or Nahlege) - It is the perpetuation and utilization of the ideas, beliefs, philosophies, theories, concepts and notions of the past and present life experience of BlacPeople as their Cultural Nahlej. It is the acclimation, affirmation, declaration and proclamation of BlacAfrican Ntalextuwl Thought.

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