

**TOWARDS A NATIONAL PHILOSOPHY OF EDUCATION:
A CONCEPTUAL ANALYSIS OF THE PHILOSOPHICAL
FOUNDATIONS OF THE KENYAN EDUCATION SYSTEM**

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DECLARATION

This thesis is my original work and has not been presented for a degree in any other university.

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DEDICATION

This work is especially dedicated in memory of my late father, Peter Ndichu Murira.

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LIST OF ABBREVIATIONS/ACRONYMS

AIE	-	African Indigenous Education
ASAL	-	Arid and Semi-arid Lands
CBO	-	Community Based Organisations
EFA	-	Education for All
ESSP	-	Education Sector Strategic Plan
FBO	-	Faith Based Organisation
FPE	-	Free Primary Education
8-4-4	-	Kenyan Education System consisting of 8 years in primary, 4 of secondary and 4 of university education
KCPE	-	Kenya Certificate of Primary Education
KCSE	-	Kenya Certificate of Secondary Education
KESSP	-	Kenya Education Sector Support Programme
MOEST	-	Ministry of Education Science and Technology
RE	-	Religious Education
SEE	-	Social Education and Ethics
TIQET	-	Total Integrated Quality Education and Training
UNESCO	-	United Nations Educational Scientific and Cultural Organisation

ABSTRACT

This study seeks to establish whether Kenyan education system is governed by a specific philosophy of education, and, if such a philosophy indeed exists, whether it is being implemented. In order to do this, it studies several relevant official government reports and documents on education in an attempt to elucidate the philosophical foundations of the Kenyan educational system

Four philosophical postulates informed this study: Plato's theory of education emphasizes the social role of education in preparing individuals to serve society in different capacities in accordance with their aptitudes. It also stresses the need to use instructional methods that befit a specific group, and to offer specialized education, (especially in higher levels) according to the natural abilities of individual learners. The Perennialist theory of education advocates for allegiance to certain principles, truths and facts that are considered to be absolute and binding to all people at all times and in all locations. Indeed, the perennialists argue that the educational ideals and values must not be transitory but permanent and universal. Such ideals and values are held to be essential for the well being of an individual as well as for social stability and prosperity. The Progressivist theory of education, on the other hand, advocates for a new kind of education based on social change. Education ought to be designed in such a way that it primarily caters for the needs and interests of the learner while its social role is relegated to a second position. Frankena's theory of "the good life" holds that the ideals and values that are upheld by an educational system should be supportive of its theory of good life, and this theory of good life is, in turn, defined in terms of the aims of education. As such, therefore, a society's conception of good life will inform its philosophy of education.

The study employs the method of conceptual analysis in explaining the philosophical determinants of Kenya's system of education. The core conception of analysis is breaking down a concept into simple parts so that its logical structure is displayed. This method is based on the proposition that human beings use language to express their reality. Several policy documents and reports on education in Kenya that were found relevant, were studied and critically analyzed. Certain ideals and values were considered as key ingredients for an appropriate philosophy of education for Kenya upon which educational objectives, practices, planning and reforms could be based. These include: social cohesion, moral integrity, happiness, national identity, national development, democracy, freedom, self-reliance, a sense of mutual social responsibility, good citizenship and the promotion of good life both for individuals and for the society.

The study notes that education systems based on, say historical, sociological, or psychological theories alone are likely to be weak and unsatisfactory to the societies they are expected to serve. Therefore, the sociological, historical and psychological foundations of education should be supported by philosophical foundations. These philosophical foundations or principles are usually expressed in social statements that are based on metaphysical, epistemological, logical or axiological postulates.

It concludes that the ingredients of a philosophy of education are available but have neither been formulated into a philosophy statement nor effectively implemented in the Kenyan education system.

CHAPTER ONE: INTRODUCTION

1.1 Background to the Study

It is always assumed that worthwhile educational systems are founded on and guided by certain fundamental principles. These principles emanate from historical, sociological, philosophical or psychological viewpoints, or a combination of two or more of these perspectives. These principles guide the theory and practice of education in terms of pertinent values and ideals that are essential in a system of education. Essentially these principles are, in part, guided by the goals that a country has already set for her citizenry. These goals are sometimes loosely referred to as the national philosophy of a country. The national philosophy is, in turn, influenced by factors such as the history and traditions of a society, social patterns and by economic and political systems and other circumstances that come in force. Inversely, the same principles will illuminate the shape that the national curriculum takes, namely, the definition of aims, selection of content and the choice of learning methods.

Education systems the world over, therefore, have manifested the fact that curriculum selection has always been based on some basic principles that are, in turn, guided by a country's philosophy (Wainaina, 1985). This in effect means that an education system is (or ought to be) constructed alongside a given philosophical framework that guides (or aims at guiding) the societal educational ends of the country in question. Consequently, an education system has implications in the life of a nation. We will focus on various conceptions of education in an attempt to explain the interplay between an education system and the achievement of national goals.

1.1.1 Conservative Conception of Education

The process of education, just like socialisation, is a life-long process that is as old as humankind. Indeed, education is an aspect of socialisation whose primary focus has been the inculcation of core community beliefs, practices, norms and values. In the ancient traditional societies the role of instructing was assigned to adults such as parents, guardians and teachers. Adults had a communal role to transmit certain age-old facts, truths and value systems that had been tested over time, to the younger generations. In this sense, education possessed a key conservative function. A few examples will suffice to illustrate this claim.

The ancient Egyptian education, for instance, aimed at perpetuating social stability and the status quo. As such this education was conservative in character and apart from enhancing a socially hierarchical society also produced professionals and work-oriented personnel for propping the social, economic, political and religious structures of the Egyptian society (Sifuna, 1994).

Spartan education had the sole aim of preparing the youth for war in defence of the state and for the service of the state. Consequently, the function of education was almost entirely psychomotor. As such, physical development in line with the requirements of military efficiency was emphasised at the expense of individual rights and interests. In contra-distinction, Athenian education aimed at the formation and training of the citizens and consequently emphasised the all-round development of the individual: mind and

body. This education included intellectual, aesthetic and cultural elements and aimed at acquisition of virtue through the moral development of the individual (Reddan, 1956).

Plato's Academy and Aristotle's Lyceum represented a new type of education in Athens that was necessitated by the 509 BCE adoption of a new constitution that allowed admission of new classes and groups (namely slaves and foreigners) to Athenian citizenship. This new type of education aimed at training and preparing citizens for life in society. This education was essentially liberal, theoretical and individualistic, and thereby emphasised more on the informational (rather than formational) aspects. Plato saw the sole purpose of education as service to society. (Reddan, 1956). This purpose would be attained by the all round development of the child, body and soul through a class division of society, in which individuals were to be educated according to their specific level and intellectual ability. Aristotle, on his part, held that the ultimate aim of education was to help man live a rational and morally virtuous life.

In contrast to the Athenian concept of the complete development of the individual, ancient Roman education was essentially utilitarian and sought to create a nation of soldiers and patriots through training for practical life. Its aim was the education of '*vir bonus*', the good citizen who had to acquire those virtues necessary for the discharge of duties of citizenship (Reddan, 1956). With influence of Greek culture on Roman life, the aim of Roman education during the first century BCE and after the influence of Cicero's '*De Oratore*' became the training of the prospective orator. The orator was the open-minded man of the time, the good citizen, the skilled speaker capable of speaking on any

public question, and therefore, of practical value to the state. Above all, this “good man” had to be a man or woman of morals.

For the early Christians, education aimed at the salvation of souls and moral regeneration of society. It thus regarded an individual’s acquisition of knowledge, culture, vocation, discipline and efficiency as secondary to man’s trans-terrestrial end. During the Middle Ages, Christian education generally emphasised the study of the seven liberal arts (namely: logic, grammar, rhetoric or composition, arithmetic, geometry, astronomy, and music) whose knowledge was aimed at the attainment of the supernatural life for which the individual was created. Other aspects of Christian education in the Middle Ages included Chivalry (which trained for Christian knighthood), guild education (which offered industrial training to the members of associations of craftsmen and tradesmen who were called craft guilds and merchant guilds) and scholastic education which sought to defend religious dogma through the use of reason. The Renaissance period offered a liberal education in which religion and the study of the classics which formed the core curriculum emphasised intellectual, aesthetic and moral formation (Reddan, 1956).

The conservative conceptions of education, therefore, saw the educational process as the society’s vehicle for defending and preserving the status quo against possible detractors (Nyirenda and Ishumi, 2002). Education prepared students to play specific roles that the society had assigned to them. As such, societies often ignored the creative role of education and this explains the gradual pace of change in traditional societies.

1.1.2 Modern Conception of Education

As noted above, the conservative philosophy of education emphasises on the primacy of the society in the educational process, that is, education as a tool to uphold the status quo. On the other hand, the modern conception of education emphasised the primary importance of the learner as the basis for constructing and organising a school curriculum. This philosophy defined the learner as an individual who is born good, and who has his/her place, interests, needs, individual differences and needs. The learner is thus, the central point of reference in the design of curriculum and the system of education in general (Nyirenda and Ishumi, 2002).

The philosophical basis of modern theories of education is encompassed by the Naturalist Education Movement of the 19th century. It came as a reaction to the 18th century movement called Enlightenment and had three basic objectives; namely, education according to nature, the preservation of natural goodness of the human person, and society based on the natural, individual rights of the human person (Rusk,1969). Prominent scholars with an interest in education in this category included Jean-Jacques Rousseau, Johann Pestalozzi, Friedrich Froebel and John Dewey among others.

On his part, Rousseau noted that schools, apart from being accessible to only a few, were institutions far removed from the real world. The curriculum content was unrelated to the social realities of everyday life. Children were taught classical languages like Greek, Latin and Hebrew which they hardly understood. Due to this mis-match between the classroom education and real life experiences, children developed little interest in learning and their participation in the educational process became unproductive.

Rousseau, therefore, advocated a 'going back to nature rather than acting superficially'. Teachers were to teach according to the children's nature rather than according to impositions that did not conform to their nature. This was true to Rousseau's aim of education which was to promote liberty and happiness in the individual learner (Boyd, 1956).

Froebel on his part held that the exercise of the children's emerging capabilities could lead them to progressively higher levels of physical, intellectual and moral development (Froebel, 1895). In line with this philosophy, he developed a new educational system called 'Kindergarten', which he developed from utilising instructive play for young children so that they learned out of the pleasure of playing with a variety of raw materials availed in such a free environment.

Dewey authored several books in education which included *Art and Education*, *Child and the Curriculum* (1943), *Democracy and Education* (1916), *Education and Experience* (1938), *How We Think* (1936), *The School and Society* (1934), *The Source of Science of Education*, *Moral Principles in Education* and *My Pedagogic Creed* (1944). According to him, education aimed at a return to the state of nature wherein the child would develop according to his/her own nature independent of authority or any other influence (Rusk, 1969).

It is noted that attempts to outline specific aims and nature of national systems of education have originated mainly within the 20th century. Previous aims of education, as

illustrated above, were of a general character and failed to provide a comprehensive view of the true nature of life, of the human person, and of the education process (Reddan,1956).

1.1.3 Conception of Education in Africa

Before the introduction of western formal education by the early Christian missionaries and the colonial rule in Africa, the African people had their own systems of education commonly referred to as African Indigenous Education. Though this type of education did not offer literacy and formal schooling, it was nonetheless, founded on certain aims, a specified content and a workable pedagogy. Its basic goal included the transmission of the community's cultural heritage, inculcating of moral, social and religious values, and imparting the youth with desirable dispositions, skills and competencies.

The content of AIE was greatly influenced by the immediate cosmological and ontological environments. Its components included: language, local geography, community history, socio-economic practical skills like farming, hunting, fishing and building and other skills that enhanced physical, intellectual and spiritual growth. The teaching agents of AIE included parents, aunts, uncles, grandparents, elders and practically all adult members of the family and clan. Pedagogical tools employed consisted of observation, imitation, participation, apprenticeship, games and oral literature.

Western education, as it is in Africa today, was in most cases introduced by European White Christian missionaries and by the colonial government in early 19th century. The missionaries aimed at spreading the Gospel of Jesus Christ and regarded this as a vital tool in their task of evangelization. The colonial government were, on their part, keen on implementing the imperialist agenda of the British Empire. Education offered in the mission schools was rudimentary consisting of the three Rs (reading, writing and arithmetic) and only sufficient to enable the new converts to read the Bible for themselves and to engage in basic business transactions (Bogonko, 1977).

Colonial education was hierarchical and discriminative in character but utilitarian in purpose. Each of the three races (European, Indian and African) had its own curriculum specifically designed to suit the colonial education policy. The Africans, for instance, were offered basic literacy and practical training just sufficient to enable them to serve as labourers on European farms. Indians received technical education, which surpassed the training given to the Africans, while the Europeans received formal education that was in line with the administrative duties expected of them. In this regard, the curriculum offered in the European schools within the colonies was a replica of the curriculum offered in their countries back at home.

After Tanzania attained her independence, Mwalimu Julius Nyerere (the first president) in the famous Arusha Declaration of 1967 outlined the policy of Self-Reliance as key to guarantee the socio-economic and political future of the country. This policy proclaimed 'war' against poverty and oppression, and stressed that the resources to be used in the fight were to be primarily what Tanzania could supply on its own. It, however,

recognised that the success of the policy depended on the intelligent application of individual efforts (Nyerere, 1967). Education for Self- Reliance can be described as revolutionary since it seeks an African identity as it defines the role of education in national development based on home grown ideas and locally available resources.

On her part, Kenya has come up with a number of reports based on the findings of various educational commissions and committees in an attempt to develop appropriate and workable principles that could guide her education system. The terms of reference and consequently the recommendations given by these commissions have been dictated by prevailing historical, sociological and political circumstances thereby ignoring the fundamental philosophical base of the curriculum. As such therefore, a historico-sociological framework has largely been adopted in several of the educational reforms that have been undertaken in Kenya since independence.

Sessional Paper No.10 on *African Socialism and its Application to Planning in Kenya* of 1965, for instance, provided a national philosophy that outlined the road to a new dispensation that would be based on the principles of African socialism such as creating a sense of nationhood, national unity by developing a national psyche, loyalty to state, social equity, egalitarianism, equality, freedom, mutual social responsibility and national development. Kenya's philosophy of education would be derived from these principles. Similarly, the first independent Kenyan commission on education report (*Kenya Education Commission Report* also known as *the Ominde Commission* of 1964) outlined the aims of education for Kenya in tandem with the Sessional Paper No 10. It identified

the following ideals as key to the philosophy of education: developing a national consciousness, promotion of national identity, loyalty to state, equity of educational opportunities, economic integration and development, respect for varied cultural heritage, development of innate capabilities of citizens, and adaptability to change (RoK, 1964).

The *Report of The National Committee on Educational Objectives and Policies* (commonly referred to as *The Gachathi Report*) of 1976, whose major concern was the quality and relevance of education, introduced far reaching changes in Kenya's primary education by developing a new curriculum called the Primary Education Programme which took into account the need to improve the quality, content and relevance of primary education so that it could cater more effectively for the majority of children for whom primary education was a terminal stage (Okech and Asiachi, 1986). Its philosophical foundation was the national philosophy as defined by Sessional Paper No. 10 whose core ideals comprised forging a national psyche, national unity, social equity based on democratic practices, national development, development of individual capacities, safeguarding quality of life, equality, and mutual social responsibility (RoK, 1976).

The *Report of the Presidential Working Party on the Second University* commonly known as *the MacKay Report of 1981*, made recommendations with far reaching implications for the structure and content of education. Its philosophical ingredients include national unity, national development, loyalty to state, social cohesion, national

identity, political democracy, positive attitude towards work, service to community, and mutual social responsibility (RoK, 1981).

Lastly, the *Report of the Commission of Inquiry into the Education System of Kenya* (also referred to as *the Koech Report*) of 1999 had a comprehensive coverage of issues relating to the goals, objectives, the structure and content, management and coordination, and financing of education at all levels. It proposed a new system of education with the conceptual title of “Totally Integrated Quality Education and Training (TIQET)” to replace the previous numeric title, namely 8-4-4 (RoK, 2000).

The proposed TIQET system includes significant changes in structure and organization of education in view of the role of education in tackling the myriad of challenges facing the country at the dawn of the 21st century. Such challenges include expansion of access to education, equity in distribution of educational resources, flexibility in pursuit of further studies, introduction of modular or unit learning approach and credit accumulation at tertiary level. Other proposals include access to alternative and continuing education, introduction of manageable curriculum content, and the need for a comprehensive legal framework that not only addresses previously omitted aspects of education such as Early Child Development and Education (ECCDE) and Vocational and Technical Education (VTE), but which also caters for the delivery and coordination of education services.

Borrowing heavily from earlier reports of education, the Koech report identified the following components of philosophy of education: improving well being of citizens,

moral formation, respect for legitimate authority, practice of democratic ideals, respect and equality of human persons, patriotism, national unity, promotion of inter-personal relationships, and appropriation of the principle of mutual social responsibility (RoK: 2000). The foregoing discussions indicate that ingredients for a philosophy of education have been suggested by different reports of education. Certain ideals such as developing a national identity, social cohesion, loyalty to state, political democracy, national development, moral formation and respect for human person have been recommended by most of these reports.

The above documents on education in Kenya since independence have only offered certain principles or ingredients of a philosophy of education which have not been synthesised into an articulate and comprehensive philosophy of education. As such, Kenya lacks a well articulated national philosophy of education to guide and give direction to the theory and practice of education in the country.

1.2 Statement of the Problem

From the above discussion, it has become apparent that an education system ought to have a philosophical basis which is determined by the general philosophy of a nation. This means that no meaningful education is possible without a philosophical basis. Philosophical foundations are basic and fundamental than others. For instance, sociological foundations of education state that education is social in nature and that education is a social enterprise thereby implying that education is based on the society. However, it does not explain the foundation of the society such as the nature of man, a

question that can only be adequately answered by philosophy. Psychological foundations of education, on the other hand, hold that education is a psychological task involving the mind, learning, knowing and knowledge. But questions about the nature of the mind, knowledge, knowing and learning are epistemological concepts that lie within the sphere of philosophy. Therefore, sociological and psychological foundations of education are themselves based on philosophical assumptions because only philosophy can offer rational justification for the said foundations.

It logically follows that the principles that form the basis should guide the construction of the curriculum. This in effect means, therefore, that the formulation of the aims, selection of the content and the choice of the methods to be used in education greatly flow from the said basic principles. If such principles are lacking or are not consciously identified, curriculum construction and reforms are likely to be carried out in haphazard and piecemeal manner with limited long-term benefits.

The above background study indicates that Kenya's education system lacks a systematised philosophy of education, thereby lacking a basis upon which to critique, evaluate and determine the most appropriate theory and practice of its education. This assertion is corroborated by the plurality of committees and commissions that have successively been instituted to look into various aspects of education in Kenya since independence.

The study therefore, identified a need to articulate a workable philosophy of education for Kenya that will define the role of education in facilitating the achievement of the national goals and aspirations. To do this the study firstly, attempted to elucidate the components of the Kenyan national philosophy that defines the purpose and aspirations of the members of the society, and secondly, explicated the various ingredients of a national philosophy of education that have been proposed by the various reports of education. This formed the basis for articulating a national philosophy of education for Kenya. Lastly, the study also found it imperative to assess the extent to which education has contributed to the realisation of the national goals as enshrined in the national philosophy in view of suggesting alternative ways of inculcating these ideals. This helped in establishing that the weakness in the education system consists of lack of sound philosophical foundations and not merely in poor implementation of the same.

1.3 Purpose of the Study

The overall purpose of this study was to provide a better understanding of the basic principles upon which educational theory and practice in Kenya are (or ought to be) founded. To do this the study firstly, sought to explicate the basic philosophical assumptions that inform the nation's general world-view. This is because an educational philosophy of a nation must of necessity be based on the nation's general philosophy. Secondly, the study sought to identify the philosophical foundations of the Kenyan education system in an attempt to make them more intelligible and clear. Lastly, the study attempted to investigate whether this philosophy is being implemented in the Kenyan education system, and propose better ways in which it could be effected.

1.4 Objectives of the Study

The specific objectives of this study are:

- a) To elucidate the components of the national philosophy that defines and gives direction to the aspirations of the Kenyan people.
- b) To explicate the ingredients of the philosophical underpinnings upon which the Kenyan education system is based.
- c) To enrich the current philosophical principles which form the basis for Kenya's philosophy of education
- d) To evaluate the contributions of the current system of education in the realisation of the Kenyan national goals.
- e) To propose an appropriate philosophy of education for Kenya.

1.5 The Research Questions

The study was guided by the following four questions:

- a) What are the main components of the Kenyan national philosophy?
- b) Has the national philosophy been translated into, and reflected in, a corresponding national philosophy of education?
- c) What ideals form the ingredients of Kenya's philosophy of education?
- d) To what extent have these ideals underlying the Kenyan education system influenced the realisation of the Kenyan dream as articulated in the national philosophy?

1.6 Significance of the Study

The study was found to be useful in the following ways:

- a) It is likely to help teachers, students, educational planners, administrators,
 - b) curriculum developers and donors to have a clearer understanding of the fundamental principles that form the basis of Kenyan philosophy of education.
- b) Since it offers an evaluation of the role of education in the realisation of the national goals the study is likely to help curriculum developers in their search for a curriculum that reflects the aspirations of the Kenyan people.

1.7 Limitations of the Study

Since not much research has been carried out on the area of philosophy of education in Kenya, the literature review of the study faces lack of enough literature on the same. Again, since the study ultimately hopes to offer a synthesis of the ingredients of a national philosophy of education, it will be general and not specific to any segment or level of education.

1.8 The Assumptions of the Study

The following assumptions have been made:

- a) The goals and objectives of an education system are derived from the particular country's national philosophy.
- b) An education system consists of aims, curriculum content, methodology guiding instruction, and evaluation mechanisms.
- c) That curriculum construction is a multi-disciplinary endeavour.

1.9.0 Theoretical Framework

The theoretical design for this study will be informed by four prominent philosophical positions or theses. These are: Plato's theory of education, Perennialist theory of education, Progressivist conception of education, and Frankena's thesis on the good life.

Since problems of education are, to some extent of a general philosophical character, a sound philosophical theory of education cannot ignore general philosophical problems such as: a) the nature of the good life, to which education should lead; b) the nature of the human being, because it is him/her we are educating; c) the nature of the society, because education is a social process; and, d) the ultimate nature of reality, which all knowledge seeks to penetrate. (Kneller, 1971). Each of the four theories discusses one or more of these aspects of education from a certain perspective. The four were thus selected for their complementary value. We shall now examine each of these theories that form the theoretical basis of the study. In so doing we shall explain their strengths and weaknesses and ultimately discuss their significance in providing a better understanding of the philosophical principles that underlie the Kenyan education system.

1.9.1.0 Plato's Theory of Education

Plato lived in Greece between 427 and 347 BCE. He had an early aristocrat's education before becoming a student of Socrates who had an enormous influence on his mode and style of thinking, specifically on his ideas of politics, ethics and the potency of ideas and clear thinking (Plato, translated by Price, 1967). Upon the execution of Socrates his master, Plato travelled widely in ancient Greece, ancient Egypt and ancient Rome before returning to Athens in 387 BC when he opened a school commonly known as the

Platonic School also called the Academy which was situated in the olive garden of Academe in Athens. This was a school of advanced studies in mathematics and philosophy. In this school, Plato taught and expounded many ideas that included the art of reasoning, ethics and politics. Most of these ideas are recorded in his great works which are referred to as 'Dialogues'.

Though Plato's main pre-occupation was on a political question, he nonetheless spent a considerable amount of energy discussing educational matters. On education, Plato was primarily concerned with the role of education in bringing up people who were sensitive to the service of their society in which everyone was usefully deployed in accordance with his/her status and abilities. In the dialogue called *The Republic* he argued that the character of a state depended on the quality of its citizens and their rulers. In this regard, Plato saw education as an essential vehicle for the state to establish well-ordered governance. This kind of governance necessarily entailed the presence of skilful and conscientious rulers who would usefully engage the various groups within the society in a manner that, depending on the status and abilities of her citizens, would reach the highest social virtue, namely justice. To achieve this ideal, a society required a sound political system. Incidentally, a good education system would guarantee a sound political system (Plato, 1967).

For Plato, an education system had two major functions, namely to select and to effectively prepare the young generation for future roles that were determined by their abilities. For instance, the bright ones, whom he called the 'golden boys' were to be

educated to become philosopher-kings whose key functions included ruling, making policies and planning for the welfare of the society. In his ideal construct of *The Republic* he maintained that the society could only be built into a strong, just and civilized society if people of an intellectual calibre whom he calls 'philosopher-kings' govern it. The less bright who were nevertheless physically strong, whom he called the 'silver boys' were to be trained to become soldiers whose major task was to defend the republic. Lastly, the academically dull pupils whom he referred to as 'the iron boys' were to be prepared for a less intellectually demanding vocation in form of manual occupations such as farming in which they would positively contribute to the welfare of everybody else (Maris, 1967).

In developing his educational theory, Plato pointed out that an educational theory worth its name must of necessity be founded on five philosophical bases. The first is the nature of human beings since it is them who are learning. Second is the theory of knowledge (epistemology) which defines what is knowledge and the process of acquiring knowledge. Third is the human society whose challenges and aspirations education seeks to address while fourth is the relationship between a certain kind of person and a certain kind of society since education trains an individual to serve the society as well as adapt in the life of his/her society. The last basis is the nature of training that leads to the existence of such ideal persons and societies (Plato, 1967). Let us now address these concerns in greater details.

1.9.1.1 Platonic Metaphysics and Epistemology

The Platonic theory of knowledge is based on his general theory of existence (metaphysics). In his specific theory of 'Ideas' (or Forms) Plato seeks to establish the

manner of the existence of beings. He asserts that things themselves do not exist. True being does not reside in things but outside them, namely in the 'Ideas' which are metaphysical entities that contain the true being of things. Only 'Ideas' authentically exist whereas the physical entities only participate in Ideals in the same way that shadows participate in the being of the real things. The 'Ideas' cannot be perceived by senses since they are eternal and not subject to space and temporal conditions. This Platonic metaphysics originates the division of reality into two worlds, namely; the world of things that can be perceived by senses and which Plato describes as inferior and in a way a shadow of the true world; and the world of ideas (or of Forms) which is true and eternal in which the world of senses shares (Plato, 1967).

In effect, for Plato true knowledge is the knowledge about the 'Ideas', since true beings reside in ideas. Ideas are not directly accessible to human consciousness since they do not reside in the physical world. Human beings can only access the ideals through a process that Plato calls '*reminiscence*' which entails the soul's 'remembering' the Ideals which it knew when it existed in the world of Forms. In one of his dialogues named *Phaedrus*, Plato explains human essence as a rational soul that is imprisoned in the physical body.

To explain his theory of knowledge, Plato uses a parable in which he compares the human soul, in its original state, to a chariot driven by two winged horses: one a docile thoroughbred, the other an ungovernable steed. These two horses represent the passions and the sensual instincts, respectively. This chariot is driven by a charioteer (reason) who tries to guide it properly. This chariot travels in a region above heaven through the world

of Ideas which the soul contemplates. Troubles arise in guiding the flight of the two horses and the soul falls; the horses lose their wings and the soul becomes incarnate in a body. This body is human and not bestial since the soul has seen the Ideas. Depending on the extent of their contemplation of the Ideas, souls are placed in a hierarchy of grades ranging from the philosopher to the tyrant.

Thus, for Plato the essence of the human person is the soul which has come from the world of Ideas and has contemplated the Ideas. However, the soul that is enshrined in a physical body cannot remember the Ideas until the stumps which remained of his former wings are stimulated upon seeing things which remind him of the Ideas his soul saw when it existed in the world of Ideals. This is the Platonic theory of knowledge acquisition: that man starts with things which excite his memory since they remind him of the Ideas that he contemplated earlier in the world of Ideas.

In Platonic understanding, Knowledge, entails remembering what is inside of us (reminiscence) and not seeing what is outside of us. Physical things are only a stimulus for man to abandon them and raise his thoughts to the Ideas. As such the tree one sees is only a shadow of the ideal tree that exists in the Ideal world, which the soul contemplated upon when it existed in that same Ideal world. In this respect, knowledge (and consequently truth) is intuitive in so far as it is the resemblance of the particular physical object (say the tree) to the Ideal which participates in it (Maris, 1967). Thus, the beautiful things that one sees make one remember the Idea of beauty itself, and leads one into the world of Ideas. As such, a human being is distinguished from the lower forms of being by

the fact of having seen the Ideas. Platonic epistemology, in effect implies that knowledge derived from within us is more reliable than what is derived from outside. Consequently, rational knowledge is more reliable than empirical knowledge.

1.9.1.2 The Individual and Society

Plato advanced the view that the human soul is composed of three kinds of abilities or faculties, namely; reason, spirit and the appetitive faculties. Reason is that part of the soul that enables man to discover truth and falsehood, and consequently to distinguish between statements that are either true or false. Reason is thus the motive to all knowledge. Wisdom which is the apex of human knowledge refers to the practical role of reason which enables man to seek goodness and ways of acting which make up the good life for society as well as for the individual. But reason alone cannot control human actions; it requires spirit which in turn executes the decisions of reason. Spirit thus, acts in accordance with reason by translating wisdom into action - which is naturally virtuous (Brubacher, 1969).

The appetitive faculty is constituted by the bodily desires. Plato distinguishes between necessary and unnecessary desires. The necessary desires include those that are essential to the maintenance of the body such as hunger, sex and shelter while unnecessary desires refer to those that aim at securing personal pleasure for its own sake. The appetitive power is, however, directly assisted by reason and wisdom. This in effect means that wisdom guides the realization of human desires by the action of the spirit (Price, 1967).

The three faculties influence different individuals differently depending on which of the three is more predominant. Where one faculty is predominant the consequent action will be tilted towards the dominant force, thus explaining the difference in people's behaviour. Consequent to this variety, Plato holds that even economic and professional aptitudes vary from one person to another. In Book Two of *The Republic* Plato says:

the shoe maker was not allowed by us to be a husband-man, or a weaver, or a builder – in order that we might have our shoes well made; but to him and to every other worker was assigned one work for which he was by nature fitted, and he was to continue working all his life long and at no other; he was not to let opportunities slip, and then he would become a good workman Will he also not require natural aptitude for his calling? (Price, 1967)

In this regard, Plato held that strong reason was appropriate for professions that required learning while a predominant spirit was appropriate for military service which required forceful actions. On the other hand, professions such as agriculture and commerce, which are concerned with production and distribution of economic goods and services, call for dominance of the appetitive faculty. Plato, however, noted that the three faculties are distributed independently of gender and that no-one no matter how his/her capacities may be – can satisfy all his/her needs. He, thus, advanced the theory of division of labour based on people's capabilities and the needs of the society.

Plato transfers his theory of the individual person into the theory of the state which he expounds in *The Republic* and later in *The Laws*. In his theory of the state, Plato considers the state as a whole unit which is composed of three distinct parts which, in turn, correspond to the three faculties of the human soul. He identifies three social classes, namely; the mass of citizens who include the tradesmen, artisans and farmers,

then the guardians, and lastly, the philosophers. Each of these three social groups is particularly associated with one of the virtues of the faculties of the soul. Thus, the producing class is associated with temperance, the guardians (or warriors) with fortitude, and the philosophers with wisdom. Here again, justice is the prime virtue which governs and determines the life of the body politic.

Plato conceives the philosophers as best suited to form the board of governors whose primary function is the supreme direction of the state; this includes the legislation and education of all the classes. The guardians have a military function whose primary duty is the defence of the state (and the established social and political order) against their enemies within and without. The third class, the producing class, has a more passive role and is subservient to the two higher classes, which it must sustain economically. In exchange, it receives direction and education from the other two classes.

Further, Plato's conception of the 'polis' (or the state) reveals a complete subordination of the individual to the interests of the community. Similarly, education serves a social function which constitutes the selective process among the citizens, determining the class that each citizen belongs to according to his/her aptitudes and merits (Maris, 1967). As such, the Platonic education system was meant to develop the three types of talents for the three functions (that is, economic, military, and governance) in a society.

1.9.1.3 A Critique of Plato's Contribution to Education

Plato provides a great contribution to philosophy of education. One of his significant contributions to education is his assertion that an educational theory must of necessity be founded on some philosophical basis; namely, rational psychology (the nature of human beings), ontology (theory of reality), and epistemology (the theory of knowledge) (Maris, 1967). In this regard Plato articulated four concerns that a worthwhile educational theory should address. These concerns affect human personality, the society, the relationship between a person and their society, and, lastly, the training that leads to the existence of such persons and societies (Plato, 1967).

In *The Republic*, Plato observed that a primitive society was chiefly economic in function. That is, its chief pre-occupation was to engage its citizens in activities that would ensure provision of basic needs and services. It did not require a sophisticated leadership and army since people lived together spontaneously and peacefully for the sake of such economic benefit as the natural division of labour afforded. However, in a civilized society, the economic needs that were originally simple became elaborate and complex. As such three functions, namely, economic, military and governance are identified in such a society, each requiring different talents. These functions, in turn, correspond to the three-fold faculties of the human soul, namely, the appetitive, the spiritual and rational faculties respectively. Platonic education was utilitarian in that it was meant to bring out the three functions in society (Price, 1967).

Secondly, Plato advocated for a universal and compulsory education, which would be administered in stages. In the early stages educational activities would inculcate a belief among learners “as to what is good for the society and individual, a diligence for achieving it, and submission of the appetite to its authority” (Price, 1967). As the learners advance, they would be trained in different areas as is appropriate to their respective future roles in society. For instance, prospective auxiliaries would undergo physical and military training while future guardians would be trained in advanced sciences and dialectics in order to acquire the necessary skills and virtues such as courage, temperance and justice.

Thirdly, Plato advocated for an education that was based on the needs and aspirations of the society. For him, education was based on the social processes of a given state and was designed to enable individuals to discover and confront the needs and challenges that faced them in their specific positions in which each would be trained to serve the society for the common good. This kind of an education that was based on the individual’s social and cultural context in a given society would help the individual in understanding his/her place in the society and consequently adapt one-self accordingly.

The above strengths in Plato’s theory of education notwithstanding, a brief critique of his theories on reality, knowledge, morality, and education would suffice. For instance, when he asserts that knowledge and truth are intuitive and self-evident on the basis of the resemblance of the particular to the Form/Ideal which participates in it, Plato confuses propositional knowledge with acquaintance knowledge (Brent, 1978). This explains why

he escapes to the super-sensible world of Forms. Thus, Plato's theory of knowledge has a four-fold pitfall: one, he commits a logical error in the use of language to explain the structure of reality by asserting that we know things by forming images of their reality (Forms or Ideas) and that we cannot know what they mean, but we can only grasp them partially and dimly.

Two, he errs in asserting that to know is to discover the forms and once one has discovered the forms there is nothing further to be known. Three, Plato's theory of knowledge fails to give an adequate account of moral knowledge. For instance, when he asserts that intuition is the basis of moral knowledge and that upon the intuitive knowledge of the good, the human person has no choice but to be good Plato fails to prescribe a principle (or principles) of right or wrong with regard to human conduct. His theory of intuitionism implies that a person has no freedom and as such her/his conduct cannot be described as either good or bad - since she/he has no choice - unlike Kant's criterion of moral imperative, which asserts that for an imperative to be moral it must be necessarily binding upon a free agent (Brent, 1978).

Platonic theory of education sought to guarantee social, economic and political stability and thereby maintain the status quo. Apart from promoting a socially hierarchical society, it was expected to produce specialized experts and professionals in the three major social functions, namely, economic, military and governance. As such Platonic education was meant to be conservative in character with the sole purpose of propping the social, economic and political life of the society.

Plato's educational theory influenced the curriculum development particularly in ancient Greece and generally also in Europe up to the 19th century in many ways. First, its influence was felt in the nature of the subjects taught. Second, in promotion to next grade some form of expertise (in the sense of mastery of some body of knowledge) was required. That is, students become experts in knowledge of the particular forms and got titles such as classicist, mathematician, historian, physicist and so forth, portraying a closed view of knowledge. Third, education serves a utilitarian function of preserving the status quo, which paradoxically stifles creativity, innovativeness and originality. Fourth, based upon Plato's theory of mind-body dualism, traditional curriculum put a distinction between subjects as corresponding to either mental or physical world. Subjects such as art and craft were treated as if they had nothing to do with human reasoning and analysis as illustrated by the 20th century "compensatory hypothesis" which states that if one is not good with his mind, nature somehow compensates by making him good with his hands (Brent, 1978).

However, despite the logical fallacy and the confusion in his theory of knowledge and that of morality, Plato is still relevant for the purpose of this study for several reasons. One, he advocated for the need of a philosophical educational theory that would guide an education system. Two, he demonstrated the need to select the content of the education curriculum in line with the nature of human knowledge. Three, he offered a philosophical justification for the curriculum, namely, for personal development (intrinsic value) and for service to society (utilitarian/extrinsic value). Four, his criteria of truth paves way for

curriculum questions (such as ‘Why education at all?’ ‘What should be taught at what stage?’ and ‘What methods should be used at what stage?’) that guide the development of the curriculum. Five, he offered a justification for the use of different teaching methods at different levels of the education system. As such, Plato offers a basis for the criteria of curriculum selection, namely, by defining the ultimate aim of education as service to society, basing the content on a learner’s future profession and, ultimately, on the needs of the society.

1.9.2 Perennialist Theory of Education

The term ‘Perennialism’ refers to an education theory that advocates for allegiance to absolute principles. It was developed to counter-balance the progressive movement, which emphasised on change and novelty. Progressivists called for the replacement of time-honoured practices by a new kind of education based on social change and the findings of the behavioural sciences. On the other hand, perennialism as a form of revived conservatism, decried the excesses of the progressivists while at the same time accepting some of their more moderate doctrines (Kneller, 1971).

Perennialist held that, despite momentous socio-economic and political upheavals, permanence is more real than change. Like the Essentialists, Perennialists maintain that certain things are essential and cannot therefore change. By learning these essential facts, principles and truths, human beings acquire certain essential qualities such as harmony, happiness and self-transcendence. To them, permanence is more desirable as an ideal and ensures steadfastness of educational purpose and stability in educational behaviour.

Perennialists, therefore, spearheaded for a return to the absolutes and focused on the time-honoured ideals of human nature; that is, those ideas that had proven their validity and usefulness by having withstood the test of time. For instance, there is stress of the importance of reason and the great works of the intellectual past such as Plato's, Aristotle's and Cicero's among others (Nyirenda and Ishumi, 2002).

Perennialism was conservative in its approach to education. It presented classical education in a revived form that was more specific in its theoretical formulations because by that time it had a visible and powerful enemy in educational progressivism whose emphasis on child-centeredness, presentism and life adjustment which perennialism refuted (Kneller, 1971). Among the leading proponents of perennialism include Robert Maynard Hutchins, Mortimer J. Adler, and Sir Richard Livingstone.

The basic principles of perennialism may be outlined in six categories namely; first, that despite differing environments, human nature is the same everywhere and hence education should be the same for everyone. Second, that since rationality is human being's highest attribute woman/man must use it to direct his/her instinctual nature in accordance with deliberately chosen ends. Teachers, therefore, should overcome the educational handicaps of their learners through an essentially intellectual approach to learning that will be the same for all learners (Kneller, 1971)

Third, that since its task is to impart knowledge of eternal truths, education should seek to adjust the individual, not to the world as such but, to what is true. Fourth, that education

is not an imitation of life but a preparation for it. The school is not a real life situation but an artificial arrangement in which learners become acquainted with the finest achievement of their cultural heritage. Fifth, that the student should be taught certain basic subjects that will acquaint him/her with the world's permanencies. At the centre of such an education are the three Rs – namely, reading, arithmetic, and writing (Kneller, 1971).

Lastly, students should study the great works of literature, philosophy, history and science in which people through the ages have revealed their greatest aspirations and achievements. By examining the message of the past, the student learns truths that are more important than any person could find by pursuing his/her own interests or dipping into the contemporary scene.

1.9.3 Progressivist Theory of Education

In contra-distinction, progressivism advocated for a new kind of education that was based on social change and the findings of behavioural sciences. Among the prominent proponents of this movement were John Dewey, John Child, George Counts and Boyd Bode. The following are the six assertions upon which the progressivist theory of education was based: One, that education should be life itself and not a preparation for life. As such, learning is synonymous with interpretation and reconstruction of experiences. Two, that learning should be directly related to the interest of the child (Kneller, 1971). This, in effect means that education should aim at developing the varied aspects of the child's life.

Three, progressivists maintain that learning should be in form of problem-solving, and should take precedence over the inculcation of the subject matter (of academic disciplines). Four, they hold that the teacher's role is not to direct but to advise. This means that the teacher's role in education is to use his greater knowledge and experience to help the learners whenever they reach an impasse in the struggle to attain the mutually agreeable ends. Five, that the school should encourage cooperation rather than competition (Dewey, 1943). Progressivists maintained that satisfaction in human relations in education is achieved through love and partnership rather than competition and personal gain (Boyd, 1956).

Six, that only democracy permits – indeed encourages – the free interplay of ideas and personalities that is a necessary condition of true growth. Progressivists defined democracy as shared experience, a mode of associated living and of conjoint communicated experience. Education, growth and democracy are thus interrelated, and education should foster the development of democratic ideals (Dewey, 1943).

After discussing and highlighting the major assumptions and tenets of the two (Perennialist and Progressivist) theories of education, let us now give a brief critique of each. Perennialism may be accused of fostering an “aristocracy of intellect” and unreasonably restricting its teaching to the classical tradition of the great works of scholars like Plato, Aristotle, Quintilian, Augustine and Comenius among others (Rusk: 1954). It also fails to appreciate that students differ in intellectual potential and as such

offering all students the same vigorous training is to ignore the principles of individual differences and may injure personal growth of those of weak intellectual abilities. Indeed, such a practice may retard the development of non-academic qualities that are as valuable as the academic ones.

In spite of the aforementioned limitations of the perennialist theory of education, several of its basic assertions are found to be salient and relevant for the purpose of this study. One, it advocates that the curriculum should be based on a sound philosophy of education. Two, the perennialist theory of education advocates for equality of persons, and compulsory education where all learners learn the same curriculum – at least at the basic level. Three, perennialism recognises that education is not simply restricted to (though it involves) intellectual development. This gives room for other spheres of individual development thus giving justification for the inclusion of technical and vocational training in the curriculum, especially for those not greatly endowed with academic capabilities Rusk, 1964).

Progressivism, on the other hand, has its own share of limitations. For instance, the concept of child- centred growth needs to be defined and its end directed lest attainment of goals becomes cyclic. Two, it would be risky to allow the interests of a child who has not reached intellectual maturity to influence the curriculum. This would probably only work at the graduate level where the learners already know what they wish to learn. Three, progressivism lays too much emphasis on ‘presentism’, that is, to live and adapt to his/her present conditions (Dewey, 1934). However, school should be designed in such a

manner that it helps the learner not merely to live but to transcend his/her immediate existence and outgrow any habits that might keep him/her immature. Four, since the school is inevitably an artificial situation, it is hard to see how it would be a replica of a real life situation. And, five, cooperation as stressed by the progressivists could lead to conformism thereby hindering critical and independent thinking and consequently endangering one to moral and intellectual blindness (Boyd, 1956).

However, in spite of the above limitations, progressive theory of education is still found relevant and worthy of consideration to this study for various reasons. First, it allows for change in the curriculum construction in order to cater for new experiences. Second, it advocates for the use of varied learning –teaching methods and for practice of democratic principle in education. This in effect encourages the teachers and learners to create an environment of friendship and partnership in the learning – teaching enterprise.

The perennialist–progressivist debate has so far brought certain points into light. First, the need to base a curriculum on some educational theory has been highlighted. This theory needs to be based on some principles that reflect the aims of society, on one hand, and that propel the learners towards achieving the good life as defined by the same society. On the other hand, these principles need not be rigid; rather they should allow for change in order to cater for new ideas, discoveries and experiences.

1.9.4 Frankena's Thesis on Values, and the Good Life

Frankena's thesis is significant in this study with respect to the fact that an education system upholds and inculcates some values that in turn, were defined and formulated in line with, and must consequently be supportive of, the theory of the good life propagated by the state. In his book *Ethics* (1973), Frankena presents some of the standard material of the branch of philosophy called ethics or moral philosophy in six chapters. Of our primary concern is his treatise on Value, and the Good Life, which we intend to highlight in this sub-section.

In his discussion on values, Frankena is guided by the following three fundamental questions: What is desirable, good, or worthwhile in life? What is the good life as distinct from the morally good life? What values should we pursue for ourselves and for others? (Frankena, 1973). For Frankena, the term good is a commendation that affirms the existence of characteristic qualities that are admirable in themselves, or are useful for some purpose. As such, "to say that something is good is to imply that anything like it is equally good, and that there is some standard or general judgement used to ascertain that the thing in question possesses good-making characteristics" (Frankena, 1973).

He further distinguishes between moral and non-moral types (senses or uses) of good. Moral value refers to moral goodness or badness. Moral goodness or badness is predicated to a person's action, traits of character, dispositions, emotions, motives and intentions. Consequently, judgements on moral values are based on motives, intentions, dispositions, or traits of character that manifest themselves (Frankena, 1973). Besides the moral values Frankena also discusses the concept of non-moral values. In this discussion he makes a distinction between intrinsic and extrinsic values. Intrinsic values are those fundamental

long term ideals that are good in themselves. They are indeed ends in themselves in that they are not intended to lead to something else. Extrinsic values, on the other hand, are the immediate and transient ideals such as wealth, employment and pleasure that human beings use in order to achieve intrinsic values such as happiness, satisfaction and well-being.

Thus, in order to come to a judgement about whether something is good on the whole or good in any of the other senses highlighted above, we need to establish both its intrinsic value and the intrinsic value of its consequences (gauged by the value of the experience of contemplating it or by how much it contributes to the intrinsically good life). It is therefore important to determine the criteria or standard of intrinsic goodness and badness; that is, the grounds on which things, or rather activities, experiences, and lives may correctly be said to be good, desirable, or worthwhile in themselves (Frankena, 1973).

Frankena's theory of the good life is greatly influenced by the ideas of several philosophers among them Plato who defined the good life in terms of harmonious relationship among the three parts of the human soul, namely, appetitive, spiritual, and rational faculties. This harmony is manifested in adherence to ethical requirements and inherently helps the soul to reach its highest virtue, namely justice. Frankena cites D.H. Parker, who like Plato before him holds that one's life should have such features as unity in variety, balance, rhythm, and hierarchy. A.N. Whitehead was an adherent of Romanticism: an 18th and 19th century style and movement in art, music and literature in which strong feelings, imagination and a return to nature were considered more important than reason, order and intellectual ideas. He held that good life should include novelty and

adventure, as well as continuity and tradition, and that it should include them in some kind of rhythm of alteration.

Reacting to a modern view that “disparages both satisfactoriness and excellence in favour of autonomy, authenticity, commitment, creativity, decision, doing your own thing, freedom, self-expression, striving, struggle, and the like” Frankena (1973) nevertheless, acknowledges that the view contains an important truth, namely that the best life one is capable of must have form, not just in the sense of pattern, but in the sense of being inspired by a certain attitude, posture, or “lifestyle”. He agrees with Whitehead that this lifestyle or “subjective form” should be informed by qualities such as reverence, autonomy, rationality, and by dispositions such as objectivity, intellectual responsibility and love.

Frankena’s major contribution in this study is his thesis that a good life is of necessity founded on values. This links with the basic postulate of this study, namely that an education system is expected to uphold certain values that are in tandem with and supportive of the country’s perception of good life. In this study good life refers to the holistic development of the individual person in line with the aspirations and expectations of the society. It is therefore imperative for a country to define a clearly articulated statement or theory of good life that will illumine the formulation of the principles upon which the curriculum is to be based. This statement could be encompassed in the national philosophy of the country, which in effect means that the principles that determine the curriculum are themselves based on a nation’s philosophy which, in turn, encompasses

her aspirations and expectations – namely, the values and principles that make up a good life. This national philosophy must highlight the role of education both for the individual and social well-being. This forms the basis or the criteria of the good life for the individual as well as for the entire nation.

This study rigorously interrogated the various official government reports and documents on education (mentioned in Chapter Three) in an attempt to establish (and recommend where appropriate) the kinds of values that the Kenyan education system upholds and recommends (or should recommend) for her citizens. These values are then examined within the context of “the good life” as envisaged by the nation in line with the same documents. The desired end result of an education system is to have these values imparted upon the learners and ultimately to influence the life of the entire society in view of attaining a good life. In this regard, the components of the curriculum, namely the aims, content, and methods of education, if articulated appropriately are expected to enhance the achievement of the prescribed good life for the individual and for the nation.

The term *good life* generally refers to the life that one would like to live. In philosophy, it refers to the happiness associated with the teaching of Aristotle on Ethics referred to as *eudaimonia*. The term *eudaimonia* literally means *a good demon* in Greek and corresponds to the idea of having an objectively good or desirable life, to some extent independently of whether one knows that certain things exist or not (Lillie, 1967). Apart from happiness, other translations of *eudaimonia* include ‘flourishing’ which refers to a

life that is prospering or is in good condition. It also involves fulfilling of needs in view of attaining a desirable quality of life.

The view that education is an activity intentionally directed towards the goal of finding and securing human happiness is more closely associated with the philosophy of Utilitarianism also called the 'Greatest Happiness Principle' which holds that human actions are right in proportion as they tend to promote the greatest happiness of the greatest number of people, and the minimum number when pain is unavoidable. Happiness is connected with self-realization since it involves the perfection of the total nature of the human person in view of realizing his/her capacities (Porter, 1995). As such, happiness can only be predicated of a life as a whole rather than to particular aspects of life such as pleasure.

Happiness, however, is not the aim of our lives but it is an accompaniment of the normal and successful carrying out of the duties of our station. It is our self-conscious realization that our desires have been or are being satisfied. Human desire for happiness is a natural desire that springs from human nature itself (Lillie, 1967).

In this study, *a good life* refers to the availability of certain ingredients that are necessary for the development of both the individual person, and of the wider society (the nation) in line with the national aspirations. Such components of a good life comprise both internal dispositions as well as external manifestations. The internal dispositions include qualities such as a sense of belonging, feeling important and accepted, self-respect, security, peace, autonomy, authenticity, adaptability, creativity, self-expression and self-actualization. The external manifestations, on the other hand, include social harmony, provision of equal

opportunities for self-employment and salaried employment in small scale businesses, improved conditions of doing business, food security, respect for rule of law and economic development. Others include infrastructural development, political maturity as expressed in the popular freedoms (of expression, assembly, religion, conscience and association), practice of democratic ideals such as in free and fair elections, fairness and equity in sharing the national cake.

This study notes that education plays (or can play) a key role in ensuring that Kenyan citizens enjoy a good life that is characterised by the availability of the components explained above. To do this, it is imperative for the country to come up with a clearly articulated theory of good life that will illuminate the formulation of the principles upon which its education system is founded.

1.10 Conceptual Framework

This study aims at elucidating the basic philosophical principles and ideals that have guided and given direction to the Kenyan education system. The study appreciates the fact that an education system is a facet of the culture in which it exists. Therefore, in determining the kind of educational approaches for a particular culture, the philosophy of that culture must be taken into account. The value foundations of an education system are concerns that are considered to have great worth. These are ideals, values, thoughts and notions that are proposed by the society as a priority of great worth in the selection of the aims, experiences and content for a curriculum. These values help in screening the heterogeneous collection of objectives obtained so as to eliminate unimportant and contradicting ones.

The current Kenyan education system has, to a large extent, been influenced by Christian ideals as perpetuated by early Christian missionary education, by European cultural values as transmitted by the British colonialist education and by African cultures. Immediately after attaining independence, Kenya's founding fathers sought to define a national philosophy that would give direction to the various social spheres such as economy, politics, health and education. This philosophy was contained in the Sessional Paper No. 10 – *African Socialism and its Application to Planning in Kenya* of 1965. Future philosophies on various spheres of the society (such as politics, economy, and health) would be derived from this basic national philosophy. This document will be discussed in more details in chapters three and five.

In analysing the philosophical underpinnings that guide Kenya's education system, the study has identified four major elements. The first is the necessity to establish an education system on some philosophical foundation, such as was advocated by Plato. Such a philosophical basis identifies the social function of education in the training of future leaders and workers, instilling desirable skills and competencies necessary in helping each person to identify and carry out their social responsibility of serving the nation. Such an education system would also be expected to impart certain attitudes and dispositions that are instrumental in producing virtuous, diligent, industrious and conscientious citizens whose common efforts would establish a harmonious society.

The second element is the need for stability in ensuring that the essential values, knowledge and skills are preserved as held by the perennialist education theory. Such values are regarded to be persistent principles and ideals that have proved their worth over time. In this study, such values refer to the national values and aspirations of the Kenyan people as articulated in both the Sessional Paper No 10 of 1965 and in the Kenyan constitution (2010) discussed in Chapter 5 of this thesis.

Thirdly, the study observes that an education system cannot afford to be eternally unchangeable; rather it needs to undergo some changes in order to accommodate and address new social realities. In this regard, education should play the important part of assisting citizens to adapt to change, to be agents of change and transformation, and above all, to be innovative and creative in their various occupations within the society. This is the position held by the progressivists as explained in the theoretical framework (1.8.3)above.

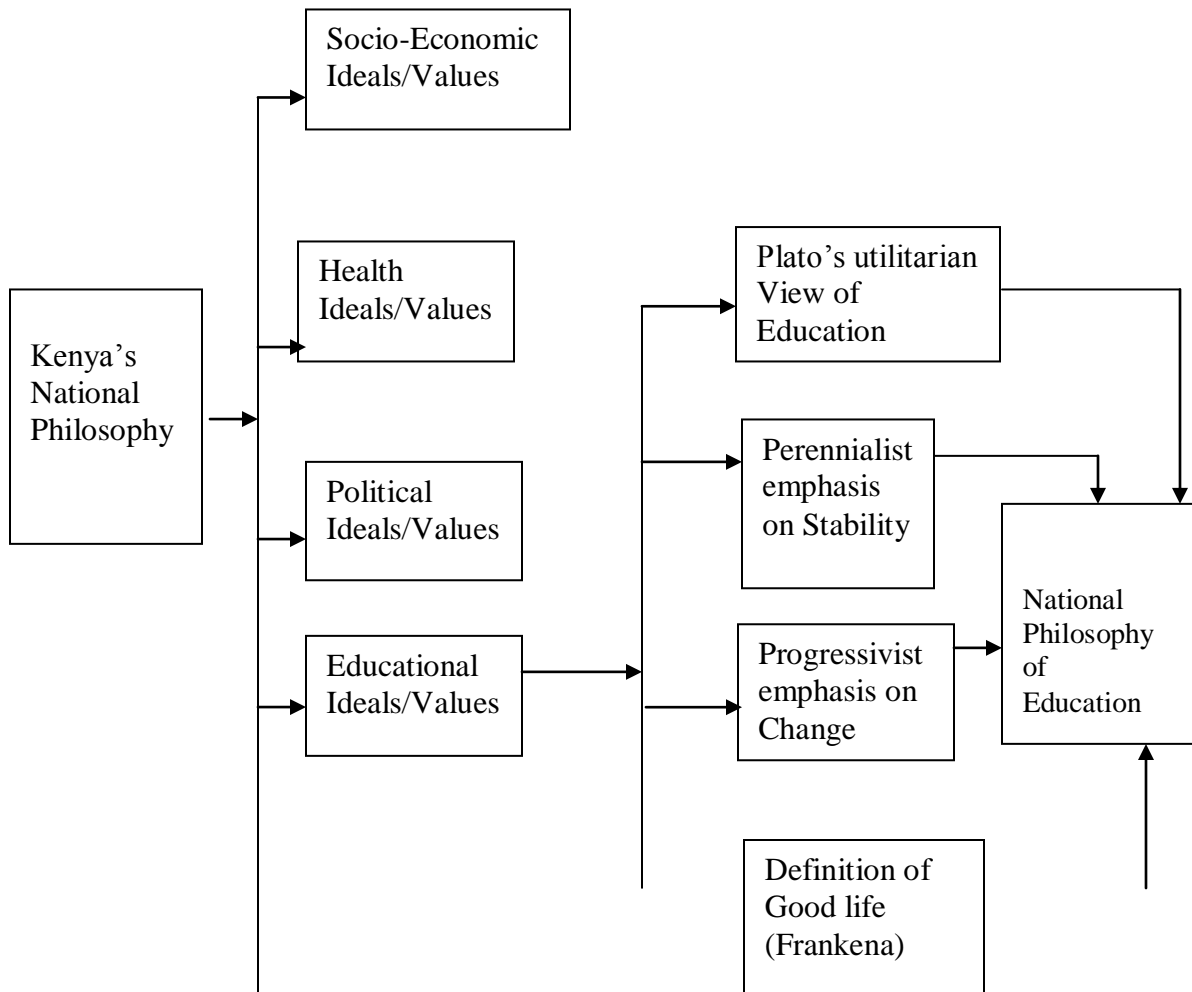
The fourth element is that the end result of education consists in the good or well-being of both the individual and the nation as a whole as proposed by Frankena. The establishment of a *good life* requires the coordination of the activities and interests of individuals and groups as well. Certain ideals, in our case the national values, should be properly scrutinized and appropriated by all citizens so that these ideals may have a unified meaning and consequently offer a common purpose and direction. Education, just like the family, media, faith based organizations and civil leadership, has a social task of imparting these values (that include harmony, national cohesion, peace, coexistence,

respect for the rule of law, respect of human dignity, diligence and innovation) among learners. The achievement of these values and aspirations marks the realization of the *good life*.

Kenya's national philosophy as explained in Chapter 5.3 was first addressed by the Sessional Paper No 10 of 1965 which articulated the values and aspirations of the Kenyan people in regard to the various spheres of life including, social, economic, cultural, political, health and educational facets. When the said aspirations are achieved the Kenyan people would be expected to be enjoying a *good life*.

The first of such principles is the utilitarian basis which emphasizes the social task of education as held by Plato and also present in AIE. The second is stability also referred to a permanence that emphasise the conservative function of education as held by the perennialist theory of education. The third principle is change, which highlights the transformative role of education in preparing people to adapt to change and embrace innovation as propagated by the progressivist theory of education. The last principle, based on Frankena's theory of *good life*, emphasizes the role of education in attaining the national values and aspirations that forms the bedrock for the enjoyment of a *good life*. These four principles form the basis of a national philosophy of education for Kenya. The following schematic diagramme identifies the conceptual framework for this study based on the above four basic philosophical principles and shows how they interrelate to make a philosophy of education.

1.10.1 A Conceptual Framework on Foundations of Philosophy of Education in Kenya



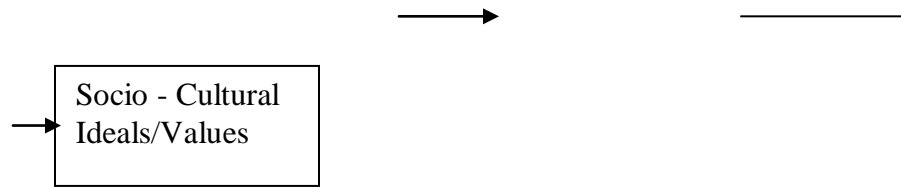


Figure 1: A schematic diagramme illustrating the determinants of a national philosophy of education

1.11 Operational Definitions of Terms

Curriculum – refers to threefold elements of education, namely: aims, content and methods.

National Philosophy – a general world-view of a people within a given country as articulated and envisaging their values and aspirations.

Pedagogy – concerning teaching skills and methods

Philosophical principles – Those ideals or values that are based on some philosophical orientation, say pragmatism, existentialism, metaphysics and the like. These may be expressed in social statements or phrases such as freedom, happiness, self reliance, independence, unity and social cohesion among others.

Philosophy – The term ‘philosophy’ refers to an intellectual endeavour that is concerned with the understanding, interpretation and unification of reality. In this study this term will be used in two different senses. First, it will be used in a general sense in reference to a people’s general worldview that is based on some social principle. Secondly, the term philosophy will be used in a technical sense particularly in chapters three, four, five and six which will be mainly concerned with the interrogation, analysis and synthesis of the

principles under investigation. It is technical because methods of technical philosophy such as analysis and prescription will be employed to a larger extent.

Philosophy of education – or educational philosophy, refers to the fundamental ideals, values and principles that inform, guide and direct the theory and practice of education. These ideals are brought together in a structure that binds the various ingredients of an education system, thereby outlining the major goals of education.

Theory of education – or educational theory, refers to the pedagogical statements or sets of statements in whose context the aims, objectives, curriculum content, instructional methodologies, and evaluation of education are viewed as components of a whole. In many cases, such a theory is based on the principles within academic disciplines such as philosophy, psychology and sociology. Thus we can talk of a philosophical educational theory, a psychological educational theory and so forth.

Practice of education – refers to the existential manner in which the theory of education is implemented.

1.12 The Study Layout

This study is designed to interrogate the systematic thinking that guides our education system as it is currently understood, interpreted and implemented. Such interrogation addresses the philosophical foundation of our education system in the context of the new socio-economic and political dispensation of 21st century Kenya. Such developments in Kenyan education system are expressly implied by and are contained in the Policy Framework for Education, Training and Research in the Sessional Paper Number 1 of

2005 and expounded in the Ministry of Education's Kenya Education Sector Support Programme (KESSP 2005 – 2010).

The Draft Report of the Task Force on the Review and Harmonization of the Legal Framework Governing Education, Training and Research of 2006, reveals either an absence of or a lack of adherence to philosophical principles of the theory and practice of education in Kenya. This lacuna has in fact motivated the long overdue review of the Education Act as the Kamunge Task Force of 2006 reveals.

In order to achieve the purpose of this study (which is to provide a better understanding of the philosophical principles and assumptions that have guided and directed theory and practice of education in Kenya) it is imperative to undertake an analytical survey of certain reports that prescribed certain policy statements and recommendations in regard to the Kenyan education system before and after independence. The study is presented in six chapters. Chapter One offers a background to the problem under study. It also provides the study's theoretical and conceptual frame of reference; namely, Plato's theory of education, the Conservative conception of education, the Progressive understanding of education, and, lastly, Frankena's theory of the good life that education seeks to achieve. Chapter Two examines some literature found to be relevant to the topic under investigation while Chapter Three explains in details the methods applied in the study; namely, Conceptual Analysis and the Prescriptive methods.

Chapter Four examines the philosophical foundations of education offered in African indigenous societies and during colonial period in Kenya while Chapter Five studies and analyses major educational policy documents in Kenya since independence. This analysis has attempted to highlight the philosophical principles that have guided Kenya's education sector within that period. Chapter Six offers a synthesis of the findings of the study. Key ingredients of a sound philosophy of education for Kenya are also identified and a few recommendations offered..

1.13 Conclusion

This chapter has highlighted certain key components of the study such as the background and the theoretical frame of reference. The overall aim of the study has been explained as an attempt to identify and explain the essential principles that sustain (or ought to sustain) the Kenyan education system and to propose a workable philosophy of education for Kenya. Towards this end, the study has employed an eclectic approach in which several elements that are seen to be essential to educational theory and practice have been extracted from several distinct theories to form the theoretical framework. The first of such elements is Plato's argument for the importance of a philosophical educational theory and the need to base the curriculum on the nature of the learners.

The second of such essential elements is the need to cater for continuity (or stability as advocated by perennialist educational theory) and at the same time allow for change (as the progressivists argue in order to adequately address the changes in other spheres of

human life. Both stability and change must, however, be based on some philosophical underpinnings.

The above notwithstanding, the curriculum ought to be designed in such a manner that it enhances the achievement of “the good life” as prescribed by a country’s national philosophy. This good life defines the values that the curriculum should inculcate in the individual citizen, on one hand, and the social benefits of education on the other hand. This element is clearly articulated by Frankena in his thesis on values, and the good life.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter attempts to show the significance of a philosophical theory of education as a basis of a viable education system. It provides a brief analysis of some basic principles that can form a basis for a national philosophy of education as presented in selected studies focusing on major gaps that the study endeavours to fill.

2.1 The Need for a Philosophical Theory of Education

One of the earliest recorded comprehensive attempts to develop an educational theory was undertaken by Plato (429-347 BCE) who asserted that such a theory must of

necessity be founded on some philosophical principles because these are regarded to be more basic and fundamental than say psychological or sociological (Maris, 1967). In the main, the philosophical bases included the nature of human beings, theory of reality and theory of knowledge. An educational theory primarily seeks to direct and guide educational practice. It may be understood as a body of connected principles and recommendations that are aimed at influencing various educational activities (Moore, 1974).

For Plato, the major role of education was to train the individual citizens to serve the three core functions of society, namely economic, military and governance depending on an individual's talents and abilities. The training for each of the three functions varied, depending on and corresponding to the functions expected of the members of each category (Price, 1967).

This kind of thinking influenced Greek traditional curriculum in three different ways, namely; one in defining the nature of subjects taught; two, basing promotion to next grade on performance and three, the role of education in preserving the status quo. Here Plato clearly presupposes that educational theory and practice need to be based on and guided by some organised principles and recommendations. This means that educational experiences, activities and procedures ought to be guided by some concrete ideals and values.

There are different types of educational theories such as, general, scientific, subject-centred and philosophical theories of education. A general theory of education must,

logically begin with an aim, an assumption of value that guarantee the meaning and purpose for the factual assumptions and the recommendations for practice. A scientific educational theory adopts a scientific perspective in the study of educational issues. It is highly abstract, generally descriptive and primarily analytic since it isolates one part and makes it its concern. Examples of such are sociological and psychological theories of education which are concerned with the contributions of distinct disciplines of human science in regard to the educational phenomenon.

The subject-centred educational theory emphasises the logical arrangement of the topics for study. It assumes that all children will progress in a uniform and orderly pattern. It also assumes that learners pass from the most elementary subjects through set stages from the simple to complex ones. A philosophical educational theory examines education before and after the educational sociologists, psychologists and monitoring and evaluation experts have done their work. It questions the assumptions of the various educational theories and examines the concepts and methods used in education in view of proposing a comprehensive theory of education (Kneller, 1971). This accounts for education in terms of basic principles, values and meaning.

In a world fascinated by utility and practical sense, efficiency and accountability, management and control, educational enterprise is often perceived and evaluated from these perspectives. Philosophical insights into the educational theory and practice can provide a vision that goes beyond categories of use and practicability. This will liberate

educational practitioners from short sightedness, which equates “use” with “value” in a purely practical manner, thereby enlarging the perception of education as well as teaching.

Since the general aim of education is to produce an “educated person”, the end product is to be someone who has been improved by what has happened in him/her. There is also an assumption of what it means to improve a human being through education. This implies a pluralistic development of intellect, morality, aesthetics, knowledge, skills and habits. Njoroge and Bennaars (1986) refer to this as the multi-dimensional concept of education. The substantive content of education, that is, knowledge, skills and attitudes, are provisional and thus liable to change and to give way to new content that is now regarded as the mark of an educated person. What are more perennial and less provisional are the formal requirements that the person we are trying to produce should have been improved in certain ways and that this improvement should be linked to his/her initiation into, and, appreciation of certain kinds of knowledge and skills, and social related attitudes which are regarded as valuable (Moore, 1974).

A theory of education assumes that knowledge can be acquired and that some knowledge is worth having, either intrinsically or instrumentally as a basis of a good life. No education can happen if knowledge is incapable of being organised and systematised in such a way that it can be taught and learned. Philosophers are divided on the logical position of the content of the curriculum: whether it is fundamentally a single mode of experience or whether, as Paul Hirst (1970) maintains, it consists of distinct forms of

knowledge, each with its own conceptual framework and procedures. On his part, Moore (1974) proposes that when knowledge is conceived as a

system of different areas of understanding such that no one area is a substitute for any other, then this would define education as initiating the pupil into each of these distinct forms, separately, either as separate subjects or as combinations of subjects. On the other possible and perhaps economical to educate through a concentration on some aspects of the whole which gave the maximum amount of insight into other aspects of the continuum (Moore, 1974).

Education can be viewed either as an activity or as an achievement. When considered as an activity education refers to the process of acquiring the relevant skills, knowledge and attitudes. Here, certain methods are used in order to ensure that the process is effective. However, education can also be seen as a product where the main focus is utilitarian in respect of the role of education in general

and of the educated citizen in particular. The effectiveness and success of either of the two views is determined to a large extent by individual circumstances of the school, class, learner or teacher. This in effect means that in recommending a given type of pedagogical technique due regard should be taken to the individual circumstances prevalent in a given location.

2.2 Ingredients of a National Philosophy of Education for Kenya

This sub-section reviews some studies that sought to identify and explain some salient features that can form a basis for a sound national philosophy of education for Kenya. The study, however, notes that not much has been undertaken on the philosophical underpinnings underlying the Kenyan education system. Nevertheless, the few available

studies on the subject are analysed and a critique provided for each in order to identify the gaps that the study hopes to fill.

The first among these is, Wainaina's PhD dissertation entitled "*A Critique of Robin Barrow's Utilitarian Justification of Education*" (1985) in which he challenged Barrow's view that utilitarianism offers the most plausible justification for educational policies and practice. In his two books, *Moral Philosophy and Education* (1975) and *Common Sense and the Curriculum* (1976), Barrow asserts that the most important task of education is that of modifying individuals in order for them to come to terms with their circumstances. He claims that for a society to attain the greatest happiness there has to be harmony between individuals and their situations or circumstances. To attain this harmony, either the individuals or their circumstances have to be modified, or both. This is even more relevant in the selection and development of the curriculum content where the reasons given for the inclusion or exclusion of various activities in an educational curriculum only makes sense in light of the utilitarian premise.

Wainaina's study underscores the importance attached to education by governments as indicated by the efforts put in place to ensure accessibility to education at all levels. However, he also noted that it is not evident what the nature and exact returns expected both by the public and the recipients of this worthwhile commodity are. He traced the utilitarian assumption behind educational policies and practices before and after independence in Kenya and notes that, although there are positive elements within a utilitarian-based education, as a theory of education utilitarianism must be found wanting

(Wainaina, 1985). This is because education (apart from the utilitarian or extrinsic value) also has an intrinsic value.

Wainaina argued that education, as commonly understood has two basic functions: preparing one as an individual as well as a member of a certain community. As such, education is expected to develop in an individual both individualist and collectivist values. He rightly observed that utilitarian education theory fails as a justification due to its tendency to develop in individuals individualist ideals at the expense of collectivist ones. The study concludes by arguing that utilitarian educational theory, even the most plausible, is untenable as a justification of educational practices. Consequently, he postulated that utilitarianism, as a general ethical theory, is a poor guide to human conduct. A major weakness of utilitarian theory of education, as has been the case in Kenya, is that it is seen as preparation for careers rather than for the development of socially shared dispositions. In this line, education is regarded purely as a means to securing a good job and achieving economic development.

In an attempt to address this weakness, Wainaina recommended that the education system in Kenya should attempt to inculcate in students a balanced diet of both individualist and collectivist ideals. This means that, although education is a tool that an individual and the nation need for economic growth, educational policies and practices should not overemphasize activities which are mostly geared towards non-moral goods such as pleasure, economic growth and self-actualization while ignoring those activities that are geared towards moral ideals such as equality, social justice, egalitarianism and national

unity. There is therefore a need to understand these ideals and the national goals of education in Kenya as being qualified by a strong holistic concern for unified national goals and communal well-being. To him, this can only be achieved if the utilitarian elements are seen within deontological principles (Wainaina, 1985).

Mburu (1987), in his PhD thesis entitled “*The Harmony Between Ethnic and National Feelings as a Philosophical Foundation for Unity in Education*”, sought to offer solution to the paradox of double-identity and loyalty of a Kenyan, namely, feelings towards the nation and towards one’s tribe. He examined four cardinal virtues, namely, concern, courage, respect and gratitude as practiced by the Kikuyu, Nandi, Samburu and Giriama respectively. From this analysis, Mburu established a common element, that of a will, namely, an orientation to a world that is more concerned, more courageous, more respectful, and more grateful.

Mburu further established that there exists a dialectic relation, that is, a dialogue between them. The will forms the principle of the dialogue. First, the will distinguishes the two feelings by making them separate and specific. Second, the will harmonizes the two feelings by making them united and complementary. Third, the will pervades the two feelings by making them alternate with each other.

This metaphysical will, as the principle of dialogue, is then utilized for the understanding of unity as an aim of education in Kenya. Unity as an aim of education in Kenya is fraught with contradictions and inconsistencies in that at one time nation is given as the

ultimate principle and at another time tribe is given the ultimate principle. Mburu attempts to clarify, justify and establish this principle in the two areas of unity in its aspect of national unity and that of unity in its aspect of personal unity.

Basing his argument on the *Kenya Education Commission Report* (also known as the Ominde Report) of 1964 and the *Report of the National Committee on Educational Objectives and Policies* (commonly known as the Gachathi Report) of 1976, Mburu identified the principle of ‘psychological basis of nationhood’ and the principle of ‘return to the tradition’. He noted that although unity has been a major aim of education in Kenya since independence, two other aims, namely, instilling a sense of nationhood, and providing skilled manpower to steer the young nation to economic prosperity have dominated Kenya’s education policies. The first refers to instilling the sense of common identity among the various ethnic communities. This entails creating an entity where ethnic and national loyalties coalesce and crisscross each other to form a structure or a network of relations.

Each of these four communities under investigation retains its culture, identity and distinction, and their inter-relations are not characterized by monopoly or domination. These relationships result in a structure that is more than ‘ethnic’ and more than ‘national’, but a synthesis or a combination of the two (ethnic and national). It consists in a unity in diversity inherent in the relations among the various ethnic communities.

According to Mburu, the policy of the promotion of national unity according to the Ominde Report, is that of attenuating racial, tribal and religious loyalties for a national sentiment. The commission gave a practical policy guideline on how education could contribute to the development of national unity in view of the dangers posed by possible inter-ethnic strife. However, the commission offers only an emotional or psychological foundation of national unity and not a philosophical one. On his part, Mburu offered the ‘will’ – philosophically understood to mean ‘the most general feature of reality’ – as the philosophical foundation of unity in education. Here, he developed a philosophical theory out of the examination of the intentional relation between the ethnic communities and the national relation between the ethnic communities and the nation of Kenya. This philosophical theory of the cosmic will constitutes a desire to be and to develop the being. This cosmic will coordinates and activates all reality – in this case the different ethnic communities in Kenya.

National unity, for Mburu, must be complemented with personal unity which, in turn, entails utilising the metaphysical will to bring about unity within a person. Traditional authority is an acquired being whereas the modern authority is the being in acquisition. The two are thus two dimensions of one and the same thing, the endeavour to be, or “*cogitus essendi*”. The two thus complement each other and bring about personal unity. Personal unity thus, helps an individual to relate and coordinate apparent conflicts such as traditional authority and modern authority, individual and social modes of existence, etc. In this regard education has a function to achieve personal unity by reconciling the

apparently conflicting experiences such as authority and freedom, past and present, and tradition and modernity.

The study concludes by identifying a relation between the nation and various ethnic communities in the country. This relation rejects absolutism which extols national feeling at the expense of the ethnic feeling. This relation also rejects sectionalism which extols the ethnic feeling at the expense of the national feeling. National unity consists in the unity or harmony of these two feelings.

Mburu's major contribution to this study is his identification of some values that inform the national philosophy of Kenya. He has clearly argued that a national philosophy is based on values that are outlined in broad statements called aims or goals. He has also identified education as a key vehicle in the inculcation of these values among citizens, thereby explained the role of education in the achievement of the national goals. One such goal is national unity (also referred to as social cohesion). A sound philosophy of education for Kenya, therefore, must of necessity include national unity as a basic ingredient among others.

Ogeno (1993), on his part, examined the philosophical foundations of African indigenous education with particular reference to the Luo of Kenya. His is indeed a study on the complex nature of philosophy of education in the Kenyan context. The study assumed that African traditional settings understand the task of philosophy of education "as a body of thought that entails ethical principles for justifying educational goals, a metaphysics on

which the psychological and sociological aspects of education are based, and an epistemology that justifies certain methods of teaching, learning and human ability to know the truth of educational thought”.

From these assumptions, Ogeno postulated that a meaningful education cannot do without a human concern to justify educational efforts. As such, an education that lacks justifiable aims must be a confused form of education. He further argued that though the bases of African indigenous education find plausible explanations in the African epistemological and moral assumptions, its ultimate basis rests not only on certain metaphysical notions, but also on a philosophical anthropology - a philosophy that understands the human person both in empirical and metaphysical terms. It is this sort of philosophy that ought to provide guiding principles to the practice of education in Africa.

Ogeno identified four basic aims of African indigenous education; namely, acquisition of basic knowledge and skills which are necessary for production of survival goods; instrumental or existential goals; preservation of traditional heritage including customs, traditions and history; recognition of personal independence or individual differences in matters of the acquisition of knowledge and moral values and dispositions that focus on and propagate certain ways of life. These aims of education are in turn based on some philosophical underpinnings which assume the presence of principles that are taken as basic, unquestionable assumptions and that serve as the basis for reasoning and ultimately act as guide for action. These fundamental principles are viewed as depending on metaphysical principles for their justification. This implies that metaphysical principles

are more fundamental than social principles, namely because metaphysical principles do not require proof either because they are self-evident truths or analytical truths (unlike social principles that require metaphysical principles for their justification).

Ogeno argued that African epistemological and moral assumptions are regarded and shown to have a lot of influence on fundamental social principles. However, they are ultimately rooted in certain metaphysical notions. As such, the theory of African indigenous education arises from the experience and conditions that are genuinely African. The fundamental social principles that guide African indigenous education are in essence socio-cultural phenomena though regarded as the antecedent of education. Among such principles are: an authentic philosophical anthropology – the ontological understanding of the human person's essence, an understanding that considers not only the material aspect (ontic) but also gives room to the non-material aspect because the human person is identified with a duality of meanings. As such, therefore, it can be pointed out that while the practice of education accentuates social activities at the expense of personal endeavours, the understanding of the individual recognises the personality of the human person as an authentic being.

Accordingly, Ogeno affirmed that the educational practice implies a theoretical stance on the educator's part and this stance, in turn, implies an interpretation of the human person and the world. However, the harmony between the theoretical and the practical aspects are at times problematic, particularly where the ultimate basis is not clearly articulated. In this light, it is fair to assert that, though the bases of African indigenous education find

plausible explanations in the African epistemological and moral assumptions, its ultimate basis rests not only on certain metaphysical notions, but also on a philosophical anthropology – the philosophy that understands man in empirical and metaphysical terms.

Ogeno's study is found relevant for several reasons. One, it argues that a meaningful educational activity must of necessity be supported by a sound philosophy. Two, it identifies the philosophical principles underlying African indigenous education. In so doing he clarifies the philosophical basis and import of social principles that would otherwise appear unphilosophical.

Kamau (1997) in his unpublished BEd project entitled "*Education for Development: The Most Appropriate National Education Philosophy for Kenya*" attempted to identify the root cause of the problems hindering educational development in Kenya since independence. He identified several problems that are bedevilling the Kenyan education system including lack of equity in distribution of educational resources, disparity in provision of educational opportunities, lack of access to educational opportunities, high cost of education, declining quality of education, and lack of relevance of education in the labour market.

In search for a solution to these problems, Kamau makes reference to two authors, namely Julius Nyerere and Samora Machel. Nyerere, the first president of independent Tanzania, authored a book entitled *Education for Self-Reliance* (1967) as a guideline on the implementation of the Arusha Declaration of 1967 which aimed at establishing an egalitarian society in which everyone worked and in which there would be no

exploitation. The book spelt out the role of education in nation building, namely by eliminating poverty and achieving higher national economic integration and self-reliance. In a later publication entitled *The Tanzanian Experience* (1980) Nyerere identified the purpose of education “as the liberation of man” For him, education “must make a man more of a human being by making him aware of his potential as a human being”. Consequently, education must liberate the human person from the restraints of ignorance and dependency thereby increasing one’s freedom in regard to control over oneself, one’s life and environment. He concluded that education should produce creators and not creatures (Kamau, 1997).

On his part, Machel the first president of independent Mozambique, authored a book entitled *Sowing the Seeds of Revolution* (1974) in which he identified three types of education, namely: African traditional education, colonial education, and revolutionary education. In this book, Machel argued that the first two types of education should be condemned since they perpetuated the older order. Only the third type was to be recommended because revolutionary education would help to create a new mentality, an attitude of solidarity, a healthy and revolutionary morality, as well as respect for manual work, for science and technology. In short, through revolutionary education, a new man/woman would be created and a new society born (Kamau, 1997)

Having analysed the key concepts elucidated by the two authors, Kamau proposed a national educational philosophy that would form the basis of educational planning in Kenya. Towards this end, he identified “Education for Development” as the most appropriate national philosophy of education for Kenya (Kamau, 1997)

Being a mere BEd project, Kamau's study is lacking in details and analytical depth. However it is found relevant for several reasons. First, it identifies the need for, and even proposes, a philosophy of education that would guide Kenyan education system. Secondly, it offers examples of two African leader-scholars, namely, Nyerere and Machel, who have made attempts to develop their national philosophies of education. Their philosophies are based on some basic principles that are, in turn, derived from their national philosophical ideologies. For instance, Nyerere's philosophy of 'Education for Self-reliance' is based on Socialist political philosophy while Machel's philosophy of 'Education for Liberation' is based on Marxist social philosophy of revolution. Kenya's national philosophy, in terms of a general world-view, was outlined in Sessional Paper No 10 of 1965 but no educational philosophy has been developed. In order to develop a national philosophy of education, it is imperative to firstly identify the basic principles that will form its basis.

Wamocha in his study entitled: *A Philosophical Examination of Views on Education for Africa* (1997) attempted to analyse the philosophical assumptions underlying the educational views of four scholars, namely, E.W. Blyden, J.P.Ocitti, J.K.Nyerere and G.A.Bennaars, for Africa. Wamocha synthesized the views of these four in order to provide a comprehensive and specific meaning of education for Africa. He envisions the ideal education for Africa as one that apart from integrating tenets from traditional educational thought into modern education, also develops an African personality besides attending to socio-economic and political aspirations of a nation.

Blyden's views on education for Africa are well expounded by Hollies in his two books entitled: *Black Spokesman: Selected Published Writings of Edward Wilmot Blyden* (1971), and *Blyden 1832 Pan-Negro Patriot – 1912* (1967). Corresponding to the Negritude perspective of African education Blyden represents what is termed as the classical meaning of education. He represents an era that belongs to the African struggle for identity during the colonial era. In the case of Blyden, education in Africa has various tasks to accomplish, these being to cultivate race-patriotism among the learners, to elicit an authentic personality, to inject genuine confidence in the individual's ability to overcome circumstances, and lastly, to develop the individual's rationality.

Blyden's postulations in regard to race and culture on one hand, and on educational exclusiveness are unjustifiable. The African "learner should be exposed to his/her past and traditions, but also to science and logic in the so called Western sense" (Wamocho, 1997)

Ocitti's views on education for Africa are expounded in his two books: *African Indigenous Education* (1973) and *An Introduction to Indigenous Education in East Africa* (1994). His views on education for Africa are influenced by his proposition that Western education took root in Africa oblivious of African existential realities. He criticizes Western education as narrow in scope, elitist, expensive and as largely irrelevant in content for the majority of pupils. This education is largely synonymous with schooling, replete with compartmentalized curricula, and a meritocratic structure based on

examinations. Many learners who fail to excel in examinations end being frustrated due to inability to cope with the physical or social realities.

According to Ocitti, an ideal education consists in a synthesis of the good, worthwhile, and desirable elements from both systems. This integration will be expected to uphold social cohesion, be relevant to physical and social realities of life, be utilitarian, factor in the cultural heritage of the people, and lastly, it is expected to be wholistic in regard to embracing a broad curriculum for which school is one of its agencies just as family, community and media are (Wamocha, 1997).

An analysis of Ocitti's propositions on the five philosophical foundations of an ideal education for Africa, namely: perennialism, preparationism, wholisticism, functionalism, and communalism, reveals that he emphasizes more on what human beings should become as a result of education in terms of proficiency. Such a view tends to promote mechanistic approaches to education which often reduce a human person to the level of machines and mere tools (Wamocha, 1997). An ideal education should be anthropocentric, that is, centred on human being him/herself.

Julius Nyerere authored four works on education for Eastern Africa, and by extension for Africa. These writings include: *Education for Self-Reliance* (1967), *Education Never Ends* (1969), *Our Education Must be for Liberation* (1974), and, *Adult Education and Development* (1978). A basic theme that runs through all these writings is that of education for self-reliance. However, Nyerere's contribution to the understanding of the

ideal education for Africa can be summarized as follows: One, education as a social activity needs to be founded on a clear theory (in his case Ujamaa or Socialism) in order to target the realisation of national aspirations. Two, education should also develop the subjective self that is unique to each individual person and in so doing produce creators and not submerged creatures (Nyerere: 1967).

Three, education should constitute a continuous and dynamic struggle to liberate the human person from physical and mental inhibitions. These three aspects “find expression in the concept of self-reliance since the subjectivity envisaged and realized through the process of liberation points to the element of the ‘self’ meaning that, the ideal education should develop an individuality that can rely on itself” (Wamocha, 1997). Consequently, self-reliant individuals point to a self-reliant society.

These notwithstanding, Nyerere’s pegging of an ideal education on a stated social theory is restrictive since it assumes that man/woman is reducible to a particular essence. This would be used in identifying the cause of the disintegration of the Ujamaa policy.

Bennaars, on his part expounds his view of education for Africa in his works, namely: *An Introductory Philosophy of Education for Africa* (co-authored with R.J.Njoroge in 1986), *Ethics, Education and Development* (1993), *Schools in Need of Education: Towards an African Pedagogy* (1998) and his PhD thesis entitled “The Education of Man: Nyerere’s Contributions Towards an Existential Philosophy of Education” (1984). In his writings, Bennaars bases his critique and analysis of education in Africa on his view of the ideal state of humanhood. To him, an ideal human person is supposed to be self-reliant; that is,

his/her faculties of reason, decision-making, and responsible actions are well developed. Therefore, learning denotes becoming human, and consequently education is necessarily a humanizing process.

Learning to be human, in Bennaars' view, consists of learning to think rationally, to make rational decisions, to act rationally and responsibly in relation to other human beings. These aspects call for a multi-dimensional theory of education in the sense that the normative (to do with desirable values), cognitive (to do with worthwhile knowledge), creative (to do with exploitation of potential) and dialogical (to do with inter-subjective encounter) dimensions of educations are considered. As such, an ideal education for Africa has to be multi-dimensional in theory, and in practice it has to pursue an integrated pedagogy (Wamocha: 1997). The focus of educational theory and practice has to be the human person. Proper learning, thus, implies helping the learner to become human by developing the individual person and thus the entire human society. Bennaars' view of education for Africa can be summarized as 'education for emancipatory rationality' (Njoroge and Bennaars, 1986).

Though Wamocha's basic aim was to clarify conceptions of education by certain African authors and not to discuss philosophy of education as such, his is nevertheless relevant to this study. He articulates the need for a sound philosophical theory of education to guide a nation's education towards its set goals. Another contribution of Wamocha's study is its argument that the aims of education should focus on the well being and the good of the human person. This would entail using education in order to develop an African

personality, an African identity (besides attending to the socio-economic and political needs of the society).

The above discussions seem to suggest that economic development has tended to be the overriding aim of education in Kenya at the expense of others such as development of genuine humanhood, liberation and self-reliance among others. Efforts at curriculum reforms have not adequately addressed fundamental principles of education. This study examines the Kenyan national philosophy as outlined in various official education reports in order to identify the philosophical underpinnings that have directed the theory and practice of education in Kenya since independence.

2.3 Conclusion

This chapter has endeavoured to show the significance of basing an education system on some philosophical theory. It has also provided an analysis of philosophical foundations of an ideal education for Kenya as postulated by Wainaina, Mburu, Ogeno, Kamau, Wamocha, Machel, Nyerere, Blyden, Ocitti, Bennaars and Njoroge. These discussions have made it apparent that certain principles are prerequisite for educational planning, and ultimately for the formulation of a national philosophy of education. Such principles include the intrinsic and extrinsic values of education, where the former refers to the utilitarian function of education whereas the later considers the inner worth of education irrespective of its instrumental value.

CHAPTER THREE: METHODOLOGY OF THE STUDY

3.0 Introduction

Being a philosophical investigation, this study is basically analytic. It adopted an integrated approach that combined two different methods namely; conceptual analysis and the prescriptive approach which are common in technical philosophical discourses. These two methods complemented each other in this investigation into the philosophical determinants of the Kenyan education system.

Conceptual analysis, which is the major method to be used in this investigation, is discussed with regard to its background, merits, weaknesses, and its relevance to the study. The need and relevance of the prescriptive method is also brought into focus, including its role in enriching conceptual analysis with respect to the examination into the basic principles that guide the Kenyan education system and in proposing a new philosophy of education..

3.1 Conceptual Analysis

Analysis has always been at the heart of philosophical method, though it has been understood and practised in many different ways. Philosophical analysis can broadly be defined as “disclosing or working back to what is more fundamental by means of which something can be explained” (Beaney, 1996). This is often then exhibited in a

corresponding process of synthesis. History of analytic philosophy, and indeed history of philosophy, offers a rich and extensive treasure of conceptions of analysis which philosophers have employed over the years. There have been a wide range of conceptions of analysis which share the same history and are methodologically interconnected.

The core conception of analysis is the breaking down of a concept into its parts so that its logical structure is displayed. This is referred to as the *discompositional* or *resolutive* conception of analysis. Ancient Greek philosophers such as Socrates, Plato and Aristotle had a *regressive* conception of analysis which was primarily a process of working back to first principles in order to demonstrate something (Beaney, 1996). Medieval philosophy, on the other hand, had a *transformative* or *interpretive* conception which entailed translating statements into their 'correct' logical form before the process of 'resolution' could take place.

Conceptual analysis is based on the assumption that we use language to express our reality. The word 'analysis' derives from the ancient Greek term 'analuusius'. The prefix 'ana' means 'up' while 'luisis' means 'loosing', 'release' or 'separation', so that 'analysis' means 'loosing up' or 'dissolution'. The term was readily extended to the solving or dissolving of a problem, and it was in this sense that it was employed in ancient Greek geometry and philosophy.

This method of analysis had an influence on ancient Greek philosophers like Socrates, Plato and Aristotle. It influenced Socrates' concern with definition in which the roots of

modern conceptual analysis can be traced. Plato, in turn, elaborated the Socratic definition into his method of division and his related method of hypothesis which drew on geometrical analysis. Plato engages in philosophical analysis in his dialogue entitled *Enthyphro* in which Socrates insistently raises questions about the meaning of piety. In *The Republic* he uses analysis to distinguish between questions about the meaning of justice and questions about the genesis, the uses and the standards of justice (Akan, 1966). Plato's concern with definitions was central to his dialogues, and definitions have often been seen as what 'conceptual analysis' should yield. Plato's concern was more with real rather than nominal definitions, but conceptual analysis too has frequently been given a 'realist' dimension.

Analytic philosophy has had a long and extremely varied development, full of false starts and misconceptions, but also full of fruitful insights and fresh beginnings. Since Plato, philosophers have gradually begun to work themselves free from Plato's own preconceptions about nature, analysis and meanings.

Conceptions of analysis in the medieval and renaissance periods were largely influenced by ancient Greek conceptions. But knowledge of these conceptions was often second-hand, filtered through a variety of commentaries and not always reliable texts. Medieval and renaissance methodologies tended to be uneasy mixtures of Platonic, Aristotelian, Stoic, Galeric and neo-Platonic elements, many of them claiming to have some root in geometrical conception of analysis and synthesis.

However, in the late medieval period, clearer and more original forms of analysis started to take shape. In the literature of the so called ‘syncategoremata’ and ‘exponible’, for example, we can trace the development of a conception of interpretive analysis. In fact, in Buridan’s masterpiece of the mid-fourteenth century, the ‘Summulae de Dialectical’, all the three conception, namely; resolute, repressive and interpretive outlined earlier in this section, can be found (Beaney, 2003). Here, in particular, we observe both anticipations of modern analytic philosophy as well as the reworking of ancient philosophy.

In the 19th century, analytical philosophy developed into a philosophy of expression and inevitably, at least in part, became a linguistic philosophy whose major concern was discourse analysis. For this reason, Charles Peirce, a 19th century philosopher put it that “thought and expression are one,” that is to understand a concept is to understand the meaning and the use of a form of expression (Aken, 1966). Like Plato, Peirce committed “the semanticist’s error in supposing that the only, or proper, use of expressions, and particularly of verbal expressions, is to signify objects and to specify their characteristics and relations. Closely connected with this error is another error dubbed “the epistemologist’s error” which supposes that the primary, or only proper business of discourse, and hence of thought, is to assert truths about the nature of things, and, correlatively, that the primary concern of the human mind itself is with the intuition, or else with the verification, of truths (Aken, 1966).

By the end of the 19th century, analytical philosophy was already developing into a philosophy of expression, and inevitably developed into a linguistic philosophy. As we know it today conceptual analysis owes a lot to 20th century scholars whose perspective of philosophy was influenced by science. For instance, a group of thinkers known as the ‘Vienna Circle’ came up with a philosophical doctrine called ‘Logical Positivism’ which recognized only the positive sciences (as against systems of metaphysical speculation) as valid sources of human knowledge. Some members of the Vienna Circle included M. Schlick, Hans Reichenbach, O. Neurath, R. Carnap, Alfred Jules Ayer, and Ludwig Wittgenstein. All these scholars shared a science-based outlook towards reality which disregarded metaphysics as part of philosophy. For them, the meaning of a statement was the method of its verification and thereby excluded as meaningless anything not directly verifiable (Rusk, 1969).

Let us now briefly study the views of two leading positivists, namely, Wittgenstein and Ayer. Ludwig Wittgenstein (1889 – 1951) was the principal influence in the Vienna Circle. In his *Tractatus Logico Philosophicus* (1922) he held that language always functions in one way and always serves the same purpose, namely to state what is the case. This means that besides the reality that justifies us in saying something there is a reality that justifies the very language in which we say it. For a proposition to say something it must be a ‘picture of reality’; and as such it has and shows the same logical form as that reality. The function of analysis for Wittgenstein, is a matter of showing ordinary language propositions to be ‘truth-functions of the elementary propositions’ (Vesey, 1990).

In his second work *Philosophical Investigations* (1953) Wittgenstein stated that words and sentences get their 'life' from performing their function. He introduced the concept of a 'language game' to stress that 'just as there are any number of games so there are any number of uses of signs, and just as different games do not need to share anything in common in order to be called games, so too the uses of signs do not have to have anything in common' (Vesey, 1990). Again, just as there are rules of games so there are rules of language; and since people in various ages and places are trained differently in this language-game, language will inevitably possess different concepts.

Alfred Jules Ayer (1910-1989) in his philosophic classic *Language, Truth and Logic* (1950) rejected statements that have neither logical nor empirical content regarding them as meaningless. For him, the function of conceptual analysis is to help clarify or resolve philosophical problems and occasionally also to provide a basis for criticising some uses of language. He came up with the "principle of verification" which states that for a non-analytic statement to be literary meaningful it should be either directly or indirectly verifiable (Williams, 1966). A statement is said to be verifiable when some observation can be deduced to demonstrate its truth or falsity.

The main function of language for Ayer is empirical description; that is, it describes people's immediate experience by applying sensory predicates. It does this by indicating that a certain word applies to it by virtue of a meaningful rule of the language. A language, therefore, must have explicit meaning rules which determine the conditions in

which it is correct to make a statement or in which one is justified in doing so (Williams, 1966). However, to do this is not necessarily to lay down the conditions in which the statement is conclusively established and thus known for certain to be true. The truth of a *posteriori* statements must be determined by non-verbal reality and must derive their justification from experience. This process of deducing evidence for the truth of a statement is referred to as the verifiable criterion of meaning.

However, application of conceptual analysis to education as we know it today owes a lot to Richard S. Peters and Paul Hirst, two 20th century British education philosophers, who felt that philosophy should be able to analyse issues in formal content just as science does. The two scholars have co-authored a book entitled *The Logic of Education* (1970) in which they discuss the method of conceptual analysis.

The role of analytic philosophy in education is not to formulate educational aims and goals. It is, rather concerned with helping us to understand better those goals and aims prescribed by various philosophies. This role stems from the position held by analytic philosophers who maintain that many problems in education are essentially rooted in lack of communication and understanding. Imprecise statements, slogans and even statements like ‘education’, ‘training’, ‘child centred education’, ‘aims’, ‘curriculum’ and ‘self - reliance’ among others, that are often used without caring over what they mean need to be clarified. Consequently, this is the primary function of philosophy according to analytic philosophy.

Secondly, education is a discipline that borrows heavily from various social sciences such as anthropology, economics, sociology and political science. These sciences influence the language of education with terms from their disciplines. In addition, the language used in educational discourse is a blending of the descriptive and prescriptive ones. Analysis, therefore, can perform a service by clarifying the language used in education such as examining educational policy statements and thereupon making them clearer to educators (Nyirenda and Ishumi, 2002).

3.1.1 Application of Conceptual Analysis

Conceptual analysis, as a philosophical method, manifests several strengths, the first being the clarification of the meanings of words and statements. Two, it enhances rationality of thought and thereby helps us to discover neglected meaning. Three, it ensures a clear understanding of the relationship existing among thought, language and reality. Lastly, this method exposes logical inconsistencies and in the process clarifies ambiguities thereby making the intended meaning clearer.

However, this method of conceptual analysis displays several weaknesses. One, it is conservative in that it confines meanings of concepts and statements to how people have conceptualised reality. A concept can encompass different ingredients varying from one place to another and from one generation to another. For instance, the concept of 'education' manifests aspects that vary say from Africa to America, just as the term 'educated' or 'learned' has a completely new meaning to what it meant twenty years ago in Kenya. Consequently, this method may fail to capture the current conception or the new developments of a concept (Adelstein, 1971).

Two, the methodology holds that principles are already present in ‘ordinary’ language, and that through the analysis of ordinary language, these principles can be understood. It also assumes that new concepts cannot be born which are not already inscribed in ordinary language.

Three, conceptual analysis assumes that something is really what ‘normal’ usage holds it to be. It is founded on the implication that there is something valid in enunciating conventional usage: that insight is gained by so doing. As such it does not show the relationship between knowledge and the categories within which knowledge is cognised. For example, what is the relationship between what is known and the means by which it is known? Conceptual analysis does not indicate under which criteria of knowledge and relation to reality it is working (Adelstein, 1971).

The weaknesses discussed above notwithstanding, the researcher regards the method of conceptual analysis as overall best for this study that seeks to identify and examine certain basic principles that can guide and give direction to the Kenyan education system. This is because it is an important philosophical method capable of helping in the understanding and explaining certain concepts and statements whose ordinary usage is not self-evident. It also helps in making explicit the links that obtain between words which reflect our conceptual structures. Here, this method is used to clarify the meaning and usage of words. Thus, in trying to make explicit the principles which underlie our use of words, we become clearer in regard to both the nature of things and about the sort of decisions that have to be faced in dealing with them. Consequently, we become better placed to look through the words at the problems of explanation, justification and practical action that

may warrant such a reflective interest. Lastly, this method is also considered to be worthwhile since it enables us to see more clearly how a concept is connected not only with other concepts but also with a form of social life that rests on a network of interlocking assumptions – such as human responsibility, rights connected with authority. It, thus, enables us to get a better understanding of the type of social life to which we seem to be committed in view of the various values that we pursue.

In this study the method of conceptual analysis is employed in investigating, understanding and explaining the major reports on educational commissions and committees that have been drafted to guide and direct the theory and practice of education in Kenya since independence. These documents include *the Education Commission Report* of 1964 (commonly referred to as the Ominde Report), *Sessional Paper Number 10: African Socialism and its Application to Planning in Kenya* (1965), *the National Committee on Educational Objectives and Policies Report* (the Gachathi Report) of 1976, *the Report of the Presidential Working Party on the Second University in Kenya* (the Mackay Commission) of 1981, and *the Report of the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond* (the Kamunge Report of 1988). The more relatively recent of such reports include *the Report of the Commission of Inquiry into the Education System of Kenya* (the Koech Report of 2000), *Sessional Paper No.1 of 2005 on A Policy Framework for Education, Training and Research: Meeting the Challenges of Education, Training and Research in Kenya in the 21st Century*, *Draft Report on the Task Force on the Review and Harmonization of the Legal Framework Governing Education, Training and Research* of 2006, the *Report on*

the Public Universities Inspection Board on Transformation of Higher Education and Training in Kenya (the Kinyanjui Report) of 2006, Kenya Vision 2030, The Constitution of Kenya, Realigning the Education, Training and Research Sector in the Light of the New Constitution, and, the Education Bill 2011.

All these documents were studied and critically examined with the help of conceptual analysis in order to clarify the terms, concepts, phrases and statements discussed, and eventually to evaluate their value and significance in the context of education. At the same time the relationship between and among the various educational concepts discussed and the educational activities suggested are also highlighted. In the final analysis the study came up with some basic principles that could be used as the basis for establishing a national philosophy of education for Kenya.

3.2 The Prescriptive Method

The prescriptive method of philosophy seeks to establish the criteria (or standards) for assessing values, judging conduct, and appraising art. It critically examines what we mean by concepts such as good and bad, right and wrong, beautiful and ugly among others (Adelstein, 1971). It asks whether these qualities are subjective or objective; and ultimately seeks to discover and to recommend principles for deciding what actions and qualities are most worthwhile and why they should be so in relation to what is considered as the good life.

As such therefore, this method inherently specifies the ends that an activity, such

as education, ought to follow and the general means it should use to attain them. This method seeks to understand and explain reality in totality (as opposed to studying particular aspects). In its search for order, wholeness and coherence in the whole realm of thought and experience, this method offers better alternatives to the problems and challenges that bedevil humankind.

In this study the prescriptive method was chiefly employed where certain values were recommended as desirable and profitable for the well-being of both the individual citizen, as well as for the common good. Such values are variously referred to as ideals, goals, aims, fundamental principles and truths among other terms. Examples of such abound: freedom, peace, national cohesion, unity, human rights, democracy, rule of law, national identity, good citizenship, happiness, national development, moral integrity and issue based leadership. Since such values form part of the national goals, the study recommends that the education system should inculcate them among the learners in view of establishing a good life for the citizens.

3.3 Conclusion

This chapter has highlighted the two methods that were employed in this study; namely, Conceptual analysis and the Prescriptive method. Conceptual analysis, being the major method used in the study, was explained at some depth: its historical development was traced and its strengths and manner of application in the study expounded on. The role of

the prescriptive method in the study was also explained. The following chapter attempts to identify and analyse the philosophical foundations of both African indigenous and the colonial education systems.

CHAPTER FOUR: PHILOSOPHICAL FOUNDATIONS OF EDUCATION IN KENYA BEFORE INDEPENDENCE

4.0 Introduction

In an attempt to extract and explicate the philosophical underpinnings and assumptions that formed the basis of education in Kenya up to the period immediately after

independence it is imperative to have recourse to the policies and practices of education in the same period. The study begins with a critical survey of the aims, goals, content and instructional methods of African indigenous education. It notes that there were educational systems in Africa before the coming of the Europeans and that these educational systems had aims which were achieved and that African traditional education prepared the young ones to be self-reliant (Otiende, 1992). In this education there was a key significance attached to the coming-of-age ceremonies.

The study then undertakes an analytical review of the policies and practices of the education offered by the early Christian missionaries and the British Colonial government from early 19th century up to Independence. It notes that when the Europeans colonised Africa, they failed to recognise the existing tribal customs, rituals and practices as an effective system of education. They regarded African traditional education as inadequate since it did not provide the literacy and formal schooling which they considered to be central to education (Otiende: 1982). The chapter concludes with an attempt to elucidate the philosophical principles that formed the basis of these two systems of education.

4.1 Philosophical Foundations of African Indigenous Education

In this subsection the study focuses on the norms, principles and standards that determined the nature, direction and value of education in traditional African societies, with a view of explicating the philosophical foundation of African indigenous education. By African indigenous education we mean the theory and practice of education whose

origin is African and which was practised in Africa before the coming of Europeans. Otiende (1982) argues that there were education systems in Africa before the coming of the Europeans, that these educational systems had aims which were achieved, and that this kind of education prepared children to be self-reliant. In this education there was a key significance attached to the 'coming-of-age' ceremonies which had some common characteristics. When the Europeans colonised Africa they failed to recognize the existing tribal customs, rituals and practices as an effective system of education. They regarded African indigenous education as inadequate since it did not provide the 'literacy and formal schooling' which they considered to be central to education.

Ocitti (1973) contends that like any other form of education, simple or complex, African indigenous education was based on some kind of philosophical foundation. That this education lacked in some elements of Western education (such as formalisation, specialisation and systematisation) does not disqualify it from being education. When education is defined as the entire process of developing human abilities, capabilities, potentialities and behaviour; a process by which people are prepared to effectively and efficiently live in their environment, and a channel through which culture and other values are transmitted from one generation to another, then, African indigenous education qualifies to be regarded as genuine education.

Different traditional African communities had their own processes of education that were original and unique to each community. Consequently and due to a diversity of cultures in Africa, education varied with regard to aims, methods, content and form from one

community to another. To a great extent these aims, methods, content and form of education were informed by people's encounter and interaction with the physical and social realities of their environment. Similarly, the fundamental principles upon which African education was based were founded on the interaction between man (and woman) and the physical and social realities. As such this education was principally extrinsic in that it was regarded as a means to survival, to preparing the young for their future roles, transmission of practical knowledge, and very importantly, transmission of cultural heritage from one generation to the next (Ociti, 1973).

In order to achieve the aims and goals delineated above, African indigenous education employed appropriate methods and content. Since there was no single indigenous form of education in Africa, different societies developed different systems of education to transmit their particular knowledge and skills. However, though the differences were not significant, the specificity of each community could nonetheless be identified. Similarly, due to cultural and economic interactions, certain educational elements were shared among neighbouring communities. Among the similar elements in indigenous system of education in Africa were the goals as explained here below.

Since African education was essentially geared towards training the youth for their adult roles within their specific societies, a great emphasis was placed on normative and expressive goals. Normative goals are the ones that were concerned with instilling to the youth accepted and desirable standards, norms, beliefs and value systems that governed correct behaviour. Expressive goals, on the other hand, are the ones responsible for the

creation of unity, peace, harmony and consensus within the community. This does not, however, deny the existence of other goals which were nonetheless subordinate to the normative and expressive goals. These included extrinsic, instrumental and intrinsic goals that are concerned with the acquisition of practical skills and competencies that enabled the youth to play their rightful roles in the society.

African indigenous education, being an education for living, was intimately intertwined with social life. This was evident in the fact that the content of education was deliberately designed to relate to the people's concrete and social circumstances. Learning by imitation and by participation helped the young people to appreciate education as part of life and not as external imposition. As such this education embraced practically all aspects of the social life; from inculcation of moral, religious and cultural values to knowledge of history, traditions and collective opinions of the wider society, and from learning of practical life skills to acquisition of theoretical knowledge that was valuable to the individual and the society as a whole. We can, therefore, rightly conclude that this education (similar to Plato's conception of education) contained character building; that is, development of physical aptitudes and acquisition of moral qualities, relevant knowledge and acquisition of moral qualities relevant in social life in its various forms. This manifests an emphasis on "social responsibility, job orientation, political participation and spiritual and moral values" (Sifuna and Otiende, 1994)

The content of African indigenous education, just like its aims, was determined by the immediate cosmological and ontological environments. The concepts of being, causality,

person, destiny, ethics, religion, language and all other philosophical categories were founded on the African peoples' world(s) as Mosha (2000) puts it. As such, therefore, everything that was known and taught was in the context of the entirety of life for the purpose of furthering physical, intellectual, and spiritual growth.

The African environment was harsh with tough landscapes, weather, diseases, wild animals and insects which acquired certain emotional attitudes and sentiments among the people in order to survive. Young people were taught various practical skills such as farming, herding, hunting, fishing, building, food preparation and childcare (depending on one's gender) among others as means to adjusting themselves to their physical environment.

The kinship system among the indigenous African societies provides a view of person that struck a balance between an individual's collective identity as a community member and one's individual identity as a unique person. In this view, each African person therefore had two inseparable elements; namely, unique individuality on the one hand, and communality on the other (Mosha: 2000). An individual served others and lived as stipulated in the society's code of moral, religious and cultural conduct. Children were thus taught their roles, rights and obligations within the context of kinship communalism. When everyone played their rightful roles in the community, harmony, peace, order and prosperity were expected to prevail and provide a firm foundation for *good life* for the individuals as well as for the individual.

African indigenous education had a variety of agents and pedagogical tools. The agents included the extended family which was the most important agent, and the larger community. No one person single-handedly raised up a child, rather the extended family, village, clan community were involved in the moulding of a person. The pedagogical tools or methods employed included observation, imitation, participation, apprenticeship, plays, games and oral literature which comprised narratives, proverbs, riddles, music and songs.

African indigenous education is believed to have been informal due to its lack of a formal curriculum, specialised teachers and physical schools. However, and on the contrary, it possessed several elements of formal education system such as specific places of instruction, specific teachers, specific periods of learning, specialisation of 'courses' in form of apprenticeship and a definite curriculum.

Before discussing these elements of formal education within the context of African indigenous education it is important to note that there were certain learning opportunities in indigenous education, namely, everyday interaction with culture and traditions, presence of educators in the persons of close relatives, and availability of teachable moments. Mosha (2000) describes these threefold factors as the "everydayness classroom" in which children learned from their parents, grandparents, elders and others. 'Teachable moments' refers to specific moments when certain age groups would be educated on certain elements of the community's general life. For instance, bachelors would meet in their huts for instruction by elders, girls would be instructed by their

grandmothers in their huts, parents would teach their children as they sat round the fire in the evening, and specialists such as blacksmiths, medicine-men and herbalists would transmit their skills through apprenticeship.

Apart from the type of education described above, there was also some form of education that was offered during specific transformation rites popularly referred to as 'rites of passage'. These rites were many and varied from one community to another, circumcision as an example. The education offered during such rites refers to the knowledge, skills and attitudes instilled to initiates before, during and after a given rite of passage. This kind of knowledge was specific to the given rite of passage. The aims and content of education employed during the rites of passage is reminiscent of the perennialist theory of education that advocates for time honoured and eternally unchangeable truths to form the core of the curriculum. The skills, knowledge and dispositions imparted then were considered binding at all times and to all members of the group.

From the foregoing, several philosophical principles can be identified as having been at the basis of African indigenous education: communalism, pre-parationalism, functionalism, perennialism, and holism. We note that for each of these principles, a suffix 'ism' is added to an adjective in order to form a noun. According to Ocitti (1973), who coined these terms, communalism is a social theory that ensured the socialisation of children in the context of the intrinsic unity between the individual and the community. This principle ensured unity, cohesion and cooperation within the community since it

emphasised the social element of human co-existence. Again, this principle respected the basic existential definition of a human person. As such traditional communities had no room for either self-destructing individualism or freedom constricting communism (Mosha, 2000).

Preparationalism, from noun 'preparation' and verb 'to prepare' assign to education the role of equipping children with the relevant practical skills to enable them play definite roles in society. This principle focused on the outcome of the learners in terms of what they would be in future. Girls for instance were trained on how to be good wives and mothers whereas boys were taught to be warriors and later husbands and fathers.

Functionalism is derived from the word 'function' whose Latin derivative is 'functio' which means an action or activity proper to anything (Ocitti, 1973). Functionalism underlines the utility of every learning experience. Indigenous education was aimed at the immediate induction of children into the society and was a preparation for adult roles. A basic method of instruction used in African indigenous education was participatory learning which included taking part in work, ceremonies, rituals, imitation, play, hunting and oral literature. This ensured practical, as opposed to theoretical or abstract, practices common in the communal heritage. The content was absolute and as such could not be changed or modified by any one generation (Ocitt,: 1973).

The last among these principles, is holism. This term has its roots in the old English term 'ha' which means not divided into parts, complete amount, or a combination of

parts. According to Ocitti (1973), indigenous education entailed a wide range of skills, attitudes, values and knowledge. It emphasized learning virtually everything that was essential for life in the community. An adult was expected to be a jack of all trades: a warrior, a farmer, a builder, a craftsman as well as a brave and skillful hunter.

These five “philosophical foundations” coined by Occiti are more of ordinary principles of life than principles based on technical philosophy. Other scholars of African philosophy and anthropology, such as Mbiti and Mosha, have delineated the following four philosophical principles as basic to African indigenous education. These are metaphysical, epistemological, ethical, and dialogical or existential principles that will be explained here below.

‘Metaphysics’ refers to a major branch of philosophy which systematically studies the ultimate nature of reality. Metaphysical questions may be divided into four major areas: cosmology, ontology, theodicy and anthropology. Ontology is the philosophical study of being as such; that is, it studies being as being. It is the philosophical study of being from the point of view of its existence. On the other hand, cosmology is the philosophical study of the physical realities and their interrelatedness. African metaphysics was neither purely idealistic nor purely spiritualistic but based on realism. Apart from transcendental realities the African people also possessed great regard for the physical universe. The indigenous view was that both the transcendental and the cosmological realities formed one universe that was interconnected and an interdependent whole. The traditional African did not bother to compartmentalise and dichotomise these intrinsically linked

entities. As such there was no distinction between the spiritual and the material, the sacred and the secular, the moral and the intellectual, knowledge and wisdom, human and transcendental realities, technology and spirituality (Mosha, 2000). Rather these dimensions were seen as manifestation of a unified oneness. Separating one from the whole would destroy the whole. For example, the living members of the community would encounter God, ancestors and other spiritual beings in libation, sacrifices and communal rites. In some of these occasions animals' blood would be a mark of this encounter. Again, such sacrifices and ceremonies were offered in specified places and location such as under certain trees, in forest or in caves. This proves that the physical or spiritual realities in the universe were intrinsically linked.

African indigenous education was also theocentric. The term 'theocentric' is derived from the Greek word for God (theos). Theodicy is a sub-branch of metaphysics that studies the nature of God from the point of view of human reason. In traditional Africa, there was no clear dichotomy between the secular and the sacred. Mbiti (1969) describes the African person as 'notoriously religious.' God and other transcendental entities were viewed as mysterious and incomprehensible and were approached with awe and wonder. The transcendental divine mystery permeated human life and every other phenomenon thereby making the human person mysterious. Similarly, the physical environment possessed some transcendental aspect. That is, every physical reality had a religious significance; there was a close bond between the worldly and the celestial worlds. Consequently, therefore, knowledge and information about the human person, the cosmos, the society, cultures and other elements was not complete except in the context

of the divine mystery. God and other transcendental entities such as the ancestors and spirits were consulted and appeased during the transformation rites (also called rites of passage), during sacrifices, raids, calamities and in all such opportunities of learning. As such God and the spirit world formed an essential component of the African indigenous curricula.

African indigenous education also possessed its distinct view of the human person, that is, its own anthropology. The child (or youth) being educated was not just a 'tabula rasa', rather, he/she had his/her own personality and potentiality, and was thus regarded as being a complete or whole person (Ogeno, 1993). This implies a dual view of a learner: One, a child is an actual personality complete with his/her own individuality, personhood, identity and uniqueness distinct from any other person. This meant, therefore, that although some elements of AIE curriculum such as history, cultures, norms, gender roles and rites of passage were similar in one given community, individuals would nevertheless be trained in different trades and professions depending on one's nature, potentiality and personality. Thus, some became medicine and herbal experts, others leaders, blacksmith and so forth in line with one's peculiar traits.

Epistemology is the philosophical study or theory of knowledge. In education, it is concerned with utilisation of the best ways that can help learners acquire knowledge (Nyirenda and Ishumi, 2002). African view of knowledge and truth in the context of education was threefold. First, education was expected to provide one with the knowledge of the history, cultures, norms, values systems and customs one's community.

This knowledge improved one's self knowledge and provided one with a sense of identity and self worth. One could also use it to educate his children and others in future. Secondly, education was expected to provide an individual with specific psychomotor as well as social relating skills that were beneficial to him/her and to the entire community. Such desirable skills included farming, fishing, fighting, blacksmith, dancing, medical treatment, leadership, arbitration, negotiation, and conflict resolution. Third, knowledge gained through education was expected to make one wise in the sense of being able to apply the knowledge acquired in practical situations such as in solving problems and disputes, correcting error, exhorting others, teaching the young and giving moral courage to the down hearted.

The ethical foundation of indigenous education is understood in the sense that the process of becoming human was defined as an ongoing and gradual acquisition of fundamental human virtues such as justice, honesty, fairness, generosity and discipline. From the perspective of the traditional African community, moral living entailed living humanely, that is, living a life that upholds the dignity and value of a human being. As such, the ethical formation of the young in line with the moral code of the society was an essential element of African indigenous education. The entire educational system of the Africans was inspired by this 'humaneness' paradigm. Consequently, human and cosmic harmony was based on human moral living. As such, an individual person's wrong-doing could anger the spirits who would, in turn, punish the community, the vegetation, or their cattle (Mosha, 2000). Education in this respect, therefore, aimed at helping people to be good members of the society (ethics of being) and to behave well (ethics of doing)and thereby

live at peace within their ontological existence which included the unborn, the living, the living dead, ancestors, and the supernatural.

Finally, the existential element of African indigenous education holds that the knowledge, attitudes and skills acquired were geared towards making the individual's life more comfortable within the context of the community. It should be remembered that among the African indigenous peoples there is an intrinsic unity between an individual and the community. It consequently follows that whatever one learned was tailored to sharpen his/her dialogical and social relating techniques. This principle alludes to the utilitarian and instrumental value of African indigenous education in the sense that it was not an end in itself but rather a means to a higher end, namely harmonious human life within a cohesive society. This is a humanistic concept of education.

In conclusion we can therefore speak of an African philosophy of education. Its end result was to produce a 'perfect' person and a perfect society. The concepts of 'good' and 'justice' were meant to lead people to attain common good as well as individual good by being fair, just, responsible and honest. Its epistemological basis aimed at producing individuals who knew, appreciated and would teach their history, culture and norms. It also aimed at making people wise and able to acquire certain cognitive skills, attitudes and habits such as conflict resolution, arbitration, negotiation and correcting bad perceptions. Its metaphysical assumption implied a dual view of a child: one, as a potentiality to be assisted to be whole by being initiated into the realities of life through education. Two, a child was also viewed as an actual personality in that he/she had

his/her own individuality, personhood different from that of any other person. As such, though some elements of AIE such as history, cultures, norms and gender roles were common, individuals would be trained in specific trades in line with one's potentiality and personality. Education, thus, was an initiation agent that initiated an individual into the life of the society thereby realising his/her full potentiality and making his/her contribution to the wider society.

After expounding on the philosophical foundations of African indigenous education, both from an ethno – philosophical and from a technical philosophical point of view, we shall now proceed to examine the principles that guided education during the colonial period in Kenya.

4.2 Philosophical Foundations of Education in Kenya During the Colonial Period

Western education, as we know it today, was introduced in Kenya in the early 19th century by Christian missionaries who came from Europe mainly to evangelize the Gospel of Jesus Christ. Prior to their coming, two education systems existed, namely African indigenous education as earlier delineated, and Koranic schools that were established along the East African Coast as the Muslim agents of Islamisation. The impact of Portuguese missionary explorers never went beyond Lamu where Vasco da Gama built a tower in the 17th century.

In the early 19th century when the missionaries came to Kenya, the country became a British colony. The colonial administration joined efforts with the various Christian

missionary groups in the provision of education. The missionaries, colonial administrators, educators and settlers were all educated in Europe, where, particularly in Britain, 'eugenic' influences had permeated the formulation of educational theories, attitudes and policies. Consequently, the influential effects of the eugenic movement on English educational attitudes and policies was transferred to the Kenyan British colony through the Colonial Office reports, the Kenya Government reports and the memoranda issued by the Advisory Committee (Gourlay, 1982).

4.2.1 Eugenic Influences on British Educational Policies

The eugenic movement was founded by Francis Galton, a cousin of Charles Darwin. He applied Darwin's biological evolution theories to human society with its stratifications and extended it into the idea of a superior and inferior individuals and races. Galton defined eugenics as the study of 'agencies under social control that may improve or impair qualities of future generations either physically or mentally' (Gourlay, 1982).

Scholars from different areas of specialisation grouped together to form a formidable movement at the end of the 19th and early 20th centuries. Factors that gave rise to the rapid growth of this movement include the Boer War, Social surveys, Social Darwinism, the 1870 Education Act and its aftermath, and the general fears about the consequences of urbanization. The Boer War raised concerns in physical fitness and health of British soldiers affecting their fighting ability, and about the general physical and intellectual vigour of the English people falling behind other European nations.

Social surveys of Charles Booth and Seebohm Rowntree reiterated the above concerns while social Darwinistic theory popularised the belief that different social and political organisations in different nations were evidence of a hierarchy of racial types. The 1870 Education Act of England vastly increased the numbers in elementary education and the state was also forced to consider the problem of the physical and mental condition of children (Gourlay, 1982).

The eugenicists propounded the thesis about the mental and physical deficiencies of people in the urban environment and also of European racial superiority compared to the 'inferior no-white races'. Feeble-mindedness was seen to be hereditary and by the 1920s the belief had been stretched also to include the hereditary nature of capacity for higher education. Further fears were then raised about the degeneration of the (English) race; this was particularly worrying since many statistics indicated that it was those people of low intelligence (not higher intelligence) who were producing the greater number of children. Lewis Terman, for instance, revealed that the birth rate of families with gifted children was 50% lower than that of the preceding generation and apparently too low to "maintain the stock". This claim that those of lower intelligence produced more offspring than those with higher intellect reiterated fears of national deterioration (Galton: 1960). Such eugenic beliefs purported to give scientific explanation and moral justification for both class divisions and racial discrimination. These beliefs influenced educational policies in Kenya whereby in 1926 separate schools were set for children of different intellectual abilities purportedly to ensure that scholastic standards did not fall.

The eugenicists noted that since intelligence was hereditary education could not change intellectual defects such as feeble-mindedness. As such, the children from upper and middle classes who were considered innately superior in intelligence to the lower classes were offered an academic curriculum that prepared them for superior roles in the society, while the children from lower classes were offered a less academically based education that concentrated more on practical and technical aspects that prepared them for their future roles in the society (Gourlay 1982).

General intelligence tests were formulated and given to children at age eleven in order to test their educable capacity and thereby, determine the type of school and curriculum suitable to an individual. The British Colonial Office directed that the British colonies should follow similar eugenic based trends in the provision of education. In the British colony of Kenya, for instance, these eugenic beliefs that permeated educational policies, theory and practice in Britain were replicated especially through the influences of settlers, colonial administrators, educators and academics who were educated and trained in England and who were well versed with the eugenic theories of racial differences in intelligence levels as determined by biology. The Frezer Report of 1909, for instance, advocated a racially-oriented education system. This report consisted of nine sections, namely: education of Europeans, education of Goans, education of Dutch, education of Indians, education of Arabs, Negro education, administrative systems, industrial education of Negroes, and, the principles of religious neutrality in connection with Negro education (Gourlay, 1982).

As such, eugenic attitudes influenced educational policies, proposals, reports and curricula from 1911 to the 1960s. Consequently, the class divisions in English society were justifiable and when transferred to the African context, this information further justified the race divisions in Kenyan society. The Europeans, who were a minority, monopolised the apex of the Kenyan colony pyramid while the Indians were assigned to the lower levels. On their part, the indigenous Africans, who were the majority in this racial grouping, were reduced to the broad base of this colonial pyramid (Gourlay, 1982).

The Europeans were believed to have a higher intellectual ability than both the Asians and the Africans. They formed the higher class and were offered an academic curriculum that was similar to the one offered in England. The Indians and other Caucasians were offered a curriculum that consisted of a good deal of literacy-academic education combined with technical training. The colonial office publicized objectives and policies that appeared very credible with regard to African education; but in practice only manual work and technical training took place.

Since the Africans were regarded as unhygienic, undeveloped, rebellious, irreligious and immoral, certain subjects were recommended in order to help them to be mature persons. These subjects included: religious education, moral education, character training, technical and practical training all which were deliberately designed to promote church membership, political loyalty, industrial diligence and hygienic habits. The Africans were trained to be peaceful, religious and apolitical peasantry thereby deviating them from being rebellious or from expressing discontent or threat to the ruling elite. The low

academic training given to the native Africans in the name of education prepared them to serve the Europeans as manual labourers, farm workers, domestic servants and as technical hands (Kilemi, 1990).

In the 1930s funds for native African education were reduced while taxes and school fees were raised. As a consequence, fewer schools were built in this period thereby denying education to many African children. The four issues of denial of educational opportunities, raising of taxes, non-academic curriculum, and unfavourable social policies such as encroachment of land and low cadre jobs for the Africans led to discontent and ultimately to full blown rebellion particularly in Central and Nyanza provinces (Kilemi, 1990).

Both the colonial administration and the Christian missionaries who offered education for colonial Kenya published very plausible policies and proposals for native African education but the unofficial, unpublished, understated opinions and attitudes remained primarily eugenic. Educational reports such as the 1919 Report of the Education Commission of the East African Protectorate (appointed by acting governor Charles Bowring), the 1924 Report of Phelps Stokes Commission, the 1925 Memorandum on Education Policy in British Tropical Africa, the 1937 Report of the Commission on Higher Education in East Africa all presented very plausible objectives, policies and theories for native African education that include accessibility, funding, expansion, quality of curriculum and equality; but were never implemented (Karugu, 1986).

Up until the 1950s and even early 1960s, education policies in the Kenyan colony continued to be influenced by the British educational philosophy which was in turn designed with eugenic proposals and ideals which were racist. These eugenic attitudes defined the British people as superior to the native Africans and as such deserving a more academic curriculum while the Africans went through a purely non-academic, technical and practical education system. The first attempt to reverse these practices and their underlying theories were done by the first education commission in independent Kenya commonly referred to as, the Ominde Commission as will be explained in details in the next chapter.

4.2.2 Philosophical Foundations of Colonial Education in Kenya

After the ‘scramble and partitioning of Africa’ in the Berlin Conference of 1884-1886, Kenya became a British colony (in 1894) in which British policies in various sectors such as education and economy were gradually implemented. Unlike the French, Belgians and Portuguese who employed a type of colonial administration known as ‘direct rule’, the British utilised a type called ‘indirect rule’. Direct rule sought to replace African indigenous systems of governance and administration with administrative units fashioned by European officials and operated largely by them (Sifuna and Otiende, 1994). When applied in the sphere of education this administrative approach was known as ‘assimilation’. On the other hand, the policy of ‘indirect rule’ accepted the prevailing indigenous administration or authority units as the basis of local administration.

Despite their limitations in serving the needs of the colonial government, the African rulers or chiefs who ran the indigenous authority units were endowed with powers, rules and regulations that enable them to perform initially a limited and later a wider range of 'modern' governmental functions. (The word 'modern' is used here in comparison to traditional African ruling systems). When applied to the sphere of education this administrative technique was known as 'adaptation.' The British government did not favour the idea of introducing a metropolitan academic school curriculum in the colonies. Instead industrial education was advocated, and all education programmes had to be adapted to the needs of the local people – hence the term 'adaptation'.

Kilemi(1990) quotes Lord Lugard arguing that the school should be accommodative to native customs in matters of dress and etiquette in order for the pupils not to lose their identity. A major goal of British colonial education system was to produce a group of African civil servants who could operate an administration which, though based on British models, could be easily adapted to African conditions of life. This education was not to result in a slavish imitation of Europeans by the Africans since this would produce 'hostility and ingratitude' against the Europeans thereby aggravating political agitation. Instead this education was expected to train a generation able to achieve ideals desirable in public and civil work, and consequently guarantee development and prosperity in the future Kenya.

This kind of education fits well within the Platonic philosophy of education which emphasised the social function of education of preparing the learners for future service in

the society according to one's competence. Such an education was expected to instil certain dispositions in order to produce certain kinds of individuals. For instance, the *Fraser Education of Education* of 1924 and the *Memorandum on Education in British Tropical Dependencies* of 1925 recommended the teaching of religious education in order to introduce a moral dimension to education. Learners were expected to acquire the virtues of obedience, diligence and perseverance. However, this whole principle of marrying western education to African needs ended up transferring western values to the Africans through education.

The Report of the *East African Commission of Education* of 1925 (popularly known as the Ormsby-Gore Commission) and the *Phelps Stokes Commission of Education* of 1925 seemed to advance the utilitarian or extrinsic goals of education that entailed adapting the education provided by the colonial government to the growing needs of the local community. On the face value, this looked like an innocent aim to enable the African people to establish better lives for themselves through education. However, a critical study of these reports reveals that the underlying intention behind the industrial and trade-oriented education was to keep the Africans subservient to their white masters. This was reiterated by the missionary ideology which stressed submission, industriousness and obedience to authority (Otiende, 1982).

Subsequent reports of commissions and committees on education, such as the *Beecher Committee* of 1948, the *Memorandum of Education* of 1948 and the *Binns Committee* of 1952, agreed on the social nature of education. Thus, it was the duty of the government to

provide and fund education at all levels. Through education young people would be prepared for future occupations through which they would serve their community according to one's area of specialisation. Ultimately, education would lead to greater availability of skilled manpower, better quality of life, better health outcomes and resultant longer life expectancy. The availability of such conditions would naturally be expected to enhance the achievement of good life for the individuals as well as for the entire community.

However, the type of education offered in the Kenyan colony (just as was the case in other British colonies) was discriminatory and could not simultaneously enhance a good life for all. For instance, the education offered to Europeans was a replica of what was taught in Britain under the Cambridge syllabus except for the inclusion of Kiswahili. British youths would however, go back home for higher education. Asian education, though superior to what was offered to the Africans, was inferior to the European education. For instance, the Report on Asian Education in East Africa and the Report of the Select Committee on Indian Education in 1948 noted certain weakness in Indian education which included lack of technical education, limited opportunities for higher education, the poor teaching of the English language, unsuitable text books and poor inspections of schools. In the 1950's Asian opportunities in technical and higher education were increased and from 1957, attempts were being made to provide multi-racial education at different educational levels.

From the above exposition we can deduce four significant weaknesses in regard to the aims, content and teaching methods of the colonial system in Kenya. First, this system of education was Europecentric (and more specifically Britishcentric). This means that the colonial education was designed within a conceptual framework of a worldview in which Europe (and in our case Britain) was seen as the centre of civilization. Seeing Europe (and Britain in particular) as the cultural and intellectual centre of the universe the colonialists regarded their race as the standard of civilisation and themselves as the most civilised people. Consequently, they despised and rejected the African cultures and subjected the African to colonization, oppression, and exploitation. The Africans grudgingly slowly but surely despised their own cultures and embraced European civilisation.

Since the elements of Europocentrism (or Britishcentricism) were outright parochial and thus anti-universalist, European programmes of education in colonial Kenya were narrow-minded and incomprehensive. Due to this weakness European education disregarded indigenous education and wisdom thereby starting, not from known to the unknown. This was a grave commission that left the African bereft of identity, and as such ignorant of his origin and destiny.

Second, this education system was racially discriminative since the Europeans got academic education equivalent to what was offered in Britain while the Asian received an education superior to the Africans' though inferior to the European. The Africans were basically trained in elementary literacy and technical skills that would make them useful

in the European farms and industries. As such the colonial view of the human person, as explained under 'Eurocentricism' was based on a faulty psychology and a misguided concept of the nature of the human person.

Third, colonial education in Kenya manifests a fundamental shortcoming by viewing knowledge and morality as two separate entities. Guided by this separation, colonial education laid great emphasis on mastering the three Rs (reading, writing and arithmetic) and left morality out as a purely personal affair. Religious instruction was more in form of intellectualising religion by memorising doctrines, rules and rubrics than in moral, spiritual and religious formation. The end result was people who were 'educated' without being morally responsible and accountable, graduates with good intellectual education, but much less moral formation. This leads to the fourth weakness manifested in colonial education in Kenya, namely, a narrow concept of education.

Colonial education, particularly the one given to Africans, was purely utilitarian in character since it was intended to train Africans to serve in the local administration and in the private capitalist firms owned by Europeans. A few Africans were selected 'to participate in the domination and exploitation of the continent as a whole' (Rodney: 1974).

This education was not meant to serve the good of the Africans, but catered for success of the colonizing machinery. This utilitarian conception of education gave birth to several negative views on education; one, the Africans viewed it as a tool for manipulation, for

gaining power and influence. Two, education was seen more as a means to earning a living than learning how to live. The education-for-life component that was inherent in indigenous education was replaced with the education for-a-living component which lay great emphasis on education as a gateway to employment and ultimately to wealth. Three, it led to a purely extrinsic view of the value of work wherein white collar jobs were, regarded as superior to technical and manual ones. This inevitably created the dependence syndrome which was responsible for mental slavery among 'educated' Africans who failed to exploit their mental potential and thereby failing in self-reliance as they waited formal employment. Lastly, the utilitarian view of colonial education enhanced individualism, in contrast to communalism that was promoted by African indigenous education. This trend could be attributed to both the materialistic theory of the human person man and the myopic vision of society that the colonial masters portrayed.

The above four weaknesses notwithstanding, several principles can be identified as the philosophical basis upon which colonial education was founded. Key among such principles include; utilitarianism, empiricist realism, and conservatism. Let us now briefly examine each of those principles.

As delineated in the exposition on colonial education in Kenya above, Africans were basically provided with education in order that they would, in turn, be used as assistant administrators, clerks, and messengers. The primary aim of education was not to train people in responsibility and good citizenship. On their part, the Africans sought for education in order to achieve certain extrinsic values such as employment, money, power

and influence. This fact of education being viewed as a means to an end distinct from itself is what we refer to as the utilitarian (or instrumental) aspect of colonial education.

The British education in colonial Kenya, as mentioned earlier, was demeaning in that it aimed at training the Africans to be subservient in serving the interests of the colonial masters in low cadre ranks as assistant administrators, clerks and messengers. The subject matter taught was thus tailored to suit the types of work that the would-be employees were expected to carry out. The curriculum was in effect both teacher and subject-centred leaving the learners as passive recipients of education. Similarly, teaching methods used were the traditional ones such as rote learning, memorisation, strict reliance on text-books, use of punishment, unquestionable authority of the teacher. This kind of education not only hindered creativity and exploitation of human potential but also impede self-expression and freedom.

4.2.3 Philosophical Foundations of Christian Missionary Education in Colonial Kenya

Christian missionaries are rightly acknowledged as the founders of Western education in Kenya and in other parts of Africa since they entered most parts of tropical Africa ahead of the colonial governments. Several factors motivated the missionary activities in Africa towards the end of the 18th century and at the beginning of the 19th century. First was the desire to convert Africans to Christianity; this religious task was motivated by evangelical revival of the late 18th century in Europe, and later in North America. Second, was a desire to abolish the evils of slave trade which was an inhuman, brutal and

exploitative commerce. Third, was the desire to emancipate the African continent from the ravages of disease, poverty and under-development.

With the abolition of slave trade in 1873 with the Frere Treaty, Christian missionary societies established settlements for freed slaves for whom elementary schools were established along the Indian Ocean coast. These schools basically consisted of Christian instructions aimed at converting the freed slaves to Christianity. Consequently, the curriculum offered, except for arithmetic, was strongly religious aimed at teaching the Christian tenets to the freed slaves. Later industrial schools were established and the young Christian Africans were trained in various trades and handicrafts such as carpentry, blacksmithing and building which would offer them an occupation and means of livelihood (Sifuna and Otiende, 1994).

With the scramble and partition of Africa and the subsequent establishment of colonial administration Christian groups such as Church Mission Society, Church of Scotland Mission, Holy Ghost Fathers, and Missionaries of Africa expanded and established many mission stations in mainland Kenya where they built churches, health centres and schools (Bogonko, 1977).

The 1923 Conference of Mission Societies in Great Britain and Ireland formulated three policies on native education in Africa, namely; one, mission education was to aim at improving the general material and moral life of the people; two, it was to give special attention to training of leaders through an education that would inspire them to work for

the advancement of their people; and, lastly, it was to satisfy the needs of the urban community by training clerks, mechanics and technical workers as well as doctors, lawyers and clergyman. The Christian missionaries were in favour of appeasing the Africans' demand for better education by providing higher education (Bogonko, 1977).

At first Africans were opposed to Christianity and to Western education but interest developed gradually when the white settlers began to pay relatively well for knowing how to read and write. Those who possessed basic literacy skills were employed as clerks by the colonial administration. Others were offered responsibilities and material benefits by the settlers and the colonial government thereby increasing the demand for education among the Africans (Johnston, 1963). However, it should be noted that the missionaries saw education as a valuable tool of their primary task which was evangelisation.

Christian missionary education in colonial Kenya was informed by the following five philosophical principles: instrumental causality, transcendental spiritualism or extra-terrestrialism, personalism, normative and conservative principles.. First is the principle of instrumental causality also commonly referred to as the principle of instrumentality. This principle holds that a thing can be used as a means to produce a certain end. In this case the teachers are understood to be secondary instrumental causes of someone else's learning, according to Thomistic pedagogy as provided in his *De Magistra* (Concerning the Teacher). The teacher is (a) secondary (instrumental) cause because he/she too is a creature and receives his ability to be any kind of cause from God (Johnston, 1963). The student on his or her part is a principal secondary cause. 'Secondary' because he depends on God, who is the first (or primary) cause, for the possession of his intellectual power.

Consequently, since it was regarded as a major vehicle of evangelization, education can be regarded as an instrumental cause..

Transcendental spiritualism refers to God and other heavenly realities such as heavens, saints and angels in the context of missionary education. Reference to these extra-terrestrial realities was an integral part of Christian education then, as mentioned, education was primarily seen as an instrument for evangelization. The gospel message, which was basically the content of evangelization had God and other extra-terrestrial beings as its core content.

Missionary education was also designed to develop certain faculties of the human person in line with the Christian concept of the human person. Of particular interest was the development of the mind (reason) by acquisition of knowledge, purification of the soul (or spirit) by conversion to Christianity, and learnt by practice of Christian ethics. The Christian definition of the human person was informed by the Aristotelian–Thomistic concept of a human being as a combination of mind, body and soul. This conception is here referred to as ‘Christian personalism’. As already alluded, Christian missionary education aimed at the conversion of the African by, among other things, inculcating the Christian ethos.

Christian ethics are derived from the holy Bible and more particularly from the decalogue (the ten commandments) and the teachings of Jesus Christ. The African Christian converts were expected to abandon their traditional moral value systems and replace them

with Christian ethics (Johnson: 1963). Quite often collisions existed between African traditional moral values and Christian ethics in which case the former (that, Christian ethics) took precedence. Due to their abandonment of traditional moral codes the converts were often derided and perceived as traitors by their people who resisted Christianity. The aspect that deals with morals and norms is what we here refer to as the normative dimension of Christian missionary education.

Lastly, missionary education was conservative in regard to its aims, content and methods of instruction. It aimed at facilitating the evangelization task of the missionaries. The spread of Christianity relied heavily on a person's ability, to read and understand the Bible. Again, the students who had acquired this basic education would assist the White missionaries in carrying out evangelistic – catechetical functions (Sifuna and Otiende, 1994).

Among the freed slaves who were settled at Freetown the curriculum entailed the three Rs, namely reading, writing and arithmetic, and the teaching of Kiswahili and English. Vocational subjects were also taught where students learned general trades as well as skills such as making mats, bags and baskets. In the mainland the content of the curriculum was restricted to basic literacy that would enable students to carry out evangelistic – catechetical function. It mainly included singing, scripture knowledge, prayers, reading and arithmetic (Sifuna and Otiende, 1994) and aimed at converting the Africans from their cultures and traditional belief systems.

The methods employed in instructing the Africans just like the aim of the content of the missionary education were conservative. They were basically teacher-centred and the learners rarely participated in their own learning process. The teachers were the know-it-all who banked the deposit of their knowledge in the empty minds of the Africans who needed this knowledge in order to be saved from their barbaric and savage lifestyles and be won into the kingdom of God. To this end, propaganda, rote learning, memory work and lecturing methods were common and the learners' participation was restricted to imitation. Punishments, coercion, threats and fear were not uncommon in missionary classrooms (Johnson, 1963).

4.3 Conclusion

This chapter has attempted to analyse both African indigenous and colonial education systems in Kenya in view of explicating the philosophical principles underlying there-in. We have noted that African indigenous education was constructed and developed by an organized system of clan and village elders. It was basically utilitarian meant to prepare the youth for their respective roles within the society. Learners were thus equipped with certain life skills, competencies and dispositions that were considered essential.

This education was guided by certain philosophical underpinnings that formed the basis for its aims, content and methods. First, the sacred and secular were ultimately inseparable thereby accommodating God and other spiritual beings in an attempt to understand and explain certain social and physical phenomena.

We have also noted that African ontology manifested a unified view of reality that did not dichotomize the physical and spiritual realities. Consequent to this unified view of reality, moral formation was an integral part of education without which no meaningful education was existentially related to people's daily lives.

Missionary education was guided by six key principles, namely: instrumentality, utilitarianism, spiritualism, personalism, ethics and conservatism. The basic aims of Christian Missionary education was to make converts, train catechists, and to train the natives on basic skills such as carpentry, gardening and elementary literary skills of reading, writing and arithmetic.

The appointment of the department of education in 1911 by the colonial government to plan and coordinate school curriculum was recognition of the role of education as an instrument of social and economic change. The curriculum of colonial education was based on the perceived mentality, customs and institutions of the Kenyan black society. That is, the curriculum of the colonial education was designed with a bias for the indigenous knowledge and skills. Consequently, this content of the curriculum also took into consideration the practical needs of the local community. As such, it was based on the experiences, activities and operations of village life such as material conditions and domestic arrangement.

The colonial education in Kenya was mainly utilitarian and conservative. It was utilitarian because it aimed at satisfying labour-force demands in the white industries and farms. On the other hand, it was conservative in its aims, content and pedagogical

methods and emphasized practical skills and good behaviour. This kind of education manifested four major shortcomings notably, racial discrimination, elevation of European (or English) culture at the expense of African culture, separation of intellectual knowledge from morality, and a limited conception of education. The following chapter attempts to analyse the philosophical foundations of education in Kenya since independence.

CHAPTER FIVE: PHILOSOPHICAL FOUNDATIONS OF EDUCATION IN KENYA SINCE INDEPENDENCE

5.0 Introduction

In the previous chapter we attempted to deduce and explicate the philosophical principles that informed and guided the theory and practice of education in Kenya before independence. Three educational approaches were interrogated and their philosophical underpinning delineated; these are African Indigenous education, Christian missionary education and British education in colonial Kenya.

This chapter endeavours to analyse and explain the various philosophical ideals and values that informed and guided the development of curriculum components of aims,

contents and methods of instruction in independent Kenya. This entails studying and analysing the various philosophical principles that underlie various policy documents on education since independence (1963). Such documents were selected on the basis of their relevance to the topic under discussion. They include; the *Kenya Education Commission Report* (1964), the *1965 Sessional Paper No. 10, African Socialism and its Application to Planning in Kenya*, the *Education Act (1968)*, the *Development Plan (1970-1974)*, the *National Committee on educational objectives and policies (1976)*, the *Report of the Presidential Working Party on the Second University (1981)*, and the *Presidential Working Party on Education, and Training for the Next Decade and Beyond* of 1988.

Other documents include: the *Report of the Commission of Inquiry into the Education System of Kenya* (Koech Report, 2000), *Sessional Paper No.1 of 2005 on A Policy Framework for Education, Training and Research: Meeting the Challenges of Education, Training and Research in Kenya in the 21st Century*, the *Report of the Public Universities Inspection Board: Transformation of Higher Education, Training in Kenya to secure Kenya's Development in the Knowledge Economy, Kenya Vision 2030* (2007) and the *Constitution of Kenya* (2010).

5.1 The Kenya Education Commission (The Ominde Report) of 1964

Upon the attainment of independence in 1964 Kenya engaged herself in a programme aimed at expanding educational facilities mainly at the higher levels of secondary school and tertiary stages in an attempt to march the manpower needs of the new state. This

expansionist agenda was influenced by both internal and external factors. The external factors included the reports and recommendations of continental conferences in the early 1960s, namely, the Addis Ababa conference of 1961, the Tananarive conference of 1962, and the Abidjan Conference of 1964 and the Addis-Ababa Conference.

The goal of the Addis Ababa Conference was to provide a forum for newly independent states in which to decide on their priorities in terms of educational needs, to promote economic and social development on the continent and to embody the priorities they had decided upon for economic growth of the region. It made several far reaching recommendations contained in a document entitled 'The Report of the African States on the Development of Education in Africa (1961). This conference called for the adaptation of Africa education to meet the social, economic and political manpower needs of the newly independent nations. It also invited each African state to develop its education according to its priorities and needs.

The first attempt at implementing the Tananarive and Addis Ababa recommendations in Kenya was the establishment of an education commission in 1964 which attempted to survey existing educational resources in Kenya and consequently advised the government in the formulation of national policies for education. It noted that independence had heralded the presence of situations and times that were quite different from the immediate former colonial experiences of racial segregation and social inequalities. Independence, therefore, signified the birth of the Kenyan nation and education had a task of uniting the different racial and ethnic groups making up the nation.

The Ominde Commission assigned the school the role of instilling a sense of nationhood among learners. Nationhood is an attitude or psychological state of mind which, when it pervades the entire group of people, creates in them their cultural identity. Monyenye (1984) defines nationhood as “the set of more or less uniform demands (i) which people in a society share, (ii) which arise from their patriotism, (iii) for which justifications exist and can be readily expressed, (iv) which incline them to make personal sacrifices on behalf of their government's aims, and (v) which may or may not lead to appropriate action”. It is this type of nationhood which the Ominde Commission had hoped the educational institutions would instill in the minds of the youth, as will now be seen here under.

The Commission's terms of reference were to survey the then existing educational resources of Kenya and then advice the Government on how to form and implement national policies for education that would appropriately express the aspirations and cultural values of an independent African country. In fact, the Commission had to stress later in their Report: “No problem is more important to the future welfare of Kenya than the cultivation of a sense of belonging to a nation and a desire to serve the nation.”

The Report, with a total of 160 recommendations, has been described as the most illuminating, comprehensive and down-to-earth guiding educational planning document in the history of Kenya's education. These recommendations are regarded as having marked a watershed in Kenya's educational history by setting a new tone appropriate to an independent African nation.

The section considered relevant to this study is the one that articulates the aims of education in Kenya thus: one, that education is a function of the Kenya nation; it must foster a sense of nationhood and promote national unity. Two, education in Kenya had a duty to serve the people of Kenya and the needs of the country without discrimination. Three, public schools in Kenya were instruments of the secular state in which no religion was privileged, but must respect the religious convictions of all people. Four, the schools of Kenya had an obligation to respect the cultural traditions of the peoples of Kenya, both as expressed in social institutions and relationships. Five, since it contradicts the African traditional beliefs, an excessively competitive spirit should be restrained in Kenyan schools. Instead, young people leaving school must be made to recognise that they have a valuable part to play in the national life. Six, education is, and must be used as an instrument for the conscious change of attitudes and relationships. While preparing children for changes of outlook required by modern methods of productive organisation, education must nevertheless foster respect for human personality.

Seven, a most urgent objective of education is to serve the needs of national development. Eight, education must promote social equality and bridge divisions of race, tribe and religion. It must pay special attention to training in social obligation and responsibility. Lastly, the commission noted that educational outcome at all levels must provide adaptability to change (RoK, 1964). The Commission proposed a comprehensive review of education in Kenya: it dealt with numerous policy issues that confronted the young nation and others that were specific to education at the time such as structure and organisation, management of schools, quality and relevance of the curriculum, teacher

training, school leavers, the prospect of universal primary education, planning and funding of education, adult education, manpower needs and staffing.

From the above therefore, education in independent Kenya was expected to inculcate a sense of nationhood, teach the learner to respect Kenya's varied cultural traditions, refrain from the spirit of competitiveness and develop feelings of cooperation, acquire attitudes of modern productive organisation, foster respect for humanity and develop skills for adaptability to change.

The Report firmly stated "we believe that the secret of national feeling which over-rides tribal and local loyalties lies in bringing about much more conscious mixing within our educational system than is at present practiced" emphasising the role of the school in instilling a sense of nationhood and promoting national unity. The new Government had already prohibited segregation in schools but putting this prohibition into practice was not easy. The Report gave this duty to the teachers, stating thus:

In our primary school, this is hardly possible; but in these schools we need a much more developed national consciousness among the teachers, in order that the whole teaching in the school may encourage children from an early age to think of themselves as Kenyans. Hitherto, this national outlook has been difficult to produce, because teachers have had to be drawn from the local vernacular area and have usually been trained at a local training centre, where teaching practice could be given in the appropriate vernacular (RoK, 1964).

In order to create one nation and to "stimulate those loyalties and affections that are the stuff of nationhood" (RoK, 1964:) English would be the main medium of instruction from primary school while Kiswahili would be made compulsory. Additionally, teachers

would be recruited from and posted to different parts of the republic in view of developing national consciousness among them as well as among learners. These endeavours indicate that national unity was identified to be

a key factor in the realisation of the national goals which in turn was interpreted to mean the advent of a *good life* for the people of Kenya.

In an effort to facilitate national consciousness through secondary education, the Commission proposed inter-tribal mixing of students from different regions of the republic; it suggested allocating at least twenty per cent of places available in each secondary boarding school to students from outside its region. This was expected to make the composition of the secondary students represent all the tribes in Kenya. In regard to the problem of racial integration in schools, the Ominde Commission emphasized the need to implement the prohibition of racial segregation in educational facilities. In order to address the twin challenges of fear of lowering of educational standards due to integration, and that of inability to raise fees on the part of poor Africans, the Commission advocated for bursaries for students from poor backgrounds.

The idea of creating national consciousness in the primary teachers was novel, just as the idea of sending them to schools away from their homes was. But it is difficult to see how these teachers could succeed in inculcating nationhood in the minds of children whose home backgrounds were tribal. Since learning results from reinforced practice it would be difficult to see how the children could learn the sense of national consciousness if there

was no reinforced practice outside the classroom. In the process of acquiring a sense of national consciousness the classroom teacher is only an insignificant reinforcing agent, unless the entire social environment is involved. Again the two-year training in the college might not be sufficient to convert a tribally oriented student-teacher into a nationally conscious trained teacher (Monyenye, 1984).

The idea of bringing students together for inter-ethnic mixing at secondary level enabled students of different ethnic communities to interact and have the opportunity to understand each other's ways of life. Furthermore, the teachers in secondary schools were recruited on a national basis and some of them were expatriates with no tribal inclinations. This, together with the fact that the students usually spent a minimum of four years in school before they could leave, made it a more favourable condition for inculcating nationhood than in the primary schools. However, one psychological factor would work against its success; that is, nationhood as an attitude of mind is difficult to eradicate once it has been formed. By the time students enter secondary schools, they have already formed these relatively stable attitudes, which, in any case, are constantly reinforced by influential factors outside the school environment. This position seems to suggest that the school is only one among many other avenues through which the nation can achieve a sense of nationhood (Monyenye, 1984).

The Commission also assigned to the school the duty to promote and reinforce the nation's "own historic instincts and moral values". It noted that African moral values were enshrined in the spirit of cooperation and that competition should be removed from the

education system since competition was typical of western system. For instance, to address the problem of equality of opportunities, the Ominde Commission advocated for uniform fees throughout the Republic. This would ensure that no students were more advantaged in their schooling than others. It was an attempt at implementing the concept of equality of educational opportunity which was very crucial for a newly independent nation that hoped to initiate the practice of democracy in her public institutions

The same is true about the capacity of the school to contribute to the attainment of other national goals. The promotion of national unity in societies consisting of a wide diversity of ethnic, religious and class groups, the development of a stable democratic policy, and the establishment of the national identity through the promotion of indigenous culture are among the goals to which the school is often expected to make a major contribution. Generally, the school may well be able to play a useful part but only where it is reinforcing a general trend in society. For instance loyalty to state cannot replace ethnic loyalty in so far as the people do not feel that the state can provide the economic and socio-political security and well-being they require.

Similarly, if the trend is toward separatism, contrary ideas advanced by the school may be intellectually comprehended by pupils without necessarily being internalised. This may not help much in eradicating ethnic identity or conflict. For instance, the creation of tribal societies in the guise of preserving the rich heritage of our diverse cultures in the 1960s and 70s, led to activities that reinforced the perpetuation of the very tribal attitudes the school was expected to eradicate. Under these circumstances children are likely to fall

back on their own tribal loyalties and to revert to separatist attitudes imbibed earlier. It is not easy to use teachers in inculcating nationhood among children the majority of whose home backgrounds is largely tribal. When acquiring feelings of national consciousness the teacher is only an insignificant reinforcing agent, unless the entire social environment is fully behind him and intensely involved.

Schools on the whole are much better at reflecting the society they serve than at promoting certain prescribed kinds of change or conservation. As such school programmes should be controlled and directed to ensure that they best serve the nation's purpose; namely, to see schooling as one aspect of national education programme and to see these total programmes as integral parts of overall programmes of national development. These principles were repeated by both the Koech Commission Report of 1999 and the *Sessional Paper No.1*, 2005.

In conclusion, we note that an analysis of the recommendations of the commission reveals inherent difficulties in trying to use education as a vehicle for instilling nationhood and promoting national unity in Kenya. This is mainly because nationhood is an attribute of mind whose development and maintenance is largely influenced by factors outside the school system. Furthermore, schools are mere reflections of the society that maintains them and, therefore, nationhood could be achieved only if every section of the Kenyan society is involved in its intentional creation and aggressive promotion. The adult world in general and the political establishment in particular must lead the way as genuine role models for the learners in schools to emulate.

Empirical studies have shown that forces outside the school system are more influential in molding the minds of the youth than the school. It would look wiser for political leadership to direct resources and to invest financial and human resources to target those influential forces outside the school system. These reference groups which include, among others, the political and religious leaders, professionals and business tycoons, artistes, especially those in the entertainment industry, sportsmen and women, and men and women in the media industry may hold the key in influencing the youth regarding the development of a sense of nationhood.

Unfortunately not all members of such reference groups portray a public conduct and morality worthy of emulation. However, if political leadership could succeed in creating a sense of nationhood among these categories of people, or bring pressure to bear upon them to provide the kind of public morality perceived to promote nationhood, the youth who hold them highly as their role models in whatever they perceive as success in life would inevitably grow up to emulate their example.

Political leadership can instill appropriate public morality among these reference groups by ensuring that the Government strictly applies the existing legal apparatus already at its disposal. Only then can such be left to continue serving as genuine role models in society for the youth to emulate. Another way of instilling nationhood would be through the introduction of some form of legislation, to engage in economic activities that attract inter-ethnic interaction, such as to enter into joint business ventures which would slowly

give way to wider feelings of nationhood. Daily experiences show that Kenyans are often willing to have trade and business relationship with members of any ethnic group or race in so far as they are in situations that make them need each other. As such, it would be expected that this would provide a good opportunity to exploit the relationship for a wider and deeper understanding among various peoples in the country.

5.2 Sessional Paper Number 10 of 1965

This document, whose full title is *African Socialism and its Application to Planning in Kenya*, in line with two others namely *High Level Manpower Requirements and Resources in Kenya 1964 – 1970*, and the *Development Plan 1964- 1970*, evolved a principle which identified a direct relationship between education and economic growth. The document, as a whole discusses in details, both the theory of democratic African socialism and its practical application to planning in Kenya.

In this regard, Sessional Paper No 10 (1965) discusses the various ways in which the principles of African socialism can be applied to the various sectors of the society, namely; economy, politics, agriculture, administration and education. Consequently, the document outlines five basic objectives of the Kenyan society based on African socialism, namely: one, political democracy manifested in political freedom and equality, two, economic equity that insured that there was no disproportionate dominance of political power by economic power groups, three, social economic and political equity, four, mutual social responsibility; and lastly, adaptability here defined as the capacity to

be flexible (as opposed to rigidity) or pursuit of ultimate major and long term objectives (RoK: 1965).

The Paper was the first attempt at building a new society based on a new philosophy that was expected to “explain, validify and help to cement our experience” (Mohiddin: 1969). According to Mohiddin, this philosophy was based on the ideals and values of African socialism that would ensure a different kind of life for all. The hallmarks for this new dispensation comprised social egalitarianism, equal opportunities for all and elimination of exploitation of man by man. The end result would be a society where the condition of the development of each individual citizen would be the condition for the development of all. In envisaged situation, the individual would be free to develop his/her potential to the full unhindered, and the state would control the basic means of production, distribution and exchange.

In line with Plato’s utilitarian task of education, the paper assigned to the education system the principle means for relieving the shortage of domestic skilled manpower and equalizing economic opportunities among all citizens. The achievement of this dream required the expansion of educational facilities, increase supply of teachers, and curriculum reform in order to meet certain standards as specified by the government. The end result of the envisaged educational development would be economic development, more wealth and income distribution, availability of skilled manpower, better quality of life, national cohesion, moulding of good citizens and proper use of leisure.

An analysis of Sessional Paper Number 10 of 1965, *African Socialism and its Application to Planning in Kenya*, reveals four basic philosophical principles that are proposed as basic to educational theory and practice in the newly independent Kenya. These are constructivism, perennialism, utilitarianism and pragmatism. Let us now briefly elaborate on these four principles.

The term constructivism consists of the noun 'construction' and the suffix 'ivism'. Constructionist theory or constructivism holds that reality gets its meaning from the meanings and interpretations given by the society. As such reality is a social construct. However, in regard to the document under study, education was viewed as a social framework within which the socio-economic life of the young nation would be understood and constructed. This gives education the role of transforming, modifying and changing people's attitudes, outlooks, values and value systems. Towards this end, education was expected to include certain values among the students. Such values included tolerance, respect, diligence, unity, mutual social responsibility and political democracy. These values were expected to enhance the achievement of the ultimate objectives that included political equality, social justice, human dignity, freedom from want, disease and exploitation, equal opportunities, and high and growing per capital incomes, equitably distributed.

Perennialism, as a philosophical theory, holds that education should focus on the transmission of certain essential facts, principles and truths that have passed the test of time. In the document under study a proposal is made to reform the curriculum in order to suit it to answer to the myriad of challenges facing the young nation. These challenges

which include poverty, disease, and illiteracy among others require a localised curriculum. This curriculum, in turn, will be expected to transmit certain facts, principles and truths that were apparently absent in the colonial curriculum.

Another key principle advocated by Sessional Paper Number 10 is utilitarianism. Newly independent Kenya's education had to be utilitarian in character in order to respond to the shortages of domestic capital, trained, educated and experienced manpower (especially in middle and high levels) and foreign exchanged. Indeed, the Paper noted that "if education produced the high and middle level manpower so desperately needed by a developing nation, then the pace of economic developing in Kenya could be accelerated" (RoK, 1965). As such education had a key role in enhancing economic development.

Pragmatism is a philosophical theory which advocates the use of education as a means to practical solutions to the challenges facing the young nation as explained above. A pragmatic education, therefore consequently demands a relevant, accessible and quality curriculum. Relevance, accessibility and quality would ensure that education offered in the Kenyan schools was congruent with the national objectives in general and with the immediate needs of the society by that time.

The above exposition of the Sessional paper exposes significant weaknesses. One, the document offers a limited conception of education where the cognitive aspect is emphasized at the expense of other dimensions. Two, despite the fact that the paper proposes a localisation of the curriculum, the education system was still tailored along the British model. Three, the extrinsic value of education (namely, education as a gateway to

wealth and possessions) was emphasised at the expense of its intrinsic value (the fact that education is good in itself irrespective of the material gains that might accrue there-from).

The fourth weakness manifested in the Paper is that political, ethical and social imports of education were sacrificed in favour of economic considerations.

This is because the Paper was greatly influenced by a profit motive that was regarded as the engine to economic growth and consequent national development. This resulted in achievement of economic development devoid of ethical, social and political considerations as evidenced in lopsided land policies, suppression of multi-party democracy (thus denial of political rights), corruption, misuse of positions for personal benefit, embezzlement of public funds and perpetuation of class distinctions. Consequently, there was more competition than cooperation among the citizens and the ideals of justice, equality, human dignity, mutual social responsibility and political democracy remained a mirage. This was bound to happen because the Paper proposed a capitalist model of development to achieve a socialist objective. It encouraged, rather than eliminate or prevent, a situation of social conflicts by creating an African bourgeoisie. The Paper's priority appears to have been economic growth per se rather than the improvement of the people's living conditions using economic growth as a means. This explains why not much attempt was made to radically change the social, political and economic structures. The clamour for a new constitutional dispensation of the 1980s, 1990s and 2000s is a national demand to have these structural changes established.

These weaknesses would, unfortunately but inevitably, lead to social shortcomings such as individualism, materialism, consumerism, permissiveness, political irresponsibility,

cynicism, multiplication of needs, overindulgence, greed, insensitivity to the pains of others, weakness of family ties and destruction of the environment among others (Mohiddin, 1969). Later reports on education were greatly influenced by the two documents discussed above, namely. *The Kenya Education Report* (1964) and the *Sessional Paper Number 10* (1965). As such, several key concepts such as national cohesion/unity, national identity/consciousness, mutual social responsibility, exploitation of an individual's talents and abilities, democracy, good governance, good citizenship and good life will be mentioned severally in our analysis of the following eight reports.

5.3 The Education Act, 1968

The Education Act of 1968 was the first post-independent attempt to offer a legal framework for educational theory and practice. It was an Act of Parliament that provided for the regulation and progressive development of education. The document is presented in nine parts, each offering a legal framework for a given aspect of education.

This document, in a nutshell, underscores the need to have a clear definition of education, to outline the specific objectives that education should help to achieve, and the relevance of well formulated policies of education management for a nation to achieve the aims and objectives it desires to achieve through education. However, though this document does not directly address itself to philosophical issues in the educational phenomenon as such, several philosophical assumptions and postulates can be deduced. First, it recognizes the importance of basing the education system on some form of jurisprudence, that is, a legal framework. This framework outlines the roles of different stakeholders in education and ensures that mechanisms for implementation and evaluation are in place. These

mechanisms are meant to boost the school system in its endeavour to achieve the national goals.

Secondly, this document presupposes the social role of education in national development and in producing a well formed citizenry capable of leading their country to greater heights of prosperity. Mentions of the quality and discipline of teachers, manner of training, discipline of students and the roles of various bodies in ensuring stability in the education system are an indication of the recognition of the role of quality education and of proper formation of teachers in ensuring disciplined, law abiding citizens, diligent, responsible and morally upright citizens (RoK: 1968).

5.4 The Development Plan 1970 – 1974

A development plan is a broad outline of the tasks expected to be carried out by a given government. As such as it outlines what the government wishes to effect in various sectors including education, employment, agriculture, forestry, fisheries, manufacturing, water, electricity, transport and communication, commerce, tourism, health, housing, social services and lastly internal security, defense and prisons. For the purpose of this study our specific concern will be focused on education. This document noted the major role that education would play in the achievement of these objectives, stating thus:

The first and most important goal for education in Kenya is to produce sufficient numbers of people with the skills and knowledge required to a high rate of economic growth. Other goals include the rapid achievement of free, universal primary education, and the preservation and fostering of those cultural values which enrich people's lives and produce a united and productive society (RoK: 1969).

An analysis of this extract indicates that special emphasis was placed on the role of education in achieving the primary aim of the Kenyan government since independence, namely; social justice. The plan also notes that development is a prerequisite for the achievement of social justice. The achievement of social justice is here regarded as the key to social development as well as to individual and social happiness. Happiness involves a feeling of a satisfied whole life. In connection with education happiness is a kind of an end, something which can be pursued, promoted, achieved, protected or lost. For the purpose of this study, the end result of happiness is considered to be the achievement of a *good life*.

Other final ends such as knowledge and friendship may be sought for their use in the pursuit of something further as well as for their own sake, but this is not the case with happiness. Dearden (1976) suggests that “there may be things that we do better as a result of being happy in order that they may be done better”. Thus, when citizens are happy their performance and productivity in their various engagements of nation building will increase. This suggests a direct proportion between happiness and productivity; as such, a happy citizenry will be expected to be a stimulus to national development. However, it should also be noted that happiness is a result, not cause of social justice. As such, social justice is pre requisite to happiness and ultimately to social development.

On the same note education is here regarded as a necessary instrument for economic growth and development, and ultimately for social justice. In this context, education is here defined from cognitive, dialogical, utilitarianism and creative perspectives. It is

cognitive in that certain subjects and content were emphasised and preferred over others. This in effect also incorporates a perennialist view of education to mean that certain facts, principles and theories are regarded as essential to education for both the individual and the society.

This document also emphasises the normative and dialogical dimensions of education. The normative dimension relates to the role of education in inculcating moral values such as justice, equality, loyalty and social responsibility among other qualities that are key to the realisation of social justice. Dialogical dimension, on its part, refers to the role of education in establishing inter-connecting networks of communication between and among people from different social and cultural backgrounds. Through dialogue, citizens will relate with each other in a spirit of brother/sisterhood, without discrimination and with a sense of nationhood. People will be expected to acquire self-respect and respect for others, respect for the rule of law and a sense of honesty and diligence.

Lastly, the 1970-1974 Development Plan also predicates utilitarianism to education. This is because graduates at various levels are expected to use their diverse knowledge in satisfying the social needs for high level manpower and ultimately for economic growth and social justice. In this case, education's primary value is extrinsic and only secondarily intrinsic. Due to this dichotomy between the intrinsic and extrinsic value of work, prospective employees preferred white collar jobs to technical and vocational ones. This loophole has persisted to-date when technical and vocational jobs are generally regarded as manual, dirty and inferior. This has dwelt a major blow to scientific and technological advancement.

5.5 Report of the National Committee on Educational Objectives and Policies (1976)

The National Committee on Educational Objectives and Policies (also known as the Gachathi committee after its chairman) was mandated with the task of reviewing education and preparing objectives and policies to be adapted for the second decade of the Kenya's independence in an attempt to assess the relationship between needs, existing facilities and the cost of education.

Its terms of reference had wide and far reaching implications and impacted on the structure and cycle of the then 7-4-2-3 education system. Challenges facing the education system then included: duration, relevance to job market, inadequacy of qualified personnel, scarcity of equipment, wastage and the elitist nature of education. To address these challenges, the committee started by outlining Kenya's national philosophy in terms of its social, cultural and economic values.

The committee naturally depended on the only available framework of a national philosophy as defined by Sessional Paper Number 10 of 1965. In fact chapter one entitled "The Nation's Social, Cultural and Economic Values" opens with a quotation from the Sessional Paper, thus:

The system adopted in Kenya is African Socialism...a term describing an African political and economic system that is positively African...but capable of incorporating useful and compatible techniques from whatever source. There are two African traditions which form an essential basis for African Socialism – political democracy and mutual social responsibility. Political democracy implies that each member of society is equal in his political rights and that no individual or group will be permitted to exert undue influence on the policies of the state. Mutual social responsibility is an extension of the African family spirit to the nation as a whole... it implies a mutual responsibility by society and its members to do their very best for each other with the full knowledge and understanding that if society prospers its members will share in that prosperity and that society cannot prosper without the full co-operation of its members (RoK: 1976).

The following five principles could be deduced as outlining the committee's philosophy of education: one, education is a tool for national unity and cohesion. This theme of unity and nationhood has previously been discussed at some length. It underscores the role of education in producing a patriotic personality who is convinced that loyalty to the state cannot be replaced by loyalty to the clan or ethnic community. However, this cannot be realised unless the people feel that the state can provide them with the economic and socio-political security and well being they require. Toward this desire Kiswahili is recognised as the national language for Kenya and universities are challenged to promote it. This notwithstanding, it would have been more effective in promoting national identity and a sense of nationhood to have made Kiswahili a co-language of instruction (alongside English) and not just a subject to be taught. On a similar note, the respect for cultural traditions of the varied ethnic groups appeared a very plausible notion in the context of promoting our African cultural values. However, it led to the creation of tribal societies (even in educational institutions) whose activities reinforced the perpetuation of the very tribal attitudes that education was expected to eradicate (Monyenye: 1986).

Two, the report highlights the role of education in ensuring equality, democratic practices and mutual social responsibility among citizens. In this regard education needs to be equitably distributed in order to eliminate any form of inequality based on race, gender, religion or economic status. Further, education is here seen as an avenue to dialogical relationships among citizens. This in turn implies that through education people can learn certain skills of social interrelationships. Among these skills are a work ethic, diligence, mutual respect, honesty, transparency, respect for the rule of law and safeguarding of the human dignity.

Three, education is presented as a basic human right which should be accessible to all citizens irrespective of age, colour or location. It is a fundamental entitlement for all citizens and educational opportunities should be availed to all without discrimination. An educated citizenry is a great human resource in many respects. For instance, they will live healthy lives since they have knowledge of preventive health care thereby saving on curative health care, they will be productive in different spheres and will more embrace the nation's social, cultural and economic values than the uneducated.

Four and reminiscent of Plato's theory, education has an extrinsic value, namely the production of high and middle level manpower who would be absorbed in the public sector, public sector or in self – employment. Five, education's ultimate end is the provision of a good life for the individual citizen as well as for the entire nation. This is because, as has been discussed under Frankena's theory of *good life*, education and training help in improving the quality of life of the people by equipping them with a variety of skills that are relevant to their socio-economic and political needs.

5.6 Report of the Presidential Working Party on the Second University in Kenya (1981)

The Presidential Working Party on the Establishment of a Second University in Kenya (popularly known as the Mackay report) was appointed and commissioned with the sole assignment to prepare detailed plans and recommendations on how the decision of the Government to establish a second university could be carried out. The need to establish a

second university was necessitated by the fact that the then sole university had expanded to its full physical capacity but without keeping pace with the ever growing demands for diversified curricula and for capacity to accommodate increasing numbers of secondary school leavers. The new university was therefore expected to not only ease congestion at the University of Nairobi but also to introduce new areas of learning which would meet the high level manpower requirements of modern and increasing technological society (RoK: 1981).

The section of this report that is considered relevant to the task of this study is chapter four which discusses the philosophical framework, concept and objectives of the second University. It outlines four philosophical and conceptual guidelines for the development of the new University:

- a. The University must plan its teaching programmes in such a way that it is continuously adaptive to Kenyan ideological and programmatic development aspirations.
- b. The University should be close to “wananchi” and aim at producing graduates who freely interact with the people, live comfortable in their own society in the rural areas, are effective in serving all and are innovative, hardworking and committed.
- c. The approach to the design of the technical curriculum should be such that a graduate of the professional disciplines should also possess a sound knowledge of his/her society, an appreciation of the human and management factors as they relate to a profession, and a clear appreciation of Kenyans political and social aspirations. Thus an appropriate balance should be maintained between knowledge, skills, attitudes and socio-political aspirations.
- d. The University should, through its applied research and field activities, relate to society in such a way that there is continuous and positive dialogue, and that it address itself to relevant national problem (RoK: 1981).

Although these guidelines are referred to as ‘philosophical’, they are actually only philosophical in a general sense but not in a strict or technical use of the term. However, they are based on some philosophical postulates. The first guideline is based on the desire

to achieve certain values that were defined in Sessional Paper number 10 of 1965 as the national goals. These goals include national unity, national development, equality, political democracy and mutual social responsibility based on the spirit of African Socialism and were discussed in section 5.3 above.

The second guideline expresses the calibre of graduates that the working party expects the proposed University to produce. This guideline expresses the desire to produce graduates who are responsible, diligent, self-motivated and responsive to the needs of the others. Such citizens know their roles in the society and pursue them with a positive frame of mind. They realise that national development of necessity demands contributions of individual citizen, mutual collaboration and interdependence. Such graduates should not be aloof but humble, hardworking and creative workers, who desire to play their part alongside others, in building the nation. This corroborates Plato's postulate on the social function of education.

This guideline advocates for a new attitude and outlook towards the concept of a leader and of a learned person from the common one of 'boss' to one of 'servanthood.' In many cases learned people and those in positions of authority have been perceived to be arrogant, corrupt, greedy, aloof, spiteful and indifferent to the feelings of the ordinary people. Consequently, the ordinary people have approached them with fear, cynicism, scorn, loath, hate, and awe. According to this guideline, professionals will be expected to treat other citizens with respect, to be available in their work stations, and to be mature and conscientious graduates with the ability and desire to contribute to the well-being,

advancement and development of fellow citizens and the country on the basis of the national philosophy of mutual social responsibility.

The third guideline entails the nature of the curriculum that would enable the graduates to play their rightful roles in national development. The curriculum ought to be relevant to the historical, social and cultural realities, and also to the needs and challenges facing the country. This guideline seems to suggest that certain knowledge is imperative for every citizen irrespective of their careers and professions. Such knowledge, which is perennialist in character, includes a sound knowledge of our society, an appreciation of the human and management factors, and a clear appreciation of Kenya's political and social aspirations.

A 'sound knowledge of the society' and a clear appreciation of Kenya's political and social aspirations' point to the need to inculcate among the learners an authentic knowledge of the historical, social, political and economic realities of their country. It underscores the role of education in promoting nationhood and social cohesion guided by African cultural and traditional values such as respect for elders, sacredness of human life, friendship, the kingship system and communalism. This can be covered in academic subjects such as history, civics, geography, home-science, agriculture, science, sociology, anthropology, philosophy and political science among others at the various levels of the education system. This knowledge will be expected to develop the value of patriotism and a sense of national consciousness among citizens. This has been achieved through

education in other countries such as the USA where loyalty to state supersedes any other loyalties (Monyenye, 1986).

The fourth guideline underscores the role of research and knowledge in national development as well as solving social problems such as poverty, food shortage, poor infrastructure, unemployment and poor farming methods among others. This guideline underlines the utilitarian function of education that equips learners with necessary skills, competencies and innovative prowess that would consequently empower them to solve the myriad social problems that bedevil our nation. Such solution would be expected to create the condition necessary for the enjoyment of *good life*.

5.7 Report of the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond (1988)

The *Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond* (commonly known as the Kamunge Commission) was appointed and charged under its terms of reference “to view the national education and training for the next decade and beyond and to make recommendations”.

The sections that are considered relevant to this study are chapter two paragraphs 12 to 16 entitled ‘National Philosophy’ and the whole of chapter three whose title is ‘Philosophy, Objectives and Policies of Education’. Chapter 2:12 notes that the Kenyan national philosophy, as formulated and defined in *Sessional Paper No 10* of 1965, was a road map to the nation’s political, economic, social and cultural development

whose aim was to achieve a good life for the citizens. In other words, this philosophy was meant to help Kenyans to improve the quality of their lives as individuals and as a nation. The ingredients of a good life were the philosophical basis of the society; these included the overall objectives to achieve social justice, freedom from want, victory over ignorance and disease, respect of human dignity, freedom of conscience, promotion of cultural heritage, provision of equal opportunities for all and growing national income equitably distributed.

The term 'Harambee' was adopted as a national motto for development in line with the principles of African Socialism such as mutual social responsibility which promotes the family spirit of togetherness and unity among citizens. With the ascendancy of Daniel Moi to presidency in 1978, the Harambee spirit of self-help particularly embraced the 'Nyayo Philosophy' of peace, love and unity as a development strategy aimed at ensuring mobilisation of resources, otherwise unavailable, towards social and economic development. This philosophy was also meant to enhance ethical and moral foundations of 'democratic African Socialism'. The concepts of peace, love and unity within the framework of democratic African socialism, emphasised the African traditional subordination of self-interest to the common good. It also stressed the view that selfishness, arrogance and lack of humility are anti-social qualities in the African traditional sense (RoK, 1988).

Nyayo philosophy thus was a 'pragmatic philosophy' which sought to crystallise and articulate what has always been African, indigenous and formative in the

African society. The philosophy and practice of sharing both fortunes and calamities of the extended family, clan and tribe guided and fortified by love (Moi, 1988). The three tenets of Nyayoism, namely, peace, love and unity, provided the practical foundations of development. Peace, for instance, is the practical foundation of social stability which attracts investment, enterprise and progress. Love, in turn, ensures trust and readiness to work with others, learn from others, and to contribute to the cause of nationhood. Lastly, unity guarantees strength based on the understanding of a common purpose, loyalty, patriotism and mutual dependence.

Sessional Paper No 6 of 1988 entitled Education and Manpower Training for the Next Decade and Beyond adopted the recommendation by the Kamunge report that the Harambee spirit as a traditional African concept for development and the Nyayo philosophy of peace, love and unity as practical foundations for development be made an integral part of national education and training programmes.

Paragraph 2:16 noted that Kenya's political philosophy also embodied the acceptance of the spirit of internationalism. Kenya's policy of non-alignment during the cold war period was particularly deemed to be important for national development in a world that was becoming closely united under one economy and technology. This situation entailed enhancing national stability, identity, independence and dignity while at the same time relating with members of other nations as citizens of the same international community. As such, even as the Kenyan education system aimed at inculcating the values of national independence, pride, identity and integrity in the framework of nationalism and

patriotism, it is important for learners to be trained in fostering international consciousness in order to help them cope with various foreign influences while remaining truly Kenyan (RoK, 1988).

Chapter Three of this document, on its part, attempted to review the philosophy, objectives and policies of education in Kenya to ensure that they were in consonance with the nation's cultural, social, economic and political development agenda.

The philosophy of education is based on the national philosophy in order to create individual awareness and commitment to national, cultural, social, economic and political values as well as to create a nation united in purpose. This means that a country's philosophy of education should flow from the national philosophy since education is an aspect of the society whose major aim is to help the nation to realise her goals and objectives. An education system can fulfil this duty by providing appropriate knowledge, skills and attitudes necessary for national development and by inculcating moral, social, political and cultural values that promote individual awareness, commitment to the nation, and national unity.

A national education system should always aim at improving social justice and disparities as well as prepare and re-orientate the youth to appreciate and practice the norms and values of the society. As such it is imperative that the philosophy of education be in consonance with the national philosophy in order for education to contribute positively to national development. In view of this, education ought to seek to

realise the national objectives that the report redefined as: fostering national unity, preparing the youth for their rightful positions in the society, promote national development and provide for the full development of talents and personality. Others are promotion of social justice, morality, social obligations, and fostering positive attitudes and consciousness towards other nations (RoK, 1988).

These goals address certain values that are central to the life of an individual as well as that of the nation. National cohesion underscores the values of human co-existence and of respect for other people. It presupposes a situation where people recognise one another as fellow human beings sharing the same personhood, respect and dignity. Several policies had been formulated by the government in an attempt to achieve the objective of fostering national unity. Such policies include the establishment of a public education system with national curricula, national teaching service, national examinations and certificates as well as national schools and national institutions to which students were admitted on a national basis. Education can greatly enhance the realisation of nationalism, patriotism, positive attitudes towards the society, tolerance, open discussions and accommodation of the views of others if educational institutions, families and communities intensified measures and practices which develop and enhance those values.

The second and third goals underscore the utilitarian view of education as an investment for national development equipping the youth with knowledge, skills and expertise necessary to enable them to play an effective role in the society and

to serve the needs of national development. Towards this end the second goal emphasizes that since each person has a role to play in the society for the common good everyone needs to be assisted to realize his/her potential and exploit it to the full. This goal is closely linked to the fourth which underscores the intrinsic value of education in helping an individual citizen to realize self-actualization.

The fifth goal is concerned with the role of education in inculcating moral and social values that are responsible for producing morally integrated citizens who are responsible and conscientious in their lives and duties. This goal reiterates Plato's view of the role of education in producing a harmonious society by promoting social justice, morality, and by instilling the right attitudes and dispositions. Other values include national ideals and social ethics, and training in social obligations and responsibilities in the lives of individuals. In view of the importance of moral and ethical formation of citizens, the Report recommended that social education and ethics be taught to all students at all levels of education and training and that the concept and practices of cooperative efforts and mutual social responsibility be taught and developed at all levels of education and training (RoK, 1988).

The last goal recognizes that an individual is a citizen of both his/her nation and also of the global society. As such an individual has right and obligations to both societies. Education, in this respect will be expected to train the citizens on issues such as international cooperation, environmental conservation, and good human relations among

others. Needless to say, this is similarly an extrinsic view of education that is coupled with perennialist allusions.

To achieve these objectives, the report recommends that future policies in education and training should lay emphasis on and give priority to the following nine areas: maintenance of quality and relevance, eradication of illiteracy, development of science and technology, vocationalization of education, research, management and entrepreneurship training, development of the handicapped, identification and development of the specially gifted and talented persons; and, lastly, development of centres of excellence (RoK, 1988).

In conclusion we have noted that, though the *Report of the Presidential Party on Education and Manpower Training for the Next decade and Beyond* (the Kamunge Report, 1988) was basically concerned with improving education financing, quality and relevance, it also alludes to several philosophical underpinnings. One, is utilitarianism since education is envisaged as a tool for towards economic development, food security, social cohesion and acquisition of skills to enable learners play their respective roles in the society. Two, education is also a humanising agent in that it helps people to develop their individual potential, care for environment, be responsible, and develop positive attitudes towards others. It also helps people to promote positive attitudes towards work, develop critical and creative thinking, and promote social justice. Three, education is also presented as a moral enterprise whose ultimate aim is to help people live

good lives that are morally integrated, devoid of corruption, laziness and other forms of immorality.

5.8 Report of the Commission of Inquiry into the Education System of Kenya (2000)

The Commission of Inquiry into the Education System of Kenya (the Koech Report 2000) was mandated to recommend ways and means of enabling the education system to facilitate national unity, mutual social responsibility, accelerated industrial and technological development, long- life learning and adaptation in response to changing circumstances. It was particularly mandated to prepare the Kenyan society to face the challenges of the 21st Century and the 3rd Millennium through education and training.

In response to the challenges facing Kenya at the dawn of the 21st century, the commission proposed a new system of education with the conceptual title “Totally Integrated Quality Education and Training (TIQET)” to replace the past numerical titles. TIQET as a concept embraces the values and the substance that should characterise an education system. It was *total* because it was expected to be inclusive, accommodative and life-long. It was *integrated* in the way it approaches the learning process as part and parcel of life. The proposed system of education stood for inter-sectoral linkages and logical progression from one level of education to another, and also focused on the *quality* of delivery and outcome of the education and training processes (RoK, 2000).

TIQET pronounced as “TICKET”, is associated with a means to an end, namely to a better life for the individuals as well as for the community and the nation. It was seen as a ticket to the achievement of our national goals and the resultant *good life*.

The sections that are considered relevant to this study are chapters one section three (entitled ‘National Educational Philosophy’) chapter two, three and four (on ‘National Unity’, ‘Mutual Social Responsibility’ and ‘Life-long Learning’ respectively). In these sections, the report offers its version of philosophy of education, though it borrows heavily from both Sessional Paper No 1 of 1965 and the Kamunge Report of 1988. It states that the philosophy of education “must be in consonance with the national philosophy in order for education to contribute positively to national development” (RoK: 2000). This means that a philosophy of a country’s education system is derived from the national philosophy of that country. A national philosophy, in turn, is “an expression of intent regarding the kind of society which the people of that nation should strive to be or to develop ultimately” (RoK, 2000).

In paragraph 3.4 of its first chapter, the report states that “the Kenyan philosophy of education ought to be based on the need to fashion the individual to grow and develop into a sound and effective citizen, with mental capacity to appreciate the cultural heritage of his/her nation as well as being able to make a meaningful contribution towards further development of the nation and its socio-economic stability” (RoK, 2000). This view seems to hold Plato’s postulate of the social function of education in preparing them for

future tasks and equipping them with skills to offer solutions to the perennial problems associated with poverty especially in arid and semi-arid areas.

The report proposed the formulation of a coherent “Afrocentric philosophy of education” that would “guide both the content and methods of the entire Kenyan curriculum design and practice” (RoK: 2000). This would require Kenyans to revisit their historical and philosophical roots in order to define themselves as a nation. The resultant Kenyan philosophy of education would bear the following fifteen characteristics: i) articulation of Kenyan identity and its African worldview; ii) personal character formation; iii) respect for authority, human dignity, and equality of individual persons; iv) patriotism for the nation of Kenya and desire for its sustained integration, stability and prosperity; v) enhancement of moral and spiritual values in inter-personal and inter-ethnic relations; vi) appropriation of mutual social responsibility and its corporate ethic for the common good; vii) internalisation of a positive and life-long work ethic; viii) conservation and maintenance of a clean environment; ix) promotion of the physical, emotional, and psychological health of all citizens; x) cultivation of national unity in the minds of youth at an early age; xi) appreciation of national, regional and global concerns; xii) development of individuals’ ability to make rational decisions; xiii) respect and appreciation of abilities and limitations of persons with special needs; xiv) respect for human dignity including the elderly persons and those in difficult circumstances such as those on the streets and AIDS infected and affected individuals; and, xv) creation of desire for life-long learning (RoK: 2000).

Chapters Three and Six of this document underscore the place of moral formation in establishing a good society. The introduction of SEE in secondary school curriculum did not produce the expected results in spite of the good performance of the subject at KCSE. Moral decline continued to be observed even among citizens who had studied the subject. Several factors were responsible for this moral lacuna, among which are: lack of role models, poor parenting practices, emphasis on passing examinations, poor teaching methods and lack of reinforcement for good moral conduct in schools and in the wider society. SEE has since been dropped as an examinable subject but is nonetheless taught indirectly it through integration and infusion where the teacher incorporates moral lessons both in classes and in co-curricular activities such as music and drama festival items. The incorporation of moral lessons has worked well in co-curricular activities where certain ethical themes are addressed. However, this has not always translated into good moral conduct as has been witnessed in rapidly increasing cases of student misbehavior during inter-school festivals.

The above discussion is indicative of a need to address this issue regarding the most appropriate ways of instilling moral and religious values among learners. It is imperative to note that moral and religious formation is an enterprise that involves a multi-sectoral approach where the family, school, religious organisations and the community at large play major roles.

In chapter Two the report provides an analytical justification on how national unity, as a philosophical concept, can be employed as one of the corner-stones of national

development. National unity enables Kenyans to deal with many national and international challenges. It involves striving together, pulling together, and working together, in trying to enhance the quality of their life. These efforts recognise the cultural diversities of the people and employ them appropriately to achieve national unity in diversity. Among the foundations of national unity are justice, democracy and the enjoyment of human rights by all while symbols of national unity include the national flag, national anthem, the three arms of the government, national days and national monuments and shrines. Education, alongside other institutions such as the media, religion and the family, has an inherent duty to instil the values of national consciousness, nationalism and patriotism in its practices.

Chapter Three discussed the principles behind the philosophy of mutual social responsibility which is the foundation of the socio-economic development in Kenya. These principles are the same ones that were articulated in the Sessional Paper No.10 of 1965. If properly inculcated into the minds of the youth through an inclusive curriculum, these principles would play a critical role in the development of such virtues as honesty, confidence, work ethic, concern for others' welfare and overall integrity of character, which are essential foundations for the success of the planned industrialisation by the year 2020 (RoK: 2000).

In conclusion this document reiterates the Platonic position on the social role of education and the perennialist postulate on the need to transmit certain essential facts, truths and values through education. Like Plato, the report underlies the role of education

in enhancing social harmony by instilling virtues, and promoting social stability by training required personnel. Lastly, it echoes the progressivist position on the need for educational reforms in order to ensure relevance, accessibility, equality and equity in education.

5.9 Sessional Paper No.1 of 2005: A Policy Framework for Education, Training and Research (Meeting the Challenges of Education, Training and Research in Kenya in the 21st Century)

The National Conference on Education and training held in 2003 mandated the then Ministry of Education, Science and Technology to develop a new policy framework for the education sector that would embrace the Dakar Platform, The Plan of Action on Education For All, and the United Nations Millennium Development Goals. The Dakar EFA goals had six main aims, viz: i) expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children, ii) ensuring that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to and complete free and compulsory primary education of good quality, iii) ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills programmes, iv) achieving a 50% improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults, v) eliminating gender disparities in primary and secondary education by 2015, with a focus on ensuring girls` full and equal access to and achievement in basic education of good quality, and, vi) improving all aspects of quality of education and

ensuring excellence of all so that recognised and measurable outcomes are achieved by all especially in literacy, numeracy and essential life skills (RoK, 2005).

The MDGs, on their part, were articulated during the 55th session of the Millennium Summit in September 2000 where world leaders from 186 member states of the UN reaffirmed their faith in the organisation and its charter to guide their collective responsibility in upholding the principles of human dignity, equality and equity at the global level. The leaders re-stated their duty to all the worlds' people, especially the most vulnerable and, in particular, the children of the world, to whom the future belongs. In this spirit the millennium summit located social and economic development at the heart of the global agenda by defining and adopting the millennium development goals with clear targets to be achieved by 2015.

The MDGS comprise eight time-bound targets with numbers two (2) and three (3) directly related to education. These goals aim at: i) eradicating extreme poverty and hunger by reducing by half the proportion of people living on less than one dollar a day, ii) achieving universal primary education by ensuring that girls and boys complete a full cycle of primary schooling, iii) promoting gender equity and empowering women through the elimination of gender disparity in primary and secondary education preferably by 2005 and at all levels by 2015, iv) reducing child mortality by decreasing by two thirds the mortality rates by among children under five years old, v) improving material health by reducing by three quarters the mortality rates among mothers, vi) combating HIV and AIDS, malaria and other diseases by halting and reversing the spread

of HIV and AIDS, malaria and other diseases, vii) ensuring environmental sustainability by integrating principles of sustainable development into country policies and reversing loss of environmental resources, and, viii) developing global partnership for development through fair trading systems, addressing special needs of the developing countries, and creating employment opportunity for the youth (RoK, 2005).

The Sessional Paper, therefore, constituted the government policy on education and training based on the recommendations of the 2003 conference and of the various studies undertaken on the sector and aimed at developing a comprehensive policy framework that addressed all cycles and aspects of education.

Additionally, the paper also attempted to address the gap left in the legal framework of the Education Act (1968) that lacked a philosophical foundation for the national education system. The section that is directly relevant to the purpose of this study is chapter two which bears the title “Philosophy, Vision, Mission, Goals and Objectives of Education and Training”. In this section, the Paper provided a philosophy, vision, mission, goals and objectives that were expected to form an integral part of Kenya’s legal framework on education, training and research. This philosophy of education was characterised by the values of patriotism, social responsibility, social co-existence, moral integrity and life-long learning. Other values included equity, equality, embracing science and technology as part of life and environmental sustainability. To achieve these ideals, education is expected to address concerns of human rights, drug and substance abuse, corruption, violence and social exclusion

On national unity, the paper outlines the role of education in inculcating patriotism and nationalism without compromising responsibility on global issues. To ensure the achievement of this objective the ministry would ensure that the three categories of language, namely mother tongues, the national language, Kiswahili and English the official language continued to play their respective roles of inculcating these values in the context of education. Special emphasis would be given to the role of the national language as a tool of national unity. Towards this end admission to provincial and national schools would take into account the need to enhance national integration.

For unity of purpose to be attained it would be important, as a *conditio sine qua non*, to ensure that teamwork and striving for the national common good forms an integral and critical component of the education system. To achieve national integration and cohesion, educational institutions would have to become mediators for the promotion of the values of mutual respect and tolerance.

In an attempt to ensure social responsibility among citizens, education would have to integrate the components of social responsibility including nurturing cultural heritage, spiritual values, combating drug and substance abuse, sensitivity to the spread of human calamities like HIV/AIDS, developing positive attitudes to work, promoting gender equity, as well as care for the vulnerable regions and groups.

Moral and ethical values such as peace, integrity, diligence, honesty, freedom, self-confidence and equity ensure social stability and harmony among members of a community. In pursuit of these values, the national education system would be the ideal instrument to fight against unethical behaviour and pursuits through the integrated curriculum. However, as discussed elsewhere in this study, the inculcation of these values is not the preserve of education. Rather, other institutions such as the family, politics, religious organisations and the media have a major role to play alongside education

The Sessional Paper also recognises the social role of education in national development. As an investment in human capital, education can help in reducing poverty and other social as well as economic inequalities and consequently effect economic growth. This in effect requires the development of human capital, which will in turn increase the demand for more equitable education attainment which is itself an important indicator of human welfare. In this third chapter, the paper addresses itself to the philosophy, vision, mission, goals and objectives of education and training. It states that

The development, management, organization and delivery of education and training services will be guided by the philosophy of `Education and training for social cohesion as well as Human and Economic Development. The focus on various sub-sectors of education will be on the acquisitions of life skills and lifelong learning. Emphasis will be on the provision of holistic quality education and training that promotes education that involves both cognitive and affective domains. Instilling values such as patriotism, equality, peace, security, honesty, humility, love, respect, tolerance, cooperation and democracy through education and training will be critical (RoK, 2005)

Apart from addressing the above, the paper also attempted to harmonize various policies, acts guidelines and legislations as well as addressing emerging priorities and issues in view of achieving EFA. As a consequence to this Sessional Paper the MOEST developed an educational support programme (known as *Kenya Education Sector Support Programme 2005-2010: Delivering Quality Education and Training to all Kenyans*

(2005)) that would provide a comprehensive framework for programme implementation within which all providers of education and training services would be expected to participate as partners.

In conclusion, this paper together with its appendage the KESSP highlight the utilitarian view of education in establishing a better society based on human coexistence, virtuous living and empowering people with relevant skills, competencies and dispositions that would ensure sustainable economic development, security and environmental conservation. In short, education is viewed as a vehicle to a good life.

5.10 The Report of the Public Universities Inspection Board: Transformation of Higher Education and Training in Kenya to Secure Kenya's Development in the Knowledge Economy (2006)

The public Universities Inspection Board was appointed on April 19, 2005 and provided “a unique window of opportunity to reflect on the current status of higher education and how it should be transformed into a sector that enables the citizens to realise individual and national goals of social, economic and political development in a highly competitive and rapidly changing global environment” (RoK, PUIB: 2006).

The report identified seven areas of concern, namely; increasing access and equity, quality assurance and infrastructure, student welfare and discipline, staff welfare and discipline, meeting demand for knowledge, relevant skills and competencies in human resource development, resource mobilization and financing, governance and management

of higher education, and implementation of reforms. Though it does not directly address the question of the philosophy of education, the report, however, addresses certain issues that have a philosophical import on the education system. Such issues include: a reflection on issues of higher education, relationship between a country's education system and the quality of life lived by its people, the role of education in social transformation, education for self-actualization, education for critical thinking, and education for generation (not just acquisition) of knowledge.

The report called for a radical rethinking on seven specific areas that touch on higher education, namely; access and equity, the way students are initiated and socialised into university community life; the way the quality of learning and research is processed, ensured and maintained; the way the staff are recruited, utilised and rewarded; how funding of the sectors is organised, managed and accountability secured; and finally the governance and management of public universities. The implementation of the proposed changes contained in the report entails a paradigm shift in the way higher education is planned, managed and financed (RoK, 2006).

This *radical rethinking* on education entails a new way of thinking and reflecting on education, and in particular on the seven areas mentioned above. This concept of *radical thinking* is a typical progressivist idea. It is a call to seek alternative ways of solving problems without having to rely wholesomely on the traditional methods. A new way of thinking means 'thinking outside the box': addressing issues in a new light and addressing challenges by use of new strategies. This requires the recognition of the

intimate cognitive relationship between theory and practice, and between the way we think and the manner in which we act. This cognitive relationship is a process of assessing and adjusting one's desires, aversions, or pleasures and attitudes. This concept is central to the analysis of rationality and, ultimately to justification of human conduct (Brandt, 1979). In this regard, if a nation aspires to change a people's ways of behaving it would be imperative to start with changing their cognitive patterns.

This view is based on the basic tenet of cognitive therapists who hold that in order to change one's behaviour patterns, it is necessary to first change his/her thinking patterns. It entails a process of assessing and adjusting one's desires, aversions, pleasures and attitudes in view of a higher good. This process consists of criticizing one's attitudes by repeatedly representing to oneself in an ideally vivid way and at appropriate times, all relevant available information, and eventually making propositions that are justified by publicly accessible evidence and the principles of logic. The information is considered relevant if the agent reflecting on it were to reflect on it repeatedly until it 'makes a difference' by changing the attitudes in question and the effect would be a function on its content, not an accidental by product. The relevant information is represented in an 'ideally vivid' way when the agent focuses on it with maximum clarity and detail and with no hesitation or doubt about its truth. 'Repeatedly' and 'appropriate times' refer, respectively, to the frequency and occasions that would result in the information's having the maximal attitudinal impact (Brandt, 1979). This 'new thinking', therefore, provides a rational foundation for the new approaches employed in addressing the issues in question.

The 'new thinking' envisaged in this report entails a paradigm shift, which in turn, requires radical reforms in the governance and management of institutions of higher education, socialization and holistic development of students, and effective harnessing of human resources through improved working conditions, recognition and remuneration of staff. It also requires paying attention to building and strengthening of internal and external quality assurance mechanisms and creating an environment for diversified resource mobilization. The report lays the ground for necessary reforms to expand access, improve equity and enhance relevance.

The paradigm shift discussed above, in effect, advocates for a liberal kind of education that lays more emphasis on critical and creative thinking, generation of knowledge and an appetite for life-long learning rather than reproduction of information. This kind of knowledge and skills will lead to social development and poverty reduction, as well as positively influence all aspects of life including governance, ethics, family, economics, recreation and social relations.

In advocating for a new way of thinking on university education, the report recognises the critical role of the universities in the ongoing transformation of the society. To play a meaningful role in the transformation of the society, institutions of higher education must first address and radically rethink about the critical issues of leadership, good governance and management, equitability wider opportunities to acquire, upgrade skills and knowledge, build on positive values and attitudes, safeguard quality and institutional autonomy, ensure broad participation and partnerships, and diversification of sources of

funding to sustain a dynamic research culture and excellence in teaching and learning that is geared towards service to the country, regional and global competitiveness.

A radical rethinking on quality, for example, helps us understand university education to be a form of social investment whose returns, besides the ones discussed above (that is, social and economic development, scientific and technology advancement and improved social systems) include formation of citizens to responsibly contribute to the life of the society. It also enhances acquisition of political values such as freedom, responsibility, self determination, truth, integrity, honesty and leadership skills. Other desired values include imaginative creativity, innovativeness and social responsibility. Such an education is expected to be genuinely humanistic, holistic, relevant (to the needs of the society), and able to recognise and utilise social diversity to enhance social cohesion.

For university education to achieve this, certain reforms are imperative. Such reforms include expansion of facilities, capacity building for teaching and administrative staff in order not to compromise quality due to dysfunctional student-to-staff ratios. It is also important to ensure intensive and concurrent training of postgraduate students in order to sustain national capacity as well as strategic human resource requirements.

The radical thinking also requires addressing the fear of the quality of education in public universities being compromised by high enrolment of students, inadequate and outdated equipment and facilities, and low staff morale due to poor working conditions. This would require restructuring and revitalising CHE that would ensure both internal and

external quality assurance mechanisms for both private and public universities. Needed also is a strategy to develop critical indicators for measuring quality of various academic and research programmes. These indicators include; admission criteria for students, criteria for appointment and promotion of staff, quality of research facilities, management of research facilities and output, and the criteria for allocation of resources. Besides quality assurance systems for assessing and accrediting new academic programmes the Board also recommended for regular curriculum reviews in which professional associations would be incorporated.

On students' welfare and discipline the report calls for a rethinking on issues such as transition from secondary education to university, the limited time allocated for orientation and inculcation of institutional culture, student behaviour, student leadership and responsibilities, learning and living environment, health and safety. The report, for instance, recommended that the two year waiting period for admission into university after KCSE should be eliminated and that a Students Voluntary Service Programme for school leavers (before joining college and before getting jobs after university education) be introduced. On orientation the Board recommended that student handbooks be sent together with admission letters, adequate information about the policies on accommodation catering, sexual harassment and other details be provided, use of identifiable officers to usher in new students, and the introduction of mentorship programmes for new students (RoK, 2006).

Other radical ways of rethinking would involve privatization of accommodations and catering services in order to ensure superb service and to leave the university management to deal with the core business of a university. Issues that were pertinent to staff welfare and discipline such as low productivity, poor remuneration and conditions of work, unclear criteria and procedure for recruitment and promotion, staff development, gender inequalities and staff development also called for a new approach.

The report envisaged Kenyan universities as facing the challenge to play the triple role of generating and processing of knowledge, applying that knowledge to produce innovations and products needed in the society, and the development of human resources with the requisite know-how and attitudes for effective participation in the rapidly changing society. To achieve this, the report of the Board recommended a progressivist approach especially to education that would require universities to diversify their curricula in order to include new frontiers in areas such as agriculture, biotechnology, genomics, stem cell research, nanotechnology, water and energy. Developmental problems that may hamper the above would include lack of properly developed human resources, environmental degradation, diseases, corruption, poor governance, weak community based institutions and under-exploitation of some natural resources such as fisheries and minerals.

Such a university education will be expected to produce graduates who are critical, analytical, knowledgeable, morally uprights, creative and who appreciate our cultural and religious diversity. They will also be expected to possess in-depth knowledge in area of

specialization, mastery of ICT operations, communication, writing skills, entrepreneurial in outlook, interested in life-long learning, and a risk-taker who is ready to dream and make things happen. As such, the university of the 21st century would be expected to offer entrepreneurial and developmental education that is characterized by quality, relevance, increased accessibility, marketability and one that enhances national identity and interests, cultural development, democratic practices and respect for human dignity, and overall well-being of the society.

5.11 Vision 2030

Kenya vision 2030 is a development blueprint that offers a roadmap to social, economic and political growth in Kenya between 2008 and 2030. Several flagship projects are outlined as specific and middle-term indicators of the resolve to achieve the vision. The Vision 2030 relies on three important pillars of economic, social and political development to transform the country into a newly industrialized middle income country providing a high quality of life to all its citizens in a clear and secure environment. The implementation of the Vision 2030 is expected to be effected through a five year medium term plan (MTPS). It singles out education and training as a way that will lead Kenya into becoming a middle income economy. The education sector is expected to: work and collaborate with other partners, instil creative and critical skills among learners, enhance ability to use technology, enable learners gain knowledge of civic and global issues, empower learners with ability to conduct research, and ensure provision of well educated professionals. The education sector is also expected to ensure provision of leadership

skills, socialize people into the national values, and, lastly, help people in seeking solutions to problems related to health and gender.

An analysis of the above synopsis indicates that, like Plato, Vision 2030 identifies education as a social tool that is capable of changing the country's socio-economic and political landscape. Through education, for instance, people will be trained in different fields of specialization and their skills and competencies will help Kenya become industrialized. Training in virtues such as good neighbourliness, peace, co-existence, democracy and justice will promote social dispositions that are conducive to investment, promotion of tourism, economic growth and expansion of employment opportunities. In line with Plato's utilitarian perspective, Vision 2030 views education from in terms of equipping learners with skills, competencies and dispositions that will empower them to serve their nation and thereby contribute to its development.

Frankena's influence is evident where the document states that Kenya's journey towards prosperity involves, besides economic and political growth, the building of a just cohesive society, enjoying equitable social development in a clean and secure environment. This quest for social development is the basis of transformation in eight key sectors, namely: education and training, health, water and sanitation, the environment, housing and urbanization, gender, youth and sports, and culture. These endeavours underscore Vision 2030's desire for a good life both for the individual and for the entire society.

5.12 The Constitution of Kenya

In the year 2010 Kenyans passed a new constitution after twenty years of agitating for an overhaul of the independence constitutional dispensation. This was, among other things, expected to guide the nation in achieving vision 2030. The new constitution is the social pillar in the Vision 2030 that singles out education and training as the main engine that will drive Kenya into a middle-income economy. The constitution is therefore skewed in to alignment of education and training by renewing all aspects of the education system to make it responsive to the new realities. It comprehensively provides several underlying principles in conformity with social, economic and cultural rights in the overall government and design. Its major role in regard to education is to provide and coordinate quality, equitable and life-long education and training for national development.

The constitution provides for a number of education related provision embodied in the bill of rights. It, thus, has many implications for Kenyan people's education, for their right to education and education services. Several chapters and articles of the constitution lay emphasis on proper and good quality standard education for all. For instance, articles 53,54,55,56,57 and 59 of chapter 13 of the constitution have provisions on children's right to free and compulsory basic education, including quality services, and access to educational institutions and facilities for persons with disabilities that are integrated into the society, to the extent compatible with the interest of the person.

Articles 174,175,176 and 189 as well as schedule 4 allow education and training to be governed and managed under a two-tier government, namely the county and the national governments, and thereby ensure equity, access, quality and special attention to all

groups and communities in educational realm. Following the devolution in governance, the constitution envisages that education will continue to be primarily a national responsibility, but shall be executed by county government in reserve distribution, decision-making and financing arrangements in educational institutions. The county government will also assume duties such as distribution of existing administrative staff, supervise, legislate, monitor and evaluate the education system managing and implementing education services, delivery on behalf of the national government.

In the year 2011 a task force was formed and tasked with realigning the education sector in the light of the new constitution with the view of giving a new face to the sector with a well crafted and harmonized Education Act. The task force led by Professor Douglas Odhiambo was expected to analyse the implications of the new constitution on education, training and research for national development, review the Kenyan education system in relation to relevance and responsiveness of the curriculum to Vision 2030, and evaluate structures of education system from pre-school to university level. The team summed up this task into the following topics or questions: **one**, what kind of education best suits Kenya on the 21st century, put plainly: education for what? **Two**: what should be the mode of education delivery (where and how)? For instance, how do we integrate technology into the learning process? **Third**: How can education be made accessible to all in light of the fact that it is how a constitutional guarantee? That is, how do we ensure equity and equality in terms of education system and for all cadres of learners? And how should education be funded? **Four**: What governance and institutional structures do we need in education? And **five**, do we have the political will to carry out radical reforms in education?

The above questions seek to interrogate the kind of content and pedagogy that will produce the kind of graduates that best serve the county. This underscores the utilitarian concept of education that was advocated by Plato and that was present in AIE. The new policies must be founded on national needs and international educational protocols that Kenya subscribes to. Among other things, the review must offer suggestions on legislative changes for democratic and effective education management. The restart of the task force gives various recommendations on various aspects of education such as: aims and objectives, structure, teacher training and management, partnerships, curriculum reforms, funding, investment and resource mobilisation, assessment and evaluation, access and equity, standards and quality, and, lastly, national qualification framework and institutional management and governance of education and training.

The Education Bill of 2012 draws heavily from the report of this task force which proposed aims of education along the line of earlier commissions of education. These include: to foster nationalism, patriotism and promote national unity; promote socio-economic, techno and industrial skills for the county's development; promote individual development and self-fulfilment; promote sound moral and religious values; promote social equality and responsibility; promote respect for and development of Kenya's rich and varied cultures; promote international consciousness and foster positive attitudes towards other nations; and, to promote positive attitudes towards good health and environmental protection.

A nine-fold rationale is given to justify the recommended reforms: **One**, to provide a system that is in line with the learners' growth and maturity cycle as in learning theories; **two**, to provide a system that is less burdening for learners; **three**, to provide a system that allows for specialization at the end of junior secondary school; **four**, to provide a system that allows ease of entry and re-entry of learners and this could be by expanding access to schools such as encouraging development of more day schools; **five**, provide opportunity for learners to acquire core skills throughout basic educational cycle; **six**, allow flexibility and choice by learners to pursue their areas of special interest in learning; **seven**, provide a system that is not exam oriented by introducing a system of cumulative competence assessment tests (CATS) measuring knowledge, skills and competencies; **eight**; ensure reduction of wastage by introducing progression from primary to secondary phases, and **nine**; ensure learners acquire competences to enable them meet vision 2030 aspiration.

The report proposes the vision statement for the Kenyan education system as: "To have a globally competitive quality education, training and research for Kenya's sustainable development" and the mission statement as: "To promote , provide and coordinate quality, equitable and life-long education and training for national development" (RoK, 2011).

Several subjects are pinpointed as key in realising the above aims, vision and mission. These include: citizenship (that emphasizes History of Kenya, the constitution and the national aspirations and values), Information and Communication Technology (ICT),

Entrepreneurship, Environmental studies to include Agriculture and Languages to prepare citizens for global competitiveness.

In view of the topic under study the above narration reflects several elements of the theoretical framework employed in this thesis. **One**, in line with Plato's philosophy of education, the Kenyan constitution seeks to make education accessible to all, and tasks the government with the duty to provide education. It also highlights the social goals of education namely: national development as well as training future leaders and promote social disposition (or virtuous living) among citizens.

By identifying certain subjects as important, the task force was being influenced by the perennialist educational postulate that certain truths and facts are universal. Perennialist influence is also visible in the role given to education in improving the individual and his/her society and thereby establishing a more satisfying social order. Progressivist influence is visible in the goals of education particularly the ones that seek to address the interests of the learners and to empower the learners through education. Frankana's influence is evident particularly where education is seen as a means to a more satisfying, harmonious, happy and life for both the individual as well as for the society. The Vision 2030 aspirations and the national values are certainly meant to make Kenya a better place, more habitable and enjoyable to live in.

5.13 Conclusion

In this chapter several policy documents on education since independence were studied and analyzed in as far as they discuss the philosophical concerns of education in Kenya

as guided by the fourfold theoretical framework of the study. In line with Plato's utilitarian perception of education, the various documents that were studied identified the social function of education, namely: equipping individuals with necessary knowledge, skills and competencies that empower them to serve their society in a more meaningful manner, and thereby assist in national development. Plato's influence was also identified in the selection of

CHAPTER SIX: SYNTHESIS, SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This study has sought to extract and highlight certain key philosophical principles that have guided educational theory and practice in Kenya. Three main phases have been identified and studied in respect of the philosophical foundations of education thereof. These are: the African indigenous education, colonial education and post-independence educational policies.

This chapter will begin with a synthesis based on the discussions on the philosophical foundations of education in the afore-mentioned phases in view of prescribing necessary components of an appropriate philosophy of education for Kenya. Such a philosophy of education will be expected to offer guidance and direction to educational policies and practices in Kenya bearing in mind her peculiarities and emerging realities. A summary

of the study is also offered and the study ends with a conclusion and a few recommendations.

6.1 Synthesis

This subsection seeks to highlight certain ideals that Kenya has struggled to achieve since independence. In so doing it will also identify the central factors that have obstructed the full realisation of these ideals. This envisaged realisation of the said ideals is here termed as the achievement of *the good life*. This subsection will, therefore proceed to discuss the role of education in facilitating this realisation of the good life. To play this role effectively, education in Kenya requires a sound philosophy that will give direction to educational policies in view of the attainment of the *good life*. It consequently proposes some criteria that are found to be either necessary or sufficient for the articulation of a sound philosophy of education for Kenya. The proposed philosophy is given the title ‘Education for the Promotion of Good Life’.

6.1.1 Education and Social Milieu in Kenya

This study has highlighted certain limitations that are of both intra-personal and social in origin and nature that have been responsible for the existence of unhappiness and that have denied Kenyans the enjoyment of the good life as envisaged in Sessional Paper No 10 of 1965 among other documents. The intra- personal limitations are those factors that are based on individual Kenyans’ perception and conception of themselves as Kenyans. These factors have greatly compartmentalised Kenyans into chiasmic categories such as: males versus females, rich versus the poor, the educated versus the uneducated, the old

versus the young rural versus urban, the majority versus minority, the leaders (*waheshimiwa*) versus the common man (*raiya*). These compartmentalised conceptions of the human person within a society have corresponding or associated stereotypes. Such stereotypes view the contrary category in a negative light. For instance, the rich may view the poor as lazy, dirty, dependant, ignorant and potential thieves. The poor, on the other hand, may view the rich with envy and suspicious as their oppressors and cause of their poverty.

The educated may view the uneducated as ignorant, manipulable, uncouth and uncivil, while the uneducated may think of the educated as proud, westernized and urbanite. At the same time each category also has its own self perception: the rich as indispensable and as owners of the land (*wenye nchi*) and the poor as dependant (*wananchi*) always asking the government to do this or that for them. The urbanites perceive themselves as exposed and as opinion shapers while the rural folks regard themselves as poor, ignorant and recipients rather than generators of ideals.

Such perceptions and conceptions and their associated stereotypes hinder Kenyans from possessing a true and genuine conception of the human person, and, ultimately, of the human nature. Consequently, when people have wrong conceptions of human nature and thereby of themselves as individuals (such as when they equate their “being” with their “having”) they are likely to regard themselves and to treat others in a manner that is less deserving. This results in either low or high self esteem on the intra-personal level while on the social level it may result in either mistrust and suspicion, on one hand, or over-

reliance and dependence on the other. In the long-run such attitudes develop into manipulation of the lowly by the mighty and dependence syndrome among the poor. On the wider social level, such mistrust and suspicion may ultimately result in social disintegration as evidenced in ethnic tensions and class divisions. Such a situation requires a prescription that offers a true conception of human nature. Such a prescription should articulate the nature and characteristics of the ideal human person that the education system should aim at producing. The individual product of such an education system would consequently be expected to conceive himself or herself as such irrespective of their social, economic or political status.

Apart from the intra-personal and social limitations, there are also limitations that have their origin from our historical, social, political and economic context as a nation. Such limitations include historical injustices, colonialism, tribal animosity, corruption, poor leadership, unemployment, poverty, weak policies that do not reward hard work, discrimination in provision of employment, education and economic opportunities, and rising crime rate. Other such limitations include impunity, rural underdevelopment and the existence of unexploited potential such as in the tourism industry, diversity of cultures not used positively, geographical heritage that has been destroyed by environmental degradation, and traditional values being eroded by copying of western values.

The repercussion of such limitations have been in certain social changes such as the clamour for multiparty democracy in the 1970's and 1980's, the agitation for a new constitution in the 1990s and 2000s, and in the emergence of such tribal gangs as

Mungiki among Kikuyu youth, Sungusungu and Chingororo among the Kisii, and more recently, the Mombasa Republican Council claiming for ethnic or sectarian rights and recognition. The presence of such groups indicates the absence of certain ingredients of a *good life* at least as perceived by their members. These groups are, to a great extent, an embodiment of the feelings of seclusion, discrimination and alienation from the enjoyment of *good life* as experienced by members of the wider communities from which these groups sprout. The proposed philosophy of education for Kenya should similarly address these limitations of historical, social, economic and political nature that have equally robbed Kenya of the experience and enjoyment of good life.

6.1.2 Criteria for a Philosophy of Education for Kenya

Several criteria and corresponding conditions have been identified as either necessary or sufficient for the definition and articulation of an appropriate and sound philosophy of education for Kenya. These include; the *normative, social relating, innovation, appropriation* and *relevance* criteria. Let us now explain each of them briefly..

The *normative criterion* in the context of this study refers to the role of education in including moral values that will consequently affect the production of good citizen. Such a good citizen will be defined in terms of integrity of character and professionalism in carrying out one's daily business. Plato referred to these qualities as inner dispositions that enable one to carry out his/her social responsibility in the best way possible owing to one's competence and specialisation. The condition that corresponds to this criterion is to

be named ‘desirability’ since it seeks to produce a morally desirable citizen who does the right thing whether someone is watching or not.

The *Social relating criterion* involves education’s role in shaping people’s social habits, relations, attitudes and skills. This criterion that is based on social principles, seeks to establish principles and practice of good neighbourliness and human coexistence. A community that is founded on such principles will be expected to be in possession of a common identity or psyche, to be law abiding citizens and to practice the basic principles of democracy. Individual citizens, on the other hand, will be expected to be self respecting, caring to their neighbours irrespective of differences in opinion, colour, religious or political affiliations or ethno-cultural backgrounds. Such citizens will consequently be expected to be their ‘brothers’ keepers’ and to do others what they would want done to themselves. Similarly they will be expected to preserve their environment by avoiding practices (that destroy the environment) such as deforestation and pollution (of water, air and of physical environment) among others. This criterion corresponds to a condition called the ‘social’ condition since it seeks to establish a socially healthy nation that is governed by the principles of human coexistence and good neighbourliness.

The third one is innovation also called the *creative criterion* which echoes the progressivist postulate of change and transformation. This criterion ensures that learners are not just reservoirs and reproducers of old knowledge, but also generators of new knowledge and ideas. It promotes the spirit of innovation which is often overshadowed when the cognitive element of education is overemphasised since this leads to rote

learning which jeopardises creativity. Innovation, on the other hand, will seek to identify and address perennial problems that face us as a nation and people viable solutions. Such national problems and challenges include: hunger, low economic growth, unemployment, insecurity high crime rates, official corruption, floods, lethargy, among leaders, low morale among workers, poor leadership, impunity, an un-credible judicial system, poor health system and poor environmental management mechanisms among others.

Some solutions to some of these problems include: water harvesting and conservation, use of recyclable energy, dry land farming, environmental sustainability mechanisms, diversification of economic activities, boosting of small and medium entrepreneurship, rural development and self-employment. The likely end result of innovation is the existence of a diligent citizen who pride at exploitation of their potential for their individual well being as well as for national development. The innovation criterion corresponds with the creativity condition.

Self-fulfilment is identified as the fourth criterion. It refers to the fact of an individual making one's own the knowledge, skills and habits one has acquired in school (Njoroge, 1999). This refers to an individual's capacity to own these skills and habits in such a way that they become one's personal property to an extent that he/she manipulates it in order to achieve self actualization through exploitation of one's capabilities and talents. This criterion gives education a personal touch such that even when two individuals went through the same education system of the same time, each of them posses something

distinct and personal beyond what they learned together. This ‘something’ extra is the ‘personalized’ or ‘individualized’ or as we are currently wont to put it, ‘customized’ element of education. This criterion corresponds to the ‘*personalised*’ condition of education. This condition can rightly also be called ‘*appropriation*’ or ‘*ownership*’. It is personalized because it involves an individual’s personal assimilation and consequent use of education in a way that is distinct to oneself. This element lays the ground for, and actually promotes innovation.

The last criterion that we have identified as necessary to the proposed philosophy of education for Kenya is the *relevance criterion* that is based on utilitarian principles. This criterion suggests that our education system, namely in its aims, goals, objectives, curriculum content, methods of instruction and of social control, together with monitoring and evaluation mechanisms should be home-grown. This means they ought to be based on our peculiar and distinct Kenyan national culture, aspirations, aims and goals in regard to all spheres of life such as economy, health, politics science and technology. This means that any educational reforms ought not involve to mere copying of educational system from nations however developed they may be. When an education system is based on the nation’s culture, life, aspirations and goals, it is likely to be relevant to both the job market and to the lives of the citizens. Such a system of education will be expected to address the people’s national, social, political and economic aspirations. Such a system of education will seek to offer solutions to the limitations that have robbed Kenyan’s of the good life they have all along been denied as explained under 6.2.1 above.

6.1.3 Education for the Promotion of Good Life

The title of this study, *Towards a National Philosophy of Education: A Conceptual Analysis of the Philosophical Foundations of the Kenyan Education System*, implies that it seeks, first to identify, analyse and elucidate the various philosophical ideals, principles and values that underpin the Kenyan education system, and , secondly, to propose a corresponding national philosophy of education. Such a philosophy of education is expected to show the role of education in achieving certain desired national goals and aspirations including national unity, social harmony, national identity, national development, the spirit of egalitarianism and mutual social responsibility. Others are social security, equity, justice, practice of democratic ideals, respect for human rights, rule of law, moral integrity and self-actualization.

This study has identified *Education for the Promotion of Good Life* as the most appropriate philosophy of education for Kenya. The concept of good life is discussed at some length under the theoretical framework in chapter one, where happiness was identified as a key component of a *good life*. Happiness, being an element of *good life* is a natural human desire logically draws from an individual's conscious realisation that his or her desires are being achieved. In this regard, happiness and, corresponding to it, good life, will be expected to be realised when the people of Kenya (as individuals and as a society) realize that their aspirations are being satisfied. The documents under study have perceived attainment of good life as the achievement of these national goals, values and

aspirations which would be manifested by availability of economic growth, greater equality of opportunities to exploit one's potential and achieve self-actualisation, longer life expectancy, better quality of life, low crime rates, national unity, social harmony, political stability and general well-being for all. Accordingly, therefore, *good life* in the Kenyan context goes beyond moral well being as suggested by Frankena, and encompasses elements of utilitarianism, perennialism and progressivism as discuss in this thesis.

6.2 Summary

This section reviews the salient points that were discussed in the study. The title of the study *Towards a National Philosophy of Education: A Conceptual Analysis of the Philosophical Foundations of the Kenyan Education System* implies that the research attempted to analyse official documents on education in Kenya by use of two philosophical methods, namely; conceptual analysis and the prescriptive method, in an attempt to extricate the ingredients of a national philosophy of education for Kenya. Upon these ingredients, a national philosophy of education for Kenya could be developed.

In the introduction we noted that education systems need to have a philosophical basis. Philosophical principles are considered to be more basic and fundamental because, apart from providing criteria for evaluating, critiquing and guiding education, they also offer a basis for all other educational foundations such as historical, psychological, and

sociological. Other bases such as historical, psychological, and sociological among others are also important, but when the

philosophical base is ignored, then the education system is likely to be weak and unsatisfactory in serving the society it was designed to serve.

In the case of Kenya, the study noted that various reports of education have proposed several components of such a national philosophy of education. Such components include: national identity, forging a national psyche, national unity, social cohesion, loyalty to state, developing positive attitudes to work, national development and a sense of servant-hood in service to community. Other ingredients comprise improving the well being of the individual person, moral formation of citizens, respect for legitimate authority, equality of human persons, patriotism, promotion of interpersonal relationships and appropriation of the principle of mutual social responsibility.

These ingredients of a philosophy of education consist of social principles that are fundamentally rooted in metaphysical, epistemological, moral and logical assumptions. These ingredients are regarded as basic because they provide the basis for reasoning and ultimately act as guide for action in regard to the development of the curriculum. These ingredients are basic notions that depend on metaphysical principles for their justification. This, therefore, implies that metaphysical principles are more fundamental than social principles. This is because metaphysical principles do not require proof either because they are believed to be self-evident or analytical truths. In this study we have

noted that philosophical principles (such as metaphysical and ethical principles) have greatly influenced the social principles that are here regarded as the ingredients of the national philosophy of education for Kenya.

One such metaphysical principle is an authentic philosophical anthropology (which helps us to understand the nature and identity of the human person as a duality of essence). This principle indicates that the human person is an authentic self in the process of completion and perfection. An education system therefore, should be designed in such a way that it caters for the development of the various capacities of the citizens. As such, therefore, education should be a humanizing experience which should provide a better life and improve the quality of life for the citizens. Thus, the ingredient on 'respect for human person' is based on this fundamental metaphysical principle just as the ingredient on 'moral formation' is based on the basic ethical/moral principle that 'good must be done and evil must be avoided'.

The statement, purpose and objectives of the study problem sought clarity on the identity of the components of national philosophy of Kenya, the fundamental principles upon which the Kenyan education system is based, and the extent to which education has succeeded in inculcating these ideals among citizens.

The study notes that the ideals proposed have not been fully achieved. Examples given to support this claim include tribalism and ethnic loyalty at the expense of loyalty to state (indicating lack of respect for human persons), widespread corruption and other scandals

(indicating a lack of work ethics), sexual immorality and permissiveness (indicating deterioration of the moral fibre) and increase in crime rate which, at times, is perpetrated by law enforcement officers. These instances seem to suggest that education has not completely succeeded in inculcating the ideals suggested by the various reports of education. The study, however, noted that the inculcation of these values is a multi-sectoral endeavour that takes the efforts of various institutions such as the family, politics, media, religion and cultural organizations besides education.

Four prominent philosophical positions, namely; Plato's theory of education, Perennialist conception of education, Progressivist conception of education, and Frankena's thesis on the good life provided the theoretical and conceptual frameworks that guided this study.. The study noted that since the problems of education are, to some extent of a philosophical nature, a sound philosophical theory of education cannot ignore general philosophical questions concerning the nature of a good life that education is expected to guarantee; the nature of the human person, since it is him/her who is being educated; the nature of the society since education is a social process; and the ultimate nature of reality which all knowledge seeks to penetrate.

Plato's thesis is considered important to this study particularly because of its argument on the need to base an education system on a sound philosophical theory. The perennialist argument on the need to have some continuity in terms of having some permanent facts, principles, values and body of knowledge passed on to the learners was found relevant because such ideals are considered important in providing stability not only to the

educational sector but also to the society. This is because when such ideals like loyalty to state, patriotism, moral integrity, sense of nationhood, respect of legitimate authority, respect of the human person and practice of democratic ideals are inculcated among learners, the end result is good life for all, national development, and individual well being. The progressivist argument for change complements (rather than contradict) the perennialist argument for permanence. It underscores the need to allow for change in the education system in order to address the changes that occur in other spheres of human life.

Frankena's thesis on good life is considered relevant to this study because it defines the kind of a life that education is expected to provide. For instance, an educated citizenry is expected to be diligent, morally integrated, live peacefully, respect one another, respect law, be mindful of one another's welfare and be proud of their country. When this happens, the nation is, in turn, expected to develop economically and socially, be cohesive and stable, and the citizens to be happy. These are some of the ingredients of a good life that education can guarantee.

Chapter Two reviews some literature that is found relevant to this study. It begins by arguing for the need for a philosophical theory of education and then proceeds to review some works undertaken by several scholars such as Wainaina (1985), Mburu (1987), Ogeno (1993), Kamwaro (1997), and Wamocha (1997). These studies outline key ingredients of a national philosophy of education that include: national identity, national

development, moral integrity, self-reliance, and emancipation from conditions that enslave people hindering them from living fully human lives.

Chapter Three presents the two methods that were employed in this study, namely; conceptual analysis and the prescriptive method. Conceptual analysis, also called philosophical analysis seeks to clarify the meanings of concept, statements and policies. It was found appropriate in this study because the purpose of the study is to extract the fundamental principles upon which the Kenyan education system is based, and ultimately propose them as a basis for developing a national philosophy of education.

The prescriptive method of philosophy, on its part, seeks to establish the criteria for assessing values, judging conduct and appraising art. It critically examines the meaning of concepts such as good, bad, right, wrong, beautiful and ugly among others. It ultimately seeks to discover and to recommend principles for deciding what actions and qualities are most worthwhile and why they should be so in relation to what is considered as the good life.

Chapter Four discusses the philosophical foundations of education in Kenya before independence. Three main form of education are studied, namely: African indigenous education, Christian missionary education, and the kind of education offered during the colonial period. African indigenous education refers to the system of education that existed in Africa before the coming of the European Christian Missionaries and colonizers. In this system of education, life and learning were indivisible; as such,

education took place throughout the life of an individual. Education was meant to empower the individual with certain skills, competencies and dispositions that assisted him/her to adapt to life within the community thereby play one's rightful duty in the society. Education also equipped one with certain perennial truths that gave him/her a sense of belonging and dignity as a member of the community. Ultimately, education in its various forms, created a sense of unity, harmony and well-being which are necessary conditions for the realisation of a *good life*. As such, AIE, though conservative, was also a factor of social change where it accelerated evolution and socio-cultural transformation (Erny, 1981).

AIE employed methods of instruction that were appropriate, practical and relevant. These methodologies were both formal and informal, and varied from home-centred to community centred and institutional centred ones. Home-centred methods were employed in the home setup and included such teaching-learning aspects as imitation, simulation, early responsibility and listening. Community-centered techniques involved peer group learning, play, and fire-side learning, while institutional centered ones included initiation, secret societies and apprenticeships.

These methods considered the maturation level of the learners such that no responsibilities or assignment would be given to an individual beyond his/her ability or age expectation. Children were handled differently from adolescents since there was an expected mental maturity and a degree of enlightenment about the truth or knowledge in specific subject areas. This in effect meant that African indigenous education possessed a

considerable conception of psychology of human growth, development and personality dynamics. This knowledge was translated into a psychology of education that guided the content and the kind of methods used for a given age group.

The teaching- learning experience within the context of African indigenous education comprised a wide range of activities that ranged from informal play and initiation to formal educational institutions. The learners were not always aware of the teaching-learning methods employed but that notwithstanding; teaching was largely systematic and organized. As such, in regard to pedagogical relevance we can rightly conclude that African indigenous education was multifarious. It was holistic, relevant, functional in approach, utilitarian and community centred. Elements of African indigenous education that are of value and relevance today include: its emphasis on good manners, obedience and respect to elders, hospitality, cooperation in common tasks, practical life skills, learning in close contact to nature, endurance in hardships, self-control/constraint, loyalty to group membership, and self-reliance.

During the colonial era in Kenya (1886-1963) education was provided by the Christian missionaries as well as the colonial British government. The primary aim of the Christian missionary education was threefold: to make converts, to train local catechists, and to train the locals in basic skills such as carpentry, farming and literary skills like reading, writing and arithmetic.

The missionaries recognised the social role of education in producing a better person through education. This was accomplished through imparting relevant skills, competencies and dispositions. Since missionary education was open to all irrespective of gender, it ultimately became a factor of social transformation that great involved adoption of western ideals and lifestyles by the locals. However, it retained some degree of conservatism in regard to the basic tenets of Christian teachings on faith and morals.

The colonial British government, on its part, had two basic principles that guided the construction and development of the curriculum for the black society. First, the curriculum offered to the black community was designed in such a way that it was in line with the customs and institutions of the Kenyan black society. In this respect the content of the curriculum was taught in relation to the indigenous knowledge and skills. The curriculum was basically vocational comprising subjects such as handcraft, agriculture and basic arithmetic designed to make the learners useful in the white farms and industries.

Secondly, the colonial curriculum for the Kenyan black society was based on the needs of the African communities such as the needs of the village and on the experiences, activities and operations of the local communities. Emphasis was placed on elementary hygiene, home life, industry and agriculture. Other subjects included house-keeping, clothing, mechanics and village industries that entailed mat-making, pottery, basketry and leather work. The establishment of the first African Jeanes School modelled after the American Jeanes Schools was meant to train the African students on self-reliance and the

use of African traditions in schools. Thus, the overt objective was to develop an elementary education as the foundation to develop the people along the lines most suitable to the local people's environment.

Colonial education was greatly influenced by racist ideologies such as those propagated by eugenicists who held the pseudo-scientific racist theory of Charles Darwin who regarded black people as intellectually inferior to the whites. Accordingly, liberal or academic education, which led to prestigious occupations like clerics in the church, medicine and law, was a preserve of the white population (and to some extent to the Asian community) while vocational education was provided to the black population. This vocational education was designed to include a belief in the spiritual value of hard work among the poor working black class, to teach them to obey orders and to respect property.

Since independence the government of Kenya commissioned committees, commissions, boards and other bodies to carry out various mandates with regard to reviewing and giving recommendations regarding different areas of education such as scope, structure, content, methodologies and objectives. The mandate of each of such bodies was clearly defined in the terms of reference outlined in their letters of committal. The first commission of education in independent Kenya, the *Education Commission of Kenya* of 1964, adopted a utilitarian approach to education assigning it with the duty to produce required skilled manpower, accelerate economic growth, generate wealth, enhance

national cohesion, a sense of common identity and dignity, political stability and to enable Kenyans experience a better quality of life.

The Sessional Paper no. 1 of 1965 took a similar route by referring to the principles of African Socialism in articulating certain central values that the Kenyan society desired for itself and for its individual members. These values defined the ingredients of the good life as far as the Kenyan people were concerned. These values included a sense of nationhood, national unity, mutual social responsibility, a family spirit, social equality, discipline, as well as social, cultural, economic and ethical values. The said values would ensure and safeguard quality of life, environmental sustainability and survival of future generations.

Later reports on education built on the philosophy formulated by this sessional paper. For instance, the Gachathi report states the ingredients of this philosophy as including national unity, mutual social responsibility, family spirit, discipline, social equity, socio-cultural and ethical values. Education was therefore perceived to be a major factor in social development, helping people to adapt to change, attain social harmony, forging a national psyche, inter-personal development, encouraging creativity, promoting cooperative globalism, and ultimately guaranteeing *good life* for the citizens.

Chapter six provides a synthesis of the discussions central to the study and then proceeds to give a summary, conclusion and recommendations relevant to the research problem. From this summary the following four conclusions can be made: First, an education

system needs to have a philosophical basis alongside other bases such as historical, psychological, and sociological. Secondly, where the philosophical base lacks, then the education system is likely to be weak and unsatisfactory in serving the society it was designed to serve.

Thirdly, the ingredients of a philosophy of education comprise of social principles that are basically founded on philosophical assumptions. Such ingredients are considered basic because they provide the basis for reasoning and ultimately act as guide for action in regard to the development of the education system.

Lastly, an education system should be designed in such a way that it caters for the development of the various capacities of the citizens. As such, therefore, education should be a humanizing experience which should provide a better life and improve the quality of life for the citizens.

6.3 Conclusion

This study was guided by five objectives, namely: **one**, to elucidate the components of the national philosophy that defines and gives direction to the aspirations of the Kenyan people; **two**, to explicate the ingredients of the philosophical underpinnings upon which the Kenyan education system is based; **three**, to enrich the current philosophical principles which form the basis for Kenya's philosophy of education; **four**, to evaluate the contributions of the current system of education in the realisation of the Kenyan national goals; and, **five**, to propose an appropriate philosophy of education for Kenya.

In regard to objective number one, the study has defined a national philosophy as a statement of sets of statements that articulate the values, ideals and aspirations of a nation. On the part of Kenya, such a philosophy was first spelt out in the Sessional Paper No 10 of 1965 and repeated in the Kenyan constitution inaugurated in 2010. The components of such a philosophy include: egalitarianism, mutual social responsibility, national or social cohesion based on a common psyche and identity, democracy, respect for the rule of law, respect of human dignity and availability of opportunity for self-actualisation.

In line with the second objective, the study identified the philosophical principles that have successively guided education in Kenya. The first is a utilitarian principle which perceives education as a social task whose functions are to develop human capacity by preparing future leaders and workers through empowerment, transmission of relevant skills, competencies and dispositions,. The second is perennialist principle which holds that certain facts, truths and principles, believed to be basic, persistent and essential should be transmitted to the citizens through education. These include the national values, moral and social ethics as well as other truths to do with general well-being for the individual and the entire society such as hygiene, literacy, health care, environmental conservation and general life skills among others. The third is the progressivist postulate that perceives education not just as a factor of social transformation but also as a catalyst for innovation and adaptation to change. The forth principle is that of *good life* which holds that education has a national long-term function of enhancing the achievement of the good life, in this study envisaged to comprise the attainment of the national values.

Objectives numbers three and five were achieved in Chapter 6.2.2 where the *criteria for a philosophy of education for Kenya* is articulated and 6.2.3 *Education for the Promotion of Good Life* is proposed as the most appropriate philosophy for Kenya.

In regard to objective number four noted that the Kenyan education system has not adequately assisted in the realisation of the national goals. Several factors such as loyalty to tribe at the expense of loyalty to the nation, rising levels of poverty and crime rate, corruption, inequality in provision of opportunities, unemployment, poor political leadership, and feelings of hopelessness among citizens indicate that the national goals are far from being achieved. Though it requires the consorted efforts of various social institutions such as the family, faith based organisations, political leadership and media, the education sector could do better. The educational reforms underway in the country such as proposed by *Aligning the Education, Training and Research Sector in the Light of the New Constitution (2011)* and *Education Bill 2011* are positive steps in the right direction.

6.4 Recommendations

In view of the proposed philosophy of education for Kenya the following recommendations have been made: One, that this philosophy forms a part of the content of teacher education programmes in Kenyan colleges and universities. Two, as the Ministry of Education fast tracks the alignment of the Kenyan education system in line with the new constitution, which to a great extent articulates the current aspirations of the

Kenyan people, teachers in the field may be taken through in-service programmes in order to be acquainted with the requirements of the philosophy of education to be formulated. Three, that a panel of educational philosophers be established and mandated to formulate a national philosophy of education for Kenya. The ingredients and the proposal discussed in this study could provide the starting point and raw materials for this endeavour of education.

Lastly, the researcher also recommends that a study be carried out on the philosophical justification for the number of subjects taught and examined in Kenyan institutions of learning, particularly in basic education levels, namely pre-school, primary and secondary cycles. This is likely to shed some light on what subjects ought to be compulsory in view of facilitating the achievement of the national aspirations through education.

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