



THE ROLE OF TRADITIONAL EDUCATION IN IMPARTING SOCIAL VALUES: A CASE STUDY OF THE KIKUYU COMMUNITY

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ABSTRACT

This paper presents an overview of the role of Kikuyu traditional education in imparting social values. It explores the functionality, modes of transmission, teaching and learning strategies used in the Kikuyu traditional education. It reflects on the evolution of the pedagogical approaches used by the traditional educationist with the coming of the Christian Missionaries and introduction of colonialism. The argument presented shows how the community tried to ensure that the members, depending on their age and gender were practically well equipped and prepared with skills for their current and future role in the society. The education that was being offered in the Kikuyu community was holistic and very flexible in which storytelling, proverbs, myths, songs, observation, participation etc. played an important role. The paper attempts to examine the general aspect of the Kikuyu traditional education. The authors have tried to give the concept of education as related to the Kikuyu community. They suggested the adaptation of some of these pedagogical approaches into the modern education system in order to improve the modern education.

Key words: Social values, traditional education

1.0 introduction

There are forty two different tribal groups in Kenya and Kikuyu is one of them. They are among the largest Bantu speaking groups in the country. Their traditional home area was in the Central Kenya where they settled around 17th century during the Bantu's migration. Currently they are found in nearly all parts of the country. Their traditional occupation was farming and trading with her neighbouring communities. They are closely related to the Meru, Embu and Mbeere Muriuki, (1974).

The Kikuyu traditional education formed the major part of the community's culture and history. Their education was stored in various forms like the proverbs, myths, song and dances, stories etc. Taboos and sanctions helped the learners to appreciate the danger of failing to conform to the traditions of the society. Their education was transmitted to the leaners orally and through, listening, observing, practical exposure in taking part in different aspects of social life, imitation, apprenticeship, emulation of adult activities, and cultural ceremonies. The Kikuyu community education was integrated with the social, cultural, political, occupational, artistic, religious and recreational life Grenier, (1998). The community took education to be along life process that started at infancy Kenyatta, (1965).

The learners acquired practical skills that helped them to survive in their environment. These skills gained, helped the learners to deal with any emerging issues in their lives despite their being hard and challenging. They learnt things that touched on agriculture, health issues, conservation, virtues and role of individuals in the society depending on their age and gender. Their education facilitated good communication between the learners and the facilitators. This helped to improve the decision making process. The major goal of the community's education was to produce a complete individual who was cultured, respectful, integrated and sensitive to the needs of other members of the society Omolewa, (2007).

The community used age grouping system whereby members of the same group shared responsibilities together Nyerere, (1975). The learners were initiated into the next group with time having appreciated the degree of responsibility, accountability and privileges associated with that age group.

According to Kenyatta (1965), mothers were the first instructors to the new born infants. Education was highly regarded in the community and that's why all seniors had a responsibility to teach the juniors Ki-Zerbo, (1990). People of the same age group but from different ridges used to meet during certain festivals and that offered them a chance to exchange ideas on issues thus increasing their knowledge.

The coming of the Christian Missionaries and colonialists disrupted the traditional system and introduced the formal education system. The community education system was transformed by the colonial experiences, religion, customs, language and other outside forces like the globalization. It is on the background of the crucial role traditional education played by imparting social values, this study was undertaken.

2.0 Literature Review

Education has been given different definitions by various scholars like Bologun, Socrates, Adeyima, etc. Education is looked at as a mirror of the community, because it helps the historians to understand a community's culture, their way of life and history. So education gives a community an identity. Most of the work that have been done on African traditional education, emphasis that education is a process through which a community member acquires knowledge that molds his/her attitude and skills that helps him/her to fit in a given society as well as survive in the environment Hamm(1989). Education is taken to be the living and not only a preparation for life Dewey, (1916). Through education one acquired abilities that helped him/her to manipulate the environment in order to meet his needs Adeyinka, (2002). Through education, life experiences are reconstructed. Through education the culture of any given society is transmitted from one generation to the other. According to Nyerere (1975), education is a mechanism through which culture, attitudes, skills as well as the accumulated wisdom is transmitted. Education helped in transmitting the culture of any given society from one generation to another. The adult members were helped to mold the younger generation according to the community's culture and traditions. This kind of education was derived from the traditions of the people and conditioned their views on the environment Boyd, (1977). The learners were prepared for the business of life. Every society was interested in training the future generation in order to improve on their social, economic, cultural and political life.

Globally, education has helped to unite people from different communities. For example, the American society is made-up of different communities which stand differently from each other. But looking into these communities, they are united by some commonalities which are propagated by their education. They are united by the spirit of communalism. This is a product of education. Communities in America are defined and identified by their practices. These cultural practices have some similarities when compared- African American, Asian, Hispania's etc. These identities come as a result of one being exposed to a certain educational program given in those communities. They are inculcated to the community members through education. With time, due to external and internal forces, these communities have been evolving socially and culturally. The traditional communities that existed in America have transformed because of the conflicts between the traditional education that was being offered and the changes in the environment. The traditional education traits have been erased from the young generations' lives.

Regionally, in places like Nigeria, Malawi, Zimbabwe and elsewhere, the traditional education that was offered was directed at developing fully the intellectual, physical and attitudes of the learners by making them acceptable members of the society. The education that was given to these African communities gave them practical skills and exposed them to real life situations like hunting, farming, cooking, dressing etc at different stages of life of the learners Adeyinka,((2002). The experiences learnt helped them to survive in their society and not necessarily outside their ethnic community Nsamenang, (1994). The pivotal point of the African education was the ritual that was associated with the passage ceremonies of the learners from childhood to adulthood. What was taught in all settings revolved around the daily routine and livelihood of the learner's life in relation to their families and community. Young men and women were taught good morals and the resolve to flee from vices such as thief, adultery, use of foul language and violence. This teaching was done orally and in an informal setting. Oral narratives like storytelling, riddles, proverbs, song and dances and games were the pedagogical approaches used. Also social activities like initiations, festivals, age grading, helped the learners to know the norms and values of their society Omolewa, (1983).

In Kenya, different communities are found where they are found and united because of the resources they have that govern their livelihood. These resources formed the bases for the curriculum of each community's education. The education was dynamic due to its ability to

evolve due to its transitions, enrichment and consolidation of cultural values. The indigenous knowledge was preserved and sustained by traditional education through acquiring of skills, trade training, and socialization avenues for youths.

The Luo community from Western Kenya for example believed that knowledge and wisdom came with advancement in age and life experience. They argued that one acquired knowledge more by interacting with his/her environment on daily basis Wangoola, (2002). Their view of the community activities and development were pegged on the notion of spirituality. These activities formed the bases for their education Dei, (2002). The community attitude towards education and life is well reflected in their proverbs which show the realities like peace, harmony, love for life, respect for individuals and the environment. The preservation of the environment was manifest to the community because it was governed by the belief of the presence of God. The combination of specific skills and acquisition of good characters were considered to be the virtues of a well-educated and integrated member of the society Mungazi, (1996). They handed down their community knowledge from one generation to another through symbols, art, oral narratives, performance of songs and dances etc Mudimbe, (1988).

The Maasai community valued a lot the education that was given during the initiation because it prepared the youth for their traditional role and responsibilities in adulthood. Their education aimed at integrating building, intellectual training, manual activities and physical education to the learners' lives. Hall, (2002). Also experience was gained through personal exploration and practice on everyday life experience.

The African education practices changed with time due to how the communities responded to the challenges posed by the social and natural environment Rosenberg, (2002). When the Christian Missionaries and colonialist came to Kenya, they wanted to change African communities by encouraging them to embrace the Western culture which according to them was 'civilized'. They took the African's practices as primitive. So they demanded the converts to do away with their cherished beliefs, customs and tradition and embrace without questioning the European's way of life. Most of the churches drew-up codes of rule against sins that each member was to meet before being accepted into the church. They used education as a process of ideologizing the African community for the acceptance of the Western cultural values. They

suppressed certain social cultural institutions, traditional institutions, religious activities, military institutions etc.

In some communities, these traditional institutions died-off gradually as a result of being exposed to the colonial systems; because they could not keep pace with the Europeans systems Wakaba, (2009). The British policies that were introduced in Kenya subjected distinctive African cultural practices to considerable change. Ngugi wa Thiongo explained how colonialism affected the Kikuyu people Ngugi, (2003). The Missionaries, who were in the forefront in offering education, took the Kikuyu land and tried to mold the community into what they thought was acceptable 'civilization' Kariuki, (2001).

From the foregoing review it is apparent that traditional education in all African communities was geared at imparting key skills to the learners and that colonialist aimed at dismantling this arrangement so as to create a new centre of control.

3.0 Theoretical Perspectives

In analyzing the role played by the Kikuyu traditional education in imparting social values, the writers were guided by the functionalist theory. Various theories like evolution, modernization, diffusion, functionalism, cathartic have been used by scholars as they investigated different folkloric forms. We opted to go for functionalism theory because of its points of view on folklore and its approach. This helped us to look into the functional and thematic significance of the various modes used by the community in transmitting knowledge to members of different age groups. We were able to analyze the utilitarian aspect of the traditional education of the Kikuyu community. The factionist looks in totality at all elements and functions of the oral narratives. This has helped us to analyze how the Kikuyu community used traditional education to fulfill various roles and maintained their Africanism. The education given validated and maintained various social institutions among the Kikuyu community.

The functionist gives interest to beliefs, wishes, fears and attitudes of the society which are reflected in the oral narrations. The oral narrations formed the basis for the assumptions the functionist had on oral literature. The folklorists emphasised keen evaluation of any given oral literature genre within the context of the society in order to give its importance and ensuring its conformity to the societal accepted cultural norms underlying the traditional education system.

Because the oral narratives are passed on through a word of mouth from one generation to the other, keen attention and interest is paid to the informants themselves as they give the version of the oral genre in order to establish the relationship between its form and functions. Keen interest is directed into looking at the folklore contextually rather than just the text because a deeper understanding of the society and its culture are brought to the fore. This means that any genre of oral narration can be analyzed thematically in order to get a clear understanding of the role it played in inculcating the social values and culture to the society's members.

In relation to maintaining social values, the Kikuyu community education was simple and flexible. The curriculum was developed to address the realities of the community; so it was needs based and according to the changing environment the community found itself in. This gave the learners practical skills to survive in the environment. The societal culture and traditions formed the bases on which the community's education was based Sifuna, (2006). The skills and knowledge acquired prepared the learners for their social role in the society in accordance to their age and gender. The community education encouraged preparedness to act to the needs of other people's needs instead of just being concerned with individual wants and interests Omona, (1998). Every member of the society was encouraged to increase his/her value in the family, clan and community by applying and abiding by the knowledge acquired which was relevant to the society's culture. He/She was supposed to use that knowledge to benefit individually and the society at large Fafunwa, (1974). For example, the teaching and learning equipped boys and girls with practical skills that helped them to fulfill successfully their distinctive roles in the society. The girls were molded into being responsible mothers and wives. They were encouraged to be hardworking in order to create wealth and make a good family name in the community. They were prepared to be homemakers in the society. Boys on the other hand, were trained to become warriors to defend the community. This learning was done through games like wrestling and hunting. Leadership talents were promoted in boys because they were expected to be elders and decision makers in their homes and in the society. They were trained to be hard workers by engaging in various manual work that created wealth for the family and the society. Later in life, they were expected to be fathers and maintain the family name in the clan and the society. This prepared them for various fatherly roles in the family and in the society. They were educated on various male dominated occupations Mush, (2009). All these training and learning was aimed at maintaining the solidarity, unity and strength of the society. The cultural continuity of the

community was maintained through this educational curriculum. Also the solidarity of the community was protected through this form of education because what was taught was accepted by the society and individuals could not question nor go against what was being taught Mush, (2009). The learners acquired multiple skills through their learning. This made the community's education holistic. Specialization in specific fields were encouraged in those families that were known to have special skills in different fields like ironsmithing, medicine, midwives, circumcisers etc; in which apprenticeship fulfilled that role. The content and methods were interwoven. The community's education addressed all areas of life- religion, family beliefs, wishes etc. So the community education can be looked into through the eye of the community's way of life and the relationships between the authorities and subordinates, between men and women, between the community and other neighbouring communities like the Maasais', Kambas', Merus', Embus', Mbeeres' etc. Looking into the reliability of these oral genres in passing of knowledge, an understanding of the reality of the community is created- social, political, economic and culture.

Sample was well selected objectively to represent the area of our study. Purposive and stratified sampling techniques were used in this study. Only the knowledgeable informants formed our study sample. The respondents were grouped into male and female because of the objectivity of the study. The study adopted an in depth conversational interview. The interviews were conducted at the home of the respondents. This gave them more relaxed atmosphere. The conversational interview generated into a discussion with the interviewees. The questions used were formulated before the day of the interview but others arose as the discussion went on. Data was collected through field interview and direct observation. Documentary sources that were relevant to the study were used as our secondary data. This included library materials like books, articles, journals and thesis obtained from Jomo Kenyatta Memorial Library of the University of Nairobi. The data was analyzed thematically by establishing the main approaches used in transmitting Kikuyu traditional education. Through this, it was possible to get a descriptive nature, form and dynamism of these approaches used. The findings were chronologically arranged in order to give the historical nature of the role played by the traditional education in imparting social values among the Kikuyu community.

4.0 Discussion and Results

According to the Kikuyu community, education was regarded to be a long-life process that each member of the community had to undergo through irrespective of the age and gender. The education that was offered was based on the age and gender of the learners. The community did not had a written form of record keeping; so their education was conducted orally. Their education was holistic and it equipped the learners with practical skills to survive in their environment. It covered all vital roles in the society like traditions, religion, code of conduct, each member's duties in the family and community according to age and gender, taboos, sex issues etc. It was an integral part of the community's culture and history. This education was stored in the minds and activities and expressed through stories, proverbs, dances, games, language etc Grenier, (1998).

The education that was offered encouraged creativity, innovations and exploring individual talents. Individual cultural behaviour which was guided by the values attitudes and beliefs of the community were developed Adenyinka, (1993). This contributed to the change of the learner's attitude and this contributed to the continuity of the community norms and culture. The learners were well positioned in the society because the community cultural patterns were reinforced and molded the learners' life. Through this education the community was able to maintain their identity, unity, solidarity and sustained development in their main practices of agriculture, health care etc. The learners came to appreciate others in the community, customs, beliefs, wishes, environment within the society. This was well reflected in the social behaviours of the learners on relationships among individuals in any given age-set, in the family, clan and the larger society. This education helped the learners to adjust individually to the group life. It had psychological impact on the learners. The economic behaviour of the community was influenced positively by the kind of education that was offered. Various occupational skills and institutions were given on work as well as promoted. Depending on the age and gender of the learner a forum for teaching political values and attitudes was created.

The Kikuyu traditional education encouraged communication between the learners, peers and the instructors. This encouraged the development of communication skills that were either verbal or non-verbal. The communicative behaviour developed were seen by the way the learners related to the things outside themselves; evoking ideas about associations, feelings and physical things.

Religious traditions, achievements and status values were transmitted through this education. This education helped in contributing to the attainment of the society's goals. According to Nsamenang (2005), indigenous education integrated skills and knowledge about all aspects of life into a single form of education. It was well tailored to fit in the expectations of the society on different developmental stages of the learners as recognized by the culture. The learners were encouraged to use their thinking abilities and cultivate the society's values in their lives without necessarily being told what they ought to do and how it's done (Abraham, 1962). The spirit of solidarity was encouraged. Respect towards one's elders was highly encouraged. Special attention was given to the learners on the need to respect strangers and visitors who visited the community.

Some of the approaches used to transmit knowledge were apprenticeship, Role modeling, Trial and error, observation, participation, Oral tales, Use of Proverbs, Legends and myths and song and dances. As elaborated below each of these approaches aimed at inculcating positive values in the learners

4.1 Apprenticeship: Some families and clans had special skills in different fields like medicine, ironsmith, circumcision etc they were expected to teach other younger family members to acquire similar skills and knowledge through apprenticeship. Both the learners and the instructors had interest in the success of the process. Through this, learners acquired self-discipline, self-fulfillment because ideas were exchanged with open mindedness and willing to listen. Some traits which were individualistic were discouraged while interpersonal behaviours was fostered. The learners were helped to grow and be transformed in their intelligence, attitude and physical status through which they became acceptable members of the community.

This learning started from a very early stage Kenyatta, (1965). The mothers were the first instructors in the life of the learners. Mothers were able to fulfill this role very well because they spent a lot of time with the children and they also shared the same hut. Mothers introduced language to their new born. With time, they were trained on sanitary issues and appreciation of beauty being contrasted with morality and unity. The mother ensured right materials were available and help was given to the child. The emotions of the child were nurtured through praise, attention and support. She introduced household chores as well as gardening gradually as the child grew. Younger children were entrusted into the care of the bigger children. Discipline

was introduced through reprimands by the mother. This facilitated open communication between mother and the child. Then the child was introduced into the social activities. As the children grew, other family members older than the learner were involved in giving this education.

4.2 Role Modelling: Children learnt through imitation of their parents. They accompanied their parents to the farms, where they could take blunt objects and till the soil, share in planting seeds, and chasing birds away from crops.

4.3 Trial and error method: The trial and error method helped the young children depending on their age and gender to acquire knowledge by mixing together and doing things as a group. This approach was able to achieve its objective of passing knowledge to children because they were set free to interact together and this facilitated learning Nyerere, (1975). This helped them to develop the peer culture. The children of the same age group were able to identify and value other members of the group Nsamenang, (2005). The spirit of cooperation was encouraged more than competition but each person was to work hard to gain clan approval. So this approach helped the learners to self-improve themselves and search for wisdom which was a lifelong process. Knowledge was brought to the context of the user Rosenberg, (2002)

There was a good orientation given to both boys and girls on their role in the community. Every member of the community was expected to live on the education acquired during various stages of their lives. This was possible because roles for both adults and children were well identified, allocated and played by different groups Scanlon, (1964).

4.4 Observation: Observation was another method that was used in educating community members. Certain knowledge was acquired through observing through the seniors as they handled various issues in the community. These were general knowledge. For example, it was a taboo to count living things like livestock or people. So instead of counting, learners were helped to identify things from their appearance, colour and other features. Observation method fitted well the Kikuyu traditional education because what was taught was developed from the immediate physical environment. This covered the landscapes, various animals and insects as well as their traits. It was possible to teach learners by observing the problems that were associated with the environment and how to overcome those challenges. Things like seasons were introduced through observation on signs that marked the beginning and their end. This

helped the children to appreciate the community life-style which was depending on the seasons of the year (farming, trade, building, travelling, hunting) Gwanfogbe, (2006). Observation helped children to identify different plants that had value in medicine, religion, and fuel.

4.5 Participation: Participation was used as an approach to transmit education. Children shared in work ceremonies, rituals, initiation, play and hunting. Participation was the motivational force behind the embracing of this educational system. Through participation, they embraced wholly their rightful roles in future as men and women. Through this approach, the learners acquired practical, social, spiritual, knowledge, responsibility experiences. Participation also involved the learners in games that prepared them for future roles like being warriors. These games helped the learners to explore the environment and establish their own place in the society. They developed positive attitude towards life and work. This helped them to fully develop their potentials Moumoline, (1968). Boys had more games than girls. These games helped them to develop physically. Sometimes competitions were organized that trained the participants on the virtues of self-discipline, tolerance and solidarity. This approach aimed at developing the individuals by targeting the learners' social role, political, spiritual values at all educational stages. The learners also gained abilities and skills to protect themselves against internal and external forces, how to get food, and shelter. All these helped the community to be united by perpetuating their cultural heritage and protect, and expand their boundaries. The community passed their accumulated knowledge from one generation to another by a word of mouth. So to pass that knowledge, they used oral narrative. These modes were very effective in passing of knowledge Cagnolo, (1933).

4.6 Oral Tales: Stories were a good approach that was used to pass over various values to the young people. Women were the ones who mainly narrated stories to their children as they cooked and carried out other household duties. Stories differed depending on the function the narrator intended to achieve. So they changed in style and content in order to meet the needs and custom, and beliefs of the community. Morals and ethics of the society were taught through fictional stories. Storytelling mainly took place in the evenings as a form of entertainment, relaxation after a hard day's work in the farm, looking after the cattle or fetching firewood in the forest. The narrators tried to make the story as real as possible by identifying with the character in the story. They imitated the sounds, gestures and actions of the character as closely as possible. In order to involve the audience and retain their interest, the narration was interspersed

with singing or phrasal repetition and sometime dramatizing the performance. Stories influenced the character and behaviours of the audience positively; because each story was expected to pass on a certain knowledge and wisdom. The audience was molded according to their social role in the society Smith, (1940). Children learnt through listening and internalizing these stories. This education introduced the youth into the philosophical, moral and cultural value of the community. Stories according to Mair (1972), characterized the society's culture, language, technology, artifacts, skills, beliefs, art, morals, attitudes, ideas, behaviours, laws customs and values. The audience was helped to adjust their views of reality of life in relations to their environment. Stories motivated the community, provided a base for judgment and a means of communication as well as the pattern of production Nduka, (1964). Things like disobedience, aggressiveness, greed, selfishness, dishonesty, carelessness, laziness, irresponsibility destructiveness and lack of good manners disrupting the family and the community life; were subject addressed by stories.

4.7 Proverbs: Proverbs were another approach that the community used to pass their knowledge to other generations. They were widely used by the community to provide education to the community. They were used to discuss issues in a hidden manner with a lot of wisdom. Proverbs taught the Kikuyu cultural values and attitudes by providing a whole picture of the community's social life Munene, (1995). These proverbs were based on the day affairs of the community. They were closely linked to relationships in life. This approach to education was used to support an argument or reject it. One reason why proverbs were very effective in transmitting education was that they created a forum for discussion, deep elaboration and explanation that followed its usage in the conversation. According to Njururi (1983), they served as a store for advice accumulated over the years. They were used to show the truthfulness of a matter by maintaining the dignity of the people's lives being discussed. Proverbs showed ones intelligence, soundness of mind, being conversant with the community's culture and traditions. They made the teaching more tasty and increased freeness to interpret the proverbs used. From this, decisions were influenced thus shaping people into responsible members of the community. The intellectual abilities of the community members were improved because proverbs created a room for the search of knowledge without let-up.. Proverbs were passed on among generations unchallenged because these proverbial sayings were attached to ancestral spirits-they were inherited from their

ancestors. So this approach made children to accept willingly and respect the social values and not feel as though they were burdened by instructions on the proper social behaviour standards.

4.8 Legends and myths: The community also used legends and myths to pass on their traditional education to the young generation. Their myths and legends explained their historical reality and justified certain realities. According to Segy (1975), they expressed the community's laws, traditions as well as other forces that surround the community. Through this, the communities' customs were embodied and taken to be true. Besides offering education, they created a good forum for the young generation to socialize. Myths were a social force in the Kikuyu community's life because they explained the community's origin, beliefs, actions and code of behaviours. No member of the community was expected to challenge these myths because they were interwoven to their forefathers. They educated the young generation on their remote past and recent past. They helped in sustaining morality, ritual, laws and sanctions Boahen, (1966). They helped the young generation to appreciate life, universe and all things found in it.

4.9 Songs and dances: Another means through which education was offered in the Kikuyu community was songs and dances. Their songs had a cultural symbol that gave enlightenment on the order and meaning of customs. Music transmitted the community's beliefs, values, philosophy, and historical development Lusweti, (1984). Their music was very flexible in that they could take-in new ideas, wordings without changing its rhythm and body movement Mutahi, (1988). Also their music was responsive to changes in the everyday life. The community's music was grouped into different categories according to those who performed it, their gender and age. Music was a very forceful tool the community had to educate its members as well as it offered entertainment. People's talents and creativity were promoted through performing of these music and dance Bukenya, (1983). Songs and dance promoted the solidarity of the community and acted as a motivational catalyst. They rebuked various vices that were not in conformity with the community's accepted culture and tradition that promoted good behaviours through praise. Songs were such a rich store for the community's culture. Things like social cultural values, customs, traditions, marital records and practices, burial, initiation, divination, rain making, naming were all subjects that were addressed by their music. Communal

work was highly emphasised thus encouraging togetherness and supporting each other as they worked towards attaining a set goal by the community.

5.0 Conclusion

Those who underwent through the Kikuyu traditional education system were helped to develop holistically. They willingly accepted the moral lessons and different roles that were taught through legends, proverbs, songs, stories and social activities. The young generation learnt a lot from the adult members' way of life. The unity, solidarity, togetherness and identity were emphasised by the education that was offered in the community. Various virtues like honesty, kindness, uprightness, decency, hard work, respect formed a part of the curriculum of the community education. So, customs served as the principle agents of education. Participation, observation and experience helped the young people to identify their place in the society. The traditional education impressed in the minds of the learners that things like religion, politics, economic activities and social relationships were inseparable. The curriculum equipped the learners with practical skills that helped them to survive and relate with the environment. This facilitated the integration of individual into the society Mungazi, (1996).

The community education was greatly affected by the interaction of the community with other communities like the Maasai, Kamba, Swahili Arabs etc. This was because they accepted some of these communities' cultural practices which impacted negatively on their education. The introduction of Christianity and colonialism, affected greatly the Kikuyu traditional education which was based on the culture and traditions of the community. The Europeans perceived everything that had an African root as primitive and devilish; community's education not spared either because it promoted things like initiation, polygamy etc. The missionaries and colonialist used goodies to suppress the community education. Those who accepted their western education were forced to renounce their African culture as evidence of fully embracing Christianity

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