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EFFECTIVENESS OF EDUCATIONAL THEORIES AND PRACTICES IN THE ATTAINMENT OF NATIONAL UNITY IN KENYA

Justine Mukhungulu Maira¹ Atieno Kili K'Odhiambo²
Samson Okuro Gunga³

^{1,2,3}Philosophy of Education, Department of Educational Foundations, University of Nairobi, Kenya

Email: ¹mairababu@yahoo.com; ²atienokili@gmail.com; ³gungasamson@gmail.com

¹Corresponding Author  <https://orcid.org/0000-0002-9417-9683>

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ABSTRACT

Introduction: Education in Kenya has been tasked since independence in 1964 to be the tool of forging national unity among the ethnic people of Kenya. Surprisingly, negative ethnicity levels have escalated, as witnessed in 1992, 1997, and 2007/2008 ethnic clashes.

Purpose: The review investigated theories and practices in Kenyan education with regard to promotion of educational goals for national unity.

Methodology: This study employed critique as a philosophical method of investigating phenomena. This study critiqued the theories and practices of education in Kenya with respect to how they influence the attainment of national unity.

Results: Education theories and practices in Kenya lack metaphysical contact with the Kenyan people as they emphasise much individual progress as opposed to communal development. The philosophies that underpin education such as pragmatism, existentialism and humanism propagate Western metaphysical perspectives as opposed to African metaphysical perspectives like communalism, hierarchical continuum, and continuity.

Recommendations: This study recommended curriculum changes in History & Government to ensure that content therein does not elevate ethnic consciousness as opposed to national consciousness, a new subject area African Religious Education should be introduced, and Kiswahili should be considered as the Language of instruction in primary education to ensure attainment of national unity.

Keywords: Education, national unity, theories and practices, metaphysical accord



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PUBLIC INTEREST STATEMENT

The study seeks to improve the development of a curriculum that nurtures integration among Kenyans, a step necessary to attain national unity and the realisation of the long-term prospects of Kenya, especially Vision 2030.

INTRODUCTION

Education is defined as a process of transmitting from one generation to the other, knowledge, skills, and values of any given society (Maira, Vengi, & K'Odhiambo, 2017). Theories are rational elucidation of phenomena while practices are experiences that learners go through in the education process (Thomas, 2007). Knowledge, skills, and values thus constitute the realm within which education is constituted. Garner (2019) describes a state as a government controlling a specific territory while a country is a geographic territory claimed by a state. James (1996) defines a nation as a community of people existing together and sharing common aspects that are not limited to language, geographic territory, economic activities, psychological makeup, culture and ethnicity. Whereas a state and a country are distinct, a nation is more abstract with metaphysical underpinnings. It is also possible that a number of nations can form a single state and exist in one country. When it occurs as such, then metaphysical accord is necessary to sustain the unity of the various nations that form a state.

Unity, on the other hand, is oneness or the state or fact of being an undivided entity (Oxford Learners Dictionary, 2010). Unity is a single undivided thing that can be seen to be self-consistent. Consequently, this study employs the definition of a nation that emphasizes peoples' consciousness of their unity. National unity would thus be the fact that people express oneness consciously in their social, economic, and political endeavours. In Kenya, several philosophies have been tried including Harambeeism (all come together), African Socialism (sharing of resources in an African traditional way), and Nyayoism (following the footsteps of Harambeeism with emphasis on peace, love and unity) have been tried in efforts to improve the

attainment of national unity (Ndichu, 2013). However, Maira (2017) indicates that national unity has turned out to be a mirage by singling out corruption, ethnicity, impunity, and radicalization to be prevalent in Kenya which are indicators of a community that is less cohesive.

Khamisi (2018) makes similar observations by explaining that corruption and ethnicity have encouraged competition for public resources between tribes influencing ethnic consciousness over national consciousness. Competition has created room for avarice to consume Kenyan society (Khamisi, 2018). This culture of acquisitiveness as is the case in Kenyan corruption cases of Goldenberg, Anglo-leasing, and Land grabbing has created a warped conception of unity where people can be united only and only if there are resources to be shared (Khamisi, 2018). On the other hand, Manyasa (2005) avers that in Kenya, ethnic ambitions have outdone nationalism since ethnic dominance has been institutionalized. This ethnicity has seen the best jobs, land and economic opportunities disproportionately distributed to the ethnic governing class (Khamisi, 2018). Such unethical issues can only prevail in an environment infested by discord among people. Considering the 1992, 1997 and 2007/2008 pogroms, it is apparent that the energy to sustain the optimism witnessed during independence for national unity has a negative common difference (Yieke, 2010). Thus, it is prudent to examine the philosophies that influence the negative progress in attaining national unity.

The issues raised by Manyasa (2005), Yieke (2010), Maira (2017), and Khamisi, (2018) pose a situation where education in Kenya has not actualized the attainment of national unity. The Kenya Education Commission was formed to bring about changes that would reflect

national sovereignty, it focused on identity and unity, which were considered critical (GoK, 1965). The commission gave priority to national unity as the primary objective of education in Kenya (Wanjohi, 2011). To achieve the aim for 'education for national unity', tremendous changes were considered in the content of the curriculum such as Geography and History (Wanjohi, 2011). However, with all these efforts, national unity in Kenya has remained a challenge due to widespread negative ethnicity.

The aim of education for 'national unity' can be achieved if the propagated education is compatible with the nature of a nation. This study considers Platonic Metaphysics as the best justifier of the accord in the nature of human beings which Plato uses to explain his socio-political theory of a nation. The human soul is a complex whole consisting of three forms that Plato identifies as the elements of the soul (Lorenz, 2019). The first of these elements is appetite, which is represented as the element that occupies the largest space in the soul (Bobonich, 2019). The element is characterized by passions and desires that manifest as physiological and psychological needs. These needs require resources to be met. By appetites requiring resources to be satisfied gives rise to economic aims. The appetitive element of the soul, therefore, corresponds to the economic aims of a nation (Odhiambo, 1998).

The second element in the Platonic analysis is the spirited element (Lorenz, 2019). This is introduced as the source of courage and assertiveness characteristic of human beings. It brings the dimension of self-assertion and self-consciousness in people. Self-assertion and self-consciousness are attained with respect to a group of people. Therefore, human beings require others to be self-conscious and or be self-assertive. The tendency of human beings to express concern over self-consciousness and assertion makes them social beings. By them being social beings, they develop social aims. The spirit element thus corresponds to the

social aims of a nation (Odhiambo, 1998). The last element in Plato's analysis is the rational element (Lorenz, 2019). This is characterized by the virtue of wisdom and is that part of human beings that enables them to think and organize their livelihoods. It is the highest element in the constitution of the human soul, thereby endowed with a natural capacity to check on the other two and organize them into complimentary proportions. This ability to check and maintain balance using reasons is what gives rise to political aims. The rational element according to Plato corresponds to the political aims of a nation (Odhiambo, 1998).

A nation just like all beings will exist in a metaphysical agreement between its foundational attributes which are economic, social, and political. To achieve the balance, individuals need to acquire knowledge, skills, and values that emphasize unity, truth, and goodness in their economic, social, and political goals. Knowledge, skills, and values that enable equal consideration of economic, social, and political aims is what is required to increase the propensity of attaining the aim for 'national unity' in Kenya. Therefore, it is prudent to examine the philosophies of Kenyan education to determine if they necessarily bring the balance that is capable of helping learners develop nationalistic tendencies.

Kenyan education subscribes to several philosophical perspectives, making it eclectic (Ndichu, 2013). These philosophical perspectives are deliberately intended to be complementary. Of these many philosophical perspectives, this study interrogates perennialism, existentialism, pragmatism and humanism as indicated by Ndichu (2013) to be the most vibrant philosophical perspectives in Kenyan education. Their impact to the attainment of the aim of education for national unity in Kenya is also interrogated. To begin with, perennialists aim for an education system that would instill values that are of long-lasting pertinence to the recipients (Pritchard, 2013). They ascribe to the

belief that education should produce people who are rational critical thinkers and also spiritual. As such, people discover truth through reasoning and revelation while goodness is found through rational thinking (Bansal, 2015). Truth, goodness, and unity are transcendental attributes of being; perennialists emphasize the adherence to these attributes through rational thinking. This study, which is an investigation into how education actualizes the attainment of national unity, interrogates the source of perennial truths in the Kenyan philosophy of education and how these truths influence the prospect of national unity.

Secondly, existentialism is a philosophy of education that centers on mainly the analysis of existence and human beings' position in the universe (Koirala, 2011). It is a philosophy that seeks to assert the place of an individual in society. Therefore, it is an individualistic approach to life with absolute freedom of a person as the primary concern (Kauka, 2018). This absolute freedom dictates that persons are what they take themselves to be. This is so because in existentialism the existence of humans precedes their essence as such; it is the obligation of every individual to continuously define and shape their essence (Kauka, 2018). This gives humans the freedom to equally define the values that control their livelihoods. Existential education thus seeks to edify the minds of individuals so as to actualize their desires. Kenyan education has since independence striven to produce individuals who can make independent choices by incorporating democratic ideals into education practices.

Thirdly, pragmatism is the act of dealing with matters according to their immediate importance or practical significance (Oxford Learners Dictionary, 2010). Therefore, according to the same source, pragmatism is the doctrine of evaluating actions by their practical consequences and their bearing on human interest. Pragmatists believe that philosophy is not a preserve for

intellectualism by way of theoretical constructs and abstractions, but is what is going on in life of individuals and society (Adeleye, 2017). Given the common economic and social problems Kenyans face, a pragmatic education would be ideal. However, Kenyans due to the politicisation of ethnicity experience different political experiences which render the pursuit for national unity futile. Pragmatic ontology, epistemology, and axiology, equip ethnic elites with pragmatic philosophical arguments that aid them to navigate in the Kenyan multi-ethnic politics which drives the nation more to divergence than convergences.

Lastly, this study is concerned with the use of philosophical humanism in education in Kenya. Philosophical humanism is the concept of a human way of life that is established and centered on human interests and needs (Min, 2020). Purswell (2019) describes humanism as a belief in the fact that human beings control and influence their well-being by employing their intelligence and also by learning. Therefore, humanism is a philosophy that stresses humanity to be the center position of all existence. Thus a humanistic education is one that would enable the recipient to express the humanness inside them for the individual and also the common good.

In the change of the Kenyan education system from 7-4-2-3 to 8-4-4, the teleological ontology of perennialism was discarded and perhaps what was partially allowed in the new system is perennial epistemology and a bit of perennial axiology (Wanjohi, 2011). This indicates that Kenyan educational theories propagate a Cartesian ontological perspective of *cogito ego sum* (I think, therefore, I am) (Monte, 2015) and not the African ontology of *summus ego sum* (We are, therefore, I am) (Christian, 2012). *Cogito ego sum* is an ontological perspective that encourages the pursuit of individual happiness by individuals defining their own concept of truth, goodness, and unity. Individuation in the tripartite elements of human beings is

influenced by the appetitive element. Therefore, the philosophical underpinnings of Kenyan education would tend to mould individuals who focus a lot on their economic goals and thus subordinating political and social goals to economic ones. Cogito ego sum being the ontological perspective, truth, goodness, and unity as transcendental attributes of being tend much towards subjectivity rather than objectivity.

STATEMENT OF THE PROBLEM

The underlying challenge that informs the reason behind this study is the need for theories and educational practices that will ameliorate the problem of divisions in a postcolonial society in Kenya that is emerging in this phase of democratic development. Despite the numerous policies formulated to guarantee national unity in Kenya, suspicion among people of different ethnic groups has led to widespread ethnic feelings that have subjugated national feelings. This situation is common in an environment where knowledge, values and skills propagated by the education process do not coincide with people's metaphysical perspectives.

PURPOSE OF THE STUDY

The paper investigated theories and practices in Kenyan education with regard to the promotion of educational goals for national unity.

METHODOLOGY

Research Design

The study adopts a qualitative research design that provides the best ground for understanding social and human problems from a subjective perspective (Creswell, 2009). Education in Kenya is a social function and being entrusted with propagating unity in a multi-ethnic country that is Kenya calls for a thorough investigation. As such, the best approach would be one that would seek to investigate the education process and experiences of people in Kenya with respect to national unity.

This study uses critique as a philosophical methodology. The term critique is derived from a Greek verb *krinein*, which simply means to judge (Njoroge & Bennars, 1986). A judgment can only be done where sufficient reasons exist. The reason of the judgment would emanate from disciplined and systematic scrutiny of either written or oral discourses. It is observed that critique involves a serious examination or assessment that lays the groundwork for an informed judgment (Gasche, 2007). The judgment made from critical perspectives should however be utilitarian (Beaney, 2012). It is the utilitarian nature of philosophical criticism that distinguishes it from criticism. Whereas criticism would encompass personalized evaluation and interpretation, critique concerns itself with objective analysis of the structure of thought coupled with the content of the item being critiqued (Beaney, 2012). In this study, critique is defined as the disciplined systematic study of written or oral discourse.

This study holds that critique involves a serious examination of written or oral work to make a utilitarian judgment. Judgment can be made through analysis. However, analytic judgment is dependent upon breaking down a problem into components that are viewed independently only that such a judgment is incomplete. Synthesis according to Hegelian philosophy is the last stage in the process of dialectical reasoning in which a new idea resolves the conflict between thesis and antithesis (Kant, 2002). Analytic judgments have their predicates already contained in the subject, making them elucidative judgments (Kant, 2002). This implies that analytic judgments state the facts of a problem. Synthetic judgments, on the other hand, have their predicates adding attributes to the nature of the subject which cannot be discerned through mere analysis.

It is therefore clear that when we analyze propositions we arrive at their respective attributes, but when these attributes are synthesized, they culminate

to a new object that arises from the interaction of all its attributes. This study employs philosophical critique because it is both analytic and synthetic and thus being more utilitarian as compared to analysis. This study critiques theories namely; perennialism, existentialism, pragmatism, and humanism with respect to how they could lead to the attainment of national unity in Kenya. The study further critiques the curriculum and educational practices in Kenya to judge whether they lead to the attainment of national unity.

Procedure for Data Collection

This study being a philosophical investigation is dealing with educational issues as they should be with regard to enhancing national unity in Kenya. The study relies on secondary sources of data which are available through a library study. To obtain a proper foundation of the study, the research consulted available information on national unity in Kenya. This information includes research reports from various commissions of inquiry that have been formed in Kenya to shed light on various causes of conflicts in Kenya, Kenyan constitution 2010, educational policy papers, statute laws pertaining education, journals, e-books among other sources of secondary data.

RESULTS AND DISCUSSIONS

National unity as an aim of Kenyan education is an attitude that should be propagated by the education curriculum in the country. In basic education in Kenya, subject areas are categorized into: Languages, Mathematics, Sciences, Technical, and Humanities. These five categories are bestowed with the responsibility of transmitting the metaphysical perspective of the nation that is Kenya. Considering that Mathematics and sciences comprise objective truths which are obtainable rationally or scientifically, the two categories will be exempted from the critique. Technical subjects consists of subjects that are not categorized as either

Sciences, Languages, Humanities, or Mathematics. In this category is a combination of foreign languages and other applied subjects such as Business Studies, Agriculture, and Home Science among others. For that reason, technical subjects are also exempted because they are merely applications of concepts available in other categories that are to be critiqued.

Languages

Beginning with Languages as a category in the curriculum, it is vital to note that the common language is an attribute of a nation that serves the aspect of its unity. The language that founded a nation must be sufficiently grounded in the ontology of the people of the nation. This means the language must have been developed by the people in the nation thus claim ownership of the language. In the Languages category, two subjects that are English and Kiswahili are taught. However, English is considered the language of instruction for all other subject areas.

In lesson allocation, the English subject is allocated more lesson time, meaning that the curriculum aims to ground the learners more in the English subject than in Kiswahili. Considering originality of the two subjects, Kiswahili has been developed in Kenya yet the curriculum treats it as secondary to English language. The curriculum therefore intends English as the medium of intellection and also the medium of cognizing truth, goodness, and unity among the people of Kenya. Being a language foreign to the logical, moral, and ontological realities of the people of Kenya, confusion is inevitable.

Religious Education

To be brief about Religious Education taught, we find; Christian, Islamic, and Hindu Religious Education. It is these three religions that propagate the concept of a person and Supreme Being to those learners who go through the curriculum. This being the case, the values propagated by the education process will

mainly reflect the value systems of the three religions taught. Looking at Kenya, it is a country in Africa and the nation formed comprises ethnic groups largely of Africans. However, the religions taught are not originally African, does it mean that these ethnic groups in Kenya have no religions that describe their concept of a person and God?

Mbiti (1970), on the contrary, describes Africans as notoriously religious. That being the case, why is African religion not a subject taught among the religious subjects taught in the Kenyan curriculum? Just like is the case with regard to language, the intention of the curriculum is to eschew as much as possible from anything considered African. By giving the three religions priority and perhaps including the traditional African way of life in one of the three is the subjugation of African ontology to other ontological perspectives. In fact, it perpetuates the belief that Africans did not have theological, cosmological, ontological, and rational perspectives before the onset of the Holocaust.

Islamic or Colonial Education.

There would be no much worry if in such a case the act is leading to rapid attainment of the aim of education for national unity. From the introduction, it is demonstrated that tribalism is one of the problems curtailing Kenya from attaining her social, political, and economic prospects. Deductively, religious education does not play the role of creating a common basis of goodness among people, creating conflicting value systems.

Religious education conveys the ethics and meta-ethics of a community. This influences the concept of good or bad among people by defining the basis of desirability. Therefore, religious education is a key in the metaphysical agreement matrix of education. If education does not propagate uniform theological truths, then the concept of goodness will also be different. For a nation to sustain its existence, the ontological conception

should be the same. It is evident from the onset that the curriculum in itself does not envisage unity by embracing multiplicity of ontological perspectives, which is detrimental to unity of a nation.

History and Government

This study examines the History and Government syllabus which has fourteen general objectives of which six have been examined due to their weight on issues of national unity (Kiruthu, Kapiyo, & Mumo, 2011). First, the syllabus intends for learners to acquire knowledge, ability and show appreciation for critical historical analysis of the socio-economic and political organisation of African societies. This general objective is supported by four specific objectives these are; learners should be able to state the origins of the Bantu, Nilotes and Cushites, describe their migration and settlement, discuss the results of their migration and settlements, and lastly discuss their social, economic, and political organization (Kiruthu, Kapiyo, & Mumo, 2011).

The topics mentioned focus on the activities and locations of people that define their situations. Focusing on activities alone, the objectives and the content of the topic lacks ontological premise. The Bantus, Nilotes and Cushites are identified as such on the basis of their migration, activities and present settlements with no regard to their concept of a person. Ontological concept of people influence their epistemological and axiological position and such would be the best basis of helping a learner to know the people of Kenya. Geographical position and activities of groups of people could be different but their ontological position on humanity remains similar. Without considering the ontological concept of humanity, the syllabus is helping learners develop identity tags in which they can separate people according to these identity tags. Such an approach eliminates learners of the tendency to separate rather than converge people on the basis of their ethnicity.

The syllabus addresses the question of the origin and movement of the Kenyans to their present homes. The topics as pertains to the cosmological conception draw in the minds of the learners the conceptual outlook of the people with respect to their origin, migration patterns, and present settlements. This allows them to acknowledge that all people in the country form one nation called Kenya. However, it is also important to note that this cosmological conception, if not well treated, creates in the learners the mentality that certain tribes are the original owners of certain places in the country. This belief, if left to develop graduates to regionalism where people consider themselves owners of various territories and do not permit members of other tribes to exercise their social, political, and economic rights in these regions.

The state content area also addresses the rational question and general objectives of identifying, assessing, and appreciating the rich and varied cultures of the Kenyan people. Social, political and economic organizations of the pre-colonial people of Kenya are discussed enabling learners to conceptualize how life among the pre-colonial Africans was before colonialism. However, the content focuses much on the conflicts that used to occur, such as wars and raids (Kiruthu, Kapiyo, & Mumo, 2011). In doing so, it fails to acknowledge cooperation in areas like medicine, inter-marriages, and trade. This tendency of stressing too much on differences is not good for the installation of nationhood tendencies.

Lastly, the theological conception of the content is insufficient. Religious beliefs are discussed in culture. This is because the syllabus does not understand the ontological conception of the pre-colonial people of Kenya. Religiosity is an aspect of Ubuntu and, as Mbiti (1970) notes, Africans are notoriously religious and religion percolates into their social, political, and economic activities.

Therefore, ignoring African religious systems leaves out the basis on which African heritage is founded. This waters down the concept of an African person and God and limits them to non-serious entities that need not be considered. It is here that stereotypes about ethnic groups emanate because of a lack of sufficient information. These negative stereotypes play part in ethnic divisions which are a threat to the actualization of the aims of education for national unity.

Exegesis of Curricula Interventions

From the discussion, we note that pertaining to the history of the people of Kenya, the syllabus addresses anthropological and cosmological issues from a historical perspective. It is clear that the intention here is to inform learners on the history of the people of Kenya. The syllabus does not equip learners with the tools to acquire and develop critical knowledge, as stated in the general objectives. Ontological and theological issues of the people of Kenya are left out and if mentioned they do not carry the significance required of them. Unity being a transcendental and cosmological premise, requires that all metaphysical aspects are addressed and thus equip the learners with tools of critical evaluation of the content. Thus, as pertains national unity, the content does not provide learners with sufficient reasons to consider people as Kenyans but dispose them to view people on ethnic premises.

Therefore, the syllabus does not endorse the metaphysical perspectives of the Kenyan people, thus denying the metaphysical agreement required of it. The syllabus also does not strike a balance in the social, economic, and political intellectual development of learners. This increases the chances of learners falling prey to ethnic thinking in a highly ethnic political environment, thus threatening the attainment of the aim of education for national unity.

Education Practices

Theories alone in education are not sufficient to justify whether education is grounded in the metaphysical agreement or not. It is also wise to examine whether the practices in the education process reinforce the same. Practices are experiences that learners go through that influence attitude formation through the affective dimension, thus influencing their behaviour with regard to nationalism. In the Basic Education, several practices are evident and can be categorized as either ministerial policies or institutional policies.

Ministerial Policies

Beginning by ministerial policies, firstly, students in Kenya can be enrolled in any school whether public or private. This policy on enrolment brings learners from various ethnic backgrounds which promotes integration (Mwinzi, 2012). Under the same policy, Kenyan teachers can be employed in any part of the country. This also brings together teachers from diverse ethnic backgrounds, thus equally promoting integration.

Secondly, secondary schools in Kenya have been classified as national, extra-county, county, and sub-county schools. Admission of students in these schools is pegged on merit. The practice also directly ensures that students in schools are of various ethnicities to promote integration. The allocation of resources to these schools is also uniform, depending on the number of students. Equality in the allocation of resources to schools is an intention of ensuring an equitable distribution of resources to all people in the country. The national schools are also found in every county, and considering that they enrol students from all parts of the country is evidence that the practice envisages integration.

Lastly, in co-curricular activities like sports, drama, music festivals, science fairs, among others, competitions are arranged upward to the national level, which enables participation of learners from all parts of the country. In the final evaluation of learners, the examination is

set and marked centrally to ensure equality in ranking of learners. These practices enable learners to understand that they are members of a country that is multi-ethnic.

Institutional Practices

Institutional practices should be understood as those practices within schools that are common to all schools in Kenya. These practices include but are not limited to: internal appointments based on experience and not ethnic premises of teachers, students, and teachers meetings that bring together members of different ethnicities for specific objectives within the institutions (Mwinzi, 2012). These practices enable learners and teachers to understand that both have an obligation to national development regardless of their ethnic background.

Educational practices in Kenya to some extent envisage the formation of nationalistic attitudes in learners through affective dimension of attitude formation. The practices are key to this study as they demonstrate how educational practices contribute to the effort of attainment of national unity in Kenya. However, these practices lack theories to reinforce them through the cognitive dimension of attitude formation. These theories must be bound within metaphysical accord to influence behaviours that reflect and cement nationalism. What is taught in Religious Education or History and Government should be true of the nature of the people of Kenya not just in composition but also in substance.

University Education in Kenya

In the Kenyan systems of education that have ever been and will ever be, university education is the highest level of education that one can ever attain. The seniority status makes universities no matter their location, places where internalization, questioning, and knowledge consideration is performed (Odhiambo, 2018). All the steps described are vital to ensure that the knowledge developed in universities responds to the

economic, social, and political demands of the hinterland where they are domiciled. The university is thus the laboratory within which the society is dissected then analysed and then prescriptions given (Odhiambo, 2018). This therefore implies that if a society is failing, then there are three possibilities; the society is not following the prescriptions as directed by the university. Secondly, the prescriptions given by the university are wrong. Lastly, the diagnosis done by the university was erroneous. When the society is recording success then the opposite of the three is construed to have happened. The university is bestowed with the capacities to define a country's basis of truth, goodness, and unity. Therefore, theories and practices that will influence a country's economic, social and political activities are incubated in the university.

Any failures in the society are carried out by the university because it is the highest institution of knowledge development and dissemination that should guide the society towards the desired direction. Of what use would a university be to society if its only purpose were to produce knowledge without considering how this knowledge influences the well-being of the society? In Kenya, the policy framework for university education identifies universities as institutions that the country will depend on for its prosperity and international competitiveness (MoHEST, 2012). This is premised by the Kenyan vision of being a knowledge economy as indicated in the policy framework (MoHEST, 2012). The nation implicitly relies on the university as the institution that is mandated to drive the nation to the desired economic, political, and social development. This then means that it is at the universities where theories and practices of guaranteeing the attainment of national unity should emanate.

CONCLUSIONS

Beginning with the fact that in addition to the three religious subjects taught in Kenya that are foreign to African

realities, the subjects are also optional and the students can do them at will. If the learners opt not to take any of these subjects, then these learners will miss out on the values transmitted by the content of the subjects. These learners will only depend on the affective value education transmitted through educational practices in learning institutions. This means that learners will not have a clear identity of themselves ontologically due to lack of concepts that enable them identify themselves as social beings within a social setting.

Secondly, History and Government is also an optional subject under the Humanity category meaning that students can choose to take or leave for other subject in the same category. This implies that learners who opt not to take the subject will not be exposed to critical issues such as the people of Kenya, national integration, citizenship, among others. Such learners if already entangled in ethnic identities will remain with ethnic consciousness as the basis of their concept of national unity.

The history and government syllabus is too much inclined on the political development of learners at the expense of social and economic developments. Prioritising one objective causes an imbalance in the intellectual development of the students, thus making political ends their basis for analyzing economic and social issues. Absence of harmony in learner's conception of unity makes it easy for them to think along ethnic premises. It is discernible that the curriculum is not sufficiently structured to reflect unity. This deficiency is not just in composition where African Religion is not taught but also in substance where what is taught does not reflect the entirety of African concept of truth, goodness, and unity. This makes education among people not a process of attaining national unity, but a tool for perhaps economic well-being.

Perennialism, existentialism, humanism, and pragmatism have been discussed among the educational

philosophies that anchor Kenyan education theories. These theories have been seen to be more positivistic, eurocentric, and individualistic, as they emphasise more on the position of an individual person. This being the case, recipients of education are encouraged to develop dominating tendencies over others which encourage more of competition than co-operation. This calls for the inclusion of an alternative paradigm in education in Kenya that would enable recipients to appreciate national identity and develop a consciousness of collective responsibility and reciprocity that accompany it.

As witnessed in Kenya's educational philosophies, these neocolonial and neoliberal ideologies have concentrated on striking a polarity between the African perspectives of the world and the western perspectives. Understanding that the Western perspective has always dominated, education has had a tendency of skewing away from the needs of people in Kenya and tended to solve the needs of people from a foreign perspective. This calls for an African educational paradigm that will study the past not for the pleasure of acquainting with the then events, but for the purpose of acquiring useful lessons therein.

Educational practices in Kenya have equally not been spared in the Westernization of Kenyan education in the insatiable desire to entrench capitalism. Therefore, education and modern school structure are coined to address the needs of the bourgeoisie. In secondary school education, schools have been categorized as either national, extra-county, county or sub-county schools. The categories influence the resources that a school will get. This is a capitalistic value system which is market-driven and educational success is measured by commercial benchmarks. These commercial benchmarks have become too embedded in education so that the values required to prepare individuals as leaders of national unity have been eroded. Therefore,

education is an investment that should bring abundant economic returns. This one-sided conception of education creates a weakness in the metaphysical concept of education, which in turn skews the epistemological and axiological position of education, thus grounding benchmarks over which divergence in Kenyan unity can be established.

Oviawe (2016) establishes a link between the neoliberal educational ideologies and the school culture. School is organized in strata where courses are graded, sorted, and the same is done to the learners basing on cognitive abilities as the standard measure. Less effort is taken to put into consideration to justify the relationship that exists between subjects and also students. This strategy plants in learners the tendency to view themselves from a competitive approach angle with respect to others. This practice is also used in the curriculum, where knowledge systems are paralleled as either western or indigenously African.

The African indigenous education is discarded while the Western is praised creating in learners the separationist mentality of attributing bad to indigenous African systems and good to foreign Western systems. This reductionist lenses invites the 'us' and 'them' mentality in learners and thus skewing them to divergence in a multi-ethnic unity. This ensures that when learners look at an ethnic group that is different from their own, they look for the differences that exist and not the similarities. This act enables them to develop high tendencies to tribal consciousness than national consciousness.

RECOMMENDATIONS

Based on the findings, this study recommends the following:

1. History & Government as a subject area needs to be revised to ensure that the notion of ancestral entitlement to specific geographical areas by ethnic groups is eliminated. The curriculum should instead borrow

from Ujamaa as an African philosophy and concentrate on administrative units like villages, wards, or sub-counties to reduce ethnic entitlement to certain geographical regions and guarantee inclusivity.

2. Like Christian, Islamic and Hindu education are taught in the Kenyan curriculum, African studies should also be introduced as a subject area. The subject area will provide knowledge and values that convey African metaphysical perspectives and therefore bring the desired metaphysical agreement in the educational realm.
3. To carter unity as a transcendental attribute, the subject area needs to be organised and presented in the African language, which is Kiswahili as discussed earlier. This act would complete the triad of metaphysical accord with both truth, goodness, and unity having been fashioned to reflect the ideal contemporary Kenyan perspectives.

Conflict of Interest

The authors declare that they have no conflicts of interest.

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Department of Educational Foundations, University of Nairobi; Names of Supervisors: Dr. Atieno Kili K'Odhiambo and Prof. Gunga Samson Okuro.

Authors' Bionote

Justine Mukhungulu Maira: Teacher and head of Mathematics Department Chasimba Secondary School P.O Box 1635-80108, Kilifi, Kenya. This author holds a Bachelor of Education (B Ed) from Masinde Muliro University of Science and Technology, a Master of Education Foundation (Philosophy) from the University of Nairobi and is a PhD candidate Education Foundations (Philosophy) University of Nairobi.

Dr. Atieno Kili K'Odhiambo: Senior Lecturer in Philosophy of Education, Department of Educational Foundations, University of Nairobi. This author holds Certificate Teacher Education from Kisii Teachers College, Diploma in Special Education (DipSpEd) from Kenya Institute of Special Education, and also Bachelor of Education (B Ed) (Arts), Master of Education (M Ed) (Philosophy of Education) and Ph.D. (Philosophy of Education) from the University of Nairobi, Kenya. He is a member of Philosophy of Education Society of Great Britain (PESGB) and also a member of International Network of Philosophers of Education. He is a teacher of over 40 years teaching experience at different levels of education: primary, special institutions, secondary, teachers college and university. His area of specialization is philosophy of education.

Prof. Samson Okuro Gunga: Professor of Philosophy of Education, Department of Educational Foundations, University of Nairobi. This author has a Bachelor of Education from the University of Nairobi, Master of Education (philosophy) from Kenyatta University, a Master of Science (Information Systems) from the University of Sunderland, a Doctor of Philosophy degree from the University of Nairobi, and a Post-Doctoral certificate from University of Dundee.

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