

Against Narration Sickness in Higher Education: Implications of Paulo Freire's Banking Concept of Education on Achievement of University Education Objectives in Kenya in the light of the Universities Act 2012

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Abstract

This paper discusses how a pedagogy void of narration sickness would be conducive for the achievement of objectives of education. According to Paulo Freire (2005), a careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. This relationship involves a narrating Subject (the teacher) and patient, listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness. This paper endeavours a finding of lessons from Paulo Freire's observation that could make solid contributions towards attaining the objectives of university education in Kenya as outlined in the Universities Act 2012.

Key Words: Education, Objectives, Reforms, Pedagogy, University

1. Introduction

According to Jowi (2003), higher education institutions the world over are facing new challenges which require reforms in their management and governance styles. The rise of new stakeholders, internal factors, together with globalization and the rapid pace at which new knowledge is created and utilized are among the developments which challenge higher education institutions. Chacha (2004) notes that while higher education institutions have responded rather slowly in the past, to changing circumstances, there is now an urgent need for them to adjust rapidly in order to fulfill their missions and the needs of other stakeholders.

Boit et al (2012) discuss that higher education institutions play a distinctive role in the social and economic life of a country. This fundamental role is not only reflected in government policy documents but also on the levels of budgetary allocations these institutions continue to receive. Higher education contributes to the national development of Kenya in four fundamental ways. Firstly, it contributes to the nation's human capital resource development by training highly qualified professional, technical and managerial personnel. These cadres of professional and technical personnel are to be found in a wide range of leadership positions within and outside the public sector and include politicians, technocrats, scientists, technologists, teachers, scholars, managers and administrators. Secondly, through research and post-graduate training higher education creates, generates, adapts and disseminates new knowledge, discoveries, inventions and innovation that are needed for national development. Thirdly, it serves as a repository of knowledge, information and expertise. It also provides a forum for academic debate, discourse and critical analysis of social, political and economic issues. Fourthly, higher education enhances social justice and fosters national unity and identity.

According to Chege (2006), the philosophy governing education in Kenya was that Africans were not in a structural frame of mind that will make them amenable to being useful in institutions of higher education. Manual work and manual training is what they needed so that they can be disciplined in both mind and spirit before they could proceed to higher education. When Makerere College was founded in 1922, it was supposed to be a teacher's college with a bias towards the technical subjects. It offered a little bit of Agriculture and

Nursing. This went on up to the period after the Second World War. African nationalists from Kenya, Uganda and Tanzania kept recommending that Africa be given more institutions of secondary and post secondary education.

Chege (2006) argues that the watershed of higher education in Africa was experienced at the establishment of colleges that were affiliates of the University of London. For example Makerere was giving external degrees of the University of London. Other institutions that were appendages of the University of London included University of Ibadan in Nigeria, University College of Ghana at Legon and Fourah Bay College at Freetown, Sierra Leone. The implication was that higher education institutions in Africa were to maintain the same parity in instruction, teaching and culture as the University of London. A debate arose as independence approached about what kind of higher education institutions Africa should have. The most viable response was given by the former president of Tanzania, Mwalimu Julius Nyerere, who became the first chancellor of the university of East Africa in 1964. The core argument was that neither serious social and economic development was going to take neither place nor germination of ideas of nationhood in East Africa or Africa in general if the universities were not active contributors to this nation building process. The university by 1964 could not manage to be a disinterested party in meeting degrees and standards abroad. It was to be an active player in nation building.

In Kenya, just like in other societies, we have a system that is highly elitist. This highly competitive system of learning picks out the best in competition but neither in learning nor in moral commitment. The entitlement to status, recognition and privilege always oppose the notion of a developmental university. The incapacity to reconcile an elitist entitlement and privilege seeking student elite and faculty with cannons of nation building is a recurring issue. The first major strike at the University of Nairobi in 1965 was not about African Socialism and supplication to planning in Kenya which was what the debate on nationhood was about, nor was it about the threat of decolonization; it was about the demand for a tunnel between the main campus and the halls of residence. The students argued that as university students, vehicles should wait for them to cross the road and not them to wait for vehicles. Even today, most of the strikes at universities have tended to be about basic issues of entitlement for example food and conditions in the halls of residence. Teaching takes a very low hierarchy in the basis for strikes in universities.

It is in the light of the preceding discussion and the urgent need for higher education institutions in Kenya to adjust rapidly in order to fulfill their missions and the needs of other stakeholders and the role of higher education in lives of Kenyans that this paper is endeavoured. The paper is divided into three main sections. Section one presents a historical overview of higher education in Kenya as it highlights challenges, opportunities, growth and expansion. The section also explores aspirations of higher education in Kenya and in particular looks at its objectives as outlined in the Universities Act 2012 and its predecessor. Section two discusses Paulo Freire's banking concept of education while section three proposes a pedagogical framework of higher education practice in Kenya based Freire's position that could make solid contributions towards the realization of the objectives of higher education, for both the individual and the Kenyan community at large.

2. Higher Education in Kenya: An Overview of Issues, Challenges and Opportunities

According to Chacha (2004), higher education in Kenya can be traced back to 1922 when the then Makerere College in Uganda was established as a small technical college which was then expanded to meet the needs of the three East African countries i.e. Kenya, Uganda and Tanganyika and Zanzibar, as well as Zambia and Malawi. In the 1940s and early 50s it is only this college that was providing university education in East Africa. This lasted until 1956 when the Royal Technical College was established in Nairobi. In 1963, the Royal Technical College became the University College, Nairobi, following the establishment of the University of East Africa with three constituent colleges in Nairobi, Dar es Salaam and Kampala (Makerere). The University of East Africa offered programmes and degrees of the University of London till 1966. In 1970, the University of East Africa was dissolved to create three autonomous universities of Nairobi, Dar es Salaam and Makerere. The University of Nairobi was thus established as the first university in Kenya.

Sifuna (1998) noted that Kenya has attached education to economic and social development since 1963. This led to the rapid expansion of the education system to provide qualified persons for the growing economic and administrative institutions and to undertake some reforms to reflect the aspirations of an independent state

Magutu et al (2011), discuss that over the last four decades, the social demands with respect to higher education in Kenya have clearly intensified. This has been exemplified by the rise in enrolment in public and private universities, the proliferation of more private universities and the establishment of the private wings (self sponsored programmes) in the public universities (Government of Kenya, 2005).

3. Expansion of University Education

According to Chacha (2004), throughout the 1970s the government strengthened and expanded the University of Nairobi, the only one then, as a conscious effort to provide university education to all qualified Kenyans and as a move to develop the necessary human resource for the private and public sectors. As years went by, the number of Kenyans seeking university education exceeded the capacity of the University of Nairobi. This led to the establishment of Moi University in 1984 as the second university in Kenya following the recommendations of the Presidential Working Commission – the Mackay Report – which collected views from many people and found an overwhelming support by Kenyans for the establishment of a second and technologically oriented university in the country. From then, university education in Kenya has expanded with a rise in student enrolments, expansion of universities, diversity of programmes and setting up of new universities and campuses. Kenyatta University which had operated as a constituent college of the University of Nairobi since 1972, became a full-fledged university in 1985. A previous agricultural college also gave way to Egerton University in 1988.

Chacha (2004) discusses that over the last four decades, the social demands with respect to higher education in Kenya have clearly intensified. This has been exemplified by the rise in enrolments in public and private universities, the proliferation of more private universities and the establishment of private wings (self sponsored programmes) in the public universities. Student enrolment in public universities in Kenya increased very rapidly between 1964 to date, with the current student enrolment in Kenya's universities standing roughly at 55,200 (Sifuna, 1998). With the additional students in the parallel degree programmes, the numbers are now much higher.

The First phase

Magutu et al (2011) note that the period between 1956-1984 was an era of planned and controlled expansion of higher education in Kenya in which the University of Nairobi, dominated the scene. This is also the period when the government pursued a policy of "Africanising" the civil service by investing in the training of high-level skilled manpower. University education was of critical importance in this process. The fundamental role of the university during this period was the production of educated elite to take up new jobs in the civil service including those that were being left by departing expatriate staff following Kenya's independence in 1963. High-level manpower was also required by industry and commerce for economic growth and development. This was largely influenced by the human capital theory. The production of high-level professional personnel for commerce, industry and the civil service was, therefore, considered the principal role of the university.

The second phase

According to Magutu et al (2011), the second phase in university development took place in the period between 1985 and 1990. This is a period when there was unparalleled growth in public university education. In a span of five years (between 1985 and 1990) two universities and two constituent colleges, were established. Student enrolment consequently rose to levels far in excess of numbers projected in the university expansion plans in the early 1980s (World Bank, 1991). This growth was largely unplanned.

Magutu et al (2011) argue that the second phase of university expansion took place during a critical and challenging period in the evolution of the university system in Kenya. In early 1986, for example, the universities were closed following a student strike and were not reopened until 1987. Consequently there were no university admissions in the intervening period. When the universities reopened in 1987 they were confronted by unprecedented admission problems. There were two cohorts of KCSE candidates to be admitted. Mounting public pressure over the long period of closure forced the university administration to "bite off more than they could chew" in the now famous strategy of "double-intake".

Two Double Intakes

According to Chacha (2004), the first double intake occurred in 1987/88 academic year. Following the 1982 attempted coup, the government ordered an indefinite closure of the university, which lasted for about one year. This meant that about 8000 applicants who qualified for university admission by end of 1982 could not be selected for admission in the 1983/84 academic year. This prolonged closure, coupled with other shorter duration closures, contributed to a backlog of qualified students due for admission. To clear the backlog, universities were directed to embark on a double intake of students starting with 1987/88 academic year.

A study by Sifuna (1998) shows that the rapid expansion of university education starting from mid 1980s was never planned and there had been no planning in university education for a considerable length of time. The last planning effort in university education was before rapid expansion started. Since then, planning was thrown in a state of confusion. University development seemed to be guided by directives from sections of the ministries of Education or Finance and Economic Development and the Chancellors of the public universities. The increasing demand for higher education was also seen to have contributed to the lack of planning. Sifuna's study (1998) revealed that the rapid expansion of university education was a spontaneous response to the high demand. With the increasing large flows of students from schools, popular demand for higher education increased. People seem to have put a lot of hope in higher education and this appears unique in the countries of this region.

The second double intake of students occurred in 1990/91. This was prompted by the shift in the country's education cycle from 7-4-2-3 cycle to the 8-4-4 cycle. The main changes that occasioned this shift were the primary school cycle, which was extended to eight years after the advanced (A) level certificate of secondary education had been abolished, reducing the number of secondary education from six to four years and increasing the university undergraduate cycle from three to four years. By abolishing the A-level segment of the education system, a situation had been created where over 170,000 applicants for university entry were available as opposed to no more than 20,000 potential applicants in the A-level system. The 1990/91 admission process had, however, to accommodate both O- and A-level applicants for entry into university. This further stretched the meager facilities that these institutions had in place (Chacha 2004).

Chacha (2004) mentioned that the public universities did not seem to be adequately prepared to handle such a large number of students within the existing infrastructure. Construction of additional physical facilities that had begun at the time of the "double-intake" in 1987 was still going on in some universities while it had stalled in others due to financial difficulties. It was imperative; therefore, that government had to provide additional physical facilities to enable the universities to cope with the large number of students already on their doorsteps. The victims of the accommodation and teaching space crisis in the public universities were the middle-level colleges. The government phased out some of the middle-level personnel training institutions and turned over their facilities to the universities.

Magutu et al (2011) observed that even with these additional facilities the universities were unable to accommodate all the students at once. There was also the complexity of teaching two groups of students with different syllabuses and completion dates. One group was on a three-year programme - the "A" level group; while the other was on a four-year period programme - the 8-4-4 group. The "A" level groups were particularly large and could not fit into any existing lecture rooms. At Moi University, for example, the Bachelor of Education programme had, in the 1990/1991 academic year, over 1,700 first year undergraduate students. Teaching was staggered over three semesters instead of the usual two (a semester is a period of study consisting of sixteen weeks). Consequently, semesters for the two groups of students, the "A level" and the "8-4-4", were run concurrently. The end of one semester was often the beginning of another sometimes with as much as a weekend break in between. Staggering of semesters delayed completion dates of programmes for as much as a year. Consequently, admission of first year students was also similarly delayed and the effects are still felt to date.

The second double-intake admission of 1990, however, exacerbated the problem of staff shortage forcing public universities to recruit staff with lower academic qualifications. Recruitment of personnel with masters degrees directly from universities' graduate programmes, primary school teacher training colleges, middle level personnel training institutions such as polytechnics and government training institutes and research institutions began in haste. The universities were still unable to fill all the vacant positions from local recruitment especially

in disciplines such as science, medicine and technology. The universities and the government had to look beyond the national borders in search of lecturers. Consequently, a recruitment team consisting of representatives from the public universities and the government was hastily contrived and dispatched on a recruitment mission overseas, mainly to Europe and North America in search of lecturers. This was a crisis that had to be addressed with urgency. Clearly, the crisis was becoming a public concern as indicated by the Weekly Review (1991).

As a stopgap measure, the public universities recruited part-time lecturers from other public as well as private sector institutions such as polytechnics, private universities, and research institutions as well as from each other. Part-timing appears to be getting entrenched with the risk of becoming a permanent feature of the public university education system. In these times of economic stringencies public universities are using part-time lecturers as a short-term cost-saving measure since they do not draw benefits of regular staff such as medical allowance, house allowance, or pension. However, the effect of part-timing is the impact it is likely to have on the quality of university education in terms of teaching and research.

The third phase

According to Magutu et al (2011), the third phase (1991-) of university development began in 1991 when the government founded the University of Nairobi and Kenyatta University College. It also introduced a number of policy measures to stabilize, rationalize and control university development. One of the policy initiatives was the introduction, in 1991, of cost-sharing as a measure of cost-recovery in all public universities. The universities were also, for the first time, required to formulate ten year development plans to guide their physical, academic and staff development programmes. In addition, they had to justify and rationalize their establishments, academic programmes and budgets.

4. The Demise of Middle-Level Colleges in Favour of Universities

The large enrolment of university students was a key corollary to the establishment of more public universities (Sifuna, 1998). In 1984 Moi University Act established that institution as a second national university. In late 1988, parliament made Jomo Kenyatta College of Agriculture and Technology a constituent college of Kenyatta University. It became an independent university through the Jomo Kenyatta University of Agriculture and Technology Act of 1994. Egerton, which offered diploma programmes in agriculture, became a full-fledged university in 1988. Siriba Teachers' College became Maseno University College, a constituent college of Moi University, and later a full-fledged Maseno University. Sergoit Teachers' College was transformed into Chepkoilel campus, which is a constituent college of Moi University. Laikipia and Kisii Teachers' Colleges both became campuses of Egerton University. This meant that many tertiary-level colleges were abolished in favour of university education. Chacha (2004) informs that the contribution of the few remaining middle-level colleges – including the national polytechnics, teachers' colleges, nursing schools and technical institutes – have not been recognized as they should be.

5. Parallel Degree Programmes

There has been continuous demand for education in Kenya, and the university system has been forced to be more innovative to meet this increasing demand. Among other ways, public universities responded to this development by mounting privately sponsored Module II programs – commonly referred to as parallel degree programs – whereby, apart from the regular students sponsored by the government, universities are also admitting students who are self-sponsored. These students take their lectures separately in the evening and weekends or together with the regular students. Apart from the parallel degree programs, some universities are also encouraging the development of non-teaching income generating units (IGUs). In Moi University, the non-teaching income generating activities are classified in four main groups. These are Production Units, Service Units, Business Units as well as Consultancy, Research and Development. The University of Nairobi has a limited company, the University of Nairobi Enterprise Service Ltd, to handle her income generating activities.

6. Challenges Facing Higher Education

Chacha (2004) noted that the rapid expansion of university education has led to a number of challenges. According to UNESCO World Conference on Higher Education (1998), low funding from the exchequer, increased enrolment, limited access compared to the population level, increased enrolment without commensurate improvement in available facilities, gender inequality, and a low research capacity, are some of the problems facing universities in the region. These problems have led to fears that quality of education is in a downward trend in most of these universities.

Although the quantitative growth of Kenyan university systems has been very impressive, beyond what was envisaged in the 1960s, they have, however, been confronted with a plethora of problems. Nevertheless, higher education expansion has been responsible for benefits that include political and social stability, economies of scale, equity, and increased access of students of rural origins among others (McMahon, 1987). As already noted, expansion of higher education has occurred in a period of diminishing budgetary resources caused by difficult macro-economic conditions. These conditions do not seem to be getting any better. The scenario of constraint resource environment combined with rapid increase in student enrolment has had a number of adverse effects on higher education. These include: a) increased public expenditure b) reduction in per student expenditure; c) shortage of academic staff; d) shortage of funds; e) falling academic standards; and d) misallocation of scarce resources.

Increased Public Expenditure on Higher Education

One of the major consequences of the rapid expansion in student enrolment has been the corresponding growth in public expenditure on education. In 1963, for example, education accounted for 15 per cent of total recurrent expenditure, 30 per cent in 1980 and had risen to 36 per cent by 1989/90 (GOK 1988; GOK, 1994). The rapid university expansion has inevitably led to increased public expenditure in higher education not only in absolute terms, that is, as a percentage of national budget on education but also as a percentage of Gross Domestic Product (GDP). In 1984/85 financial year, for example, education accounted for 29.45 per cent of the national recurrent budget and 3.93 per cent of the capital development budget. By 1990/91 financial year this had risen to 40.55 per cent and 9.57 per cent respectively. Recurrent expenditure had similarly increased. By 1990/91 higher education accounted for 19 per cent of total expenditure up from 11 per cent in 1980/81 (MOF, 1996). A large part of this expenditure comprised allocation to the student loan scheme.

Shortage of Academic Staff

The higher education crisis has resulted in a shortage of academic staff particularly of appropriately qualified persons (PhD holders) for recruitment into teaching positions. Consequently, universities have had to recruit staff from their postgraduate (M.Phil.) programmes. This practice can be risky since it can cause serious 'in-breeding' problems as the universities begin to 'feed upon themselves'. The real danger of 'in-breeding' lies in the likelihood of a vicious cycle of mediocrity being created particularly when the standard of postgraduate education is low. The multiplier effect of mediocrity can have lasting consequences of untold proportions on the quality of university education with the ripple effects being felt throughout the whole economy. This indeed was the experience of India in the wake of the rapid expansion of their higher education system in the 1970s and 1980s (Jayaram, 1991). Recruitment of a large number of staff with masters degree level qualifications requiring further training for higher degrees (Ph.D.) also has cost implications. The universities are forced to expend their scarce resources to upgrade these staff effectively turning themselves into "staff-training establishments".

Shortage of Funds

Public universities in Kenya have traditionally relied on Government funding to carry out their activities. Due to the harsh economic situations witnessed by the region over the recent past, Government support to these institutions has seen a steady decline, and the universities have been forced to operate under very tight budgets. The situation has not been made any better by the structural adjustment programmes prescribed by our

bilateral partners. The universities have therefore been forced to rethink their strategy, and possibly look for extra sources of financing including establishing income-generating activities.

With the massive increases in enrolments without corresponding allocation of funds universities can neither expand their facilities in order to support the growing number of students nor maintain existing ones. The result has been decaying infrastructure and buildings that have stalled at different stages of construction seen in our public universities today. The consequences are universities that are overcrowded with inadequate teaching space, laboratory facilities, library resources, accommodation space and scientific equipment. The extent of deterioration of resources is illustrated by a recent survey of 31 sub-Saharan African countries in which it was found that the average number of books per university student had gone down in the last decade from 49 to 7 (World Bank, 1992). Moi University, which was designed to accommodate 6000 students in 1995 had over 8,000 students and in 2005 had exceeded 12000 students with 1990 facilities (Moi University Academic Plan, 1987).

Research and Publications

Research is one of the core pillars of the university system. Publication of research findings in reputable journals is one of the ways in which these findings are widely disseminated to stakeholders. Studies show that research and publishing by faculty has sharply dropped over the last few years. Due to heavy teaching responsibilities – brought about by the rising student numbers, plus the need to moonlight so as to make some extra money to supplement the meagre pay – faculty are not keen on undertaking meaningful research and publishing their work.

Leadership and Management

Globally, the environment of higher education is facing relentless and rapid change. These circumstances underscore the crucial role of leadership and management in maintaining morale, enhancing productivity, and helping staff at all institutional levels cope with momentous and rapid change. Those in higher education management and leadership positions are finding it essential that they understand shifting demographics, new technologies, the commercialization of higher education, the changing relationships between institutions and governments and the move from an industrial to an information society. Particularly in the developing world, higher education institutions must be poised to create the human capital necessary to keep pace with the knowledge revolution. Current leaders must be trained, new leaders prepared, and students identified who will both lead and study higher education for the future.

Remuneration of Staff

Universities, especially public ones, have almost exclusively depended on the government for remunerating their staff. This has led to a situation where staff are not paid as well as their counterparts in the more developed societies. Many professors have therefore decamped to other countries in search of better pay, affecting the teaching needs of Kenyan universities. Demand for better pay has often led to standoffs between the government and the university academic staff union (UASU).

ICT Capacity and Utilization

The swiftness of ICT developments, their increasing spread and availability, the nature of their content and their declining prices, are having major implications for learning. There is need to tap the potential of ICT to enhance data collection and analysis, and to strengthen management systems in educational institutions; to improve access to education by remote and disadvantaged communities; to support initial and continuing professional development of teachers; and to provide opportunities to communicate across classrooms and cultures. Most universities in Kenya have very limited access to modern computing and communications technology, so it is increasingly difficult for teachers and students to keep abreast of current developments in their academic areas.

Quality and standards

Universities worldwide are in a fix, caught between severe budget cuts and a flood of students in search of useful degrees. In Kenya, overcrowding, low budgets and staff retention problems have contributed to inefficiency and falling academic standards.

Jobs

Students lucky enough to get a university degree have no guarantee of finding employment. Whereas in the 1970s, university graduates were able to step into managerial-level civil service posts, today's job prospects are less obvious, due to tough structural adjustment programmes and recruitment restrictions.

Further Training

Staff recruitment is another area which lags behind and impacts negatively on teaching and research. Up to two-thirds of university teachers have had no initial pedagogical training. Most of these institutions are relying on individuals who have not acquired their highest level of academic training as lecturers. To improve their efficiency and effectiveness in delivering their services, staff, and especially the academic staff, must be trained continually in relevant areas. Universities must have a clear training policy, outlining their strategy for human resource development, instead of the ad hoc procedures currently followed in most of these institutions.

Student Welfare

A crucially important component of any university system – and which is often ignored in most university decisions – is the student welfare. National and institutional decision-makers must place students and their needs at the centre of their concerns, and must consider them as major partners and responsible stakeholders in the renewal of higher education. This must include student involvement in issues that affect that level of education, in evaluation, the renovation of teaching methods and curricula, and in the framework of policy formulation and institutional management. As students have the right to organize and represent themselves, their involvement in these issues must be guaranteed.

Internationalisation

The dawn of a global knowledge society with information-driven economies and expansions in international higher education markets is placing new demands on them to search for more innovative approaches in academic course provisions; revenue generation; uncertain educational quality; institutional governance, and human resource management and to address longstanding difficulties caused by rapid enrolments; financial constraints; frequent labour strife and brain drain.

Access

Higher education in Kenya has witnessed tremendous expansion in terms of the number of students demanding access. This has led to congestion in the facilities that had initially been designed to accommodate only a few students. Rising student numbers has also led to poor working conditions in universities in the country.

7. Higher Education Prospects in Kenya

Chacha (2004) argued that there are a number of prospects for the improvement of higher education in the country. Some of these include; liberal/free political space in which the liberalised space created by the current administration in Kenya could be utilized by stakeholders to improve higher education in the country. Regional collaboration in which regional instruments like the Inter-University Council for East Africa (IUCEA), could be utilized in enhancing cooperation between these institutions, and improving standards at the regional level.

Citizen Chancellors for public universities, in Kenya, like in most all countries in East Africa, the presidents have stopped being chancellors of the public universities, and instead appoint other individuals to perform these duties. Since these individuals are appointed from practicing educationists, business managers and private corporate leadership, it is expected that they will spend more time in looking into ways of addressing, in a more rationalized manner, the challenges facing higher education in the country.

Other prospects include new policy on education such that the Kenya government has embarked on a new policy to govern education in the country. One of the major highlights of the policy is the creation of the Directorate of Higher Education, which is expected to address the issues of this important sector. New method of recruitment of university leaders in which there has been a shift in the recruitment of top university managers. Many universities now advertise the posts for the Vice-Chancellors and their deputies, where a rigorous selection process is employed to ensure that the best individuals are appointed to run these institutions. Chancellors, who initially used to be the president, are now ordinary citizens. Enhancement of university financing: The Higher Education Loans Board (HELB) is currently the only institution supporting students at universities with loans. There is need to explore other sources of funding including bringing in the commercial banks to support students with loans. Role of middle-level training institutions: These colleges are important and must be supported. There is need to borrow a leaf from India where these colleges work with established universities to offer degrees in certain areas. Some universities in Kenya have tried this with great success. In the U.S. they have Community Colleges which provide a good bridge to universities. Nigerians have succeeded in ensuring that each State has at least a university, over and above the established universities supported by the central government.

Higher education is not cheap. The Kenya government must be prepared to support this sector through good funding to enhance the development of adequate human resources necessary for economic and political prosperity. It is also important to note that: Kenya has a very large base in Higher Education capacity, there are a number of institutions with infrastructural capacity and adequately trained human resource, higher Education must be given a central role in national development and social economic transformation of the people, the existing infrastructural and human resource capacity must, however, be effectively managed and utilized for the benefit of society, there must be a deliberate policy on financing research and utilizing the research findings and universities must be answerable to the people/stakeholders through transparent disclosures, accountability and timely feedback and remedy.

Demand for higher education in Kenya is far from being met. About 10,000 students are admittedly annually to public Universities and approximately 2,000 to the Private Universities. This figure is about eight percent of students who sit for Kenya Secondary School Examinations (KCSE). In the developed countries over 40% of the young people of University going-age are in Universities. In order to expand opportunities for all that qualify to join higher education the following options need to be explored and enhanced to complement government efforts in the provision of higher education and to alleviate financial pressures on public expenditure for higher education.

The social and individual demand for higher education in Kenya is enormous and cannot be satisfied through the traditional university set-ups. There are also intolerable inequalities in access to higher education due to geographical reasons, gender reasons, relevance reasons, age reasons, occupational reasons, and socio-economic reasons amongst others. Indications are that 70 % of those who qualify annually with a mean grade of c+ in Kenya Certificate of secondary Education (KCSE) are unable to access university education and about 45% of students who complete primary school education are admitted to secondary schools. A continued reliance on quantitative expansion of conventional residential universities to address issues of equity and access is a zero-sum game. Equity and access to higher education can never be achieved in the foreseeable future if of necessity distance education strategies through use of contemporary technology communication are not adopted.

Open and Distance learning offers the hope of making quality education available to all at low cost since they can be cost effective. The potential of this mode of delivering education has been emphasized in almost all Government Policy Reports and Plans beginning with the Ominde Report of 1964/65, The National Development Plans of 1966 and 1976; the Gachathi Report on Educational Objectives and Policies of 1976; The Mackay Report of 1981; The Kamunge Report of 1988, The master Plan on Education and Training 1998 to 2000 and the Davy Koech Report of 1999. Although Open learning and Distance Education initiatives have been introduced in some universities in Kenya they are however on a limited scale. There is need for the government to develop a

comprehensive National policy on Open Learning and Distance Education that will give providers and stakeholders direction and focus as well to facilitate coordination of effort.

Open Learning and Distance Education is becoming an indispensable part of mainstream education in both developing and developed countries. It provides opportunity for developing countries like Kenya to achieve its educational goals. Today India is the World leader in Open learning and Distance Education. About 20% of students in Indian higher education are in National and State Open University. The Indira Gandhi National Open University (IGNOU) alone has one million students or 10% of the total students in open Universities in India. Other countries with Open University systems include UK, Korea, Indonesia, Canada Tanzania, and Rwanda amongst others.

8. Legal Foundations of Higher Education in Kenya

There are currently two Acts of Parliament that have formed the legal basis for the practice of university education in Kenya. These are the Universities Act 1985, which was cited as an Act of Parliament to make better provisions for the advancement of university education in Kenya and for connected purposes and Universities Act 2012 cited as an Act of Parliament to provide for the development of university education; the establishment, accreditation and governance of universities; the establishment of the Commission for University Education, the Universities Funding Board and the Kenya University and Colleges Central Placement Service Board; the repeal of certain laws, and for connected purposes

9. Universities Act 1985

The Act cited as the Universities Act was assented on 11th July 1985 and commenced on 1st August 1985. This was an Act of Parliament to make better provisions for the advancement of University education in Kenya and for connected purposes. The Act provided for the Establishment of the Commission for Higher Education, provisions relating to public universities and the establishment of private universities in Kenya.

Commission for Higher Education (CHE)

In 1995, the Commission for Higher Education (CHE) was established under the provisions of the Universities Act. According to the Universities Act 1985, the Commission for Higher Education was established to promote the objectives of university education, namely the development, processing, storage and dissemination of knowledge for the benefit of mankind, to advise the Minister on the establishment of public universities; to accredit universities; to co-ordinate the long-term planning, staff development, scholarship and physical development of university education as well as to promote national unity and identity in universities.

The Act further provided that Commission for Higher Education was to liaise with Government departments and the public and private sectors of the economy in matters relating to overall national manpower development and requirements; to co-operate with the Government in the planned development of university education; to examine and approve proposals for courses of study and course regulations submitted to it by private universities; to receive and consider applications from persons seeking to establish private universities in Kenya and make recommendations thereon to the Minister and to make regulations in respect of admission of persons seeking to enroll in universities and to provide a central admissions service to public universities.

Other functions of the Commission provided by the Act included: to ensure the maintenance of standards for courses of study and examinations in the universities; to advise and make recommendations to the Government on matters relating to university education and research requiring the consideration of the Government; to collect, examine and publish information relating to university education and research; to plan and provide for the financial needs of university education and research, including the recurrent and non-recurrent needs of universities; to determine and recommend to the Minister the allocation of grants of money for appropriation by Parliament to meet the needs of university education and research and review expenditure by universities of moneys appropriated by Parliament; to advise the Government on the standardization, recognition and equation of degrees, diplomas and certificates conferred or awarded by foreign and private universities; to co-ordinate education and training courses offered in post secondary school institutions for the

purposes of higher education and university admission; to arrange for regular visitations and inspection of private universities and to perform and exercise all other functions and powers conferred on it by this Act.

According to Chacha (2004), although these functions gave considerable statutory powers to CHE to run university education, a number of criticisms have been levelled on the operations of the organization. For instance, Sifuna (1998) argued that only one of CHE's statutory functions, the accreditation of private universities, has been its main preoccupation since its secretariat became operational in 1986. The mushrooming of private universities focussed the Commission's energies in developing accreditation instruments to regulate and permit the award of charters. According to its statutory powers, CHE was expected to play an active role in the Planning, development, budgetary matters and maintaining quality education.

The politicisation of planning and development of university education seems to have effectively denied the Commission this particular role. Government action in decision making also made it difficult for CHE to play an active role in public university budgetary matters. In practice, after the establishment of CHE, public universities continued to argue their individual budgetary submissions with the treasury, liaising with each other and collectively through the committee of vice-chancellors. Interestingly, vice-chancellors who are normally represented on CHE and praise its work on accreditation of private universities, effectively bypassed the CHE when it came to their own plans and budgets. They defended their institutional autonomy which each university enjoys by virtue of its own statute, and clearly resisted the notion of ceding part of it to CHE. They believed that rationalisation of departments and related planning issues are best handled by freely negotiating them among themselves. CHE statutory requirement to make regulations in respect of admission of persons seeking to enroll in universities and provide central admissions service to public universities, as well as the maintenance of standards for courses and examinations, were rendered inoperative through the creation by the vice-chancellors of the Joint Admissions Board (JAB).

It is apparent from the Act that the Commission for Higher Education played a key, but limited role in the development of university education in Kenya. This development ranged from accessibility to expansion, financing to enrolment and extended further to courses offered and degrees awarded. This way, the Commission was the cornerstone of university and higher education in Kenya. From it, we learn that before the Universities Act 2012 came into operation, the objectives of university education in Kenya were the development, processing, storage and dissemination of knowledge for the benefit of mankind.

10. Universities Act 2012

The Act cited as the Universities Act 2012 is an Act of Parliament to provide for the development of university education; the establishment, accreditation and governance of universities; the establishment of the Commission for University Education, the Universities Funding Board and the Kenya University and Colleges Central Placement Service Board; the repeal of certain laws, and for connected purposes.

Objectives of University Education

Part 1 Section 3 (1) of the Universities Act 2012 spells out the objectives of university education in Kenya as the: advancement of knowledge through teaching, scholarly research and scientific investigation; promotion of learning in the student body and society generally; promotion of cultural and social life of society; support and contribution to the realization of national economic and social development; promotion of the highest standards in, and quality of, teaching and research; education, training and retraining higher level professional, technical and management personnel; dissemination of the outcomes of the research conducted by the university to the general community; facilitation of life-long learning through provision of adult and continuing education; fostering of a capacity for independent critical thinking among its students; and promotion of gender balance and equality of opportunity among students and employees.

According to Part 1 Section 3 (2) of the Universities Act 2012, in the discharge of its functions and the exercise of its powers under this Act, a university shall be guided by the national values and principles of governance set out under Article 10 of the Constitution, and shall in that regard: promote quality and relevance of its programmes; enhance equity and accessibility of its services; promote inclusive, efficient, effective and transparent governance systems and practices and maintenance of public trust; ensure sustainability and

adoption of best practices in management and institutionalization of systems of checks and balances; promotion of private-public partnership in university education and development; and institutionalize non-discriminatory practices.

Part III, section 28 (1) of the Universities Act 2012 addresses academic freedom in which it provides that a University, in performing its functions shall:(a)have the right and responsibility to preserve and promote the traditional principles of academic freedom in the conduct of its internal and external affairs; (b)have power to regulate its affairs in accordance with its independent ethos and traditions and in doing so it shall have regard to- (i)the promotion and preservation of equality of opportunity and access; (ii)effective and efficient use of resources; and (iii) its obligations as to public accountability.

Section 28 (2) of the Universities Act 2012 further provides that a member of the academic staff of a university shall have the freedom, within the law, in the member's teaching, research and any other activities either in or outside the university, to question and test received wisdom, to put forward new ideas and to state opinions, and shall not be disadvantaged, or subject to less favourable treatment by the university, for the exercise of that freedom.

The Commission for University Education

Part II of the Universities Act 2012 provides for the establishment of a Commission to be known as the Commission for University Education. According to Part II, section (3) of the Act, the Commission for University Education is the successor to the Commission for Higher Education existing immediately before the commencement of this Act, and upon such commencement any reference to the Commission for Higher Education in any document or matter shall for all purposes be construed to be a reference to the Commission for University Education, and all rights, assets, or obligations contained in any contract for goods or services or privilege held by or on behalf of the Commission for Higher Education shall automatically and fully be transferred to the Commission for University Education.

The Universities Act 2012 provides that the functions of the Commission shall be to: promote the objectives of university education; advise the Cabinet Secretary on policy relating to university education; promote and assure quality of university education; monitor and evaluate the state of university education systems in relation to the national development goals; licence any student recruitment agencies operating in Kenya and any activities by foreign institutions; develop policy for criteria and requirements for admission to universities; recognize and equate degrees, diplomas and certificates conferred or awarded by foreign universities and institutions in accordance with the standards and guidelines set by the Commission from time to time; undertake or cause to be undertaken, regular inspections, monitoring and evaluation of universities to ensure compliance with set standards and guidelines; collect and maintain data on university education; and perform such other functions and exercise such other powers as the Commission may deem necessary for the proper discharge of its mandate under this Act.

From the preceding discussion, it is evident that the Universities Act 2012 provides expands the framework for the practice of higher education in Kenya. The Act clearly outlines the objectives of University education in Kenya, sets parameters of pedagogical engagement by enacting into law the academic freedom and establishes a commission that oversees the practice of University education. This constitutional provision as made by the Universities Act 2012 provides is the Government of Kenya's official admission and recognition of the need of university education in the achievement of social, political and economic development. There is value to endeavour efforts to make solid contributions in this noble mission.

11. Paulo Freire's Banking Concept of Education

According to Paulo Freire (2005), a careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally *narrative* character. This relationship involves a narrating Subject (the teacher) and patient, listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness.

This way, Freire (2005) held that:

The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to "fill" the students with the contents of his narration— contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated, and alienating verbosity (Freire, 2005:71).

Freire (2005) discusses that the outstanding characteristic of this narrative education, then, is the sonority of words, not their transforming power. "Four times four is sixteen (...)"The student records, memorizes, and repeats these phrases without perceiving what four times four really means (...), (with the teacher as narrator) leads the students to memorize mechanically the narrated content. Worse yet, it turns them into "containers," into "receptacles" to be "filled" by the teacher. The more completely she fills the receptacles, the better a teacher she is. The more meekly the receptacles permit themselves to be filled, the better students they are. Freire notes that:

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is the people themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other (Freire, 2005:72).

In the banking concept of education, according to Freire (2005), knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry. The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he- justifies his own existence. The students, alienated like the slave in the Hegelian dialectic, accept their ignorance as justifying the teacher's existence—but, unlike the slave, they never discover that they educate the teacher.

Freire (2005) argued that the *raison d'etre* of libertarian education, on the other hand, lies in its drive towards reconciliation. Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers *and* students. This solution is not (nor can it be) found in the banking concept. On the contrary, banking education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole:

(...) the teacher teaches and the students are taught (...)the teacher knows everything and the students know nothing (...) the teacher thinks and the students are thought about(...) the teacher talks and the students listen—meekly(...) the teacher disciplines and the students are disciplined (...) the teacher chooses and enforces his choice, and the students comply (...) the teacher acts and the students have the illusion of acting through the action of the teacher (...) the teacher chooses the program content, and the students (who were not consulted) adapt to it(...) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students (...)the teacher is the Subject of the learning process, while the pupils are mere objects(...) (Freire, 2005:73).

Freire (2005) maintained that it is not surprising that the banking concept of education regards learners as adaptable, manageable beings. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them. Freire (2005) held that:

The capability of banking education to minimize or annul the students' creative power and to stimulate their credulity serves the interests of the oppressors, who care neither to have the world revealed nor to see it transformed. The oppressors use their "humanitarianism" to preserve a profitable situation. Thus they react almost instinctively against any experiment in education which stimulates the critical faculties and is not content with a partial view of reality but always seeks out the ties which link one point to another and one problem to another (Freire, 2005:73).

Indeed, Freire (2005) argued, as the interests of the oppressors lie in "changing the consciousness of the oppressed, not the situation which oppresses them"; for the more the oppressed can be led to adapt to that situation; the more easily they can be dominated. To achieve this end, the oppressors use the banking concept of education in conjunction with a paternalistic social action apparatus, within which the oppressed receive the euphemistic title of "welfare recipients." They are treated as individual cases, as marginal persons who deviate from the general configuration of a "good, organized, and just" society. The oppressed are regarded as the pathology of the healthy society, which must therefore adjust these "incompetent and lazy" folk to its own patterns by changing their mentality. These marginals need to be "integrated," "incorporated" into the healthy society that they have "forsaken." Freire then puts it that:

The truth is, however, that the oppressed are not "marginals," are not people living "outside" society. They have always been "inside" inside the structure which made them "beings for others." The solution is not to "integrate" them into the structure of oppression, but to transform that structure so that they can become "beings for themselves." Such transformation, of course, would undermine the oppressors' purposes; hence their utilization of the banking concept of education to avoid the threat of student conscientizagdo (Freire 2005:74).

Freire (2005) argued that the banking approach to adult education, for example, will never propose to students that they critically consider reality. It will deal instead with such vital questions as whether Roger gave green grass to the goat, and insist upon the importance of learning that, on the contrary, Floger gave green grass to the rabbit. The "humanism" of the banking approach masks the effort to turn women and men into automatons—the very negation of their ontological vocation to be more fully human.

According to Freire (2005), those who use the banking approach, knowingly or unknowingly (for there are innumerable well-intentioned bank-clerk teachers who do not realize that they are serving only to dehumanize), fail to perceive that the deposits themselves contain contradictions about reality. But, sooner or later, these contradictions may lead formerly passive students to turn against their domestication and the attempt to domesticate reality. They may discover through existential experience that their present way of life is irreconcilable with their vocation to become fully human. They may perceive through their relations with reality that reality is really a *process*, undergoing constant transformation. If men and women are searchers and their ontological vocation is humanization, sooner or later they may perceive the contradiction in which banking education seeks to maintain them, and then engage themselves in the struggle for their liberation. Freire (2005) wrote:

But the humanist, revolutionary educator cannot wait for this possibility to materialize. From the outset, her efforts must coincide with those of the students to engage in critical thinking and the quest for mutual humanization. His efforts must be imbued with a profound trust in people and their creative power. To achieve this, they must be partners of the students in their relations with them (...) the banking concept does not admit to such partnership—and necessarily so. To resolve the teacher-student contradiction, to exchange the role of depositor, prescriber, domesticator, for the role of student among students would be to undermine the power of oppression and serve the cause of liberation (Freire, 2005:75).

Freire (2005) informs us that implicit in the banking concept is an assumption of a dichotomy between human beings and the world: a person is merely *in* the world, not *with* the world or with others; the individual is spectator, not re-creator. In this view, the person is not a conscious being (*corpo consciente*); he or she is rather the possessor of a consciousness: an empty "mind" passively open to the reception of deposits of reality from the world outside. For example, my desk, my books, my coffee cup, all the objects before me—as bits of the world which surround me—would be "inside" me, exactly as I am inside my study right now. This view makes no

distinction between being accessible to consciousness and entering consciousness. The distinction, however, is essential: the objects which surround me are simply accessible to my consciousness, not located within it. I am aware of them, but they are not inside me.

It follows logically from the banking notion of consciousness that the educator's role is to regulate the way the world "enters into" the students. The teacher's task is to organise a process which already occurs spontaneously, to "fill" the students by making deposits of information which he or she considers to constitute true knowledge. And since people "receive" the world as passive entities, education should make them more passive still, and adapt them to the world. The educated individual is the adapted person, because she or he is better "fit" for the world. Translated into practice, this concept is well suited to the purposes of the oppressors, whose tranquility rests on how well people fit the world the oppressors have created, and how little they question it (Freire, 2005).

Freire (2005) observed that the more completely the majority adapt to the purposes which the dominant minority prescribe for them (thereby depriving them of the right to their own purposes), the more easily the minority can continue to prescribe. The theory and practice of banking education serve this end quite efficiently. Verbalistic lessons, reading requirements, the methods for evaluating "knowledge," the distance between the teacher and the taught, the criteria, for promotion: everything in this ready-to-wear approach serves to obviate thinking. The bank-clerk educator does not realize that there is no true security in his hypertrophied role, that one must seek to live *with* others in solidarity. One cannot impose oneself, nor even merely co-exist with one's students. Solidarity requires true communication, and the concept by which such an educator is guided fears and proscribes communication. Yet only through communication can human life hold meaning. The teacher's thinking is authenticated only by the authenticity of the students thinking. The teacher cannot think for her students, nor can she impose her thought on them.

Authentic thinking, thinking that is concerned about *reality*, does not take place in ivory tower isolation, but only in communication. If it is true that thought has meaning only when generated by action upon the world, the subordination of students to teachers becomes impossible. In this regard, Freire held that:

Because banking education begins with a false understanding of men and women as objects, it cannot promote the development of what Fromm calls "biophilia," but instead produces its opposite: "necrophily." While life is characterized by growth in a structured, functional manner, the necrophilous person loves all that does not grow, all that is mechanical. The necrophilous person is driven by the desire to transform the organic into the inorganic, to approach life mechanically, as if all living persons were things (...) Memory, rather than experience; having, rather than being, is what counts. The necrophilous person can relate to an object—a flower or a person—only if he possesses it; hence a threat to his possession is a threat to himself; if he loses possession he loses contact with the world (...) He loves control, and in the act of controlling he kills life (Freire, 2005:77).

Giving reflection on oppression and the banking approach to education, Freire (2005) discussed that oppression—overwhelming control—is necrophilic; it is nourished by love of death, not life. The banking concept of education, which serves the interests of oppression, is also necrophilic. Based on a mechanistic, static, naturalistic, spatialized view of consciousness, it transforms students into receiving objects. It attempts to control thinking and action, leads women and men to adjust to the world, and inhibits their creative power. In this regard, Freire held that:

When their efforts to act responsibly are frustrated, when they find themselves unable to use their faculties, people suffer. "This suffering due to impotence is rooted in the very fact that the human equilibrium has been disturbed. But the inability to act which causes people's anguish also causes them to reject their impotence, by attempting (...) to restore [their] capacity to act. But can [they], and how? One way is to submit to and identify with a person or group having power. By this symbolic participation in another person's life, [men have] the illusion of acting, when in reality [they] only submit to and become a part of those who act (Freire, 2005:78).

Populist manifestations perhaps, according to Freire (2005), best exemplify this type of behavior by the oppressed, who, by identifying with charismatic leaders, come to feel that they themselves are active and effective. The rebellion they express as they emerge in the historical process is motivated by that desire to act

effectively. The dominant elites consider the remedy to be more domination and repression, carried out in the name of freedom, order, and social peace (that is, the peace of the elites). Thus they can condemn—logically, from their point of view—"the violence of a strike by workers and [can] call upon the state in the same breath to use violence in putting down the strike.

Freire (2005) maintained that education as the exercise of domination stimulates the credulity of students, with the ideological intent (often not perceived by educators) of indoctrinating them to adapt to the world of oppression. This accusation is not made in the naive hope that the dominant elites will thereby simply abandon the practice. Its objective is to call the attention of true humanists to the fact that they cannot use banking educational methods in the pursuit of liberation, for they would only negate that very pursuit. Nor may a revolutionary society inherit these methods from an oppressor society. The revolutionary society which practices banking education is either misguided or mistrusting of people. In either event, it is threatened by the specter of reaction. This way, Freire wrote:

Unfortunately, those who espouse the cause of liberation are themselves surrounded and influenced by the climate which generates the banking concept, and often do not perceive its true significance or its dehumanizing power. Paradoxically, then, they utilize this same instrument of alienation in what they consider an effort to liberate. Indeed, some "revolutionaries" brand as "innocents," "dreamers," or even "reactionaries" those who would challenge this educational practice. But one does not liberate people by alienating them. Authentic liberation—the process of humanization—is not another deposit to be made in men. Liberation is a praxis: the action and reflection of men and women upon their world in order to transform it. Those truly committed to the cause of liberation can accept neither the mechanistic concept of consciousness as an empty vessel to be filled, nor the use of banking methods of domination (propaganda, slogans—deposits) in the name of liberation (Freire, 2005:79).

Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of women and men as conscious beings, and consciousness as consciousness intent upon the world. They must abandon the educational goal of deposit-making and replace it with the posing of the problems of human beings in their relations with the world. "Problem-posing" education, responding to the essence of consciousness—*intentionality*—rejects communiques and embodies communication. It epitomizes the special characteristic of consciousness: being *conscious of*, not only as intent on objects but as turned in upon itself in a Jasperian "split"—consciousness as consciousness of consciousness (Freire, 2005).

In the argument of Freire (2005), liberating education consists in acts of cognition, not transferrals of information. It is a learning situation in which the cognizable object (far from being the end of the cognitive act) intermediates the cognitive actors—teacher on the one hand and students on the other. Accordingly, the practice of problem-posing education entails at the outset that the teacher-student contradiction to be resolved. Dialogical relations—indispensable to the capacity of cognitive actors to cooperate in perceiving the same cognizable object—are otherwise impossible. Freire held that:

Indeed, problem-posing education, which breaks with the vertical patterns characteristic of banking education, can fulfill its function as the practice of freedom only if it can overcome the above contradiction. Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on "authority" are no longer valid; in order to function, authority must be on the side of freedom, not against it. Here, no one teaches another, nor is anyone self-taught. People teach each other, mediated by the world, by the cognizable objects which in banking education are "owned" by the teacher (Freire, 2005:80).

Freire (2005) discussed that the banking concept (with its tendency to dichotomize everything) distinguishes two stages in the action of the educator. During the first, he cognizes a cognizable object while he prepares his lessons in his study or his laboratory; during the second, he expounds to his students about that object. The students are not called upon to know, but to memorize the contents narrated by the teacher. Nor do the students practice any act of cognition, since the object towards which that act should be directed is the property of the teacher rather than a medium evoking the critical reflection of both teacher and students. Hence

in the name of the "preservation of culture and knowledge" we have a system which achieves neither true knowledge nor true culture.

The problem-posing method does not dichotomize the activity of the teacher-student: she is not "cognitive" at one point and "narrative" at another. She is always "cognitive," whether preparing a project or engaging in dialogue with the students. He does not regard cognizable objects as his private property, but as the object of reflection by himself and the students. In this way, the problem-posing educator constantly reforms his reflections in the reflection of the students. The students—no longer docile listeners—are now critical co-investigators in dialogue with the teacher. The teacher presents the material to the students for their consideration, and re-considers her earlier considerations as the students express their own. The role of the problem-posing educator is to create, together with the students, the conditions under which knowledge at the level of the *doxa* is superseded by true knowledge, at the level of the *logos*. Whereas banking education anesthetizes and inhibits creative power, problem-posing education involves a constant unveiling of reality. The former attempts to maintain the *submersion* of consciousness; the latter strives for the *emergence* of consciousness and *critical intervention* in reality Freire (2005). He (Freire) wrote that:

Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge. Because they apprehend the challenge as interrelated to other problems within a total context, not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated. Their response to the challenge evokes new challenges, followed by new understandings; and gradually the students come to regard themselves as committed (Freire, 2005:81).

Education as the practice of freedom—as opposed to education as the practice of domination—denies that man is abstract, isolated, independent, and unattached to the world; it also denies that the world exists as a reality apart from people. Authentic reflection considers neither abstract man nor the world without people, but people in their relations with the world. In these relations consciousness and world are simultaneous: consciousness neither precedes the world nor follows it.

According to Freire (2005), in problem-posing education, people develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation. Although the dialectical relations of women and men with the world exist independently of how these relations are perceived (or whether or not they are perceived at all), it is also true that the form of action they adopt is to a large extent a function of how they perceive themselves in the world. Hence, the teacher-student and the students-teachers reflect simultaneously on themselves and the world without dichotomizing this reflection from action, and thus establish an authentic form of thought and action.

Freire (2005) argued that banking education (for obvious reasons) attempts, by mythicizing reality, to conceal certain facts which explain the way human beings exist in the world; problem-posing education sets itself the task of demythologizing. Banking education resists dialogue; problem-posing education regards dialogue as indispensable to the act of cognition which unveils reality. Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers. Banking education inhibits creativity and domesticates (although it cannot completely destroy) the *intentionality* of consciousness by isolating consciousness from the world, thereby denying people their ontological and historical vocation of becoming more fully human. Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of persons as beings who are authentic only when engaged in inquiry and creative transformation. In sum: banking theory and practice, as immobilizing and fixating forces, fail to acknowledge men and women as historical beings; problem-posing theory and practice take the peoples historicity as their starting point. In this regard, Freire held that:

Problem-posing education affirms men and women as beings in the process of becoming—as unfinished, uncompleted beings in and with a likewise unfinished reality. Indeed, in contrast to other animals who are unfinished, but not historical, people know themselves to be unfinished; they are aware of their incompleteness. In this incompleteness and this awareness lie the very roots of education as an exclusively human manifestation. The unfinished character of human beings and the transformational character of reality

necessitate that education be an ongoing activity. Education is thus constantly remade in the praxis. In order to be, it must become. Its "duration" (in the Bergsonian meaning of the word) is found in the interplay of the opposites permanence and change. The banking method emphasizes permanence and becomes reactionary; problem posing education—which accepts neither a "well-behaved" present nor a predetermined future—roots itself in the dynamic present and becomes revolutionary (Freire, 2005:84).

According to Freire (2005), problem-posing education is revolutionary futurity. Hence it is prophetic (and, as such, hopeful). Hence, it corresponds to the historical nature of humankind. Hence, it affirms women and men as beings who transcend themselves, who move forward and look ahead, for whom immobility represents a fatal threat, for whom looking at the past must only be a means of understanding more clearly what and who they are so that they can more wisely build the future. Hence, it identifies with the movement which engages people as beings aware of their incompleteness—an historical movement which has its point of departure, its Subjects and its objective. The point of departure of the movement lies in the people themselves. But since people do not exist apart from the world, apart from reality, the movement must begin with the human-world relationship. Accordingly, the point of departure must always be with men and women in the "here and now," which constitutes the situation within which they are submerged, from which they emerge, and in which they intervene. Only by starting from this situation—which determines their perception of it—can they begin to move. To do this authentically they must perceive their state not as fated and unalterable, but merely as limiting—and therefore challenging.

Freire (2005) informs us that whereas the banking method directly or indirectly reinforces men's fatalistic perception of their situation, the problem-posing method presents this very situation to them as a problem. As the situation becomes the object of their cognition, the naive or magical perception which produced their fatalism gives way to perception which is able to perceive itself even as it perceives reality, and can thus be critically objective about that reality. A deepened consciousness of their situation leads people to apprehend that situation as an historical reality susceptible of transformation. Resignation gives way to the drive for transformation and inquiry, over which men feel themselves to be in control. Freire informs that:

Problem-posing education, as a humanist and liberating praxis, posits as fundamental that the people subjected to domination must fight for their emancipation. To that end, it enables teachers and students to become Subjects of the educational process by overcoming authoritarianism and an alienating intellectualism; it also enables people to overcome their false perception of reality. The world—no longer something to be described with deceptive words—becomes the object of that transforming action by men and women which results in their humanization (Freire, 2005:86).

12. Authenticity, Care and Connectedness as the Foundational Basis for the Achievement the Objectives of University Education in Kenya

It emerges from the Universities Act 2012 that universities in Kenya will remain focused on a number of activities, approaches and engagements to realize the objectives set out in Part 1 Section 3 (1) of the Act. These objectives are: advancement of knowledge through teaching, scholarly research and scientific investigation; promotion of learning in the student body and society generally; promotion of cultural and social life of society; support and contribution to the realization of national economic and social development; promotion of the highest standards in, and quality of, teaching and research; education, training and retraining higher level professional, technical and management personnel; dissemination of the outcomes of the research conducted by the university to the general community; facilitation of life-long learning through provision of adult and continuing education; fostering of a capacity for independent critical thinking among its students; and promotion of gender balance and equality of opportunity among students and employees.

It follows from Part 1 Section 3 (1) of the Universities Act 2012 that achievement of the objectives of university education is a legal requirements upon which a party of interest may sue institutions concerned in the event of failure. The Act as seen in this paper confers wide mandate and framework within which universities are to operate in pursuit of their objectives, more specifically with academic freedom for universities and academic staff given legal backing. It remains, therefore, for the universities to endeavour practices that would be

conducive in realizing this noble mission. This paper argues that one such practice is a pedagogical engagements void of narration sickness.

13. Narration Sickness

According to Freire (2005), narration sickness in education is a relationship that involves a narrating Subject (the teacher) and patient, listening objects (the students). This results in a situation in which values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. This way, the teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. The teacher's task is to "fill" the students with the contents of his/her narration— contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated, and alienating verbosity.

Freire (2005) discusses that the outstanding characteristic of this narrative education, then, is the sonority of words, not their transforming power. Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits.

The banking concept of education regards learners as adaptable, manageable beings. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them (Freire, 2005). The capability of banking education to minimize or annul the students' creative power and to stimulate their credulity serves the interests of the oppressors, who care neither to have the world revealed nor to see it transformed. The oppressors use their "humanitarianism" to preserve a profitable situation. Thus they react almost instinctively against any experiment in education which stimulates the critical faculties and is not content with a partial view of reality but always seeks out the ties which link one point to another and one problem to another.

According to Freire (2005), those who use the banking approach, knowingly or unknowingly (for there are innumerable well-intentioned bank-clerk teachers who do not realize that they are serving only to dehumanize), fail to perceive that the deposits themselves contain contradictions about reality. But, sooner or later, these contradictions may lead formerly passive students to turn against their domestication and the attempt to domesticate reality. Freire (2005) informs us that implicit in the banking concept is an assumption of a dichotomy between human beings and the world: a person is merely *in* the world, not *with* the world or with others; the individual is spectator, not re-creator. In this view, the person is not a conscious being (*corpo consciente*); he or she is rather the possessor of *a* consciousness: an empty "mind" passively open to the reception of deposits of reality from the world outside.

It follows logically from the banking notion of consciousness that the educator's role is to regulate the way the world "enters into" the students. The teacher's task is to organise a process which already occurs spontaneously, to "fill" the students by making deposits of information which he or she considers to constitute true knowledge. And since people "receive" the world as passive entities, education should make them more passive still, and adapt them to the world. The educated individual is the adapted person, because she or he is better "fit" for the world. Translated into practice, this concept is well suited to the purposes of the oppressors, whose tranquility rests on how well people fit the world the oppressors have created, and how little they question it (Freire, 2005).

Freire (2005) observed that the more completely the majority adapt to the purposes which the dominant minority prescribe for them (thereby depriving them of the right to their own purposes), the more easily the minority can continue to prescribe. The theory and practice of banking education serve this end quite efficiently. Verbalistic lessons, reading requirements, the methods for evaluating "knowledge," the distance between the teacher and the taught, the criteria, for promotion: everything in this ready-to-wear approach serves to obviate thinking. It is in this regard that Freire called for authentic thinking in pedagogy. Pedagogy is understood in this

paper as the social intercourse between teachers and learners. Authentic thinking informs the basis of the position against narration sickness in higher education.

14. From Narration Sickness to Problem-posing Approach in Higher Education.

As understood from Freire's banking concept of education, narration sickness leads to an act of oppression in the teaching-learning process. According to Freire (2005), an act is oppressive when it prevents people from being more fully human. This way, narration sickness as seen from the banking concept of education prevents learners from being more fully human. It is the thesis of this paper therefore that the objectives of university education in Kenya as outlined in the Universities Act 2012 would be more effectively achieved when students become fully human. Becoming fully human requires an interaction between lecturers and students that permeates authentic thinking.

While calling for authentic thinking Freire (2005) noted that solidarity requires true communication, and the concept by which such an educator is guided fears and proscribes communication. Yet only through communication can human life hold meaning. The teacher's thinking is authenticated only by the authenticity of the students thinking. The teacher cannot think for her students, nor can she impose her thought on them. Authentic thinking, thinking that is concerned about *reality*, does not take place in ivory tower isolation, but only in communication. If it is true that thought has meaning only when generated by action upon the world, the subordination of students to teachers becomes impossible.

Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of women and men as conscious beings, and consciousness as consciousness intent upon the world. They must abandon the educational goal of deposit-making and replace it with the posing of the problems of human beings in their relations with the world. "Problem-posing" education, responding to the essence of consciousness—*intentionality*—rejects communiques and embodies communication. It epitomizes the special characteristic of consciousness: being *conscious of*, not only as intent on objects but as turned in upon itself in a Jasperian "split"—consciousness as consciousness of consciousness (Freire, 2005).

In the argument of Freire (2005), liberating education consists in acts of cognition, not transferrals of information. It is a learning situation in which the cognizable object (far from being the end of the cognitive act) intermediates the cognitive actors—teacher on the one hand and students on the other. Accordingly, the practice of problem-posing education entails at the outset that the teacher-student contradiction to be resolved. Dialogical relations—indispensable to the capacity of cognitive actors to cooperate in perceiving the same cognizable object—are otherwise impossible. Freire (2005) calls for problem-posing education, which breaks with the vertical patterns characteristic of banking education, can fulfill its function as the practice of freedom only if it can overcome the above contradiction.

Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on "authority" are no longer valid; in order to function, authority must be *on the side of* freedom, not *against* it. Here, no one teaches another, nor is anyone self-taught. People teach each other, mediated by the world, by the cognizable objects which in banking education are "owned" by the teacher.

The role of the problem-posing educator is to create; together with the students, the conditions under which knowledge at the level of the *doxa* is superseded by true knowledge, at the level of the *logos*. Whereas banking education anesthetizes and inhibits creative power, problem-posing education involves a constant unveiling of reality. The former attempts to maintain the *submersion* of consciousness; the latter strives for the *emergence* of consciousness and *critical intervention* in reality Freire (2005).

Education as the practice of freedom—as opposed to education as the practice of domination—denies that man is abstract, isolated, independent, and unattached to the world; it also denies that the world exists as a reality apart from people. Authentic reflection considers neither abstract man nor the world without people, but people in their relations with the world. In these relations consciousness and world are simultaneous: consciousness neither precedes the world nor follows it. According to Freire (2005), in problem-posing education, people develop their power to perceive critically *the way they exist* in the world *with which* and *in*

which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation. Although the dialectical relations of women and men with the world exist independently of how these relations are perceived, it is also true that the form of action they adopt is to a large extent a function of how they perceive themselves in the world. Hence, the teacher-student and the students-teachers reflect simultaneously on themselves and the world without dichotomizing this reflection from action, and thus establish an authentic form of thought and action.

Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of persons as beings who are authentic only when engaged in inquiry and creative transformation. Problem-posing education affirms men and women as beings in the process of *becoming*—as unfinished, uncompleted beings in and with a likewise unfinished reality. In this incompleteness and this awareness lie the very roots of education as an exclusively human manifestation. The unfinished character of human beings and the transformational character of reality necessitate that education be an ongoing activity. Education is thus constantly remade in the praxis.

According to Freire (2005), problem-posing education is revolutionary futurity. Hence it is prophetic (and, as such, hopeful). Hence, it corresponds to the historical nature of humankind. Hence, it affirms women and men as beings who transcend themselves, who move forward and look ahead, for whom immobility represents a fatal threat, for whom looking at the past must only be a means of understanding more clearly what and who they are so that they can more wisely build the future. Hence, it identifies with the movement which engages people as beings aware of their incompleteness—an historical movement which has its point of departure, its Subjects and its objective.

Freire (2005) informs problem-posing education, as a humanist and liberating praxis, posits as fundamental that the people subjected to domination must fight for their emancipation. To that end, it enables teachers and students to become Subjects of the educational process by overcoming authoritarianism and an alienating intellectualism; it also enables people to overcome their false perception of reality. The world—no longer something to be described with deceptive words—becomes the object of that transforming action by men and women which results in their humanization.

15. Authenticity, Care and Connectedness in Higher Education

Throughout the process of development, people adopt dispositions based on their experiences and societal norms, and their ideals are informed by these virtues. People attempt to live up to their ideals, but they are not always successful. Sometimes the habitual self takes precedence over the ideal self (Noddings 2002); sometimes the ideal self is obscured by the debased ideals of others around (Taylor 2001). People's ideals form part of their self or identity, and all are frequently changing, so it can be difficult to know whether their behaviour, self, identity, and ideals are consistent. The assumption underlying authenticity is based on the need to care and be cared for, and the desire to reciprocate others' care which translates into self identity (Noddings 2002). This way, this paper argues that in the event that university students develop dispositions to care for themselves, then their education orientation would be congruent to their needs.

Noddings (2002) supports the importance of caring and authenticity in education on three counts. *First*, caring, authentic relations should encourage and cultivate dialogue, questioning, debate, and sound judgment, which are essential components of education. *Second*, teachers who base this type of encounter on an ethic of care do not attempt to wield power over students or coerce them into accepting certain points of view; rather, they are facilitators to the reflective process. This paper argues that in order to develop authenticity, lecturers in universities should facilitate learning by allowing students to think for themselves, question their own circumstances, and create their own interpretation of what is desired. *Third*, there are certain assumptions about what is desirable in this framework, and educators must take care to "continually inspect, reflect upon, and revise their own practices and attitudes" (Noddings 2002, 136), and aspire to be as authentic as possible in the light of their role as models for learners.

Similarly, according to Noddings (2002), learning is most effective when educators and learners share the positions of "carer" and "cared-for" in the learning environment. Caring relations become paramount as each is called upon to trust the other, examine their own beliefs and actions, and support each other during this process. Just as caring relations are necessary to promote dialogue and self-reflection among friends or family,

so are they necessary to promote the same actions between educators and learners of all ages. The fundamental aim of education is to help learners to grow in desirable ways. This is best accomplished by modelling, dialogue, practice, and confirmation. Modelling is very powerful, and it appears as a component in almost every form of education. To be effective it must be genuine; that is, an exemplar must not consciously exhibit one form of behaviour in the presence of the learners, and then - caught off guard - act in a way that contradicts what he or she has modelled. Modelling may be more effective in the moral domain than in the intellectual, because its very authenticity is morally significant (Noddings 2002, 287).

Teachers who care about their students and model authentic behaviour make students feel respected, trusted and worthwhile. As a result, students may be more motivated to take part in the learning process, knowing that their participation will be recognized and appreciated. According to Vygotsky (1978), if learning is a social and cultural process, establishing a caring culture in a classroom would enable learning to occur more effectively. In certain situations, cooperative or mediated learning can often accomplish far more than individual learning: effective cooperation and mediation rely on trust and personal connection, which can be established more easily within an ethic of care.

According to Bai & Chinnery (2000), the more strongly one is interconnected with the world, the more deeply and reliably one responds to it in showing compassion and good will. Thus the prerequisite for responsibility is cultivation and realization of inter-being. From inter-being, responsibility naturally emanates: "If we consider "the world" ... to be the relationship between the teacher and student, the stronger the connection between the teacher and student, the more likely the student is to respond in the educational environment. Similarly, we can consider "the world" to mean the classroom or learning environment, so that the student, through experiencing interconnectedness with other students, is motivated to show compassion and good will to classmates. With enough experiences like these, students may extend their compassion and good will habitually to others outside the classroom as well. This feeling of interconnectedness could only be fostered by an authentic educator" (Bai & Chinnery 2000, 9).

To inculcate and cultivate authenticity, educators must demonstrate and encourage students to understand that we require fundamental connections in order to realize our selves and identities. This will encourage students to participate in the creations of the society, value the common good, and see themselves as part of the community. In this way, educators can discourage students from adopting undesirable character and the prevalent fixation with self-fulfillment and personal freedom. In this regard Bai & Chinnery (2000) note that "(...) it is only through caring that requires self-reflective participation of the self in the other (...) that the self overcomes its private egoist intention and orientation" (Bai & Chinnery, 2000:7).

16. Conclusion

Education void of narration sickness is essential for learners to develop their creative capabilities. This calls for a pedagogic practice that embrace problem-posing, which leads to learners being fully human. This is educational practice void of oppression. In the pursuit of their objectives, universities in Kenya will need to exploit problem-posing education whose end results would be graduates with authentic thinking. For this to be realized, this paper underscores the role and need for authenticity, care and connected in the practice of higher education in Kenya.

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