

**METAPHYSICAL ACCORD IN THE EDUCATIONAL REALM:  
A CRITIQUE OF THE AIM FOR 'EDUCATION FOR  
NATIONAL UNITY' IN KENYA**

**BY**

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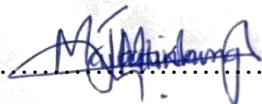
**A THESIS SUBMITTED IN FULFILMENT OF THE  
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## DECLARATION

I hereby declare that this thesis is my original work, and that it has not been presented for the award of any degree of this or any other university or college.

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## **DEDICATION**

To my parents Josephine Khasenye and Wilfrida Okwach and the entire Kagwa clan.

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## ABSTRACT

Since the attainment of independence from the colonialists in 1963, Kenyans have employed all resources available to keep the nation from disintegrating along ethnic lines. This has seen national unity being accorded priority in the process of education. However, the efforts to entrench national unity have had several challenges ranging from ethnic tensions to ethnic clashes and pogroms. This study initiated a critique of education theories and practices in Kenya to discern if at all they are effective enough to warrant attainment of the aim for national unity in Kenya. The study argues from the perspective that for national unity to be attained there must be metaphysical accord in the educational realm where metaphysical accord is the state of knowledge, skills, and values in education being undergirded by truth, goodness, and unity. Premised on Ubuntu as an educational theoretical framework, the study notes that the elements of Ubuntu namely: dialogue, consensus building, and religiosity are vital ingredients in the attainment of national unity in a multi-ethnic nation like Kenya. Further, the study asserts that for national unity to be achieved in a multi-cultural nation like Kenya, then besides being bounded by a common geographical boundary, the people must have similar historical continuity and a common language that unites them. That language must be emanating from the people's metaphysical realities such that it propagates their existential realities. This study finds education theories and practices in Kenya to be bare of metaphysical accord as they propagate metaphysical perspectives divergent from African metaphysical perspectives. Pragmatism, humanism, and existentialism being the dominant theories that ordain practices in education in Kenya, are identified to be propagating an ontological perspective that subjugates collective well-being but elevates individual well-being. Such a situation has led to widespread negative ethnicity in the country and the ramification of such ethnicity is dire because, in most instances, it has brought about ethnic conflicts that often lead to loss of lives and properties. The study proposes Kenyanism as a philosophy in education that will lead to the attainment of national unity in Kenya. Kenyanism is a philosophy underpinned by African metaphysical perspectives of interconnectedness and continuity, God as the first cause, hierarchical continuum, and existential experiences. The philosophy of Kenyanism seeks to reinforce a common way of life that has been created by the people of Kenya for the period of time they have accepted to be identified as members of one nation despite their ethnic affiliations. It is argued that for a multi-ethnic nation to attain national unity, the nation must be conditioned to tend towards mono-ethnicity by the process of education. Therefore, national unity will be equivalent to metaphysical accord in educational realm minus negative ethnicity. The study recommends Kenyanism as a philosophy in the Kenyan education system, introduction of African religious education in the Kenyan education curriculum and making Kiswahili the language of instruction in primary education.

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## **ABBREVIATIONS**

ADC: Agricultural Development Co-operation

APA: American Psychological Association

AU: African Union

EAC: East African Community

GOK: Government of Kenya

KANU: Kenya African National Union

KNEC: Kenya National Examination Council

MoEST: Ministry of Education Science and Technology

MoHEST: Ministry of Higher Education Science and Technology

NCIC: National Commission for Integration and Cohesion

PhD: Doctor of Philosophy

SADC: Southern African Development Community

UNESCO: United Nations Educational, Scientific and Cultural Organisation

USA: United States of America

## **DEFINITION OF TERMS**

**Analysis** – to examine the nature or structure of something especially by separating it into its parts in order to understand or explain it.

**Anthropocentric**-believing that humans are more important in the hierarchy of all beings.

**A posteriori**- analysing something by starting from known facts and then thinking about what the probable effects or results will be.

**A priori** – using facts or principles that are known to be true in order to decide what the probable effects or results of something will be.

**Attitudes**- standards of determining values, that is, they are used to gauge the goodness or badness of a thing.

**Attributes** – quality or feature of something

**Cartesian**- connected with the French philosopher Rene Descartes and his ideas

**Causality**- first metaphysical principle holding that everything that happens has a cause

**Cognoscibility/Intelligibility**- first metaphysical principle concerned with mental process of understanding.

**Continuum**- a series of similar items in which each is almost the same as the next to it but the last is very different from the first.

**Cosmology**- the study of physical beings and their processes of coming into being

**Critique**- philosophical methodology that involves serious examination of written or oral work to make a utilitarian judgement.

**Culture**- a concept which encompasses peoples' way of life as well as the knowledge that dictates such a way of life.

**Eclecticism**- an amalgam of very many philosophies to support a course or a theory.

**Ethnicity**- the consciousness of individuals being members of a particular ethnic group.

**Existentialism**- a philosophy of education that focuses on the analysis of existence and human beings' position in the universe.

**Hermeneutics**- refers to the theory of interpretation in that whatever is given in written form, verbal form, feelings and emotions can be interpreted.

**Humanism**- a belief in the fact that human beings control and influence their well-being through learning and employing their intelligences.

**Kenyanism**- embracing all things within the nation Kenya.

**Metaphysics**- the branch of philosophy that deals with the fundamental nature of being and existence.

**Metaphysical accord**- a state of existence undergirded by unity, truth and goodness.

**Metaphysical accord in education**- knowledge skills and values anchored by truth, unity and goodness.

**Mothers**- African identification of one's biological mother in the same group with other stepmothers in a polygamous arrangement.

**Nation**- a group of people with the same language, culture and history, who live in a particular area and in most cases under one government.

**National unity**- act of people in one country expressing oneness consciously in their social, economic and political endeavors.

**Ontology**- a philosophical study of the nature of being, becoming, existence or reality as well as the basic categories of being and their relations.

**Perennialism**- aim of an education system that would instill values that are long-lasting pertinence to the recipients.

**Pragmatism**- act of dealing with matters according to their immediate importance or practical significance.

**Rukun-Negara**- National Principles in Malaysia

**Synthetic**- combination of ideas.

**Tabula rasa**- situation in which there is no fixed ideas.

**Theodicy**- reasoning or discussion concerning the deity.

**Transcendental**- beyond the range of usual perception.

**Tribalism**- the identity an ethnic has created an ethnic group for themselves in order to distinguish themselves that dictates such a way of life.

**Ubuntu**- humanness, an African philosophy emphasises communal way of life

**Ujamaa**- familyhood in Swahili attribute to Julius Nyerere.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the study

Since time immemorial, education has been employed as a tool for propagating civilisation. Ancient civilisations ranging from Egypt, China, Persia, Athens, Sparta, and Rome among others, were successful by virtue of their education systems (Elahi, Shakirullah, & Naz, 2015). In the world declaration of *Education for All*, it is noted that education has facilitated three key issues: genuine progress towards peaceful détente, realisation of essential rights and capacities of women, and widespread technological and cultural development (UNESCO, 1990). Therefore, as it were, education is still pivotal in attaining peoples' political, social, and economic aims. This study examines how metaphysical accord in education can lead to the attainment of the aim of education for 'national unity' in Kenya.

Metaphysics is a branch of philosophy that examines the fundamental nature of being (Hofweber, 2020). The nature of being is described by its transcendental (beyond the range of usual perception) attributes which are unity, truth, and goodness (Kauka & Maira, 2018). The examination of the stated attributes necessitates understanding of how a being is related to its properties. Everything that exists must thus participate in truth, unity and goodness. Participation of these three attributes enables a being to cohere to its foundational properties. Consequently, it is this coherence that brings the metaphysical accord required of any being to exist. Metaphysical accord is therefore a state of existence undergirded by unity, truth, and goodness.

Education is defined as a process of transmitting knowledge, skills, and values of any given society from one generation to the other (Maira, Vengi, & K'Odhiambo, 2017). Realm on the other hand, is the domain within which something exists (Oxford Learners Dictionary, 2010). Knowledge, skills, and values thus constitute the realm within which education is constituted.

Education realm is therefore the issues that education seeks to disseminate namely: knowledge, skills, and values.

Metaphysical accord in education realm is brought about by the metaphysical nature of education. Knowledge as an attribute of education is a cognitional process leading to truth (Mattei, 2007). Values on the other hand, are expressed through volition whose perfection is located in goodness as a transcendental attribute of being (Kauka & Maira, 2018). Knowledge and values lead to actuation. Actuation is expressed through skills whose perfection is located in unity (Mattei, 2007). Therefore, metaphysical accord in education realm is attained when knowledge, skills, and values acquired propagate truth, goodness, and unity.

Metaphysical accord in educational realm can lead to the attainment of the aim of education for ‘national unity’ if the education propagated envisages accord in the nature of a nation. This study considers Plato’s interpretation of the human mind 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. According to Lorenz (2019), the human soul is a complex whole consisting of three forms that Plato identifies as the elements of the soul. The first of these elements is appetite which is represented as the element occupying the largest space in the soul (Bobonich, 2019). This element is characterised by passions and desires that manifest as physiological and psychological needs. The satisfaction of these needs is dependent on the availability of resources which give 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 one (Lorenz, 2019). This is introduced as the source of courage and assertiveness that is characteristic of human beings. The spirited element brings the dimension of self-assertion and self-consciousness which are attributes



attained with respect to a group of people. As such, human beings require others to be self-conscious and/or self-assertive. The tendency of human beings to express concern over self-consciousness and assertion makes them social beings who develop social aims. Spirited 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 the part of human beings that enable them to think and organise their livelihoods and it is characterised by the virtue of wisdom. It is the highest element in the constitution of the human soul as such it is endowed with natural capacity to check on the other two and organise them into complimentary proportions. The ability to check and maintain balance using reasons is what gives rise to the 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 by metaphysical accord between its foundational attributes which are economic, social, and political. Since the appetitive element is characterised by physiological and psychological needs, which require the availability of resources to be fulfilled, this element if not checkered will tend to dominate the human soul (Bobonich, 2019). Domination of the soul by the appetites corrupts internal accord giving rise to internal disunity. To control such a problem, Plato recommends a balance among the three to ensure that no element dominates the others. To actualise the balance, individuals need to acquire knowledge, skills, and values that emphasise unity, truth, and goodness in their economic, social, and political aims. 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.

It is vital to distinguish a nation from a state and a country. Garner (2019) describes a state as a specific territory controlled by a government while a country is a geographic territory claimed by a state. A nation on the other hand, is abstract and as Monyenye (1986) posits, even though there exists vast literature on the definition of what entails a nation, not any can bring into perspective what should be the yardstick of giving a comprehensive definition of a nation. 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 make-up, culture and ethnicity. Garner (2019) defines a nation as:

*A people, or aggregation of men, existing in the form of an organized jural society, usually inhabiting a distinct portion of earth, speaking the same language, using the same customs, possessing historic continuity and distinguished from other groups by their racial origin and characteristics, and generally, but not necessarily, living under the same government and sovereignty.*

From the two definitions, it is evident that what binds members of a nation is more abstract and cannot only be limited to that which can be observed as common traits among them. 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 given 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 concept that can be seen to be self-consistent. Consequently, this study employs the definition of a nation that emphasises peoples'

consciousness of their unity. National unity would thus be defined as the act of a people expressing oneness consciously in their social, economic, and political endeavours.

National unity cannot only be guaranteed by the formation of a state which is the inception of attainment of national unity. Anaxagoras propounded the credo 'everything in everything' (Marmodoro, 2017). This means that there is always an element of something in everything. The credo can be utilised in explaining that all nations, however distinct they may be, will always have some common features that serve as a basis of their unity. These features could be historical and philosophical. They could be historical in the sense that they emanated from the same common ancient nation whose members have similar features such as a common language as is the case of Bantus in Kenya. The features could also be philosophical as evidenced in the philosophy of Ubuntu which simply refers to values which authenticate humanness (Swanson, 2012). Even though it is rare to find a country where national unity has been wholly actualised, Malaysia and Tanzania are good examples of the possibility of actualising national unity.

In Malaysia, Bajunid (2008) posits that at the birth of the state in 1957, there were more than sixty ethnicities and a large migrant population with distinct history and no elaborate vision for future destiny. However, after 50 years of independence, Malaysia has developed a relatively working democracy that is socially, politically and economically vibrant. This tremendous achievement is attributed to a national education system that does not only transcend ethnic, linguistic, religious and parochial identities, but also aspires to foster a common national unity.

National education in Malaysia is a success because of the national philosophy referred to as *Rukun Negara* formerly *Rukunegara* (Malay for, 'National Principles') (Hai & Nawi, 2012). *Rukun Negara* is a Malaysian national philosophy that was created to enhance harmony and unity among various races (UNESCO, 2010/2011). It provides direction for all political,

economic, and social policies on how education in the country should propagate the philosophy (UNESCO, 2010/2011). The aspirations of the *Rukun Negara* philosophy are as follows: national unity, democracy, justice, equity, liberty, diversity and progress (Hai & Nawi, 2012).

As such, education under *Rukun Negara* is a continuous effort to develop the potentials of the recipients in a holistic and integrated manner. It is this action that leads to individuals who are balanced intellectually, spiritually and economically. By *Rukun Negara* emphasising on balanced individuals with regard to the three aspects previously mentioned, it harbours metaphysical accord from which harmony among the three entities can be attained. It therefore holds that if education is tailored to equally treat economic, social and political aims, then national unity would be attained.

Tanzania, a neighbour of Kenya to the south, has had tranquil moments in the history of her post-colonial politics. Hatar (2001) acknowledges that Tanzania has had relative tranquility and socio-political stability despite the diverse ethnic population of the country. The scholar asserts that Tanzania has over 120 ethnic groups, but there has been no record of political conflicts anchored on ethnic premises. Before Tanzania was formed, there was Tanganyika and Zanzibar. These two were later merged to form the present-day Tanzania. Consequently, the merger has never impacted negatively on the aspirations of the country to attain desired progress. The relative serenity that Tanzania boasts of is all attributed to the educational practices and theories adapted after independence (Hatar, 2001). The *Ujamaa* (Kiswahili for 'Familyhood') philosophy as propounded by the founder president Julius Nyerere is a metaphysical force that solidifies cohesion among Tanzanians and guarantees national unity (Elieshi, Mbilinyi, & Rakesh, 2004). Nyerere interpreted *Ujamaa* to be the most relevant system of governance in Tanzania that would ensure actualisation of the country's economic, social and political aspirations (Otunnu,

2015). This could be possible because *Ujamaa* has economic, social and political pillars which are interwoven to reflect metaphysical accord. To actualise the *Ujamaa* philosophy, certain things were to be put in place. Firstly, the country had to adopt a one-party political system so as to propagate *Ujamaa* as its political philosophy. Secondly, *Ujamaa* is a philosophy that insists on economic, social and political equality. To achieve this, production is to be delocalised to enhance self-reliance economically and socially (Nyerere, 1973). Lastly, education, tool for propagating *Ujamaa* among the masses, is to be free and compulsory (Nyerere, 1973). *Ujamaa* is thus sufficiently grounded in metaphysical accord by virtue of it treating economic, social, and political aims equally.

*Rukun Negara* and *Ujamaa* give a perspective that knowledge, skills, and values if anchored on truth, goodness, and unity will bring forth a balance in economic, social, and political aims of people. In Kenya, several philosophies including *Harambeeism* (all pull 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 establish the desired metaphysical accord and enhance the attainment of national unity (Ndichu, 2013). However, Maira (2017) indicates that national unity has turned out to be a mirage because of vices such as corruption, ethnicity, impunity, and radicalisation which are prevalent in Kenya and 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 among ethnic groups influencing ethnic consciousness over national consciousness. The competition has created room for avarice to consume the Kenyan society (Khamisi, 2018). Avarice is a virtue of the appetitive element of the human soul which means that for it to be widespread the appetitive element is dominating other

elements. This culture of pilfering as is the case in the Kenyan corruption cases of Goldenberg, Anglo-leasing, and Land grabbing has created a warped conception of unity where people can be united if 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 institutionalised. 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). It is thus prudent to examine the philosophies that influence the negative progress in attainment of national unity.

The issues raised by Manyasa (2005), Yieke (2010), Maira (2017), and Khamisi, (2018) pose a situation where education in Kenya has not actualised attainment of national unity. The aim of the Education Commission that was formed after Kenya attained her independence was 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 aim of education in Kenya (Wanjohi, 2011a). 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, 2011a).

The other report that conveyed recommendations focusing on national unity is the Presidential Working Party on the Second University which recommended that Kiswahili be made a compulsory subject in basic education (GoK, 1984). These efforts set the pace in the quest for the attainment of national unity through education process. From the literature reviewed, it is

evident that a lot of effort has been put in place to ensure that the country achieves national unity however, the question that needs to be addressed is how come there is still widespread problem of ethnic divisions in Kenya? Lesasuiyan (2017) records that in the period between 1992-2016 conflicts attributed to negative ethnicity have been witnessed in Molo, a Sub-County of Nakuru County, Kenya. This is just one among the numerous cases of negative ethnicity in Kenya. The case of Molo and other similar regions that have been affected by negative ethnicity reveal that the country has failed to attain national unity.

When a nation is looked at from the point of view of a group of people sharing a common language and culture, Kenya would qualify to be a country comprising many nations. Such a country is susceptible to ethnic challenges which might impact on the stability of its national unity (Monyenye, 2005). Before the colonial era, Kenya had various nations with distinct political systems characterised by numerous aspirations and philosophies that were different that is, almost every ethnic group had an established socio-political and economic system (Mazrui, 1994).

Nonetheless, as explained by Wanjohi (2011a), the Kenyan education reforms have concentrated more on the economic pillar at the expense of the other pillars that are also crucial for the attainment of national unity. Education reforms in Kenya since independence have majorly been focused on the need to instill skills in the learners so that they can meet expectations of the would-be employers (Wanjohi, 2011a). These activities depict a situation where a country has heavily relied on theories and practices in education that will solve the problems related to economic aims. In focusing much on the economic aims, social and political aims have been neglected thus denying education the metaphysical accord required of it.

Emphasising economic aims because of the demands of the job market drives education to be more examination oriented (K'Odhiambo, 2013). Emphasis of excellence in exams derails the masses from seeking education as a tool for maintaining accord among their rational, spirited, and appetitive elements. In this regard, education is used as a tool to navigate the social class structure. This implies that human beings have concentrated more on the appetitive element as evidenced by the focus that many nations have put on economic aims. It is thus desirable that an eclectic approach, one that will see equal treatment of economic, social, and political aims is adopted.

## **1.2 Statement of the Problem**

The underlying challenge that informs the reason behind this study is the need for education theories and practices that will ameliorate the problem of division in post-colonial Kenya that is emerging in this phase of democratic development. Despite numerous policies formulated to guarantee national unity in Kenya, suspicion among people from different ethnic groups has led to widespread ethnic feelings that have subjugated national feeling. This situation is common in an environment where there is no accord in the internal composition of the human soul. The accord is supposed to be created by the process of education that is anchored by metaphysical accord. This possibly leads to the question of whether there is metaphysical accord in the education realm in Kenya.

Upon attainment of independence in Kenya, education was tasked to be the tool for actualisation of the aim for 'national unity'. However, because of some of the challenges stated in the background of the study, discord has continued to prevail among people of varied ethnic communities. The absence of national unity occasioned by this discord has led to an increase in the development of feelings of suspicion, mistrust, destruction, alienation and lack of mutual



respect among people from different ethnic groups. Such would not be the case if knowledge, skills, and values propagated by education are anchored in truth, unity, and goodness. It is therefore prudent to critique education in Kenya to discern if at all it is effectively leading to the attainment of the aim of education for national unity.

When economic, social and political aims are equally propagated by an education system, it necessarily translates to recipients of education who appreciate the need to maintain balance among the appetitive, spirited and rational elements. Such a system plays a pivotal role in the realisation of the metaphysical accord required of any educational process. The recipients of such education will thus be sufficiently grounded to seek national unity rather than pledge loyalty to ethnicity. Considering the need, there ought to be a journey of rediscovery and reassertion of confidence in the worldviews that cement nationalism. For the Kenyan case, there is laxity on academic efforts as evidenced by a dearth of information pertaining approaches to ensuring attainment of the aim of ‘national unity’ in Kenya. Formulators and implementers of education policies need to be cognisant of the metaphysical accord in the education realm. It is the knowledge of this accord that can aid in formulation of theories and practices that can amend the crisis of disunity in Kenya.

### **1.3 Purpose of the study**

The purpose of this study is to provide a basis upon which educational theories and practices ought to be grounded to guarantee the attainment of the aim of ‘education for national unity’ in Kenya. The study seeks to explicate the role education plays in creating the assumptions that inform peoples’ general worldview by providing a better understanding of the extent to which education in Kenya is addressing national unity.

#### **1.4 Objectives of the study:**

Objectives of the study are to:

- i. assess the import of metaphysical accord in the education realm in Kenya,
- ii. investigate theories and practices in the Kenyan education with regard to promotion of the aims of education for national unity, and;
- iii. examine an appropriate approach that can be employed to promote education for national unity in Kenya.

#### **1.5 Research questions**

- i. What is the importance of metaphysical accord in the education realm in Kenya?
- ii. What are the contributions of the Kenyan educational theories and practices to the attainment of national unity?
- iii. What is the most appropriate approach that can guarantee the attainment of national unity in Kenya?

#### **1.6 Theoretical framework**

Ocholla and Roux (2010) define theoretical framework as the structure that holds and supports the theory of any research work. It serves as a blueprint upon which the entire research will be developed. K'Odhiambo (2013) analogises the theoretical framework to a human skeleton with the head being the topic of investigation. All functions of a human are coordinated by the brain. The theoretical framework is therefore the foundation that anchors the study giving it the body required of it.

The study is based on *Ubuntu* as a theory in education and shows how incorporating the principles of *Ubuntu* in education theory and practice can lead to metaphysical accord in education. Denotatively, the meaning of Ubuntu is expressed in its three components *U*, *Bu* and

*Ntu* (Kauka, 2018a). Kauka (2018a) elucidates that *U* is the Bantu definite article whose English equivalent is, *the*. *Bu* denotes the state of being, while *Ntu* from a Bantu ontological perspective denotes human. It is therefore in order to observe that the Bantu noun *Ubuntu* means the state of being human. According to Tutu (2013), *Ubuntu* is a Nguni Bantu term meaning humanity. It is also translated as humanity towards others, but is often used in a more philosophical sense to mean the belief in a universal bond of sharing that connects all humanity (Swanson, 2012). What would then make *Ubuntu* the most relevant theory for this study?

*Ubuntu* as an African philosophy is characterised by absolute anthropocentrism. This statement is corroborated by Kauka (2018a) who posits that *Ubuntu* treats human engagement with much regard as opposed to individuation. This implies that *Ubuntu* education would focus on empowering the spirited element in the human soul thereby resulting in people who are highly socially conscious. Social consciousness is achieved by the acquisition of good values while goodness is the actuation of volition which means values propagated by *Ubuntu* have a metaphysical grounding.

Kauka (2018a) notes that *Ubuntu* emphasises treatment of others in a humane way. This philosophy advocates for the inculcation and propagation of knowledge of humanness among people through a rigorous process that leads to the acquisition of education that is holistic in nature. This kind of education requires the use of critical thinking which according to Kauka (2018a) is key in guaranteeing non-domination among people and maximising human relations through distinctive collective consciousness. As such, the philosophy of *Ubuntu* reinforces truth arrived at by critical thinking (Bangura, 2005). Truth is a transcendental attribute of being that leads to knowledge. This implies that *Ubuntu* propagates knowledge that is undergirded in truth.

*Ubuntu* emphasises that society, not a transcendent being, gives human beings their humanity (Christian, 2012). *Ubuntu* therefore underscores on unity which means skills acquired by individuals should necessarily lead towards the unitedness of people. Achebe (1966) in “*A man of the People*” describes what Africans consider as the attributes to be possessed so as to be part of a given community. *Ubuntu* is thus relevant to this study because of its emphasis on truth, goodness, and unity in knowledge, skills and values acquired through the process of education.

Furthermore, Samkange (1980) identifies three imperatives of *Ubuntuism*. In his first maxim, he asserts that to be human is to affirm one’s humanity by recognising the humanity of others. In his second maxim, he states that when one is faced with a decisive choice between wealth and preservation of life, the latter should be given precedence. The third which is deeply rooted in African political philosophy says that the king owes his status including the powers associated with it to the people under him. All these observations reiterate the need for distinctive collective consciousness.

The viewpoints given by Samkange (1980) are concordant with those of Onyebuchi (2008) who observes that *Ubuntu* is a translation of collective personality and morality which is not a racial or ethnic preserve but a concept applicable to the wider human race. Consequently, in this discourse *Ubuntu* is taken expressly as a unique African concept. Maira (2017) postulates that Kenyans, just like all Africans, are guided by humanity towards others. This is evident in slogans such as *umoja ni nguvu* (unity is strength) and *Harambee* (pooling resources together). When education in Kenya is guided by *Ubuntu* principles, then the attainment of the aim of education for national unity could be guaranteed. It is thus critical that formal, non-formal and informal education be undergirded by *Ubuntu*.

For the masses to develop nationalistic tendencies, the nation they seek to be part of must be holding supreme basic values of humanness such as caring, sharing, respect and compassion (Broodryk, 2014). In many instances especially in times of crises such as during the periods of droughts or floods, Kenyans from different ethnic communities come out and demonstrate the virtues of *Ubuntu* by being empathetic towards the victims of such calamities. When an electioneering period approaches, many Kenyans retract to their cocoons and make political decisions from ethnic perspectives anchored on the history of the ethnic group in the colonial and post-colonial era (Khamisi, 2018). Alignment along ethnic blocks is a hindrance to the achievement of national unity therefore, it is vital that focus is placed on the three attributes of *Ubuntu*, a philosophy in education that is worth anchoring this study on.

*Ubuntu* as a philosophy is premised on dialogue which is a dimension in education (Bangura, 2005; Wanjohi, 2011b). It is through dialogue that knowledge gaps are identified and appropriate epistemological approaches employed to bridge the gaps. Asike (2016) observes that contemporary multiculturalism brought about by amalgamation of different groups of people is a form of dialogic ethic transformation. This construes that when people from different cultural orientations unite to form a nation, there will be a dialogue between their various cultures. It is this dialogue that anchors the established nation. This study will employ *Ubuntu* as a theoretical framework because of its dialogic nature.

In *Ubuntu*, effective development of human potential requires traits such as empathy, understanding, warmth, communication, interaction, sharing, reciprocation, participation, and harmony. For these traits to be fully incubated in the people, the various groups involved need to come to a consensus this is so because consensus is an aspect of *Ubuntu* and from time immemorial conflicts in Africa have been solved through consensus building (Bangura, 2005).

Dialogue establishes consensus which means that from dialogue we open a path to creating consensus. In Platonic metaphysical accord, dialogue between the appetitive, spirited and rational elements creates a consensus between them which makes a human soul to be at peace with itself. Absence of consensus results in a being that is not participating in metaphysical accord. Likewise, in a nation, dialogue among the economic, social and political aims should lead to consensus on how each aim is to be attained. This dialogue will be reflected in education when it seeks to equally propagate social, economic, and political aims of the nation.

Lastly, *Ubuntu* is undergirded by religiosity (Bangura, 2005). Religion is a subject matter of theodicy which is a branch of metaphysics (Marty, & Taliaferro, 2010). Thus, *Ubuntu* being anchored on religiosity is metaphysical. Religion is characterised by a set of beliefs; the sharing of such beliefs therefore serves as a unifying factor (Mbiti, 1970). *Ubuntu* can thus enable the establishment of the accord desired in education to increase the chances of education attaining the aim of national unity. Since unity in nature exists, unity in humanity should too. This means that there should be harmony in economic, social and political activities of a nation for it to exist in the ideal metaphysical accord. `

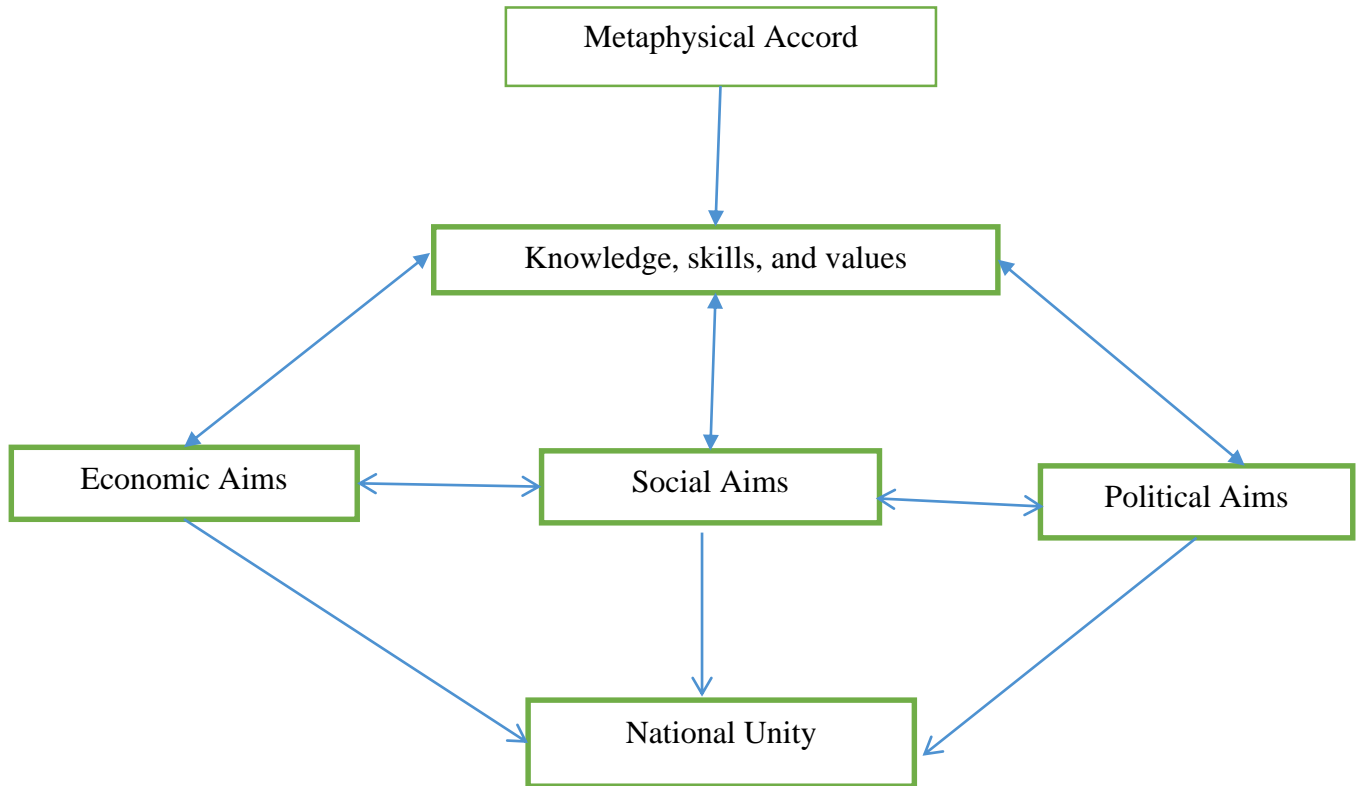
Giving one aim of education priority over the others creates disequilibria which manifests in the disunity of the masses. *Ubuntu* will thus aid in explaining the role common beliefs play in enhancing unity among people from different cultural orientations.

### **1.7 Conceptual framework**

Conceptual framework is the particular pattern in which the study assumes from the theoretical framework in which literature is linked to the objectives (K'Odhiambo, 2013). All ideas emanate from unity underpinned on *Ubuntu* as a philosophy. Harmony in economic, social and political

aims of education will guarantee the attainment of the aim of education for national unity in Kenya.

Figure 1.0 Conceptual framework



(Researcher's conception of the study, 2023)

Metaphysical accord (truth, goodness, and unity) must anchor the knowledge, skills, and values propagated by the process of education for there to be metaphysical accord in the education realm. The metaphysical accord in education realm will then influence economic, social, and political aims such that they are given equal weight in the process of education. As human beings exist in harmony among the rational, spirited, and appetitive elements, so should a nation exist in harmony in its political, social, and economic aims. The arrows in the framework signify the

education process that is not only limited to the formal but also includes the informal and non-formal education. If this process of education treats each aim of education as important as others, then there will be harmony in education thus resulting in personal unity that is a requisite in guaranteeing national unity.

## **1.8 Methodology**

Every given study has a method that propels it to the successful end. According to Howell (2013), methodology is the systematic, theoretical analysis of the methods employed in any given study. It entails theoretically analysing principles and body of methods that are associated with any branch of knowledge (Howell, 2013). Thus, all the procedures undertaken including data collection, analysis, interpretation and presentation forms the methodology of any given study. This study employs philosophical critique and it adopts an integrated approach that combines two different methods namely; critique and analysis, which are commonly utilised in technical philosophy discourses. A rational critique is dependent on an effective analysis. Critique and analysis will be utilised as complements in this investigation of metaphysical accord in the educational realm in Kenya.

### **1.8.1 Research Design**

The study adopts a qualitative research design which provides the best grounds for the understanding of 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 that which seeks to interrogate the education process and experiences of people in Kenya with regard to national unity.



The study philosophises on educational issues which can guarantee the attainment of the aim of education for national unity. It therefore demands for a philosophical approach which is deemed to be the most appropriate for the study. The study is divided into stages in which the researcher engages in library study, discussions, critical analysis, contemplations, inferences and drawing of relevant conclusions. Critique, which is the major method in this investigation, is discussed with regard to its background, merits, demerits, and relevance to this philosophical discourse. The background, merits, demerits and relevance of the method of analysis to this investigation is also brought to perspective.

### **1.8.2 Ethical Considerations in the Research**

Halai (2006) asserts that ethical issues are an integral part of qualitative research. This consideration for ethics permeates the course of the research process. This being a philosophical study, and considering that it depends on secondary sources of data, it is guided by the following ethical considerations as stipulated by Bryman and Bell (2007): first, the study acknowledges the scholarly works of other authors employed in this study and employs the APA citation referencing system to capture them. Second, the study maintains high levels of objectivity in discussions and analysis throughout the research. Lastly, any deceptions or exaggerations about the aims and objectives of the study are highly avoided.

### **1.8.3 Philosophical Critique.**

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 ground work 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 critique that distinguishes it from criticism. Whereas criticism would encompass personalised evaluation and interpretation, critique concerns itself with objective analysis of the structure of thought coupled with content of the item being critiqued (Beaney, 2012). In this study, critique is defined as disciplined systematic study of a written or oral discourse.

This study holds that critique involves a serious examination of written or oral work to make a utilitarian judgment. This type of judgement comprises two components namely: analytic and synthetic judgements with the former employing the process of analysis and the latter synthesis to arrive at these judgements. The first stage in the process of dialectical reasoning is analysis (Kant, 2002). Analytic judgment however, is dependent upon breaking down a problem into components that are viewed independently only that such a judgement is incomplete. Synthesis, a procedure employed to make synthetic judgement, 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 judgements have their predicates already contained in the subject thus making them elucidative judgements (Kant, 2002). This implies that analytic judgements state the facts of a problem. Synthetic judgements 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 analyse propositions we arrive at their respective attributes, but when these attributes are synthesised, they culminate in a new object that arises from the interaction of all its attributes. This study employs philosophical critique because it is both analytic and synthetic thus being more utilitarian.

This study upholds Kant's observation of analytic judgements which he refers to as *a priori* judgements (Kant, 2002). Analytic statements are *a priori* in the essence that they are true by

definition but are bare of any information with regard to the real world. Kant observes that synthetic judgements are of two types. The first one is the synthetic *aposteriori* which is contingent though it contains information about the real world that is evident from its probabilistic nature. The truth of this type of synthetic judgement is highly dependent on perception. The second one is the synthetic *a priori* judgement. This is both a synthetic and a demonstrable *a priori*. A synthetic proposition is arrived at through reasoning but it is substantially true of the world. It is thus prudent to note that critique deals with synthetic *a priori* propositions. This study employs critique because of its transcendental nature for it goes beyond rationalism by approving rationalism with respect to phenomenological reality. The demonstrable *a priori* on the other hand, is that which is perceived by the mind, before the process of rationalisation takes place in the intellect.

In Kant's transcendental critique of reasons, the preconditions of knowledge are demonstrated where Kant avers that all knowledge begins with experience (Beaney, 2012). However, he asserts that in as much as knowledge begins with experience, it does not arise from experience. This is because the mind takes a crucial role of determining and providing *a priori* preconditions for the possibility of knowledge. This observation makes knowledge a function of the mind and experiences. It is observed that it is the mind that initiates the processes of selecting the experiences that would lead to knowledge acquisition thus making knowledge to arise both as *a priori* and *a posteriori*. Metaphysical harmony in education enterprise in Kenya can be demonstrated *a priori*. However, it is the presence or absence of national unity in Kenya that initiates probing into metaphysical accord in the educational realm in Kenya. This study will uphold Kant's transcendental critique which affirms that knowledge should conform to our experiences such that the nature of our faculties highly dictates what the case in the world is.

There are two opposing views about the source of knowledge. There is knowledge that is *a priori* and knowledge that is contingent and *aposteriori* (Beaney, 2012). Critique as a philosophical method enables the understanding of the distinctions that exist between the two views (Beaney, 2012). Critique also attempts to know the nature and limitation of human knowledge. In this endeavour, critique brings a reconciliation of the two opposing views about the source of knowledge. The Kenyan education system is pegged on education theories and practices. Whereas theories are *a priori*, practices are contingent and experiential. However, all the education practices are supposed to be guided by the existing educational theories.

The study probes the extent to which educational theories in Kenya foster harmony in economic, social and political aims of education. The study further interrogates the extent to which metaphysical harmony in the educational realm impacts on the aim of education for national unity in Kenya. National unity in general is a function of educational theories and practices. Since all education practices are anchored on certain theories, it therefore holds that probing harmony in education theories would give a significant understanding of the extent to which metaphysical harmony exists in education.

The method of critique is in addition important because it broadens and deepens insight by sharpening focus on issues (Njoroge & Bennars, 1986). National unity has been an elusive concept in Kenya especially because the education system on which it is hinged elevates the economic while subjugating the other two equally crucial aims. This has in most instances threatened to tear apart the very fabric that has held the citizens in this multi ethnic nation together since the country attained independence. Therefore, national unity still remains an issue which requires critique. As a utilitarian methodology, critique guides on modalities of evaluation of a variety of issues concerned with the choices that people encounter (Tim, 2007).

Utilitarianism holds that consequences of policies, practices or laws determine the badness or goodness of such consequences (Tim, 2007).

Eggleston and Miller (2014) posit that the utilitarian nature of critique manifests in two dimensions. The first one is the utilitarian dimension that holds that choices should be made on those acts that create the greatest utility. The second is the dimension of utilitarianism which holds that actions are morally justified if they conform to the moral laws and if their inclusion would create more utility than other possible rules or no rules at all. Critique being utilitarian makes it the most appropriate methodology in this philosophical discourse that employs *Ubuntu* as the theoretical framework. *Ubuntu* underscores the utilitarian nature of actions or laws. A critique of the Kenyan aim of education for national unity also needs to be utilitarian the more reason why critique as a methodological approach is relevant for this study.

Critique as a method of philosophy focuses majorly on the unique knowledge that is synthetic *a priori* and also common to all experiences. Critique is not only limited to a specific instance of knowing but also seeks to discern the requisite and universal elements in all knowledge in the nature of human thought (Beaney, 2012). As such, critique is christened to be transcendental. The achievement of national unity, which is a function dependent on education, calls for unique theories and practices in education that would in turn guarantee its attainment. National unity is *emic* such that its existence cannot be seen but can be approved of by people's daily experiences. However, the absence of national unity would manifest in acts such as ethnic violence which is the *ontic* part of national unity. Transcendental critique of reason focuses on both the *emic* and *ontic* experiences. Whereas national unity is *emic*, for instance, it can be said to exist by people in various societies, it is also *ontic* as there must be a level to which we begin to acknowledge the

existence of national unity. This study will employ transcendental critique because it is both *emic* and *ontic*.

Critique as a transcendental investigation enumerates the weaknesses of both rational and empirical models of knowledge acquisition. Critique refutes Lockian concept of *tabula rasa* and crude empiricism citing that there is always something which necessitates experiences to appear in any particular pattern (Beaney, 2012). As such, Kant upholds the rationalist's perspective which underscores the innate structures of the mind. This is however done to the extent that rationalism asserts that concepts of all human knowledge are native to the mind. Moreover, conflicts with critique which emphasise that, that which is native to the mind must correspond to reality in the real world (Beaney, 2012).

This study employs philosophical critique since it is easy to juxtapose the educational theories and practices in Kenya to the experiences in the country to ascertain the existence of a relationship and the extent to which the relationship generally impacts on national unity. Since critique is conscious of the weaknesses inherent in purely rational or purely empirical studies, it will benefit this study because it is a combination of both studies therefore, it minimises weaknesses.

#### **1.8.4 Philosophical analysis**

Generally, philosophical analysis refers to techniques employed by philosophers in the tradition of analytic philosophy that entails breaking down issues and concepts in philosophy (Beaney, 2012). Structurally, the term analysis emanates from a Greek word *analusis* (Harper, 2016). In this case *ana* stands for 'up' whereas *lusis* denotes separation, or loosening or dissolution (Harper, 2016). Thus, denotatively analysis would mean 'breaking up'. In philosophy, analysis is the process of breaking down concepts into their various constituent parts with a primary aim of

gaining knowledge (Pinto, 2001). In analysis, complex elements are reduced to their simple forms for easy investigation.

Etymologically, the term can be traced to the Ancient Greek Geometry and Philosophy (Pinto, 2001). Analysis was majorly applied by Aristotle in the study of Mathematics and Logic (Beaney, 2012). Analysis is also evident in Socrates' high concern for definition as it is in Plato's dialogues of Socrates (Gentzler, 1998). In Aristotle's Nicomachean ethics, he emphasises that reasoning about means to an end, is analysis (Cobertt, & Robert, 1999).

Analysis is often employed in philosophic analytic tradition however, the *analysandum* (what is being analysed) often varies (Cobertt, & Robert, 1999). It might entail analysis of linguistic phenomena for instance sentences. It might also entail analysis of psychological phenomena such as sense data. Consequently, it is argued that philosophy is concerned much with the analysis of concepts or propositions (Cobertt, & Robert, 1999). This analysis of concepts or propositions is commonly denoted as conceptual analysis (Ndichu, 2013). Conceptual analysis primarily entails the breaking down of concepts for the sole purpose of making them comprehensible for knowledge acquisition or a comprehensive understanding of particular issues in philosophy (Beaney, 2012). This study employs the use of conceptual analysis to break down the theories and practises of education with the intention of finding out whether there is harmony among the three pivotal aims of education.

Since analysis is known for breaking down concepts for a better understanding, it becomes a sufficient aid to critique as the major method of study. This study explores four advantages associated with analysis as a philosophical method that informs its employment in the study.

To begin with, analysis is utilised where clarifications of meanings displayed in words or statements is required (Ndichu, 2013). Unless a word or a statement is considered from a

common perspective, then its meaning might eschew towards subjectivity, which causes ambiguity and confusions. As such, analysis aids in breaking down the words and statements for ease of comprehension. Because this study entails scrutiny of various education theories and practices in Kenya, analysis comes in handy since it aids in breaking them down for an in depth understanding of the concepts inherent therein. Analysis also brings forth clarifications on whether there exists metaphysical accord in the education realm and how it influences the attainment of the aims of education for national unity in Kenya.

Secondly, analysis provides for the rationality of thought and the discovery of hidden or neglected meaning (Ndichu, 2013). This study being *a priori*, heavily relies on established concepts which must be analysed for a better understanding, it therefore holds that analysis is a suitable methodology to be employed in this study as it aids in bringing into a better perspective the concept of education in Kenya. It is therefore the task of this study to find out the conditions that are necessary for the existence of national unity.

Thirdly, analysis as a philosophical method enhances clarity in the understanding of rational and empirical truths (Ndichu, 2013). This entails an understanding of the relations that exist between thought and reality. National unity as a Kenyan aim of education is an aspiration that is envisaged through the process of education. This study seeks to establish if the education process in Kenya impacts on the attainment of the aim of education for national unity. Analysis also aids in discerning if at all there exists metaphysical accord in the education realm in Kenya. The method also helps explicate the relationship between these aims of education and how their equal pursuance would impact on the attainment of national unity in Kenya.

Lastly, analysis enables the exposition of logical inconsistencies in statements or theories (Ndichu, 2013). As such, ambiguities are clarified thereby making the intended meaning clearer.



This study seeks to unearth the intent of espousing national unity in the Kenyan philosophy of education. The study also employs analysis to elucidate if such intents are the ones being propagated by the contemporary educational theories and practices and subsequent impacts on national unity.

#### **1.8.5 Data collection procedure**

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 obtainable through library study. In order to get at a proper foundation of the study, the research consulted available information pertaining to 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.

#### **1.9 Significance of the study**

The findings and recommendations of this study may provide the curriculum planners, education policy makers, practitioners, scholars with interest in existence of unity in Kenya and all Kenyans with a clear concept of the role of education that is formal, informal and non-formal in propagating national unity. The study intends to bring to context the genesis of the problem that prompts Kenyans to seek national unity. The study may also enhance development of a curriculum that nurtures integration among Kenyans, a move that is requisite to the attainment of national unity and the actualisation of the Kenyan long-term prospects especially vision 2030. Lastly, the study seeks to contribute to the existing volume of knowledge better approaches of attaining the aims of education for national unity.

### **1.10 Limitations of the study**

Limitations are issues outside the study that we cannot control. The study deals with how metaphysical accord in the education realm can lead to the attainment of the aims of education for national unity. However, there are other forces in the social, economic and political spheres that would affect the realisation of national unity that this study cannot address. First is the affinity for a majority of the Kenyans to live a modern life. This in most cases is the *apemanship* (copying) of foreign ways of life that are not laden with principles of Ubuntu but are more inclined to the Cartesian conception of individuals that promotes individual pursuit of subjective happiness. Second is the role of African Indigenous Education systems in Kenya which are still functional and play a big role in the formation of attitudes that affect cohesion of people in the country. Lastly, the study will not be able to objectively critique the role played by informal and non-formal education in the formation of attitudes that affect national unity.

### **1.11 Delimitations of the study**

Delimitations are issues within the study that we have control over. The study is restricted to education and it is further narrowed down to philosophy of education as a discipline. The study is confined to the utilitarian and egalitarian aspects of education. It focuses on increasing the learners', educators', scholars', and policy makers' concept of national unity and the role of education theory and practice in guaranteeing national unity. It majorly discusses metaphysical accord in the Kenyan education and how the accord could aid in the attainment of the aim of education for national unity.

### **1.12 Assumption of the study**

The study assumes that a metaphysical accord in educational realm would guarantee the attainment of the Kenyan aim of education for national unity. The study assumes that a nation is

a transcendental entity as such every component of the nation should strive to enhance its stability.

### **1.13 Organisation of the study**

The study is organised in six chapters. Chapter one is an introductory section to the study. In the chapter, a brief discussion on the background information, statement of the problem, objectives, research questions, the theory and the philosophy that formed the theoretical framework of this research (philosophy of Ubuntu), and the conceptual framework for the study are discussed. The chapter also explicates the research method employed in the study. This discourse utilises critique aided by analysis as the method of study. Further, the chapter handles significance, limitations, delimitations, and the assumptions of the study. Finally, this chapter outlines the definitions of operational terms.

Chapter two of the study is the concept of metaphysical accord in education in which metaphysics is examined with regard to education. The section deals with the concept of unity and how education is envisaged to relate to national unity in accordance with metaphysics. The study then reviews and critiques studies by various scholars in Kenya concerning national unity.

Chapter three focuses on the effectiveness of educational theories and practices to the attainment of the aim for ‘education for national unity.’ The chapter investigates how values in education influence nationalistic and ethnic attitudes. It further examines the extent to which the aim of education for national unity has been addressed in the Kenyan education curricula.

Chapter four comprises the critique of the social milieu in Kenya with regard to the aim of education for national unity. The critique strives to ascertain the extent to which the education theories and practices in Kenya have impacted on the aim of education for national unity.

Chapter five examines the appropriate educational approach for attaining the aim for ‘education for national unity’ in Kenya.

Chapter six entails the summary of the study, conclusions and recommendations.

## **CHAPTER TWO**

### **THE CONCEPT OF METAPHYSICAL ACCORD, EDUCATION REALM, AND NATIONAL UNITY**

#### **2.0 Introduction**

This chapter seeks to explicate the concept of metaphysical accord, education realm, and national unity. In this chapter, metaphysics as a branch of philosophy is reviewed with respect to how it influences the education process. The chapter then describes what the process of education should entail for it to be sufficiently grounded in metaphysical accord. The concept of national unity is also examined in this chapter. Furthermore, the influence of metaphysical accord in education process is examined with respect to how it may guarantee the attainment of the aim for ‘national unity’ in Kenya. It is in this chapter that a critique of various studies that reflect on national unity is given. The studies are critiqued from a metaphysical perspective to examine how exhaustive they are about the whole issue of national unity in Kenya. Lastly, the gaps are identified and an explanation of how the study compensates for the lacuna is given.

#### **2.1 The concept of metaphysical accord**

To begin with, metaphysics as a branch of philosophy is derived from a collection of fourteen books by Aristotle (Kenny, 2012). Aristotle himself did not use the word but rather described what is taken to be the subject matter of metaphysics by the use of four words, namely; first philosophy, first science, wisdom and theology. One hundred years after Aristotle’s death, an editor of his works Andronicus of Rhodes titled these fourteen books as *ta Meta ta phusica* “the after the physicals” (Kenny, 2012). It is from this title that the word metaphysics was coined to mean ‘beyond physics’. Metaphysics is thus primarily concerned with the explanation of fundamental nature of Being and the world that encompasses it. A Being according to Doyle

(2012) is anything and everything that is real; that which can either be perceived by senses or exists as an idea.

According to Toumas (2012), metaphysics is ‘first philosophy’ meaning that metaphysics is the foundation of all philosophical claims arising from a rational inquiry of the universe. Therefore, the core function of metaphysics is to study reality and its most fundamental nature. Fine (2012) identifies five main features of metaphysics that distinguish it from other branches of philosophy but which still qualify the assertion that metaphysics is the ‘first philosophy.’ The first is the *aprioricity* (rational as opposed to empirical) of its methods, the second is the generalness of the subject matter in metaphysics, the third is the non-opacity of its concepts, the fourth is its concern with the nature of Beings (that which is claimed to exist), and the last is its role as a foundation for what there is. From these features, it is evident that unlike other branches of philosophy like epistemology which deals with knowledge and thus specific about a certain aspect of reality, metaphysics deals with the most general aspects of reality in other words, metaphysics deals with reality as a whole. This qualifies the claim that metaphysics is the foundation for the whole reality.

In chapter one, it is indicated that the nature of any given being is undergirded by transcendental attributes. As explained by Jacquette (2002), attributes are properties of a being which characterise the being and emanate from its essence but are not the essence itself. This means, attributes are predicative aspects that describe the nature of reality but are not reality itself. The attributes of a being must be the being itself and must have been taken from one or other aspects of its nature. There are three such special attributes which are transcendental and all other attributes of being are identical to them. These three foundational attributes of being (which are mentioned in chapter one) are unity, truth, and goodness. No other property which is common to

all beings is not identical to these three. When participating in a being, the derivative of these attributes which is regarded by many philosophers as the fourth attribute of being is born. This attribute is called beauty and it is derived from the participation of truth, goodness, and unity in a being.

Many philosophers who subscribe to scientific ontology argue that beauty is subjective since it is a predicate of sense perception. As noted by Atalay (2009), beauty is a mystical attribute of being. However, it is unique in the sense that it has universal validity which makes it transcendental despite its subjective nature. A being is deemed to be in existence when the attributes in that being participate in a metaphysical accord. The four attributes happen to anchor the four branches of philosophy thereby justifying Aristotle's assertion that metaphysics is the 'first philosophy'. This is due to the fact that metaphysics is concerned with the nature of reality studies, whereas epistemology and logic are concerned with the study of truth, while axiology investigates goodness and beauty. Interestingly, metaphysics being the first philosophy further studies the nature of all Beings and thus it will effectively investigate the nature of unity, goodness, beauty, and truth.

When we want to find out if a being is established by metaphysical accord, we examine if such a being is anchored by the transcendental attributes of being. The question that comes to mind therefore is how do we find out if at all any given being is participating in metaphysical accord? Mattei (2007) propounds that first metaphysical principles are the best criteria of investigating metaphysical accord in any being. A first principle or law is a basic proposition or assumption that cannot be deduced from any other proposition or assumption. There are six such metaphysical principles that guide all metaphysical inquiries.

To begin with, the principle of excluded middle states that for every proposition, either the proposition, or the negation to the proposition is true (Laurence, 2017). This law contends that there can be an intermediate between contradictions. Secondly, is the principle of non-contradiction which stipulates that a Being cannot be and not be at the same time (Coren, 2018). This means that contradictory propositions cannot be true in the same sense at the same time. Thirdly, is the principle of identity which holds that every Being is identical with itself (French, 2019). Therefore, a Being that is determined in itself, is one with itself, and consistent in itself. Fourthly, is the principle of causality which stipulates that every effect has a specific and predictable cause (Reece, 2019). There are four such causes namely: first, formal, efficient, and final. Fifthly, is the principle of sufficient reason which holds that every fact or truth requires sufficient reason as an *a priori* proof (Shamik, 2016). An *a priori* proof is the one that reflects the causal order, thus being both an explanation and a demonstration. Lastly, is the principle of intelligibility or cognoscibility which deals with that which can be comprehended by the human mind in contrast to sense perception (Espinoza, 2020). This principle thus reinforces the fact that a Being is in as much as it is cognisable.

The six principles provide a logical itinerary to be undertaken to predicate the attributes of a being and ascertain of its existence or non-existence. Mattei (2007) views metaphysics as a branch of philosophy that deals with the study of reality and its ultimate causes in absolute and general sense. The transcendental attributes of being justify the absolute nature that is common to all Beings from which we derive the general attributes of being. The transcendental attributes confer criteria for arriving at general attributes of being which have been widely identified as the branches of metaphysics. Considering Aristotle's four words that describe the scope of metaphysics, four branches of metaphysics have been identified as follows: cosmology, theodicy,



rational psychology and ontology (Vanso, 2015). These four branches are taken into account while addressing pertinent questions that build the subject matter of metaphysics.

Hetherington (2014) posits that the word cosmology is derived from the Greek words *kosmos* 'World' and *logia* 'study of.' It is thus defined as the study of the origin, evolution and eventual fate of the universe. Many scientists in what is called physical cosmology define it as the scientific study of the universe's origin, its large-scale structures and dynamics, and its ultimate fate, as well as scientific laws that govern these areas (Helge, 2013). This connotes that cosmology is concerned with the study of physical beings and their processes of coming into being (Batterman, 2013). Cosmology is also concerned with abstract beings and this branch is known as speculative cosmology, which specifically deals with the meaning and the purpose of the universe. From metaphysical principles, cosmology is anchored by the law of causality which describes the process of coming into being and the law of identity which describes the being.

Theology on the other hand, is a translation from the Greek word *theologia*, which is derived from *theos* 'God' and *logia* 'utterances, sayings' or 'credos' (Marmodoro & Hill, 2011). It is related to *logos* meaning discourse, account or simply reasoning. St. Augustine of Hippo who is referred to as the theologian by St. Thomas Aquinas, defined the Latin equivalent *theologia* as 'reasoning or discussion concerning the Deity (Oliver, 2009). Theology is anchored on a belief of divine existence, referred to as the Unmovable Mover or the First Cause. From the belief it is assumed that the Divine exists in some form, for instance physical, supernatural, mental or social. This is the branch of metaphysics that construes existence of a supernatural Being from whom all that exists necessarily derives its being. Theology is anchored by the metaphysical principles of sufficient reason and causality. Sufficient reason is explained by the concept that all

that exists is predetermined by the Supreme Being while causality holds that the divine is the first cause.

Rational psychology or the philosophy of mind is the branch of metaphysics that is concerned with the study of mind or soul (Vanso, 2015). It is majorly preoccupied by the study of human behaviour and societies both present and past. It is concerned with the study of various elements of humans, including biology and culture with the sole aim of understanding human origin and the evolution of various beliefs and social customs. Rational psychology is therefore concerned with the nature of being that is in humans and the various institutions they establish. The metaphysical principle on which rational psychology is hinged is the principle of non-excluded middle. It is explained that the nature of being in humans is of a specific nature and not otherwise. It is also explained that the nature of being has no middle point with its opposite because of their divergence.

Lastly, ontology is the branch of metaphysics that deals with the nature of being. It is a set of concepts and categories in any subject area or domain that shows the properties and the relations between various elements that participate in the existence of any Being (Michael & Marco, 2009). The compound word ontology combines *onto* 'Being' or 'that which is' and *logia* 'logical discourse' (Michael & Marco, 2009). As stated, it can now be explained that ontology is the philosophical study of the nature of being, becoming, existence, or reality as well as the basic categories of being and their relations (Michael & Marco, 2009). Ontology tries to answer questions that begin with "what." It also studies how various existing entities can be grouped together on the basis of similar attributes. The metaphysical principles that ground ontology are non-contradiction and intelligibility. The former principle denotes that a Being that is cannot be

assumed to not be at the same time. The latter principle on the other hand, asserts that a being is as long as it is cognisable.

Metaphysical accord in Beings is thus discernible by their nature which should necessarily flow from the transcendental attributes of being. Ontology brings into perspective the concept of oneness which is not being separated from others but appreciation of being part of others. Cosmology introduces the aspect of time and space that all that is will occupy both immanent and transcendent positions and thus be truly existent. Rational psychology describes the forces that sustain the existence of a being while theology describes the causes of beings. These forces which sustain existence and the causes are not only good but also necessary for the being of a Being. Everything that is, therefore, can be construed to be existing in metaphysical accord because it is unit, true, and good.

## **2.2 The concept of a nation**

Etymologically, the word nation has its roots in the French word *nacion* meaning 'birth' or place of origin. The word is also found in Latin as *natio* which simply means 'birth' (Mylonas & Tudor, 2021). This etymological consideration of a nation introduces two conceptions that anyone attempting to define a nation should seek to comprehend. Looking at the word 'birth' one would conceive the concept of birth place as a geographical location or genealogy having resulted from a specific ancestral lineage. These two conceptions emanating from the etymology of a nation seem to have influenced the two approaches used in defining what a nation is. Primordialism and liberalism are the approaches that many have conceived of a nation whose definition tends to incline towards one or both approaches (Umut, 2017).

Primordialists believe that nations have always existed since time immemorial as such the concept nation must refer to something that exists independent of and prior to the political

institution that is a state (Umut, 2021). According to Yack (2012), the primordial conception of a nation reinforces the fact that it is one's racial, ethnic, and cultural orientations that guarantees individuals membership to a specific nation. Thus, nation and nationhood are involuntary since they are bestowed by individuals' accidents of origin and early socialisation which are sustained and given more life by an individual's additional conscious endorsement. This primordial conception of a nation begets the types of nations' political scientists called ethno-nations (Tamir, 2019). On the contrary, there are scholars who argue against the ethno-national conception with the reason that it only caters for the question of identity of a nation but does not provide answers to the question of what the nature of pro-national attitude is. Pro-national attitudes are the factors that enable individuals to continue holding their unity as a nation (Tamir, 2019). Liberal scholars thus endeavour to provide answers to the question that seems to evade the primordialists.

According to liberal scholars, a nation is purely voluntarist. Meaning, a group of people consciously and willingly come together with an aspiration of forming a nation-state. Should they be successful in establishing such a political organisation, then the loyalties of the people are focused on the nation-state and not on the ethnic or racial group (Yack, 2012). Therefore, this conception of a nation focuses only on cultural membership while omitting the aspect of race or ethnicity. It thus holds that a nation is a cultural group united by a common descent and endowed with civic ties (Umut, 2017). The nature of attitudes formed according to liberal conception of a nation is the volition to civility. There is a voluntary will to form an attitude that is pro the nation formed. This attitude is accentuated by the political organisation established by the people who form a nation. Despite the arguments propagated by the liberal scholars, liberal conception is accused of not justifying the forces that sustain unity in a civic nation. The explanation fronted is

not express on what arouses the volition. Whereas the primordial conception asserts common ancestry, the liberal approach does not give a substantive explanation but rather emphasises volition to establish a nation-state.

The objective accounts of both primordial and liberal conceptions of a nation involve investigating every characteristic independently the reason why these two conceptions seem inadequate. Therefore, there is need for a more comprehensive account for the concept of a nation because it is almost impossible to arrive at an exhaustive conception of it. It should thus be noted that for a nation to exist there are features that must be present. The first and the most important characteristic is people. These people should recognise each other as members of the same community and should strive to commit to one another's special obligations. The recognition of belonging to the same community is occasioned by other characteristics construed to be common among the people. Some of these characteristics may be common history, a public culture distinguishing them from other people, and attachment to a geographical place.

Vital to note is the fact that the commonness of history is a source of unity that binds the members of a community, who form a nation by virtue of special obligations they owe each other with respect to how they have interacted overtime. Their historical interaction is responsible for the attitudes they have developed towards one another. The public culture distinguishing them from neighbours is one that might have developed overtime or one that has been resolved to be their mode of operation. Lastly, the attachment to a geographical place is an attitude of common entitlement to ownership of the place. This place defines their history and is quite symbolic in cementing their unity. A nation and unity are convergent in the sense that a nation would sustain its being as long as it maintains unity that arises from attitudes created by the three stated characteristics.

Is Kenya as a nation established by primordial or liberal characteristics, or both? The nature of the Kenyan nation is described by the Kenya Constitution 2010. Therein, the preamble contains the statement;

*‘We the people of Kenya, proud of our ethnic, cultural, and religious diversity, and determined to live in peace and unity as one indivisible sovereign nation’ (G.o.K, 2010).*

In the statement, a declaration of the fact that Kenya is a multi-ethnic society is introduced. This means that the nation that is Kenya is not of primordial conception. However, in the statement, there are ethnic nations in Kenya which resolved to co-exist in peace and unity. Whereas the ethnic groups in Kenya could be ethno-nations, Kenya is not an ethno-nation. The fact that it is not does not qualify Kenya to be a purely civic nation either. The volition to live together in peace and unity does not deprive the Kenya from being both an ethnic and a civic nation.

In article (7) of the constitution of Kenya, the state is tasked with the responsibility of promoting and protecting the diversity of the people of Kenya and also developing and using indigenous languages (G.o.K, 2010). This is an article in the constitution that acknowledges the presence of ethno-nations in Kenya which are features of the nation Kenya. This explains that Kenya as a nation has ethno-nations that partly make it an ethno-nation. Moreover, the volition to form a state and live together in peace and unity gives Kenya a civic characteristic. Therefore, it suffices to say that Kenya as a nation is both ethnic and civic. This is justified by the preamble where a declaration is made to honour those who heroically struggled to bring freedom and justice to the land. The word ‘land’ signifies the territorial claim of Kenyans and creates the physical boundaries that separate Kenya from her neighbours. The volition to live in peace and unity, and subsequently creating a constitution that binds all is a culture created to sustain the unity of the nation. Lastly, the remembrance of heroes who brought justice and freedom, is a history that

depicts the historical interactions of the people of Kenya in their pursuit to establish the nation Kenya.

### **2.3 Metaphysical conception of a nation**

From Garner's (2019) definition of a nation, attributes that are predicated of a nation are discernible. The most common of these attributes are organised jural society, inhabitation of a distinct portion of earth, a common language, sameness of customs, and historic continuity. These attributes when examined bring into perspective the demands of the first metaphysical principles to justify if at all a nation should be observed as a Being or not. Each of the attributes stated above cannot be independently construed to be a nation but the summation of all of them is what describes the nature of a nation.

A common language and sameness of customs characterise the concept of unity desirable of the existence of a nation. *One* is that which is a unit or one that is undivided in itself but divided from all others (Homan, 2016). *One* is convertible with being for it is observed that oneness is either simple or compound. Nelson and Smith (2010) describe that a being is simple when it is consubstantial (made of the same substance), actually undivided and potentially indivisible. It is compound when it is made up of components which are joined to form a whole unit thus making it actually undivided but potentially divisible (Nelson & Smith, 2010). The being of everything that is compound and undivided is sustainable as long as the compound being keeps its unity.

A nation comprises compound unity. For instance, Kenya is a multi-ethnic state in which ethnic groups conglomerate to form a nation. This combination of several ethnic groups to form one nation is what is termed to as compound unity. Thus, for a being to attain the desired natural status, all the components of such a being must participate in the preservation of unity. Likewise, a nation must have all its compositions participating in the preservation of unity. If unity is not

sought, then multiplicity will prevail and this will annihilate a nation because multiplicity is not an attribute of being.

The concept of an organised jural society connotes that a nation as a being is characterised by some form of knowledge that dictates the perpetuity of such a nation. Knowledge is an epistemological concept anchored on truth. Therefore, if a nation is characterised by an organised society that is established in some form of truth, then it participates in metaphysical accord. Truth is what is distinguishable from *doxa* (mere opinion) thus free from fallibility (Homan, 2016).

Homan (2016) defines truth as the correspondence or conformity between the mind and the object. Consequently, truth is categorised into three groups namely: logical, moral and ontological. Logical truth is the conformity of the intellect to the actual object. Moral truth is the correspondence of expressions and judgement whereas ontological truth is the correspondence of the objects to the intellect. A nation as a Being must have all its components participating in truth for it to be a perfect being.

Logical truth is described by land mass covered by the nation. Moral truth is described by the constitution that interprets the relationships between people and people, and people and the state. Ontological truth on the other hand, describes the successes made in ensuring that people live in peace and unity as envisaged by the founders of the nation. Absence of truth will mean existence of falsity which is not an attribute of being thus detrimental to the existence of a being. The nation as a being would attain perfection when it exists in the three categories of truth. A failure in attaining any of the three would allow imperfection at certain levels causing divergence rather than convergence.



Inhabitation of a distinct portion of earth and historic continuity provide the nature of identity that is desirable and good. Goodness is the object of desire which constitutes the desirability of being (Miller, 2013). According to Julia (2015), goodness manifests in three categories namely: physical (that goodness which satisfies the demand of the nature of being), moral (that goodness which satisfies the demand of moral law) and ontological (goodness inherent in the being). A nation has all the three categories participating in its being. This is justified by a nation having a distinct boarder, a constitution, and a governing body. A nation as a compound being must have it components participating in the preservation of goodness. If the contrary happens, then there would be no perfection. Absence of good is evil, an attribute that is undesirable as it is detrimental to the existence of a nation.

Goodness in a nation under the physical domain is depicted in the tendency of people to willingly defend their geographical boundaries, their entitlement and the sense of security that people demonstrate when within their country. Moral goodness is observed when people pledge their allegiance to the laws of their land and their willingness to defend them. People also confine their interactions within the dictates of their laws as a significance of goodness that flows from the existence of a nation. Ontological goodness is more than the summation of physical and moral goodness. It exists in tendencies of people feeling proud to identify themselves with the nation of their origin. For instance, in international competitions people will develop strong feelings in support of their home teams.

In explaining the nature of unity inherent in a nation, it has been observed that a nation could either be of simple or compound unity. It has been noted that Kenya as a nation is of compound unity which has certain characteristics that if not well handled would cause disunity instead of promoting unity. In a nation of compound unity, there is an organised jural society as well as a

portion of land mass that is distinct to the nation. However, rather than having a common language, there is a multiplicity of languages, multiplicity of customs and also a significant difference in historical continuity. A multiplicity of the stated attributes introduces aspects that exist within the nature of a nation that need to be treated in a special way to sustain the existence of the nation. Such aspects include but not limited to ethnicity, tribalism, and culture.

#### **2.4 Ethnicity, tribalism and culture with respect to national unity**

In a nation that is founded on compound unity, ethnicity, tribalism and cultural diversity are factors that exist. These factors require discretion in their handling to ensure national unity is sustained. If not treated discretely, the factors are bound to push compound unity towards the independence of its constituent elements threatening the existence of such unity. It thus holds that ethnicity, tribalism and cultural diversity affect the existence of a nation depending on how they are handled by the country's political apparatus.

Ethnicity is a concept based on the existence of ethnic groups in a nation. An ethnic group is a set of people who identify themselves as a distinct group based on their cultural features ranging from origins, customs, language and beliefs (James, 2006). Ethnicity would therefore mean the consciousness of individuals to their being members of a particular ethnic group. This consciousness gives individuals identity tags which they may negatively or positively employ in their social interactions.

Positive nature of ethnicity is where people acknowledge themselves as members of a given ethnic group by employing customs of such an ethnic group to lead a positive life with people from or outside their ethnic groups thus guaranteeing the continual existence of a nation. However, when these identity tags are used for egocentric purposes to discriminate against those who are not members of a particular ethnic group, then it becomes negative ethnicity. As

Kanyinga (2013) notes, negative ethnicity is when individuals employ ethnic identities to outbid or even exclude others on the basis that they do not share common ancestry, language or even territory. As a tool for identifying the composition and diversity of a nation, an ethnic group is not a threat to the existence of compound unity that binds a nation. But when it is employed as a tool for discriminating others, it becomes tribalism which is a threat to the existence of a nation.

Tribalism is a concept derived from the word 'tribe' which simply means a clan or an extended kin group with a common ancestor and tends to have common interests, lifestyles and habits (James, 2006). The tribe creates an identity among members of a group which enables people to separate themselves from other groups and regard themselves as members of a specific tribe while recognising others as members of different tribes. This is what is called tribalism. It is a normal occurrence for members of the same tribe to have adaptive effects towards each other and even when personal relations are fray, people still remain committed to the tribe. Kenya as a country has more than 42 tribes which imply that in the country, we have more than 42 groups of people with allegiance to their social groups identified as tribes. Pooling together the energies of all these groups to form a single nation requires extra commitment.

Tribalism tends to manifest as an attitude and practice where individuals harbour strong feelings of loyalty to their group to an extent of even demonising others who are not members of the group (Sanou, 2015). It therefore positions people to have unconditional positive attitude towards members of their tribe while making them have suspicion, contempt and other forms of negativities towards people from other tribes. Tribalism is a threat to the existence of compound unity as the elements that make up this type of unity strengthen their differences thereby weakening the bonds that hold them together.

Tribalism occurs because of conditions that permit its development in any multi-ethnic nation. First, the consciousness of being a member of a certain group which is distinct from others because of ancestry, culture and territory develops ethnic identity tags. These tags enable them to create differences with other groups. Second, members of same tribe conscious of differences with other groups exercise exclusion of those considered not members of the tribe. Third, due to scarcity of economic resources, which defines the economics of any given population, the competition for these resources manifests in a tribal way. Lastly, the competition does not occur accidentally but through mobilisation and participation of ethnic identities trying to out-compete others (Kanyinga, 2013).

From the descriptions, it is observable that ethnic identities can always remain dormant up to that time when competition is created over a resource whose supply is scarce. However, where there is scarcity competition is inevitable. This means that in multi-ethnic nations like Kenya where ethnic identity consciousness is very high, there is always a potentiality of ethnic conflicts especially when ethnicity is politicised by employing ethnic differences as a strategy to outcompete each other in the struggle for available scarce resources.

As Kanyinga (2013) argues, tribalism is not an abstract concept rather a concept loaded with ideologies which give it life such that without such ideologies it remains passive. Moreover, tribalism remains dormant until such a time when competition over resources arises. When such a scenario is witnessed, individuals especially elites in any tribe breathe life to tribalism and use it as a tool for competition to out maneuver others in the struggle (Kanyinga, 2013). Thus, without external factors ethnicity is not a threat to the existence of compound unity. The popular assumptions of cultural differences being the factors that create tribal animosity are always

subject to criticism because of limited credibility. This is so because unlike tribalism which is not an abstract concept and does not have a life of its own, culture is an abstract concept.

Culture is a complex concept which encompasses people's way of life as well as the knowledge that dictates such a way of life. This makes culture an abstract concept unlike tribalism. Amposoh, Omoregie, and Ansah (2018) look at culture as a complex whole of attributes that are acquired by an individual who is a member of any given society. The attributes in question are varied but not limited to knowledge, art, values and customs. Culture manifests in two interrelated aspects as either physical objects or ideas associated with the objects (Sorrels, 2015). The physical objects depict what sociologists called material culture. This refers to resources and space that groups utilise to define their livelihoods. Furthermore, these aspects of culture are responsible for conditioning the member's behaviours and also perceptions towards each other in their social milieu. The ideas behind physical objects form what is called the non-material culture which is the driver of all that manifests as a physical culture (Tomasello, 1999). Whereas the physical culture is overt, non-material culture is covert and includes morals and language as its key components.

Culture being a function of both material and non-material objects has characteristics that would make it a tool for strengthening or weakening the bonds that form compound unity for the following reasons: first, culture is not innate but is learnt. Much of this learning happens through the process of enculturation (the process of learning a culture). In addition, this learning takes place unconsciously from family, friends, peers, institutions among others (Amponsah, Omoregie, & Ansah, 2018). Second, there is no single community that has exclusive right of ownership to a culture since culture is learnt and is thus shared with others. Third, the most common element among cultures is symbolism of which language is the most common and

important symbolic component of any given culture. Fourth, culture is holistic and thus integrated as it encompasses all aspects of human life. Lastly, culture is dynamic and interacts with other cultures therefore it is subject to change. These characteristics signify that compound unity can be strengthened or weakened if the culture established asserts cultural differences and not similarities among the ethnic groups. It is worthy pointing out that it is the similarities among the various cultures that can found a single national culture that would sustain compound unity.

Ethnicity, tribalism and culture influence people's behaviour forming part of rational psychology which is a branch of metaphysics. They manifest as attributes within a nation that can cement or distract unity in the nation. From the concept of a nation and the metaphysical conception of a nation, it is vivid that people, geographical area, and common history are vital for the existence of a nation. The people should establish a common language through which dialogue to build a consensus between various ethnic groups will be created. This study inspected the role of metaphysics in education and the argument fronted is that education must have philosophies founding it that address the continual existence of the nation.

Geofrey (2012) defines philosophy of education as the application of philosophical techniques in solving educational problems. This study sought to underscore the place of metaphysics in education. The study probed the manifestation of metaphysics in education and the extent to which metaphysical accord in education could impact on the attainment of the aim of education for 'national unity' in Kenya.

## **2.5 Metaphysical accord in the concept of education**

Normative, cognitive, dialogical and creative dimensions are the aspects given by Njoroge and Bennars (1986) as what an activity should meet to be referred to as education. The concept of education refers to that which an activity should entail to qualify being identified as education.

This therefore defines the limits within which education is confined which simply translate to the realm of education. Metaphysical accord in the education realm is equivalent to metaphysical accord in the concept of education.

Normative dimension stipulates that education is concerned with inculcating societal norms. These are issues that a society considers worthwhile and therefore necessary for the stability of the society. The necessity of norms makes them good in nature thereby making education a process that is key in propagating goodness. As such education is properly grounded by axiology as a branch of philosophy. Likewise, goodness being a transcendental attribute makes education metaphysical thus a sufficient tool for propagating metaphysical accord.

Creative dimension states that education should help individuals to be creative and think of alternatives when faced with challenges. Creativity is an aptitude that necessarily flows from the transcendental attribute of unity. The nature of a being that makes it to be consistent in itself exercises this consistency through solving obstacles that pose threats to the sustenance of the existence of such a being. Creativity is wholly metaphysical thus being a sufficient tool for the propagation of metaphysical accord.

The dialogical dimension holds that education is all about solving problems dialogically therefore, education as a process is a dialogue. This dimension identifies the approaches to be utilised to arrive at knowledge. Knowledge is anchored on truth as a transcendental attribute of being. Dialogue thus is the educational process that is preoccupied by the processes that dictate the coming into being of any being claimed to exist. The branch of philosophy that explains dialogue is logic which enriches education with methods of arriving at knowledge.

The cognitive dimension implies the conceptualisation of ideas and acquisition of knowledge. Knowledge is the concern of epistemology as a branch of philosophy. All that can be claimed to be knowledge must first be justified to be true. Therefore, truth as a transcendental attribute of being participates in education through knowledge. Therefore, the existence of a being must be justified to be true and if it happens as such then the existence of such a being is knowledge.

From the four dimensions of education, it is evident that the concept of education intends the concept of metaphysical accord. Each of the four dimensions reinforces either one or more of the transcendental attributes of being. The concept of education being such that it intends the import of metaphysical accord, justifies education as a process that is sufficiently grounded in education accord by virtue of its nature. That being the case, it therefore becomes inevitable that education is the only process that can guarantee the attainment of unity in a nation whose nature of unity is compound.

From the discussion about the concept of metaphysical accord and the concept of a nation, it can be concluded that a nation is a being of compound nature. It is compound because it comprises people, geographical place, and an established culture. Such being the case, there must be a tool that will enable the compositions of the compound being to continuously maintain their unity. Such a tool must derive its authority from the nature of the compound being. Education is thus the only tool which also manifests as a compound that envisages the compound nature of a nation. To sustain the unity required of the existence of a compound being, education should be sufficiently grounded in metaphysical accord. A nation would thus sustain its unity when the education process in the nation is committed to the development of pro-national attitudes among the people of such a nation.



The educational theories and practices must influence the social, political, and economic activities of the people to be guided by unity, truth, and goodness. Looking at the educational theories and practices, one should be able to predict the nature of social, economic, and political activities of a nation. Therefore, the social milieu of a nation will show if the education process is properly founded in metaphysical accord or not. This means that the effectiveness of education in the attainment of the aim of 'education for national unity' in Kenya is not only to be arrived at by analysing and critiquing educational process but also the social milieu. It is the social milieu that describes the phenomenology of the people in a nation.

## **2.6 Philosophical views on national unity**

Education in Kenya is underpinned on a philosophy of intensifying social cohesion, human development and economic development (MoEST, 2004). This philosophy gives priority to social cohesion which is a product of unity. For social cohesion to exist there must be unity in the society that makes up a country. Thus, education in Kenya has been given the crucial role of enhancing national unity.

In the Kenyan case, there exists the state and various tribes which also form independent nations. It is from this observation that Mwinzi (2012) concludes that social cohesion in Kenya comprises the substance of unity within the state of tribal, cultural and racial relations. The problem of racism in Kenya was discussed in the Kenya Education Commission Report which brought about a common curriculum for every Kenyan. This discussion led to the opening up of doors of schools that during the colonial period were a preserve of European and Indian children. As such any child in Kenya that qualified to join these schools was given an opportunity to do so. Despite the efforts made to ensure that social cohesion is achieved in the country, the problem of tribalism is still a major concern which has proven to be elusive and rendered all efforts to

address it futile. However, as Mwinzi (2012) asserts, national unity is a compulsory attribute which is primarily essential in guaranteeing the aim of education for national unity in a multi-ethnic Kenya. To ascertain his position, he begins from the statement of philosophy in Kenya.

The philosophy statement of Kenyan education aims at helping the students to acquire knowledge, skills, attitudes and values needed to participate in the cross-cultural interactions and in personal, social and civic actions that will make the nation. Education is thus credited with a role of disseminating social understanding and cohesion that is required in personal and collective development. Mwinzi (2012) avers that as an element of philosophy of education in Kenya, social cohesion is obligatory. However, he notes that if the Kenyan society cannot perceive social cohesion, then the country cannot realise an effective self-regulating mechanism which promotes individual growth and economic advancement.

Mwinzi's observation on the need for social cohesion to attain individual and social development, are anchored in the Kenyan philosophy of education. The Kenyan vision 2030 also corroborates Mwinzi's assertion in the three pillars namely; social, political and economic. Education being an element in the social pillar has a grand role of guaranteeing social cohesion which is the primary pillar upon which economic and political pillars are undergirded (MoEST, 2012). This philosophical study reinforces the need for social cohesion in both individual and social development. However, the study also probes not only national unity in the country but how metaphysical accord in the education realm can lead to the attainment of national unity. That is, the study sought to establish if there is harmony in social, economic and political aims of education from a metaphysical perspective.

From the Kenyan philosophy of education which is education theory, Mwinzi (2012) also reinforces the role of education practices in guaranteeing social cohesion. He infers that the

process of teaching-learning experiences is ideal in disseminating social cohesion. He establishes his argument on the fact that rules governing societal, interpersonal and political actions are but converged in the process of teaching and learning. This observation is valid to the extent that in the process of education, learners encounter diverse cultural experiences through theory and practice. The theoretical perspective is evident in the curriculum where certain subjects contain content that explains the diversity of a country in terms of various ethnic groups and their political and socio-cultural practices. Additionally, other than the learning that is disseminated via the formal syllabus, institutions of learning provide a platform for learners to interact with people from other ethnic groups. They interact with teachers and learners from other ethnicities according them a chance to demystify some negative attitudes and beliefs they may have developed about people from other tribes.

Mwinzi (2012) also observes that it is within the process of learning-teaching experiences that learners appreciate the global and historical complexities. As posited by Njoroge and Bennars (1986) education as a dialogue allows learners to question the knowledge, they had prior and juxtapose it to reality after which they discard ambiguities. This dialogue also enables learners to expand their horizon to appreciate diversity of opinions. Appreciating diversity of opinions will foster tolerance and development of voluntary and virtuous social behaviours which are laden with social norms. When social norms are inculcated, they become an identity of the nation which metaphysically binds people and obligates them to treat of each other with concern. It is the concern for one another's welfare that cements cohesion which guarantees national unity. Mwinzi's observations on the role of teaching-learning experiences are in tandem with the Kenya Education Commission Report (1965) which also emphasises that the education process

should make recipients appreciate being members of the nation Kenya by employing practices that emphasise on appreciating diversity of the Kenyan cultural practices (GoK, 1965).

Mwinzi (2012) underscores two key points in the process of enhancing national unity. First, he elaborates the role of education theory by emphasising that all theories of education should focus on instilling elements of social cohesion among learners. Education theory should begin from the point of national unity and seek to maintain the same by aiding the learners to develop theoretical orientations inclined to national unity. He avers that national unity should be a macro goal sought after and that it is by its attainment that personal and social development will be apparent. Second, Mwinzi (2012) elucidates the role of education practices which he calls teaching-learning experiences. He observes these experiences as the key ingredients in guaranteeing personal unity which is prima in establishing national unity. Both education theory and practice are dependent and serve a complementary role in guaranteeing the actualisation of national unity.

This study underscores the fact that unity is metaphysical. As such existence of unity will be dependent of cosmological, theological, rational and ontological factors. These factors can interplay to create a continuous state of unity or disunity. Mwinzi's (2012) study treats national unity as a purely sociological fact which can be treated through education theory and practice. However, this study acknowledges that national unity is transcendental and its treatment will not be complete if not analysed from a metaphysical perspective. It is also apparent that there is no tepid status where we can claim that there is an equal status of unity and disunity. Coren (2018) observes in the first metaphysical principle of non-contradiction that a thing cannot be and not be at the same time. The shortcoming of contradiction is evident in Mwinzi's (2012) study as he does not either expressly explicate if what exists in Kenya is unity or disunity. All the same, the study goes on to underscore the role of national unity in individual and social development.

This study invokes the causality principle which enounces that whatever comes to be has a cause and that nothing that is, is self-caused and that there is a prior entity that acts to produce an effect (Reece, 2019). This study intended to ascertain whether what exists in Kenya is national unity or disunity. It went ahead to examine the various causes of either unity or disunity in Kenya. Anchored on metaphysics and its application in education, this study establishes the extent to which harmony in the education realm interacts with the causes and effects of either national unity or disunity.

Reflecting upon national unity, Monyenye (2005) examines the strengths and weaknesses of bestowing on the process of education the role of enhancing nationhood among citizens in Kenya. In order to achieve his objective, Monyenye (2005) explicates the concept of a nation and nationhood from a psychological perspective which he argues gives the explicit phenomenology of the people about what they would approve of as a nation

Monyenye's (2005) observation corroborates with the metaphysical principle of intelligibility also referred to as cognoscibility. Cognoscibility manifests in a tri-tier level entity commencing with the level of experiences (knowledge acquired by senses), then comprehension (understanding) and lastly judgement. With respect to unity, the life experiences that individuals encounter in their social, economic and political endeavours will enable them develop pro or anti nationhood attitudes. When these attitudes are developed, the individual will move to the step of rationalising them through inquiry enabling him/her to understand the prevailing circumstances rationally. Lastly, the individuals will now affirm or deny the attitudes developed at experience level hence attaining the state of *metanoia* (healing). For individuals to undergo the intelligibility circle, the process of education needs to lay grounds through which the learners will not make judgements at the experience level, but will seek to understand the experiences before doing so.

Monyenye (2005) describes nationhood as the will and consciousness of nationality depicted by the duty among individuals in a state to sacrifice their particular interests for the nation. He emphasises that such sacrifices can be made only if the individuals have developed pro nationhood attitudes. In the case of pro nationhood attitudes, Monyenye (2005) explains that such individuals have unquestionable feelings that their welfare has an intimate attachment to the nation's power and culture. Such individuals will easily subjugate their vital wants for the demands of the state.

It can be observed from Monyenye (2005) that nationhood as an attribute is embedded in the metaphysical principle of identity. In this case, we witness a state in which an individual subjugates his/her will for the collective will of the nation and where these two wills conflict that of the nation takes precedence. It is thus the role of education to acquaint the learners with the will of the state and enable them to distinguish between their egocentric wills and the collective will of the nation. When education enables the learners to appreciate that a nation is a summation of the wills of all individuals that form it, the learner's judgements will tend to incline towards nationhood.

Monyenye's (2012) second observation pertains to those who make anti-nationhood attitudes. Included in category, are those who express little or no nationhood tendencies. These ones tend to feel that their welfare is more intimate with the groups or things they associate with than the nation. To elaborate more on this, Monyenye (2005) explains the concepts of reference groups and how they affect people's attitudes towards the nation. These groups could be professional, political, racial, ethnic or social class among others. The individuals identify themselves more with these groups thereby subordinating the nation. Such individuals do not subjugate their interests for the sake of the nation and if they happen to do so, then it will be done begrudgingly

or under duress. Such a case happens where education puts more emphasis on one aim at the expense of the other two crucial ones. It is thus prudent that all the three aims are given equal attention to avoid skews that will create loopholes to anti-nationhood attitudes.

In Monyenye's (2005) critique of the efforts undertaken to spearhead national unity in Kenya, he makes several observations that explain why such efforts have not borne any fruits. This study analysed some of the observations that relate to the role of education in guaranteeing the attainment of the aim of education for national unity. Monyenye (2005) argues that programs to enhance national unity have certain inherent difficulties that cannot be left for the formal education system to solely handle. This study upholds his sentiments to the extent that education is not only limited to formal schooling but also transcends to informal and non-formal therefore it cannot only be restricted to a school environment. Formal education is considered as the comprehension stage of intelligibility and that informal and non-formal aspects of education form the experience stage of intelligibility. As Monyenye (2005) asserts, attitudes are difficult to drop once acquired. It is thus follows that if the programs of instilling nationhood are to be effective, then they are supposed to be introduced to the learners both informally and non-formally so that formal education could reinforce them for the recipients to make pro-nationhood judgements and develop their nationhood attitudes.

Monyenye (2005) further asserts that the emphasis that education respects the cultural traditions of various ethnic groups in Kenya inevitably encourages and propagates the creation of the tribal societies. This study reinforces his observations as pertains to propagation of cultural diversity. This is well understood by use of the metaphysical principle of excluded middle. Ethnic unity will propagate ethnic loyalty and national unity will propagate national loyalty. When the two are accorded chances to function simultaneously, they endear more to the spirit of competition

rather than the desired spirit of cooperation. When these two spirits compete, they become two opposites. With regard to the principle of excluded middle, contradictions logically exclude each other since they are not only opposites but also diverge from one another (Laurence, 2020). Competition naturally is about outdoing each other. When nationalistic and ethnic tendencies are embroiled in a competition, we tend to observe the chances of either outdoing the other.

Nationhood is introduced to the people formally through formal education while ethnicity is introduced both informally and non-formally. It has earlier been discussed that informal and non-formal education plays a vital role in the creation of attitudes which become very difficult to eradicate once formed. A learner who has an experience of anti-nationhood attitude is expected to understand nationhood through the process of formal education. But as Monyenye (2005) notes, it becomes difficult for the learners to drop their attitudes through formal education without reinforcement from the informal and non-formal education as such ethnic tendencies thrive in the competition.

This study went beyond just mentioning how nationhood is an attitude it further explored how these attitudes are formed and whether they are pro-nationhood or anti-nationhood. This is an element that is missing in Monyenye's (2005) study. Likewise, he does not defend the claim that attitudes are difficult to eradicate once they are formed. When knowledge is viewed from a tripartite perspective, it is defined as, justified true belief (Dutant, 2015). An attitude is still at a belief level that needs to be justified as true with regard to semantic, coherence, pragmatic and correspondence theories of truth. When an attitude is false, then it will be easily discarded by the mind. However, if the attitude corresponds to what is real, then such an attitude is true and does not need to be discarded. It is important to note that something might be real but not good. Perhaps it would be prudent if formal education propagates the dropping of such attitudes



because they are bad but not because they are untrue. Treating them as untruths will only be efforts in futility. This study investigated why nationalism and efforts to promote nationhood have never materialised in Kenya.

Ndichu (2013) in his PhD thesis *'towards a national philosophy of education: a conceptual analysis of the philosophical foundations of the Kenyan education system'* gives an interesting observation of what he terms as the social milieu in Kenya that curtails the attainment of the philosophy of education. He calls this milieu 'education for the promotion of good life.' His observation is vital to this study as he reflects on the phenomenology that leads to attitude formation. Unlike Mwinzi (2012) and Monyenye (2005), Ndichu (2013) points out factors which are key to this study and which occasion attitude formation. Attitudes by their nature are psychological as such they determine to a large extent the judgements people make of their position in any group. This makes attitudes of significant effect to nationhood and the attainment of the aim of education for national unity. In his study, Ndichu (2013) highlights social and intrapersonal limitations as the major causes of the continuous existence of unhappiness among Kenyans. Moreover, they are the impediments which deprive Kenyans of their enjoyment of good life.

Ndichu (2013) cites intrapersonal limitations as those factors that are within individuals and manifest as perceptions and conceptions of the individuals as they seek to define their position in the social milieus. These intrapersonal factors manifest in various categories, among them are rich against poor, educated verses uneducated, old against young, leaders against the common people, rural dwellers verse the urban dwellers among other groups. This compartmentalisation attracts supportive stereotypes which are employed as scorecards by each group towards the other in the process of their interactions.

As Ndichu (2013) notes, the rich tend to judge the poor as lazy, dependent and potential thieves while the poor on the other hand view the rich as oppressors and the people behind their continuous state of poverty. The educated view the uneducated as ignorant and uncivil while the uneducated view the educated as proud, westernised and urbane. Such perceptions hinder Kenyans from holding genuine conceptions of the human nature and tend to render them highly individualistic. This study being underpinned on *Ubuntu* as a philosophy of education holds that individualism is not an element of *Ubuntu*. Consequently, in a state where individuals relegate the common will to the periphery while letting their individual interests take center stage, there can be no unity due to overlapping interests.

Social limitations occur as functions of intrapersonal limitations. Ndichu (2013) observes that individualism curtails the masses from treating others with humanity. This is a clear indication of the absence of *Ubuntu* among the people. Continuous mistreatments create divisions at social level. This further incubates mistrusts or reservations among the conflicting groups which escalates to manipulation of the weak by those considered to be privileged in the social milieu. Manipulation is not an element of *Ubuntu*, thus where manipulation exists, *Ubuntu* will certainly be absent. Division and *Ubuntu* conform to the metaphysical principle of the excluded middle therefore they cannot exist simultaneously as they are opposites that work in different directions. When a group that is intended to work towards a common goal resort to work for different and opposing goals, their unity moves from temporary to non-existent.

Other than intrapersonal and social limitations, Ndichu (2013) also points at historical, social, political and economic limitations that are manifest in the Kenyan experiences and which also contribute to the continuous deprivation of Kenyans from enjoying the desired good life. He explains that historical injustices, colonialism, tribal animosity, corruption, poor leadership,

unemployment and discrimination are other limitations that obstruct Kenyans from enjoying a good life. Limitations such as discrimination, injustices, colonialism, tribalism, corruption among others are not elements of *Ubuntu* thus *Ubuntu* cannot exist where such elements are. When such limitations are widespread, they affect much of the informal and non-formal education. It was observed earlier that informal and non-formal education play key roles in the formation of attitudes which Monyenye (2005) concurs are difficult to eradicate through formal education. Once these anti nationhood attitudes are formed, daily experiences tend to propagate them thus resulting into a continuous state of division among masses. This division works contrary to the aim of education for national unity.

Ndichu's (2013) study brings forward an existential theory in the Kenyan education spectrum. Of more importance to this study is the explication of the limitations that impede the actualisation of the aim of education for national unity thereby hindering the realisation of a good life. However, Ndichu (2013) mentions the causes in general and does not indicate how each one specifically becomes a cause in itself. Considering that there are several causes, Ndichu does not explain if these causes are efficient, material, final or formal in nature. This makes it a daunting task to judge whether whatever he refers to as causes are indeed causes or effects.

Likewise, it becomes difficult to attribute each cause to its immediate effect. The other factor that is not tackled in the study by Ndichu (2013) is the elaboration of the process that transforms the causes into the effects. It is right to observe that these processes are most likely to be the education that necessitates attitude formation, comprehension of the attitudes and finally judging them as worthwhile or worthless. Lastly, the study does not expressly show how these limitations deny Kenyans a chance to enjoy the supposed good life. The metaphysical principal of causality defines a cause as a prior entity that acts to produce an effect, as such making it that from which

something else proceeds (Reece, 2019). It should therefore be seen that if national unity exists, certain factors necessarily interact in a certain way to guarantee its existence and it should be the same case where division exists.

This study investigated metaphysical accord in the education realm and how it impacts on the attainment of the aim of education for national unity in Kenya. The study also investigated the nature of the causes of experiences in Kenya that influence attainment or non-attainment of national unity. These experiences are judged as either efficient, material, formal or final causes. It further analysed how education processes that is formal, informal and non-formal address the political, social and the economic aims of education in Kenya. The analysis helps in supporting the claim of whether there exists harmony in the education realm in Kenya or not.

As Reece (2019) observes, an effect is the manifestation of its cause, therefore this study highlights how the effects interplay to maintain the experiences in Kenya. The process aids in a comprehensive investigation of all factors that concern the attainment of the aim for ‘education for national unity’ in Kenya.

Mburu (1987) in his PhD thesis *‘The harmony between ethnic and national feelings as a philosophical foundation for unity in education’* endeavours to establish a philosophical foundation of the ethnic and national feelings in Kenya. He considers intentionality as the philosophical basis of his study by giving an analysis of the three conceptions of intentionality. These conceptions manifest in three features namely subject, object and relation. Among the three, he identifies tribal feeling of being constituted by the subject, the national feeling by the object and the relation between them as the ontological basis.

In the explication of the tribal feeling which Mburu (1987) refers to as the subject case, four phenomena are described namely: concern, courage, respect and gratitude. In describing how tribal feeling manifests as a concern, he explains that it arises as a result of anxiety. It is from this anxiety that the livelihood of the people in a tribe is sustained, developed and assured. Courage is understood from the essence of endurance while tribal feeling is characterised by the practice of endurance against any form of atrocities, and this virtue serves as a binding factor of a tribe. Explaining the ethnic world as respect, Mburu (1987) describes respect as a consideration for the good of other people in the same tribe. This consideration has trust as the prime basis that guides interaction and the continuity of systems in a tribe. The fourth feeling in the subject case is that of gratitude which he describes as appreciation for kindness received and readiness to reciprocate the kindness. These feelings reduce the ethnic world into one world of the endeavour to conserve and promote being.

Mburu (1987) describes the object case as the national feeling which is characterised by more concern, more courage more respect and more gratitude. He posits that the national feeling is bounded to the tribal feeling through intentionality. He describes three conceptions of intentionality that are of high applicability to this study. First, he states that intentionality is psychological and is employed as a criterion of distinguishing mental from physical. In this conception, anything that is oriented to the object is mental and one that is not oriented to it is physical. It therefore holds that an intentional object is mind-dependent in that it is formed by the subject and remains there until the subject ceases to think of it. It is also observed that intentionality is a subject of orientation such that it deals with an act by which a thing is made present to the subject.

The second conception of intentionality is logical which Mburu (1987) adopts as the best conception of intentionality. Logical interpretation of intentionality asserts that intentionality is principally an activity in which the subject gives or intends meaning to an object. This last conception of intentionality is ontological as it defines the relationship between two beings. Intentionality as the relationship between the ethnic and national feelings is key to this study as it helps in the description of the relationship between the feelings and their causes.

Mburu (1987) posits that it is the metaphysical will that leads to a world that is more concerned, more courageous, more respectful and more grateful. It now holds that the concept of being more concerned, more courageous, more respectful and more grateful are the philosophical foundations upon which the national feelings should be entrenched. These feelings can only be harmonised if there is metaphysical accord in education such that unity, truth, and goodness are the bases upon which education practice and theory are anchored. Mburu (1987) observes that harmony in the national and ethnic feelings is established on a will that is transcendental in nature and that no feeling should be accorded latitude to subordinate the other. This implies that when the ethnic feeling is given priority, then there will be more sectionalism and when national feeling overrides the ethnic feeling then increased incidences of absolutism will be experienced.

Mburu's (1987) study is vital in the essence that it explicates the two feelings that characterise the experiences of Kenyans and contribute much to the formation of either pro-national or anti-national attitudes. The study also elaborates on the philosophical foundations of both ethnic and national feelings citing the relationship that exists between them. These observations help in the process of identifying the main causes of pro-nationalistic or anti-nationalistic attitudes. Mburu (1987) confirms that the major objective of his study is to establish a philosophical foundation of the two opposing feelings; the ethnic and the national feelings.

Whereas he observes the feelings of being in opposition, he does not substantiate if such opposition is present in Kenya, why the feelings oppose each other and what nourishes the opposition. The most appalling observation is when Mburu (1987) recommends harmony between the ethnic and national feeling having noted that ethnic and national feelings are in opposition. Mburu's (1987) recommendation contradicts the metaphysical principle of the excluded middle. The principle as indicated earlier contends that there cannot be an intermediate between contradictions as they not only oppose but also diverge from each other (Laurence, 2020). It therefore holds that when the national and the ethnic feelings are in opposition then striking a balance is impossible. This study elucidated the relevant form of accord that can guarantee the attainment of national unity given the diverse ethnic orientations.

## **2.7 Conclusion**

This chapter notes that a multi-ethnic nation experiences a compound nature of unity in the sense it is actually united but is potentially divisible. It further asserts that for such a nation to sustain its unity it must focus towards achieving a simple nature of unity which also has no potentiality for divisibility. With a nation of compound nature already having attained the element of a common territory by virtue of having a country, two elements which need to be treated to accentuate the prospects of tending towards simple nature of unity remain. These two elements are common history and language. When people who constitute a nation of compound nature do not share a common language and history, the differences become the weak points that render the potentiality of such a nation divisible. The chapter therefore explains that it is the process of education that can treat the two elements to enable the potentiality of a compound nation to tend towards simple unity.

This chapter has described metaphysical accord in education and also qualified a nation as a metaphysical being that also participates in metaphysical accord. Kenya as a nation is observed to be a nation of compound nature that is subject to ethnic, tribal, and cultural realities. It has been demonstrated that it is the process of education that can enhance existence of a nation of compound nature. Education theories of a nation need to be the medium for transmitting national ontological, cosmological, psychological, and theological truths of the nation. The education practices should then reflect these theories which will strike a balance in the rational, spirited, and appetitive elements of people. The practices of education in turn should be the microcosmic representative of the macrocosm that is the nation with respect to social, economic, and political practices.

This study brings to the perspective the fact that most studies that have been conducted pertaining national unity have majored on describing the concept of national unity and its importance in national development. The studies have also limited education to majorly formal education which is not sufficient in the formation of pro-nationalistic attitudes. Lastly, the studies have eschewed from describing the status of national unity thereby failing to highlight on the major causes of the failure of the attainment of the aim of education for national unity in Kenya. This study addresses the demerits of other studies by bringing into focus the concept of education that best aids in the attainment of the aim of education for national unity. The study investigates how the process of education in Kenya has propagated attainment of a common culture among the people that is desirable for creating nationalistic attitudes among the people. The study reflects on the major cause of the failure of Kenyan educational theories and practices in the attainment of the aim of education for national unity. Lastly, the study brings into focus



the scope of educational theories and practices that enhance the attainment of the aim of education for national unity.

The chapter has brought into context why this study inclines to metaphysics as a branch of philosophy. The chapter also explains the four branches of metaphysics and their applications to the education process. These four branches cosmology, theology, rational psychology and ontology are conveyers of unity, truth, and goodness which define metaphysical accord. The chapter further utilises first metaphysical principles of being to critique various studies in Kenya that had a subject matter concerning the attainment of the aim of education for national unity in Kenya. The lacuna in these studies has been identified and the measures which the study will undertake to seal the lacuna stated. The next chapter investigates the extent to which education in Kenya is anchored metaphysically. It also deals with theories and practices of education in Kenya with respect to the attainment of the aim 'education for national unity' in Kenya.

## **CHAPTER THREE**

### **EFFECTIVENESS OF THEORIES AND PRACTICES OF EDUCATION IN KENYA TO THE ATTAINMENT OF NATIONAL UNITY**

#### **3.0 Introduction**

Chapter two of this study describes from a metaphysical perspective what a nation is. The chapter deals with the concept of metaphysical accord and how the same is reflected in the nation and education. Studies tangential to the topic of the study were reviewed and demonstrated to be deficient in describing the extent to which national unity should be treated by the education process. The chapter elaborated that education theories and practices must envisage metaphysical accord brought about by the nature of the nation for the aim of education for ‘national unity’ to be actualised. It is vital that the process of education in Kenya is examined to find out how it leads to the formation of nationhood attitudes among the recipients.

This chapter thus immerses into the process of education in Kenya. Philosophies of contemporary Kenyan education are critiqued with respect to how they propagate the concept of metaphysical accord and how the same can lead to the attainment of the aim of education for ‘national unity’ in Kenya. The basic education curriculum is analysed and critiqued with respect to its contribution to the attainment of the aim of education for ‘national unity’ in Kenya. The contribution to the attainment of the same aim by the university education in Kenya is also critiqued. Finally, in this chapter the verdict on the extent to which educational theories and practices influence the attainment of national unity in Kenya is given.

#### **3.1 Role of education in nationalistic attitude formation**

In chapter two it is indicated that educational theories should influence educational practices that in turn lead to social, political, and economic practices in the country that lead to national unity.

The theories need to envisage the metaphysical accord characteristic of a nation to increase their propensity of the attainment of the stated aim. The concept of truth, goodness, and unity that influence knowledge, values, and skills transmitted by education must strive to help the recipients of such education to create balance among the rational, spirited, and appetitive elements. Formal education in Kenya is bestowed with the responsibility of ensuring that the people of Kenya acquire knowledge, values, and skills that guarantee balance between their rational, spirited, and appetitive elements.

National unity as an aim of education is a function of values in education. Values propagated by education influence the formation of either nationalistic or ethnic attitudes. If the theories and practices of education propagate social values permitting ethnic attitude formation, recipients will be ethnically inclined. However, when theories and practices in education propagate social values allowing development of nationalistic attitudes then individuals will be nationally inclined.

Formal education in Kenya is composed of primary, secondary and tertiary education. The latter comprises university education, middle level colleges, and technical and vocational training institutions. It is from these institutions of learning that learners in Kenya are anticipated to acquire theories and practices that will shape their attitudes to nationhood. Therefore, knowledge, values, and skills obtained in the institutions of formal learning reinforce the import of national unity in Kenya. Having acknowledged that Kenya is a multi-ethnic nation, and that there are always conflicting attitudes of either national or ethnic fidelity, it is important that education propagated by formal institutions is properly grounded metaphysically. The proper grounding is what will necessitate triumph of nationhood to ethnic attitude inclinations. It is thus

desirable that formal education in Kenya is examined to determine the extent to which it is grounded metaphysically.

Before examining formal education in particular, it is important to examine what the entire process of education seeks to achieve in general with respect to the aim for 'national unity.' Rightly observed, education in Kenya seeks to propagate values that will enable formation and development of nationalistic attitudes in learners. Value refers to the significance, worth, or importance attributed to a thing (Stephen, 2013). Values in education would refer to those things that education attributes goodness to.

A nation as a being has its worth that members of such a nation attribute to its existence. It is the importance of a nation that makes its perpetuity necessary. The values derivable from such existence manifest as propositional attitudes. These attitudes justify the reasons why people desire the existence of their nation. The formation and development of such attitudes serve as the tool for evaluating if education is achieving its predetermined goal. Values propagated by education influence the formation of propositional attitudes in learners. Propositional attitudes, which manifest as fundamental units of thought, employed by agents to approve an object as either good or bad, are mental states held by agents towards a proposition (Shroeder, 2006). Therefore, attitudes are standards of determining values. Consequently, they are used to gauge the goodness or badness of a thing.

Values in education are mainly obtained through regular subjects of the school curriculum, co-curricular activities, and the general school environment. The actual values obtained from the three categories influence the propositional attitudes formed and developed by individuals. It is vital to note that the process of formation and development of these attitudes is not only limited

to formal education. Formal education has a bigger role to play as espoused in the aims of education in Kenya (Basnet & Sherpa, 2020).

Education is a complex process that has three forms: formal, informal and non-formal (Rogoff, et al., 2016). These forms reinforce each other such that the process of educating individuals would not be deemed complete if such individuals will not have participated and appreciated the complementarities of the three forms. The reinforcement of the forms is of the nature of convergence such that the content of each particular form should necessarily resonate with content in other forms. Resonance in the three forms is key for the metaphysical principle of intelligibility to be attained by the process of education. Intelligibility, which begins with experience, is followed by the internal process of understanding the experiences then finally judging these experiences as true or false. If the experience is understood as true, it is judged as good. However, if it is understood as false, it is judged as bad. It is this judgement that brings the internal unity or disunity in an individual. Experiences contribute much to attitude formation since they have a lasting effect on the concerned parties (Brandt & Wetherell, 2012).

Logical definition of truth stipulates that truth is the correspondence of the mind to the object (Tahko, 2014). Objects are interacted with through experiences which qualify peoples' attitude formation by becoming tools of evaluating and judging everything they encounter in their real-life situations. As such, attitudes are complex since they are formed through experiences (Rogoff, et al., 2016). This means that they develop through an individual's past and present interactions.

Disunity in any nation that is largely premised on ethnicity is highly a function of attitudes that ethnic groups create towards each other. An attitude is a mental and affective entity that is

exhibited by an individual (Bakanauskas, et al., 2020). Attitudes are characterised as positive or negative feelings by individuals towards the attitude object (that which one likes or dislikes) (Amka, 2020). They are an individual's predisposed evaluative tool of value which is precipitated through responses of approval or disapproval of the attitude object. If the attitude is positive towards the attitude object the object is judged as good but when the attitude is negative the object is judged as bad.

Attitudes happen to be established in three foundations namely: cognitive, affective and behavioural (Bakanauskas, et al., 2020). Brandt and Wetherell (2012) stipulate that, cognitive dimension of attitudes is created as a result of mental constructions influenced by family and societal beliefs which are taught to individuals in their prime ages. Parents, siblings and others are the primary initiators of an individual's psychological construction of objects. Thereafter, the individual is exposed to the societal norms, traditions, culture, and language among others which arm them with tools of evaluating the attitude objects. These attitudes therefore, are consciously introduced to the individual by the group that the individual is part of. Such attitudes are ones obtainable in the family, society, or social institutions like church or school designated to propagate them.

Affective dimension of attitudes is created by the experiences of the individual with attitude objects (Brandt & Wetherell, 2012). The responses that the attitude object elicits in the individual whether positive or negative are what anchor the individual's emotional attachment to the object. One might have formed cognitive attitudes about an object because of the information they received from the training authority but upon interaction with the object, they either approve or reject the cognitive attitude. This confirms the intelligibility assumption that attitudes have a lasting effect when developed through experience.

Behavioural dimension is a function of both cognitive and emotional dimensions as it manifests in an individual's response to the attitude object (Bakanauskas, et al., 2020). These dimensions occur as either explicit or implicit. Explicit are those attitudes that are deliberately formed by the individual thus conscious to them. Implicit on the other hand are those formed unconsciously and may be unknown to the individual but all the same influence their judgement of the attitude object. The implicit attitudes occur mainly as a result of cognitive dimension while explicit attitudes occur mainly as a result of affective dimension.

It is desirable that education through the cognitive and affective processes would enable recipients develop values that incline them towards nationalism and not tribalism. However, with the nature of education, formal education is not the only avenue where these attitudes are formed and developed (Rogoff, et al., 2016). It is thus a requisite that education should be pragmatic enough to ensure the process has an influence on all other forms of education to enable attainment of the aim of education for 'national unity'. Success of education in attainment of national unity is evaluated by the behaviours of people towards members of other ethnicities in social, economic, and political activities.

Attitudes are formed and retained in a way that can be explained through theories such as classical conditioning and operant/instrumental conditioning (Basnet & Sherpa, 2020). Instrumental or operant conditioning is an instance when an attitude develops because it is being reinforced (Bakanauskas, et al, 2020). The reinforcement could be a reward for a pleasant experience which leads to a positive attitude. Consequently, it could be a punishment for an unpleasant experience which creates a negative attitude. For instance, in Kenya if a state officer plunders public resources and shares a fraction of the loot with members of his/her tribe they are celebrated among their communities as heroes. Such celebrations and the accolades received

conditions them and others to believe that it is a good thing to plunder public resources. Classical conditioning which is also called Pavlovian conditioning is a case where a new stimulus elicits an emotional reaction because of its association to a stimulus which already elicits the same emotional response (Bakanauskas, et al., 2020). A typical example in Kenya would be general hatred for an entire community after being faulted by one member from the community.

It is this nature of attitude formation and development that calls for an education process structured to reflect metaphysical accord so that educational aims such as the aim for ‘national unity’ could be attained. The cognitive and affective domains of education should therefore, be designed to reflect the ideal ontological, cosmological, psychological, and theological perspectives of the nation to elicit the unity desirable for the stability and continuity of the nation.

### **3.2 Philosophical underpinnings of the Kenyan education**

Since independence, the government of Kenya has bestowed upon its institutions the mandate of propagating and disseminating nationhood consciousness among the people. This desire has led to the formation of independent commissions like National Commission for Integration and Cohesion (NCIC). This commission’s mandate is to supervise and enforce integration and cohesion among the many ethnic groups that exist in Kenya (MoEST, 2013). However, formal education remains the key process that the government utilises through theory and practice to instil national unity in the country. This study interrogates philosophical perspectives of the Kenyan education and how they impact on the attainment of the aim of education for national unity. The study also probes the curriculum and its contribution through the syllabi of various subjects in the Kenyan education process and how it impacts on the attainment of national unity.



Kenyan education subscribes to several philosophical perspectives making it eclectic (Ndichu, 2013). These philosophical perspectives are deliberately intended to be complementary. With external pressure due to globalisation and free market economy, the country has been forced to continuously review its system of education to adapt to the global demands and also claim its niche in the sphere of both human and economic resources (MoHEST, 2012). 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.

### **3.2.1 Perennialism in Kenyan education**

Perennialism is a normative educational philosophy that has influenced Kenyan education for quite some time (Maira & Kauka, 2018). Perennialists aim for an education system that would instil values that are of long-lasting pertinence to the recipients (Pritchard, 2013). They ascribe to the belief that education should produce people who are not only rational critical thinkers but also spiritual. This belief leads to the two forms of perennialism namely secular and theistic (Bansal, 2015). Whereas secular perennialism subscribes to an education that focuses on a historical development of a continuously developing human knowledge and art, theistic perennialism subscribes to a world of reason, being, and God (Bansal, 2015).

Perennialism is considered to be very conservative and inflexible since it stresses the need to preserve and disseminate knowledge in its original format with an argument that the more things change, the more they remain the same (Bansal, 2015). As such people discover truth through reasoning and revelation while goodness is found through rational thinking. Since truth, goodness and unity are transcendental attributes of being, perennialists emphasise pursuance of

these attributes through rational thinking. This study being an investigation of how education actualises 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.

Pritchard (2013) observes that perennialism subscribes to the Aristotelian ontology where it is stated that all things are composed of form and matter which describe their essence. Essence thus stands out as the principle of potentiality while existence principle of actuality. This means that perennialist ontology is teleological (consequentialist) such that humans and the universe as a whole are continuously moving towards a predetermined end. This ontological perspective looks at human beings as interrelated and interdependent entities thus equal. Such a perspective would be the best in instilling nationalists' consciousness among people in a multi-ethnic nation like Kenya. However, from the history of Kenyan educational reforms, efforts have been put in place to divert from this perspective and adopt a more progressive and pragmatic perspective.

According to Watson (2016), perennialists believe in knowledge that is independent of human influence, exists on its own, and can only be accessed by people through reason. However, perennialists also observe that there is a form of knowledge that transcends the natural and can only be acquired through intuition and or revelation. Truth being a transcendental attribute of being is self-evident and humans can access this truth by intuition or revelation. Epistemological considerations in perennialism thus depend highly on authoritative sources of knowledge. Nevertheless, empirical experiences are considered secondary to authority. Since independence, Kenyan education has held authoritative source of knowledge in high regard (Wanjohi, 2011a). There exists a curriculum that recommends the content to be taught to learners and the system to be used for evaluation. It is vital to point out that most of the authoritative sources of knowledge in Kenya including course books have always had a greater external influence especially from

the former coloniser of Kenya Britain. In the same light, it is noted that authoritative knowledge is the basis upon which nationalistic tendencies and consciousness can be implanted in people.

The Aristotelian ontology of perennialism percolates into its axiological position (Bansal, 2015). It is therefore believed that for us to purport to know anything we must have a perfect knowledge of its essence. The teleological ontology of perennialism gives forth to reality that is logical and permanent since many things are self-evident. As Bansal (2015) avers, human mind is basically curious and the curiosity largely influences moral undertakings of people. A moral life is living in unity of truth and goodness it therefore holds that reason is in consonance with moral life. A moral act is that which brings about maximum happiness to the greatest number of people as espoused in the perennialists' teleological ontology (Bansal, 2015). Most important is that sometimes humans act by their own will, which manifests as desires. However, the best of all are those that are habituated to be subservient to the intellect. Education must therefore be more intellectual to sharpen the learners' rational capacities for them to coexist with other members in the society.

With respect to attitude formation, a perennial approach is cognitive in nature and reinforces educational theories that will lead to cognitive formation and development of nationalistic attitudes. Thus, the tendency to seek national unity should be habituated in every citizen through the process of education. Affective dimension of attitude development is assumed to be a derivative of cognitive dimension thereby secondary in the matrix of attitude formation.

Education as a preparation for life is a perennialist approach in the definition of education. Perennialists believe that every being has a purpose for its existence and such purposes can be arrived at through the process of education. Consequently, young members of the society must

be prepared by the senior ones to ready them for their future roles in the society. Since all humans are the same from a perennialist perspective, education should be same for all. Sameness in education creates grounds for unity as people have a common system of obtaining knowledge. Therefore, education aims at developing intellectual and spiritual capacities of individuals to the highest level possible. Thus, education equips the learners with tools that help them overcome short- and long-term challenges. Perennialists consider students as rational beings inclined towards knowledge and spiritual development. It is therefore the prerogative of the school to aid learners actualise their intellectual and spiritual capacities.

From the discussion, a perennialist education is vital to this study because it has a rigid ontological perspective that dictates its epistemological and axiological position. The axiology and epistemology of perennialists focuses on intellectual and spiritual development of individuals. This philosophy of education when sufficiently employed could elevate the chances of attaining national unity since a nation in a multi-ethnic society is a transcendental entity which can only be arrived at by rational thinking and intuition. However, the philosophy pre-occupies itself with intellectual and spiritual developments which can be traced in social and to some extent political aims of a nation. This leaves out the economic aims which play a great part since they ascribe to the wills of humans. The will, being a function of desire, should not be ignored as it could bring dis-unity in the essence of humanity. This will subsequently breed disunity at social level thereby leading to fragmentation that can take ethnic, racial or social class forms. This study advocates for a philosophy of education in Kenya that is free from the stated demerits.

### **3.2.2 Existentialism and education in Kenya**

Existentialism is a philosophy of education that centres mainly on the analysis of existence and human beings' position in the universe (Koirala, 2011). As a philosophy that seeks to assert the

place of an individual in the society, existentialism is an individualistic approach to life. In this philosophy of education, a person is the primary concern and is accorded absolute freedom (Kauka, 2018b). 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, 2018b). 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 actualise their desires.

The first principle of existentialism which forms the basis of its ontological position is that human beings are nothing but what they make themselves (Iram, 2013). As stated earlier, existence precedes essence as such it is humans who put meaning into the universe. Humans, being the makers of the society and by extension the universe, are therefore the masters of their ways of life. The most outstanding essence that humans create for themselves is the ability to make choices. Absolute freedom that existentialism bestows to individuals enables them make choices what they want to commit to in life. As such, one's essence becomes the product of their choices. Existential ontology also identifies that individuals are unique and not bounded to each other in any way by predetermined conditions.

The Kenyan education has since independence endeavoured to produce individuals who can make independent choices by incorporating democratic ideals in education practices. This existential metaphysics is vital in breaking group generalisation and practising treatment of every individual as unique. This can break ethnic stereotypes and short-talking that exacerbates ethnic division thus promoting national unity. On the other hand, over emphasising existential ontology in education incubates conflicts as a result of divergence in interests and desires. These conflicts

are dangerous in a multi-ethnic society because they tend to attract ethnic allegiances and, in this way, they negatively influence national unity.

The epistemological position of existentialists is that the best way to acquire knowledge is phenomenological (Iram, 2013). This means that the best knowledge is that which individuals acquire through their own subjective experience. These experiences are expressed consciously by a medium which in most cases is a language. Existentialists argue for empirical source of knowledge as opposed to rational ones (Mukaffa, 2017). Therefore, truth according to existentialists is subjective and depends on the choices that individuals make. Since every person is unique, they tend to pursue different goals and it is these goals that define their truth.

Existentialists assume that the best attitudes are those formed through affective dimension as they reflect real experiences. However, the basis of these experiences is not catered for in this dimension thus difficult to justify if true and good. Existential epistemology was and still is common in Kenya with a curriculum containing a large percentage of empirical subjects like Biology, Chemistry, and Geography among others. In a multi-ethnic nation where economic realities are subject to comparative advantage of economic resources regionally, it is vital that objectivity is reinforced to inhibit ethnic entitlement. This can be obtained through teaching subjects that reflects peoples' lived experiences like languages and humanities.

The existential axiological position is also influenced by its ontology and the assertion is that individuals must establish their own ways towards what they believe is their own moral perfection. Kierkegaard (as cited in Koirala, 2011) accentuates this position by stating that '*I must find the truth that is the truth form....the idea for which I can live or die.*' Therefore, choice becomes the essence of good in existential axiology. The basic assumption here is that humans

do not choose evil but goodness which helps them to form their own value therefore creating their own being and essence. It therefore means that an existential education should be liberal to liberate the recipients from constraints that curtail them from seeing and actualising their potentials. Since independence, education has aimed at liberating recipients from poverty, ignorance and disease in Kenya. However, liberty in an existential education has seen laxity in the affective purpose of education as people are overwhelmed by individuality. Recipients of education are concerned more about self-fulfilment with little concern about social well-being.

An existential education will therefore aim at maximising the subjectivity in people and making them conscious of their individuality (Mukaffa, 2017). Education must thus make learners aware of their access to infinite freedom and their responsibilities in life as well. Therefore, the specific objective is to enable individuals develop their unique quality by discovering their potentials.

Existentialist education has existed in Kenya for long and assisted many Kenyans to identify their potentialities and strive to actualise them (Wanjohi, 2011a). Focusing on the individual has aided even those from lower social classes and poor background to rise to positions of social and political authority without forgetting bettering their economic wellbeing. Existentialism is vital to this study as it underscores on actualisation of individuals potentials. This is an important aspect in guaranteeing internal unity desirable to influence national unity. However, overemphasis on the individual does not solve the conflict of ethnic and nationalistic tendencies. Considering the multi-ethnic nature of Kenya, people are torn between being loyal to ethnic or national consciousness. Hence, in as much as education is vital in uplifting the position of an individual, it is also prudent to acknowledge that such an individual comes from a group and should strive to develop the desire to exist harmoniously in such a group. This study therefore

sought to advocate for a philosophical underpinning in Kenyan education that would guarantee both individual and national unity.

### **3.2.3 Pragmatism and education in Kenya**

Pragmatism is a relatively younger school of philosophy which sought to strike a balance between extreme naturalism and absolute idealism. 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 of intellectualism by way of theoretical constructs and abstractions rather it is what is going on in the lives of individuals and the society (Adeleye, 2017). According to Adeleye (2017), whereas naturalism reduces everything to life and matter idealism on the other hand reduces everything to self and mind. It is crucial pointing out that pragmatism does not limit itself to the two fundamental principles of explaining beings. It chooses a more pluralistic approach which takes the mind position of naturalism and idealism. As such, pragmatism is considered not a philosophy by many but only looked at as a method or an attitude (Sharma, Devi, & Kumari, 2018). It is this plural approach that makes it ideal as an educational philosophy because it relies on knowledge acquired both *a priori* and *a posteriori*.

Pragmatism ascribes to an ontological position that rejects the treatment of matter and mind as independent substances. These entities interpenetrate with their ontological baseline being the concept of experience. Reality from a pragmatic perspective is a process that involves doing and under-going which form the basics of experience (Adeleye, 2017). Doing becomes the act while undergoing is the meaning we derive from the act. The two describes the process of experience as per pragmatic ontology. Undergoing cannot exist without doing, while doing without



undergoing lacks meaning. A pragmatic education thus is one that exposes learners to real life experiences for them to derive meaning of education. When it comes to how a pragmatic education can help achieve national unity, it is clear that learners do and undergo almost the same education experiences thereby being grounded on the necessity of unity. However, school experiences as noted by Monyenye (2005) are limited. To effectively ground learners on matters national unity, they have to do and undergo similar economic, social and political experiences which is beyond the realm of formal education.

The keynote of pragmatic epistemology is the pragmatic theory of truth and meaning. It posits that truth can only be established through its own practical consequences (Sharma, et al., 2018). This argument leads to the conclusion that truth is dynamic because it is both an individual and social matter. Knowledge according to pragmatists is rooted experience, where experience is the intellectual interpretation of activities undertaken (Adeleye, 2017). Adeleye (2017) posits that pragmatic epistemology has three areas of significance. First, truth is an open-ended activity which is not a preserve for a chosen few but open and dependent upon the public. Second, truth is not absolute but dynamic therefore subject to error. The tendency to error is what opens truth to continuous revision due to changing conditions and new consequences. Lastly, human beings are the absolute determinants of truth and knowledge as such they wield the ultimate responsibility on truth and knowledge. Intelligibility, being the first principle of pragmatic ontology, means that practical education is primary.

In Kenya, the shift from 7-4-2-3 system of education to 8-4-4 was a pragmatic approach to enrich the country with a practical education that would define economic, social and political undertaking of the people. This shift has enabled the country achieve developmental milestones that it takes pride in today. Given the common economic and social problems that Kenyans

experience, a pragmatic education would be ideal. However, due to politicisation of ethnicity Kenyans have adopted varied political ideologies birthed from numerous political happenings which have rendered the pursuit for national unity a mission in futility. Pragmatic ontology, epistemology and axiology, equip ethnic elites with pragmatic philosophical arguments that help them to navigate in the Kenyan multi-ethnic politics. However, such philosophical arguments drive the nation more to divergences rather than convergences.

Pragmatic axiological position is essentially humanistic (Sharma, et al., 2018). From its epistemological perspectives of truth being open ended, continuous and man-made, pragmatism also holds that humans create their own values. It also holds that reality is not complete because it awaits the future which is more uncertain. As such ethical values are purely a function of people and their society. Pragmatic concept of good states that, good is that which solves an indeterminate situation in the best way possible. Dewey supports this axiological position by asserting that, that which contributes to growth is good and that which would stunt, deflect or retard is bad (Maira & Kauka, 2018). Thus, goodness or badness of a thing is subject to its consequences. However, the consequences of appearing good at individual level must also be explored at the public level for the consequences should remain the same at both levels. However, not being the same does not mean badness as differences can be occasioned by social, economic, and political differences. Morals are considered personal and are subject to an individual's insight, judgement and choices made.

The open-ended epistemological conception of pragmatism allows an education that does not have fixed aims of education (Harvey, 2017). This is from the argument that life is dynamic and subject to continuous changes. A pragmatic education would thus aim at enabling learners to create worthwhile values in life. The most important concept is that the learners develop

dynamic and adaptable mind-sets to position themselves as resourceful members of their communities. In a mono-ethnic community, pragmatic education would be a good approach to enabling people navigate their social, economic and political situations. However, liberalism being the epitome of pragmatism may not maximise attainment of national unity in a multi-ethnic community because economic resources are always scarce thereby requiring the input of more effort for them to be acquired. This forces people to always focus more on the economic than political and social aims. In fact, social and political aims become a means to the attainment of economic aims. With scarcity comes competition over resource and in competition some features outdo others. In a multi-ethnic nation like Kenya, tribalism becomes a factor which adopts pragmatic approaches thereby devaluing efficiency of a pragmatic education in attaining the aims of education for national unity.

#### **3.2.4 Humanism and education in Kenya**

The term humanism is used variously and this requires one to be specific with regard to the perspectives of its use. This study is concerned with the employment of philosophical humanism in education in Kenya. Philosophical humanism is the concept of human way of life being established and centred on human interests and needs (Min, 2020). Purswell (2019) describes humanism as a belief in the fact that human beings control and influence their wellbeing through learning and also employing their intelligences. Therefore, humanism is a philosophy that stresses humanity as the centre position of all existence. Thus, a humanistic education is one that would enable the recipients to express the humanness inside them for individual and common good.

Humanistic metaphysical position negates existence of a supreme being and any form of deity (Khatib, Sarem, & Hamidi, 2013). There is no first cause and all that exists is matter only and

there is no such a thing as a soul (Slavica, 2020). When elements comprised of matter combine in certain proportions, life emerges and consciousness arises thereafter. The consciousness is sustained as long as the physical parts of humans remain healthy. Thus, according to Slavica (2020) consciousness is a quality of the human body. When the physical parts remain healthy, the individual will maintain a state of consciousness. This makes consciousness an emergent quality of the human body. Humanistic metaphysics underlines that it is only matter that is real. Consciousness being an emergent peculiar quality of the human body leads to further emergence of a quality of mind which is then regarded as the knowing function of consciousness. Therefore, humanistic ontological position is anthropocentric and seeks to assert the position of human beings in the universe as superior to all other forms of existence. Additionally, all humans should strive to exploit and actualise the humanness inherent in them not only for individual purposes but also for the entire society.

The Kenyan education has also for some time centred on helping learners realise their inherent potentials for self and social good (MoEST, 2013). This metaphysical position allows people to look into themselves with an aim of bettering their potentials which reduce the tendencies of developing ethnic identities. However, over-emphasis on an individual makes them ego-centric thus difficult to develop nationhood attitudes.

Humanistic epistemological position is derived from its ontology. With matter being the only reality, knowledge is purely a function of perception and it is only through perception that reality is obtainable (Khatib et al., 2013). Humanists thus ascribe to the idea that sense perception is the only means by which valid knowledge can be acquired. Anything that cannot be perceived by the sense is unreal. Considering that there are not causal laws, all that exists comes and exists according to their inherent natures. Therefore, according to Min (2020) inferred and revealed

knowledge is not real because it cannot be verified by the senses therefore untrue. Thus, humanistic epistemological position inclines to positivism.

The Kenyan education since independence has tried to install an education system that is humanistic. The curriculum is laden with subjects whose content is purely a function of perceived knowledge. This knowledge controls all spheres of human interaction and forms the basis of social, economic and political activities in the country.

Humanism being a philosophy of immediate results has an axiological position that argues that human values only make sense within the conscious human life (Purswell, 2019). Therefore, ethics in humanism is strictly geared towards addressing human needs and solving human problems at an individual or societal level. Humanists abhor devotion of efforts however minimal to the satisfaction of theological desires. However, they insist that the future of humanity as a species is dependent upon development and maintenance of a highly productive culture and civilisation. This is so because human happiness is a function of a healthy society where there are no limitations to social interactions. Humanists thus hold on to moral standards that would bring happiness to the majority in the society and that what is good is good in as much as it maximises human happiness. This makes lifelong learning to be the primary aim of a humanistic education. Education should be lifelong to enable learners develop self-direction and independence.

### **3.3 Exegesis of the philosophical underpinnings of the Kenyan education**

Having critiqued the dominant philosophies of the Kenyan education according to Wanjohi (2011a), it is important to justify the extent to which they influence the concept of truth, goodness, and unity through knowledge, values, and skills propagated by education. It is also vital to assess how knowledge, values, and skills acquired influence attitude and how these

attitudes contribute to the achievement of national unity. When the Kenyan system of education was changed 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, 2011a). Considering that it is only perennialism among the four philosophies of education that advocates for cognitive formation and development attitudes, it is right to observe that the education system in Kenya emphasises affective attitude formation and development.

This intimates 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 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. The philosophical underpinnings of the Kenyan education therefore tend to mould individuals who focus more on their economic aims at the expense of the political and social ones. *Cogito ego sum* being the ontological perspective, truth, goodness, and unity as transcendental attributes of being tend to tilt more towards subjectivity rather than objectivity.

Pragmatism, existentialism, and humanism have ontological, axiological, and epistemological perspectives that assert the position of an individual in the society and not the place of the society in the individual. This construes that individuals must strive to attain self-fulfilment. In the efforts by individuals to attain self-fulfilment, competition is inevitable therefore education becomes a tool for implanting domination tendencies in learners. Learners want to be at the top of the class in tests, games, and even during lesson hours. Teachers on the other hand want the

subjects they teach to perform better than subjects taught by colleagues. School principals and head teachers equally want their schools to perform better than other schools. In the long run, the intention in the process of education is not to record good performance but to dominate others. This tendency to dominate others cannot lead to national unity in a multi-ethnic nation like Kenya.

When experiences become our basis of justifying beliefs, then our basis of truth is assumed to be purely logical. Then what happens to moral and ontological conceptions of truth? How possible is it for a society to disassociate itself from the belief of the first cause like it is advocated for in humanism? These rhetorical questions justify inadequacies in the Kenyan education from a foundational level. First, the knowledge, values, and skills propagated do not reflect the concept of truth, goodness, and unity of the Kenyan people. Second, metaphysical accord is neglected from the very basic structure hence jeopardising the effectiveness of such an education making the attainment of national unity a doubtful venture. This doubt comes about because experiences are highly subjective and the nature of truth from these experiences needs continuous verification. That which is still under scrutiny from the principle of identity is not a being. Truth cannot be subjective because it is transcendental which in essence means that cognitive dimension of attitudes is equally important in the formation and development of nationalistic attitudes.

Apart from perennialism, the remaining philosophies that is pragmatism, existentialism and humanism emphasise experiences as the only medium of obtaining truth and thus forming and developing attitudes. In pragmatism, there can still be no meaning without experiences however much cognising is allowed. This position leaves attitude formation and development a pure function of affective dimension. If such is the case, then education should involve practices that

are sufficient enough to cater for experiential demands of the learners for proper affective attitude formation and development. Experimental activities in education will be possible if the curriculum of education equally lays ground for experiences. This study looked into the curriculum of basic education to find answers as to whether theories and practices in Kenyan education lay sufficient grounds for the attainment of the aim of ‘national unity’.

Having demonstrated that attitude formation in Kenyan education has been almost wholly surrendered to affective dimension, and considering that national unity is a function of values in education, the question of how the process of nationalistic attitude formation is evaluated arises. How do we evaluate the extent to which graduates or even learners have developed nationalistic attitudes? The answer to this question cannot be obtained in merely critiquing the process of education. Sufficient address to the question will involve critique of the education process as well as the social milieu that that education has been influencing over time.

### **3.4 Curriculum based interventions to the attainment of national unity in Kenya**

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 categorised as follows: Languages, Mathematics, Sciences, Technicals, and Humanities. It is these five categories that are bestowed with the responsibility of transmitting the metaphysical perspective of the nation that is Kenya. In general, the categories are examined independently whereby focus is put on how each category contributes to the attainment of national unity in Kenya. In particular, the study observes specific subject areas that carry the content expressly intended to form and develop nationalistic attitudes among learners.



Considering that Mathematics and sciences comprise objective truths which are obtainable rationally or scientifically, the two categories will be exempted from this critique. Technical subjects consist of subjects that are not categorised as Sciences, Languages, Humanities, or Mathematics. In this category are 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 application of concepts obtainable in other categories that are to be critiqued. Attention is thus given to languages and humanities.

### **3.4.1 Languages**

Beginning with Languages as a category in the curriculum, it is vital to note the attribute of oneness in a multi-ethnic nation is using a common language that serves to promote the aspect of unity. The language that founds a nation must be grounded sufficiently in the ontology of the people of the nation. This means that the language must have been developed by the people in the nation thus claim ownership of it. In the Languages category, two subjects that is English and Kiswahili are taught. However, English is considered the language of instruction of all other subject areas except Kiswahili. In lesson allocation, the English subject is allocated more lesson time meaning that the curriculum intends more grounding of learners in English subject than 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 cognising 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.

### **3.4.2 Humanities**

The other area of concern to this study is the area of Humanities here the subjects taught are History, Government, Geography, and Religious Studies. Geography as a subject area propagates cosmological facts about the country which are verifiable scientifically thus will not be subject of critique in this study.

#### ***3.4.2.1 Religious Education***

The teaching of religious education encompasses 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. That being the case, the values propagated by the education process will mainly reflect the value systems of the three religions taught. Kenya is a country in Africa and the nation formed comprises ethnic groups largely of African descent. Despite the fact that most ethnic groups in Kenya are mainly of African descent, the religions taught are not originally African. Does this mean that these ethnic groups in Kenya have no religions that describe their concept of a person and God? Mbiti (1969) on the contrary describes Africans as notoriously religious. If that is the case, why is African Religion not a subject taught among the religious subjects in the Kenyan Curriculum? Just like is the case with language, the intention of the curriculum is to eschew anything considered African as much as possible. There is also a possibility that the knowledge, values, and skills propagated by this curriculum area does not convey the concept of truth, goodness, and unity of the Kenyan people denying education the metaphysical accord that should be characteristic of it.

By giving the three religions priority and perhaps including traditional African way of life in one of the three is subjugation of African ontology with regard to other ontological perspectives. In fact, it is perpetuation of the belief that African people did not have theological, cosmological,

ontological, and rational perspectives before the onset of 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 background to the study, it is demonstrated that tribalism is one of the problems curtailing Kenya from attaining her social, political, and economic prospects. Deductively, Religious Education is not playing the role of creating a common basis of goodness among people thereby creating conflicting value systems.

By teaching the three religions previously mentioned plus the African religion which still actively exists and influences people's ways of life, would it not be degenerating the already sorry state of cultural differences occasioned by ethnic multiplicity? Religious Education conveys the ethics and meta-ethics of a community. It is this that influences the concept of good or bad among people by defining the basis of desirability. Therefore, Religious Education is key in the matrix of metaphysical accord 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 the unity of a nation.

#### ***3.4.2.2 History and Government***

This study analyses the History and Government syllabus as an area that is entrusted with the role of disseminating national consciousness among the learners. The syllabus has many topic areas that form the totality of what a learner should acquire in their period of secondary education. That being the case, and considering that this study is specific to national unity, the critique is limited to those topic areas that are within the set of national unity. Among the general objectives of the syllabus, those that incline to national unity are looked at with regard to the

specific objectives and their corresponding content areas. This being a philosophical study specifically inclining to metaphysics, the position of the objectives with respect to national unity in Kenya is examined.

The syllabus has fourteen general objectives of which six have been examined due to their weight on issues of national unity. First, the syllabus intends learners to acquire knowledge, ability and show appreciation for critical historical analysis of socio-economic and political organisation of African societies. This general objective is supported by four specific objectives as follows: 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 organisations. The intention here is to bring some historical facts to the learners to enable them know the ethnic composition of the people of Kenya as well as their pre-colonial way of life. To understand the need for unity, the learners must first of all know the various components that participate in the unity of the country Kenya. Migration patterns of the people are also discussed and this equips the learners with the knowledge of how various tribes in Kenya managed to settle in their present settlements.

The topics stated 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 influences 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 ontological concept of humanity being considered, what the syllabus is

doing is helping learners develop identity tags which they use to classify people. Such an approach disposes learners to the tendency of separating people on the basis of their ethnicity rather than bringing them together.

The syllabus addresses the question of the origin and movement of people of Kenya to their present habitations. The topics as pertain 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 their 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 a 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 hence 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 organisations of the pre-colonial people of Kenya are discussed enabling learners to conceptualise how life among the pre-colonial Africans was before colonialism. It also allows learners to acknowledge the platform over which various communities interact with one another. This is a vital area as it opens up a learner to how various communities in Kenya maintain stable relationships through social, political and economic activities in the pre-colonial society. This would enable development of co-operation tendencies in learning which is the foundation of attaining national unity. However, the content focuses much on the conflicts such as wars and raids that used to occur (Kiruthu, Kapiyo, & Mumo, 2011). In doing so, it fails to acknowledge

co-operation in areas like medicine, inter-marriages and trade. This tendency of stressing much on differences is not good for the installation of the attributes of nationhood.

Lastly, theological conception of the content is insufficient since religious beliefs are discussed under culture yet religion plays a crucial role in the promotion of national unity. The treatment of theological conception in this way 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 (1969) notes, religion percolates into people's social, political and economic activities. Therefore, ignoring African religious systems leaves out the basis upon which the 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 emanates because of lack of sufficient information. These negative stereotypes play part in ethnic divisions which are threat to the actualisation of the aims of education for national unity.

### **3.4.3 Exegesis of the curricula interventions**

Pertaining to the history of the people of Kenya, the discussion notes that the syllabus addresses anthropological and cosmological issues from a historical perspective. It is clear that the intention here is to inform learners of the history of the people of Kenya. The syllabus doesn't equip them with the tools of acquiring and developing any critical knowledge as stated in the general objectives. Ontological and theological issues of the people of Kenya are left out and if at all mentioned they do not carry the significance required of them. Unity being a transcendental and cosmological premise requires that all metaphysical aspects are addressed. Thus, learners need to be equipped with tools for critical evaluation of the content. However, with regard to national unity, the content does not provide learners with sufficient reasons to consider people as Kenyans but rather view them from the lenses of ethnicity.

The syllabus, having enriched learners with the pre-colonial history of Africans in Kenya goes ahead to describe the colonial and post-colonial activities in Kenya. Evidently, political activities are accorded more preferences as compared to social and economic activities in the country. General objectives that the syllabus seeks to address here are understand and show appreciation of the rights, privileges and obligations of people for promotion of a just and peaceful society and encourage and sustain moral and mutual social responsibility. The specific objectives at this level can be summarised to be education seeking to equip the learners with social, economic and political development of Kenya in the colonial and post-colonial period.

Education in Kenya has its aims revolving around three pillars namely, economic, social and political. All these three pillars must be treated in equal measures to ensure that recipients obtain a holistic education. From the syllabus, political development of the Kenyan people is given priority as compared to social and economic development. Political organisations that were established in the colonial and post-colonial period are given a wide coverage as compared to economic and social organisations. Prioritising political to social and economic development exposes individuals to intellectual disequilibrium. Such individuals tend to attach more meaning to education being a tool of political development.

When economic and social aims are relegated to the periphery while political aims are elevated, then as stated in chapter one, the normal competition typical of social and economic activities is politicised. In a multi-ethnic country, the competition becomes ethnic and so does politics. Therefore, the syllabus does not ground learners on a position of identifying economic and social problems without seeing them through political lenses. Considering that the political development of Kenya has been characterised by injustices, it becomes difficult to realise the

general objectives of promoting a just and peaceful society when what learners are exposed to is an injustice and chaotic society (Khamisi, 2018).

It therefore holds that the syllabus does not take into account the metaphysical perspectives of the Kenyan people thereby denying education the metaphysical accord required of it. The syllabus does not also 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 political environment that is highly ethnic thus threatening the attainment of the aim of education for national unity.

### **3.5 Education practices**

Theories alone in education are not sufficient to justify if education is grounded on metaphysical accord or not. It is also prudent to examine if the practices in the process of education reinforce the same. Practices are experiences that learners go through which influence attitude formation through affective dimension thereby influencing their behaviour with regard to nationalism. In the basic education, several policies which can be categorised as either ministerial or institutional are evident.

#### **3.5.1 Ministerial policies**

Beginning with ministerial policies, firstly, students in Kenya can be enrolled in any school whether public or private. This policy on enrolment brings together learners from various ethnic backgrounds thereby promoting integration (Mwinzi, 2012). Under the same policy teachers in Kenya are deployed in any part of the country. This equally promotes integration since it brings together teachers from diverse ethnic backgrounds.



Secondly, secondary schools in Kenya have been ranked as either national, extra-county, county, or sub-county schools. Admission of students in these schools is pegged on merit and the practice also directly ensures that students in schools comprise various ethnicities to promote integration. Allocation of resources to these schools is done uniformly depending on enrolment. Equality in resource allocation is aimed at promoting equitable resource distribution 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 organised upwards to the national level and this 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.

### **3.5.2 Institutional practices**

Institutional practices should be understood as those practices within the schools which are common to all schools in Kenya. These practices include but 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 they both have an obligation to national development regardless of their ethnic backgrounds.

Educational practices in Kenya to some extent envisage 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 the 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.

### **3.6 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 renders universities no matter their location, places where internalisation, questioning, and consideration of knowledge is done (Odhiambo, 2018). All the stated processes are vital to ensure that the knowledge developed in the 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 after which prescriptions are given (Odhiambo, 2018). This therefore implies that if a society is failing, then there are three possibilities; firstly, the society is not following the prescriptions as directed by the university. Secondly, the prescriptions given by the university are wrong and lastly, the diagnosis done by the university was erroneous. When the society is recording success, 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 borne by the university because it is the highest institution where knowledge is developed and disseminated as such it should guide the society towards the desired

direction. Of what use would a university be to the society if its only purpose is 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 the institutions that the country will depend upon 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 implication of this is that the nation relies on the university as the institution that is mandated to drive it to the desired economic, political, and social development. This then means that it is at the university where theories and practices of guaranteeing the attainment of national unity should emanate.

The rationale for university education in Kenya is mainly the creation of a pool of expertise who would be in charge of solving social, political, and economic problems in the country. Considering global concern over employment of technology in production and commerce, universities are expected to take a leading role in the development of technologies that will minimise cost of production but maximise quality and quantity of produce.

Universities being independent self-governing institutions are expected to contribute to the development of the country in all aspects (Odhiambo, 2018). It is difficult to critique university curriculum because of independence. Nevertheless, it is this independence that the university is expected to employ in dissecting the society for improvement. Therefore, this study submits that the only way university education can be evaluated in terms of its contribution to the attainment of the aim of 'national unity' in Kenya is by analysing societal cohesiveness. From the background to the study in chapter one, it is visible that there is widespread division along ethnic lines in Kenya justifying the failure by universities in Kenya to develop theories anchored on metaphysical accord that will lead to attainment of national unity.

### **3.7 Exegesis of formal interventions to the attainment of national unity**

To begin with, the three religious subjects taught in Kenya are foreign to African realities moreover, these subjects are also optional and learners can do them at will. If for any reason learners opted not to take any of these subjects, such learners will miss out on the values transmitted by the content of the subjects. The learners will therefore 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 an optional subject under the Humanity category meaning that students can choose to take or leave it for other subjects 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 aim brings imbalance in the learners' intellectual development thus making political ends become their basis of analysing 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 metaphysical accord. 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 perhaps renders education among people not a process of attaining national unity but a tool for economic well-being.

It has been discussed that perennialism, existentialism, humanism and pragmatism are among the educational philosophies that anchor the 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 inclusion of an alternative paradigm in education in Kenya that would enable recipients appreciate national identity and develop consciousness of collective responsibility and reciprocity that accompanies it.

As witnessed in the Kenyan philosophies of education, these neo-colonial and neo-liberal ideologies have concentrated on striking a polarity between an African perspective of the world and a Western one. 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 view point. 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. There is need for an educational paradigm that would aid learners acknowledge patterns that co-join and crystallise seemingly separate parts in one unified whole. National unity cannot be acquired if the education system stresses on independency of separate parts from an ontological perspective of a human being.

Educational practices in Kenya have equally not been spared in the process of westernising the Kenyan education for the insatiable desire to entrench capitalism. Therefore, education and modern school structure is coined to address the needs of the bourgeoisie. In secondary school education, schools have been categorised as either national, extra-county, county or sub-county schools. These categories influence the resources a school will get. This is a capitalistic value

system which is market-driven and educational success is measured by commercial benchmarks. These benchmarks have become too embedded in education that values required to prepare individual as pursuers of national unity have been eroded. Therefore, education is seen as 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 neo-liberal educational ideologies and the school's culture. School is organised in strata where courses are graded, sorted and the same is done to the learners basing on cognitive abilities as the standard measure. Little effort is put into consideration to justify the relationship that exists between subjects and also students. This strategy instils in the learners the tendency to view themselves from a competitive angle with regard to others. This practice is also employed 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 novel indigenous African systems and good to foreign Western systems. This reductionist lenses invites the 'us' and 'them' mentality in learners thus skewing them to divergence in a multi-ethnic society. This means that when learners are looking at an ethnic group that is different from their own, they look for the differences that exist and not similarities. This act enables them to develop high tendencies for tribal rather than national consciousness.

### **3.8 Lessons from African indigenous education**

Having described what this study defines as education in previous chapters, it is important that the study brings to perspective the African indigenous education. Likewise, acknowledging that education in Kenya has eschewed much from knowledge, skills and values that propagate African ontological perspectives, it is prudent to discuss the concept of African Indigenous education. In this case, African denotes a relation to, or characteristic to the continent of Africa and its people. The education that was obtainable in Africa before the onset of any kind of foreign education is what is referred to as indigenous education.

In certain cases, it is referred to as African traditional education. However, the interpretation of the term traditional has always been treated subjectively by several scholars. Some construe traditional as something ancient and which is no longer relevant or applicable to the contemporary society because it was obtainable in the past (Chika, 2019). Nonetheless, objective observation of the term traditional will denote an autochthonous belief, custom, or practice either unwritten or written that has been propagated from one generation to another (Chika, 2019). African traditional or indigenous education is the form of education that was obtainable in Africa before the introduction of Christian, Islamic and colonial education.

African societies up to date have cultural values, heritage, skills and norms that they pass down to young generations for the perpetuity of their societies. It is the stated factors that established what is known as ethnic groups. In these societies, family is the very first school that grooms an individual to the direction that is desired by the society. To understand the gist of African indigenous education, one must first understand the ontological foundation of the African concept of a person. Having denoted that the African person is of the nature of '*we are, therefore, I am*' and not the Cartesian '*I think, therefore, I am*,' this African concept of a person

fundamentally influences the parameters, quality, and methods of African indigenous education (Kanu, 2015b).

African ontology is depicted by Kanu (2015b) as highly anthropocentric. This means that the position of a person in African ontology is vital as it is the human that serves as the link between the Supreme Being and all other beings. Therefore, the human being takes a central position in the hierarchy of the universe. The usefulness of the Supreme Being, ancestors, and rituals, among others is pegged on the extent to which they influence human life (Kanu, 2015b). The human being draws his/her existence from all other beings as such has a purpose to fulfill in the dichotomy of all beings (Kanu, 2015a). At the center of it all, the identity of the human person is key and plays a significant role in forging the unity required of any society. The human person is not just a person but a manifestation of the entire community.

The purpose and survival of the human person is linked to the well-being of the community. Therefore, a person is a community, clan, family, and ancestor, among other identities given to him/her by cultural practices. The African ontological perspective reinforces communal as opposed to individual well-being though with proportional reciprocity. For communal well-being to be guaranteed, elaborate practices in form of taboos and other limits are instituted to control social, economic and political activities in the community (Chika, 2019). The taboos and limits which constitute the value system of the community are transmitted from one generation to the other by the process of education.

The communal conception of the human person influences the purpose of African indigenous education such that education necessarily propagates the African ontological conception of the human person. Such purposes of African indigenous education as elaborated by Ndofirepi and



Ndofirepi (2012) include but not limited to preparation of the younger members of the society for adult life by making them realise that they are members of their specific societies. In addition, education aims at familiarising learners with their responsibilities in order to inculcate in them the spirit of self-reliance for perpetuity of the community. Moreover, education seeks to help learners co-exist with others in the community by aiding them to develop their characters through appreciating and promoting the cultural heritages of their communities. Furthermore, education seeks to develop, mental and physical aptitudes of the individuals for the betterment of the community.

The broad purposes of education invited some philosophical cannons of education that are unique to African indigenous education. Preparationism, perennialism, communalism, functionalism, and holicism are the main philosophies of education derived from the broad purpose of the African indigenous education.

### **3.8.1 Contributions of African philosophies of education to metaphysical accord in education**

To begin with, preparationism as a philosophy of African indigenous education is established on the assumption that the young members of the society are supposed to be prepared for their future roles as the members of that society (Kanu, nd.). Cultural values, skills, heritage, and norms are transmitted by the more experienced elderly members of the community to the younger ones in order to assist them be integrated into the communal ways of life. One is moulded into a person by learning how to dialogue, build consensus, and appreciate the religion of one's people. From the ontological observation that every member of the society is destined for a particular purpose, young members are equipped with those skills and values desirable for

the roles destined for them in the society (Chika, 2019). Life for every individual is a mission that requires the fulfillment of specific knowledge.

There was unity desirable of an individual within himself/herself and with the community because one knew what one was destined to undertake in his/her future life. Knowing that each role played was vital in the well-being of the individual and community founded the basis of knowledge that one acquired. This knowledge was true to the standards of the community as it was logical, moral, and ontological. Moreover, it was transmitted by people who had phenomenological experience within the community and were wholly part of it. The truth, goodness, and unity exuded in the preparations of younger members of the society for their future roles satisfied the desirability claim of education. That which is desirable is good thus preparationism was good logically, morally and ontologically as it necessitated continuity of the community.

Preparationism enriches emphasises existential experiences of the people. Considering people's existential experiences in education ensures that there is metaphysical accord in education as what is taught reflects the desires of the people. As a philosophy of education, preparationism is unique to the colonial, Christian, or Islamic education because it is a characteristic of the African indigenous education. African indigenous education has always encountered challenges as a result of a shift in philosophical considerations that defines people's way of life. However, some absolute principles of African indigenous education that are beneficial have remained unchanged (Kanu, nd.). Principles of desirability actuated by goodness and knowledge actuated by truth tend to remain constant as they convey ontological bases of knowledge and values. Skills which are actualised by unity between knowledge and values can change due to inventions and innovations. Knowing that it is difficult to alter people's metaphysical orientations, preparationism reinforces

propagation of perspectives that are original to people to their subsequent generations. Such a position should form the basis of formulating theories and practices of education in Kenya. That is the case because, for metaphysical accord to be achieved in education in Kenya, African metaphysical perspectives must be accentuated by the process of education to guarantee attainment of national unity.

Communalism is seen as a philosophy of indigenous African education which draws its foundation property from the African ontological conception of a human being (Kanu, 2012). The concept '*we are*' represents a group as multiplicity or duality and not individuality. An individual is born in a certain community not for any other reason but for the perpetuity of that community (Kimmerle, 2006). Thus, the individual is the community and the community is that individual expanded. It connotes therefore, that whoever has seen an individual has actually seen the entire community of that particular individual. The community can take profit or blame for actions of the individual likewise the individual will take condemnation or praise for action of his/her community or other members of the community.

Education therefore, is communal in content and methodology (Kanu, nd.). Since a child is a communal property, education can take place anywhere provided there is an experienced elderly person. This is possible because the basis of truth in the community is similar in the sense that having used phenomenology as a method of acquiring knowledge everyone could be a teacher and a learner in any given circumstance. This means that the value systems are the same hence people know what is good and how to define it at all times. It was therefore necessary that all people acquire the skills that would define their positions in the community thereby guaranteeing their oneness with that particular community. Rightly observed, African indigenous education was communal since the content, methods, and setting was all communal.

The contribution brought to metaphysical accord by communalism is the fact that education is not treated as a preserve of certain specified stakeholders but rather a collective responsibility of every member of the society. For metaphysical accord to be attained in education, the educational policy formulation, implementation, and evaluation processes must involve all people. The move will ensure that philosophies undergirding education are reflective of the societal realities thus guaranteeing metaphysical accord in education that is a prerequisite for the attainment of national unity.

In African traditional societies, activities were interwoven with the process of impacting knowledge that is, education was not separated from communal activities. To the learners, it was just the usual routine expected of them by the community therefore they participated in education activities perhaps unaware that it was an educational experience (Kanu, nd.). As such education was holistic and all members of the society were expected to obtain basic gender roles before specialisation. For instance, there were skills expected of male members of the society and so were their female counterparts (Taiwo, 2010). Besides basic technical skills being common to every individual, one was also expected to embrace the culture of one's society in its entirety and understand how it influenced societal political, economic, and social activities. Philosophically, the learner was expected to master multiple life skills that were essential for routine activities.

This philosophical cannon ensured that all members of the community were employed thus no cases of under or unemployment. Holisticism as an African philosophy of education ensured that all learners were equipped with basic truth and other necessary aspects of their community (K'Odhiambo, 2010). In this holistic approach to education, values were at the center point and education was value laden. Holistic approach to education reduces dependency brought about by specialization. An individual is properly balanced such that knowledge, skills, and values that

he/she possesses can sustain him/her. This is a good approach to ensuring that education makes individuals socially, politically, and economically independent. Independence is an indicator of attainment of metaphysical accord in education which is vital in ensuring that the aim for 'national unity' is attained.

Lastly, African indigenous education was highly functional such that, knowledge, values, and skills transmitted were relevant to the economic, social, and political activities of the individual and the community (Maira & Kauka, 2018). This made education a tool for immediate integration of individuals into their societies. The practicality of learning where there was a thin line between learning experiences and real-life situations ensured perfection of knowledge, skills and values. Functionalism as a philosophy of African indigenous education ensures that all activities that promote the well-being of the community are properly taken care of by the process of education through practical learning (Magoti, 2012).

Practicality of learning in real life situations brings the metaphysical accord desirable for education as learning activities are just a mimic of life experiences. If education theories and practices treat the aim for national unity seriously as advocated and ensure that content about national unity is reflected in learner's day to day activities, the process of education will lead to the attainment of national unity in Kenya. Learning by doing ensures that learners get to understand the true nature of what they are doing.

As noted by Misia and Kariuki (2011) learning by doing enables learners to acquire proper knowledge about the nature of their work and the best approaches to this knowledge. As such, the learners will be able to understand their roles in the society thus appreciating their position in the societal matrix. This appreciation of one's position by virtue of one's role is desirable and

therefore, actuated through goodness. One perfects one's knowledge, values, and skills because it is good to do so especially with the understanding of the value of one's role in the society.

### **3.8.2 Exegesis of the cannons of indigenous African education**

The five cannons of African indigenous education reinforce the anthropocentric nature of African ontology where knowledge, values, and skills were made for the sake of the human person and not the other way round. The knowledge, values and skills were propagated to successive generations because of their utility to the perpetuity of the society. Because of the utility nature of education, it was compulsory that every member of the community get educated in the ways of the community thereby ensuring functional equality among all people. This guaranteed stability in cultural structures of the society. It also inclined learners towards the acquisition of communal attitudes rather than individualistic ones. This was necessitated by the prestige that accompanied participation in communal activities especially social and political positions which were awarded by virtue of one's service to the community.

Besides the presence of metaphysical accord in the content of education, it is also observable in the pedagogy as everybody in the community was involved in the process of education at all times. One was a student, a teacher, a curriculum developer or a supervisor depending on circumstances. Lifelong learning was thus a common feature of the African indigenous education.

In spite of the strengths attributed to African indigenous education, several criticisms have also been levelled against this system of education. To begin with, this type of education was rigid and suppressive to criticism and independent thought. It was pre-determined with respect to knowledge, skills, and values that learners were expected to acquire regardless of the talents of

individual learners. Secondly, the knowledge, values, and skills accumulated were transmitted by word of mouth thereby unwritten. Because of unwritten tendency intellectual training occupied a very small percentage of the entire learning experience.

Despite the challenges of the African indigenous education, this study observes that preparationism, perennialism, communalism, holism, and functionalism are philosophies of education that can enrich theories and practices of education in Kenya by ensuring metaphysical accord in education realm. The stated philosophies of education represent the African metaphysical perspectives in content and method. Therefore, education seeking to attain the aim of national unity necessarily needs to be established by the stated African philosophies of education.

### **3.9 Conclusion**

This chapter has reflected on ethnic and national feelings as attitudes that can be formed by the process of education. The attitudes can be formed either through cognitive or affective measures then manifest behaviourally. Philosophical underpinnings of the contemporary Kenyan education have been identified as perennial, existential, pragmatic, or humanistic. These have been discussed to be propagating knowledge, values, and skills that are not in tandem with the peoples' concept of truth, goodness, and unity.

The Kenyan curriculum too has been found to incline towards propagating knowledge, values, and skills as envisaged by the philosophical underpinnings of the Kenyan education. Education has thus been continuously pre-occupied with the need to alienate Kenyan people from anything African. Rather than enhance cooperation, education has tended to propagate competition. Competition in a multi-ethnic society will attract ethnic tendencies as a tool of survival. The

African conception of truth, goodness, and unity propagated by philosophies such as *Ujamaa* and *Ubuntu* has been set aside in favour of more Cartesian tendencies. Therefore, education acquired by Kenyans is in principle divorced from the necessary metaphysical accord desirable of it.

While theories are Cartesian in principle, practices have equally taken the same dimension of subjugating African ontological perspectives but favouring the Western ones. The education practices have heavily borrowed from those that are Western based giving the impression that it is the only source of reference that Kenyan education can draw enrichment from.

The chapter also emphasises on the need by the process of education to consider the significance of philosophies of indigenous African education as they are the best representatives of African metaphysical perspectives hence can easily guarantee the attainment of metaphysical accord in educational realm in Kenya. Education especially at the university has not shown interest in the African indigenous education to ascertain if at all there is some content that can be used to enrich the Kenyan education to ensure that the knowledge, values, and skills propagated reflect the African conception of truth, goodness and unity. Considering that metaphysical accord is essential for development of the ethnic or nationalistic feelings, ethnic attitudes have thrived over nationalistic attitudes. This is because of the failure of the Kenyan education system to be objective about African indigenous education systems which seem to be dominant in the realities of the Kenyan people. This has in effect greatly influenced cognitive attitude formation among Kenyans with regard to national unity.

It is therefore clear that education in Kenya does not pass the test of intending to create a common history by establishing a common culture and language desirable to propel the compound nature of the country towards simple nature of unity. The two elements, that is,



common history and language can be achieved when they are strictly based on the peoples' conception of the transcendental attributes. Just like there is metaphysical accord in the African indigenous education that renders many people more ethnic than nationalistic because of common history and language, there is need to enforce metaphysical accord in educational realm in Kenya. Such enforcement will guarantee the realisation of national unity. Looking at the philosophical underpinnings, theories and practices of a country are not sufficient enough because they will be making judgements *a priori* without *a posteriori* justification as should be the case of philosophical critique. The next chapter will thus interrogate the Kenyan social milieu with respect to social, political, and economic policies and activities interrogating how they have impacted on the attainment of national unity.

## CHAPTER FOUR

### KENYAN EXPERIENCES WITH RESPECT TO NATIONAL UNITY

#### 4.0 Introduction

Judgement as to whether lack of metaphysical accord in the education realm is influencing non-attainment of national unity in Kenya cannot be arrived at by a critique of the education process. Such a critique requires synthesis of the social milieu to make the judgement synthetic *a priori*. This is because national unity is both emic and ontic. Metaphysical accord in education is an emic foundation of national unity. The social milieu with respect to how people interact socially, economically, and politically is the ontic justification of attainment of nation unity. This chapter therefore, investigates experiences in Kenya from the colonial period to date to judge if at all the education process in Kenya has led to the attainment of the aim for 'education for national unity.' Furthermore, the historicity of the social, political, and economic activities is interrogated with regard to how they have impacted on educational theory and practice to create a continuous vicious circle of nonattainment of national unity in Kenya.

#### 4.1 Ethnicity as a factor in a multi-ethnic nation

A multi-ethnic nation existing in the compound nature of unity has ethnicity as factor along which disunity can emerge. The state therefore has a role of ensuring that multi-ethnicity as a factor tends towards nationality where individuals adopt nationalistic attitudes and discard ethnic feelings. However, the process of education must comprehend how ethnic attitudes are created and examine the best approaches on how ethnic feelings can be suppressed in favour of nationalistic ones. It is thus prudent to unearth how ethnic attitudes are formed and sustained by examining various theories of ethnic identity.

The identity that a group of people adopt leads to existence of their ethnic group (Chandra, 2012). This gives rise to the question; what is ethnic identity? To address the question of ethnic identity three approaches namely primordial, instrumental, and constructive definitions of ethnic identity are brought to the fore (Chandra, 2012). To begin with, in their effort to define ethnic identity, the primordialists hold constant the fact that every human being is born with an ethnic identity (Biegon, 2018). Primordialists thus believe that ethnic identity is natural and immutable. Naturality and immutability of ethnic identity hence binds the aspect of it to factors such as cultures, biological heritage, and territorial roots (Murat, 2009). This consideration of ethnic identity serves the case in Kenya more than any other definition. The ethnic groups in Kenya for instance Mijikenda, Luo, Luhya, Kalenjin, and Somali, among others are identified more from a primordial perspective than any other.

Instrumentalists on the other hand, are a set of scholars who define ethnic identity from a comparative perspective (Kisaka & Nyadera, 2019). This means that they define ethnic identity of a group with regard to the identity of other groups (Babo & Hutchings, 1996). It is the differences that create separate ethnic identities. Instrumentalists thus believe in ethnicity as being a subjective way of interpreting a groups' identity (Biegon, 2018). Seen in this light, people would identify themselves as members of the group with a hope of maximising members' interests. Seemingly, the driving force behind member association belonging to a similar ethnicity is the incentive that trickles for such associations (Chandra, 2012). Instrumentalists' definition of ethnic identity is prevalent in Kenya especially in political and economic matrices. This chapter examines the extent to which social, economic, and political activities in Kenya have been ethnicised from instrumentalist perspectives.

The last perspective of defining ethnic identity is the constructivist approach which argues that ethnic identity is socially constructed (Kisaka & Nyadera, 2019). Constructivists argue that primordial and instrumental perspectives are limited in their understanding because they consider ethnic identity as static (Chandra, 2012). Constructivists view ethnic identity as a factor that is subject to change. This argument is explained by considering factors that define ethnic identity such as the everyday practice of treating and perceiving others, social relationships, and the fact that institutions within which human beings are embedded change over time (Kolb, 2009). If ethnic identity would take the form of a constructive perspective, then divergent force in compound unity that defines a multi-ethnic nation would be minimal. This is because the institutions that guide social interaction would be easily controlled to minimise divergence.

The consideration that Kenya is the most ethnically fragmented society in Africa as stipulated by Biegon (2018) is a significant indicator that Kenya's perspective of ethnic identity plays on its bare minimum in constructivist definition of ethnic identity. The statement by Biegon (2018) is a prelude to the justification of the existence of negative ethnicity in Kenya. However, the statement requires justification. Kenya being a multi-ethnic nation must therefore consider educational theories and practices that reinforce truth, goodness, and unity to ensure success in the drive towards attainment of national unity. If the truth about how the various ethnic groups in Kenya for instance, Luhya, Kalenjin, or Luo acquired their identities is not brought into perspective, then the content of education will still be lacking truth which is a vital ingredient in metaphysical accord. It is the truth, goodness, and cause for unity among various ethnic groups in Kenya that can help deal with the menace of politicisation of ethnicity in Kenya.

## **4.2 Politicisation of ethnic identity in Kenya**

The greatest threat to the attainment of national unity in Kenya has been the political activities in the country (Khamisi, 2018; Lonsdale, 2019; & Jenkins, 2012). Political activities have nominated ethnic identity as the single most vital variable in the Kenyan political matrix (Biegon, 2018). Political parties and alliances have been reduced to ethnic enclaves rendering elections ethnic census where ethnic numerical strengths are measured (Kisaka & Nyadera, 2019; Githuku, 2016). Discerning ethnic politics in Kenya is so complex since it is an interpenetration of factors including colonial policies and practices which shape the course of economic, social and political activities in the county. These factors influence activities in Kenya which educate learners informally as pertains development of nationalistic attitudes.

### **4.2.1 Colonial politicisation of ethnic identity in Kenya**

Before the inception of colonial rule in Africa in general and Kenya in particular, Biegon (2018) observes that modern day ethnic groups were egalitarian communities which interacted with each other in a multiple of ways including inter marriages, trade, or even warfare. Because of the egalitarian nature of the societies, interaction between ethnicities and political systems was limited since leadership was only but a point of maintaining consensus among people (Biegon, 2018). A leader was the first among equals therefore making benefits of such a position more reciprocal to the services. In the colonialists' desire to exploit and take advantage of African economic, social and political systems, they introduced policies and practices that significantly warped African conceptions of ethnicity and power (Biegon, 2018; Lonsdale, 2019).

The colonialists resorted to creating and encouraging ethnic consciousness among the Africans (Kisaka & Nyadera, 2019). This was actualised through a number of policies and practices. It is in this eon that ethnic stereotypes were accentuated by practices of job allocations depending on

one's ethnicity. To begin with, through classification based on semantic premises the colonialists combined numerous communities to form ethnic groups. It is in this light that several communities were amalgamated and crowned ethnic identifications such as Luhya, Mijikenda, and Kalenjin among others (MacArthur, 2016). MacArthur (2016) observes that the ethnic group Luhya was created by the colonialists in 1948 when the group appeared on the official census. These labels became the basis for social relationships, the everyday practices of perceiving and treating others and institutions in which people were embedded.

To enable the divide and rule policy, the colonialists utilised ethnic identities created to demarcate administrative units which resulted in districts and provinces belonging to specific groups. This policy necessitated the propagation of the ideas that every ethnic group has a claim of true ownership to specific geographical parts of the country (Lonsdale, 2019). This means that the colonialists helped to introduce the concept of territorial claims among Kenyans and that specific ethnic groups are supposed to inhabit specific areas and not others. Thus, the colonialists' policy enabled the successful addition of territorial claims to the definition of ethnicity in Kenya despite the constitution of Kenya permitting every Kenyan to live anywhere within the geographical boundaries of the country. As the state has a claim over the country Kenya, ethnic groups have as well continuously asserted claim over certain areas of the country. This geographical ethnic consideration is still a factor that is employed by many to prohibit others from enjoying their constitutional rights.

The colonialists having successfully created ethnic labels and granted them geographical territories required the help of African chiefs in the process of administration of the indirect rule policy. Chiefs were employed among Africans to help the colonialists in administration of subdivisions while headmen took charge of villages (Biegon, 2018). The interaction between the

chiefs, headmen and the colonial administrators introduced a new matrix that has influenced political, social and economic environment in Kenya. In their quest to win and maintain their loyalties the colonialist extended goodies and benefits to the chiefs and headmen.

Overtime, the chiefs and headmen became the most civil and wealthy people in their communities (Biegon, 2018). It is believed that this deliberate exercise by the colonialists is the foundation of ethnic and political patronage in Kenya (Biegon, 2018). The practice of benefits, goodies and handouts planted in Africans the concept and attitude that the state was the primary custodian and supplier of economic development. The act also succeeded in creating the impression that patronage was the primary avenue of accessing resources. This being the case, almost all political outfits formed during the colonial epoch were premised on ethnicity (Lonsdale, 2019). This trend signifies entrenchment of ethnic as opposed to nationalistic attitudes which threatens attainment of national unity Kenya.

#### **4.2.1.1 Effects of colonial politicisation of ethnicity on metaphysical accord**

Metaphysical accord, a concept entrenched in truth, unity, and goodness, was actually disrupted by the colonial activities. Grouping of several people because of the similarity in linguistics, demarcation of regions geographically because of the same, and creation of stereotypes based on assumed cultural differences are the factors that hinder metaphysical accord.

To begin with, there is no evidence that points to the claim that the people of Kenya dialogued and through consensus agreed to identify themselves with the labels ethnically assigned to them. In *Ubuntu*, it is expected that dialogue and consensus building undergirded by religiosity become the method of arriving at resolutions (Bangura, 2005). Without dialogue and consensus, resolutions arrived at are construed to be subjective. Therefore, ethnic labels that Kenyans identify with are colonialists' subjective creations which might not be objective representations

of the realities of the affected people. The ethnic labels namely Luhya, Luo, Somali, Mijikenda, among others as created by the colonialists were brought forth to the current educational content meaning that the curriculum could be possibly conveying some untruths.

The demarcation of geographical regions as provinces, districts or regions and counties based on ethnicity brought about identification of people with regions. People will tend to have attachment to geographical regions identified with their ethnic group. Likewise, they will have no attachment to places that their ethnic groups are not associated with geographically. In the case of no attachment, the unity required of the people by the geography of their nation is hindered. The same case will occur to people from such areas. Unity is a transcendental attribute of being whose absence signifies absence of metaphysical accord.

Lastly, there is no philosophical basis of declaring differences in the cultures of the people of Kenya. Assumptions that were created during the colonial period introduced stereotypes that deprive other tribes from enjoying the attribute of goodness. When people are considered bad because of their assumed bad culture then such people are not valuable. That which has no value is not good. It is thus evident that colonial activities deprived the nation Kenya the metaphysical accord desirable for its existence.

#### **4.2.1.2 Effects of colonial politicisation of ethnicity to education**

From the discussion, it is evident that the colonialist while ‘creating’ the nation Kenya also established grounds upon which the nation could be annihilated. Accentuating ethnic consciousness and patronising it did not only create ethnic identity but also created a platform for politicisation of ethnicity. Having acknowledged that the colonial activities warped truth, goodness, and basis of unity among the people of Kenya, it is probable to posit that knowledge, values, and skills propagated by education since the colonial period have been lacking in



metaphysical accord. Maira (2017) argues how education in Kenya cannot be liberating enough by identifying ethnicity as an anti-social condition within the social milieu that needs holistic approach to be solved. Likewise, over-emphasis on ethnic identities threatens the unity that exists in any nation.

#### **4.2.2 Post-colonial politicisation of ethnicity in Kenya**

In Africa generally and in Kenya specifically, political elites have frequently manipulated ethnic identity in pursuance of partisan ends (Biegon, 2018). This practise of using ethnic identity for political expediency is what is termed as politicisation of ethnic identity. Biegon (2018) looks at this strategy as a rational behaviour of objectively employing ethnic markers used by political elites to form groups, fashion the interest of the groups, and mobilise collective action by the groups to advance political goals. In Kenya, ethnic politics is deeply embedded as will be explained later in this chapter. The evidence to justify the statement is a number of factors, however, this study is interested in three which are dominant in the ethnic politics of Kenya.

First, just like in the colonial era, political parties in Kenya are formed basically to advance interest of specific ethnic groups (Ghai, 2012). These parties end up drawing a majority of their membership from the tribes whose interest they seek to advance. So, as it seems, elections are thereby decided by ethnic votes therefore, ethnic groups vote as blocs to counter interests of other rival ethnic groups (Jenkins, 2012). Second, these parties adopt ethnic tags because of their leaders (Ghai, 2012). Hence, bloc voting happens as a result of the voters exercising the act of voting for political elite that is a member of their own ethnic group (Lonsdale, 2019). This reduces elections in Kenya to mere ethnic census. Lastly, and the most important of all that informs the first two, is ethnic hegemony which is the form in which power is exercised (Kisaka & Nyadera, 2019). This means that the party which wields power, considering that parties are

ethnically dominated, will use or even misuse it to apportion resources to their own ethnic groups or the ethnic alliances formed (Khamisi, 2018).

Considering the historical belief that development is a preserve of the government, ethnic groups would strive to ensure 'they are in power'. The state power also ensures that appointments in the public and private sectors are greatly influenced by ethnic considerations (Khamisi, 2018). The three factors render ethnicity the dominant determinant of political systems in the county hence bringing about division based on ethnic identity thereby threatening national unity.

#### **4.2.3 Ethnic inequalities in education in Kenya**

Politicisation of ethnicity and subsequent strengthening of ethnic labels by use of state power did not spare education in ethnic supremacy wars. Alwy and Schech (2004) observe that some ethnic groups acquired more educational resources and opportunities because of their strategic geographical location and proximity ethnically to the political ruling elites. As demonstrated by Khamisi (2018), the top political elites in Kenya have always intended superiority of their ethnic groups over others economically, socially, and politically. Education is therefore a central element employed by the top political elites in empowering members of their ethnic groups in the stated three pillars.

As Alwy and Schech (2004) observe, the ruling elites use public educational resources for the special benefit of their own ethnic groups and those ethnic groups that play part in the alliances formed to acquire state power. Significant disparities in educational resource allocation are revealed by Kinyanjui (1974) who clearly outlines how inequalities had percolated into the system of education. All this unequal access to education through skewed educational resource allocation is anchored on the patron-client basis where the political ethnic elites use resources as patronage to get votes from their ethnic communities. This indicates that provision of education

ceased being a process of enhancing national unity but participated in the process of advancing ethnic identities.

When education is used as a tool for propagating ethnic supremacy, the theories and practices employed will be those that allow the spread of deceit and hatred. The theories and practices fail to liberate the learners from ethnic inclinations but rather strengthen the tendency. Since the recipients of education are not bestowed with metaphysical accord, they exit the system at the end of the education process filled with bitterness because some tribes have contributed to their perennial state of poverty.

### **4.3 Historicity of the ethnic attitude development in independent Kenya**

One would wonder why during the struggle for Kenyan independence there was a sense of national unity that has never been witnessed again. Kenyans then had absolute trust in their leaders regardless of their ethnic backgrounds (Shilaho, 2008). To understand the reason for modern day radical ethnic identities, it is vital to inspect the social, political, and economic policies adopted by the state since independence. Sessional paper number 10 of 1965, *Harambee*, and *Nyayo* philosophies are some of the policy based philosophical orientations of Kenyan realities.

#### **4.3.1 Sessional paper no. 10 of 1965**

Sessional paper no. 10 of 1965 intended to bring on board African knowledge, values, and skills to political, social, and economic activities in Kenya. As indicated in chapter one, Kenyan narrative has been highly pegged on economic and political development disregarding social development. Eighteen months into the period of independence as stated in the foreword of the Sessional Paper No. 10 of 1965, the government attempted to fashion a theoretical perspective that would define Kenya's concept of African Socialism (Branch, 2011). This perspective is

stated to have devised a mechanism of non-alignment to either Western Capitalism or Eastern Communism. Accordingly, it was to be an African version of socialism that was free to copy from any of the two where it happens to maximise the country's propensity to economic development (Branch, Cheeseman, & Gardner, 2010). The substance of argument in the paper dubbed *Application of African Socialism to Planning in Kenya* was to expand the private sector in Kenya that was meant to underscore opportunities for Africanisation of the economy at the same time enabling African private capital accumulation (Cohen & Atieno, 2004).

Sessional Paper No. 10 of 1965 is important to this study because it is the foundation of the nationalistic ideologies and philosophies that the public institutions in Kenya take. The character of these public institutions is what forms the experiences that inform attitude formation among Kenyans as pertains national unity. The paper acknowledges that class divisions that were evident in Europe were as a result of three factors namely: a concentration of economic power; the treatment of private ownership as an absolute right, and the close relationship between economic power and political influence (Cohen & Atieno, 2004). The paper thus intended the Kenyan situation to evade the quagmire that befell Europe and other developed countries that were battling the menace of social classes. Unfortunately, the paper addresses itself to political and economic issues leaving out social ones. It puts emphasis on how the two pillars (political and economic) can be strengthened to ensure that the country is developed. It is difficult to tell if the omission of social issues was done deliberately or not. Whichever the case the paper establishes a tradition of assumption of Kenyan social diversity in political and economic undertakings.

One of those detrimental actions that the Sessional Paper No. 10 of 1965 effected was land issues. Obama (1965) critiques the paper by indicating that other than the title, the paper did not

have any content within it that could be attributed to African Socialism. For instance, Obama (1965) argues that one would have to engage the land issue with a far more detailed understanding of the ways in which land rights are exercised. In essence, the paper endorsed private ownership of factors of production, a concept that was more Western inclined and novel to African Socialism. Another omission observable in the paper is the assumption of the Kenyan social factors as a multi-ethnic nation with diversity of cultural orientations.

The paper intended to cushion the country against class struggles and in so doing these struggles mutated and resurfaced in the form of ethnic struggles (Cohen & Atieno, 2004). The accusation which the paper stands guilty of is the endorsement of privatisation of the economy disguised as a mixed economy system (Obama, 1965). The deception presented in the policy paper is a justification of absence of truth in Kenyan social, economic, and political practices. Absence of truth permits falsity which is a negation of existence of accord.

#### **4.3.2 Influences of the Sessional Paper number 10 of 1965 on national unity in Kenya**

It is noted in the critique of the paper which this study agrees with that the trick of the paper was to establish a program for privatisation coated in the soft language of a mixed economy (Obama, 1965). Mixed economy system is perceived to be non-aligned to Western Capitalism or Eastern Communism. Consequently, the paper was laying grounds for the adoption of Western Capitalism course.

As Obama (1965) opines the intent of the paper was to entrench private ownership of property among the people of Kenya. The action attracted ramifications in two dimensions with regard to metaphysical accord and national unity. Firstly, privatisation is incongruent with the African conception of a person as envisaged in *Ubuntu* and *Ujamaa* philosophies which advocate for communal ownership of property. This means that whatever the intentions of privatisation were,

the move was going to create weaknesses in the Kenyan social, political, and economic systems from a metaphysical perspective. Second, the private ownership of property strategically allowed ethnic political elites to illegally acquire public properties, a move that has had a negative influence on the status of national unity in Kenya.

Ndichu (2013) pokes holes in the Sessional paper by identifying some shortcomings that render the paper guilty of some anti-social factors in Kenya. To begin with, Ndichu (2013) exposes that the paper offered a limited conception of education by overemphasising cognitive aspect of education over other dimensions. Second, it is observed that education as envisaged by the document stressed much on the extrinsic value (education for wealth creation) as opposed to the intrinsic aspect of education (education being worthwhile in itself). Lastly, the document sacrificed ethical and social imports of education for political and economic considerations (Ndichu, 2013).

Ndichu (2013) argues that the document was highly influenced by a profit motive which is a capitalistic concept and has nothing to do with African Socialism. Emphasis on capital accumulation for profit making led to economic development which was devoid of social and ethical consideration as evidenced in activities such as land grabbing, corruption and suppression of opposition (Khamisi, 2018). The anti-social factors that arise from the activities endorsed by the Sessional paper are what lead to individualism, cynicism, and materialism among others. These anti-social factors when given a tribal backing become a threat to national unity.

Ajulu (2002) observes that capitalism, which led to uneven development, was greatly embraced in Kenya. Uneven development engendered regional inequalities thereby inviting ethnic inequalities since regions in Kenya are inhabited by specific tribes (Friedrich, 2012). These, inequalities led to contestation for political power which was expressed more in ethnic register

than in social classes that the Sessional Paper had anticipated (Ajulu, 2002). It is a fact that this paper was received with optimistic enthusiasm and with the political goodwill accorded to the policy paper, every institution in the country aligned its plans and operations to the dictates therein (K'Olale, 1992).

The policy paper is still looked up to with high regard to date and any research concerned with economic, political and social factors in Kenya will always cite the paper in positive regard. It should however be noted that a few people including economists like Obama (1965) and the then Vice President Oginga Odinga criticised the policy paper to be lacking in substance that would qualify it to be propagating African Socialism (Cohen & Atieno, 2004). This study observes that it is from the content of the policy paper that the roots that anchored the situation of national unity in Kenya germinated.

It can be observed that the Sessional Paper No. 10 of 1965 either unintentionally or intentionally subjugated social development for economic and political development. The policy document being a government initiative was accorded absolute support in all spheres to an extent of it being a blueprint for any development agenda. This support was adopted at all levels meaning every Kenyan internalised the dictates of the paper and sought to conduct themselves within its bounds. However, the events that followed or necessarily flowed from the theoretical perspective that was the policy paper became the concern of analysis and subsequent critique for this study.

Since the attainment of independence, Kenya has never had a smooth course in its clamour for development. Political assassinations were witnessed, detentions and extrajudicial killings of those critical of government of the day were rampant and many anti-social conditions that would cause threats to intended development prospects were observed. Class politics is now mediated through ethnicity which has become common such that every Kenyan and non-Kenyan avers that

this ideology has crossed to the excesses in essence it has developed into negative ethnicity (Yieke, 2010). Over-emphasising of economic and political development has occasioned stiff competitions in political positions as they are the key to economic development (Branch, Cheeseman & Gardner, 2010). Consequently, these competitions have taken ethnic dimensions to an extent that it is argued that, ethnic clashes that have been a characteristic of the multi-party politics in Kenya in primordial sense are not tribal conflicts but rather politically orchestrated conflicts aiming at short- and long-term political advantages by a group of people (Ajulu, 2002). All the stated political activities serve as affective sources of attitudes and determine how the recipients interact with people from other ethnic groups.

#### **4.3.3 *Harambee* ideology**

In the spirit of implementing the supposed African socialism, the first government decided to come up with a social ideology that would be the engine of development agenda (K'Olale, 1992). This ideology was called *Harambee* which became the ethic of development. *Harambee* is a Swahili term with various explanations about its etymology but in this study, it is employed to mean “pooling together”. It is an ideology that was employed by the first president after independence as a method of resource mobilisation and allocation (Vianni, 2016). The president used the ideology as a way of mobilising people to refocus the efforts they had employed in the fight for independence to national development. Since then, *Harambee* contributions have always been recognised as an official way of resource mobilisation.

Before independence, *Harambee* had been of significant help to the development of education as has been the case in the establishment of *Harambee* schools like the present day Chavakali Boys in Vihiga County. This spirit of pooling together can be attested to several schools that had been established during the colonial period by African natives through *Harambees* (Khamisi, 2018).



To add to that, many students from poor families managed to access education up to tertiary levels because of *Harambees*. After independence, the same trend was witnessed especially after the president had commissioned *Harambee* as an official mode of resource mobilisation. The *Harambees* contributed significantly to national development especially in rural areas where schools, hospitals and other essential service providing institutions were established (K'Olale, 1992). These activities contributed directly to the efforts of alleviating illiteracy, disease and poverty which had been pointed out as the greatest challenges bedeviling Kenyans.

K'Olale (1992) notes that despite the spectacular contributions of *Harambees* to individual and national development, political and economic undercurrents became motive for the *Harambee* ideology. The motives tended to be selfish where individuals sought political and economic advantages over others (Friedrich, 2012). Political mileage and individual economic development having invaded the ideology, it is believed *Harambees* created an attitude of non-utilitarian dependency among people (K'Olale, 1992). The dependence manifested in two forms at individual or communal level which created a loophole for ethnic mobilisations that became a threat to the attainment of the aim of national unity.

People expected political leaders from their ethnic groups to make contributions for the development of their ethnic group. Those politicians in government who had power would give out public resources in *Harambees* for the development of their tribes. This act intensified tribal while lessening national solidarity. *Harambees* equally became a tool for voter bribery where politicians used the forums to woo people into supporting them and in return, they would receive more favours from the government. Political leaders thus resorted to committing themselves to fighting for their tribes to get a share in the government rather than national development. Political aims in Kenya were thus rendered tribal with political mobility being a function of

ethnic consciousness as opposed to nationalism. Therefore, not even education theories or practices could erase the ethnic consciousness among the recipients of education.

#### **4.3.4 Nyayo philosophy**

*Nyayo* is a Swahili word meaning ‘footprints’. It was a national philosophy propagated by Kenya’s second president Mr. Daniel Moi who elucidated that it was a philosophy anchored on peace, love and unity (K’Olale, 1992). It was a philosophy that sought to propagate the founding principles of harambeeism as envisaged by African socialism (K’Olale, 1992). Peace, love and unity are philosophical attributes that every human being needs to embrace for peaceful co-existence with others. Existence of these attributes among people would automatically signify the existence of a nation. If indeed *Nyayo* was a philosophy anchored on peace, love and unity then national unity without doubt would be easily achievable.

However, the prevailing circumstances are the driving forces behind this study which intends to investigate if the leadership walked the path of its words or was mere speculations. K’Olale (1992) argues that existence of features such as class stratifications, regional imbalances, corruption, exploitation of public resources for private gain, tribalism among other anti-social conditions negates the existence of peace, love and unity.

In a stratified country like Kenya, K’Olale (1992) agrees that peace, love and unity would be the best philosophy for national development. However, it occurs that *Nyayoism* happened to be a tool by the leadership and political class inclined to it for diplomatic manoeuvre contrary to the situation in the country. Actions of the advocates of *Nyayoism* paint a different version of *Nyayo* that negated the philosophy that was *Nyayo*. The period of *Nyayoism* is accompanied by brutality and violence that would later polarise the nation along ethnic lines (Khamisi, 2018). Violence and brutality are not transcendental attributes of being and are a threat to the existence of a

nation. Attainment of national unity cannot be thought of in a country marred with ethnic related brutality and violence.

The policy orientations of the Kenyan state from independence portray a tendency of equating development to economic well-being of the people. The Sessional Paper No. 10 of 1965, Harambee, and Nyayo philosophies portray a tendency of education that is equally inclined to the economic well-being of the people. Educational theories and practices in the country influenced by the need for economic development become largely dominated by knowledge, values, and skills that lead to economic development at the expense of political and social development. In fact, political and social developments become derivatives of economic development.

When the value system of the state is pegged much on economic well-being, the metaphysical accord desirable for education is hindered. The curriculum will consist of a content that does not reflect truths, values, and skills desirable by the people. This is because human beings in their nature have appetitive, spirited, and rational elements that require enrichment from economic, social, and political aims. Failure to incorporate political and social considerations in the education system automatically leads to a decline in nationalistic attitude development among the recipients of that education.

It is important to note that the Sessional paper No. 10 of 1965 was crafted to propagate deceit, by hoodwinking the masses of African background yet it had nothing to do with African socialism. This means that the knowledge systems propagated will equally contain some deception. Deception is absence of truth and this connotes lack of good values which in turn affects the quality of skills acquired. It therefore remains that there will be no metaphysical accord in the education realm.

#### **4.4 Impacts of economic policies on the attainment of national unity in Kenya**

In pre-independence Kenya, White Settlers were allowed about 20% of the prime fertile land (Kloop, 2016). The common problem of loss of vital resources to the colonialists enabled people from many ethnic groups to unite and claim their heritage which included land and other resources. After independence, many Kenyans who felt that their communal land had been grabbed by White Settlers were optimistic that their communities would repossess the land taken from them. However, this never happened thus diminishing the bond that many had had with the nation (Kloop, 2016). This study observes that privatisation as an economic approach to the economic development is incongruent with the African ontological perspectives and these two have impacted on the effectiveness of attainment of national unity in Kenya.

##### **4.4.1 Privatisation of the economy**

Privatisation of the economy refers to transfer of ownership of factors of production from public to private (Hoppe & Schmitz, 2010). In this case, public would mean the state possessing resources in trust for the citizens while private refers to individual citizens owning factors of production. Though not within the ontological framework of African conception of a person, the government at Kenya's independence acknowledged that partial privatisation of the economy would boost economic development (Ajulu, 2002). For this move to be successful, it must be undergirded by truth, goodness, and unity. The question that comes to mind therefore is: Was Kenya's privatisation policy anchored on metaphysical accord?

After the Sessional paper No. 10 of 1965 opened up the Kenyan economy to a privatisation policy, a series of events that would have impact on the status of national unity in Kenya occurred. Obama (1965) critiqued the paper stating that if privatisation was the best approach to guarantee development, then there was need to restrict the size of farms that could be owned by

any individual in the country regardless of their position in the society. The other loophole identified was that the law did not give a restriction on what percentage of the economy was to be privatised (Obama, 1965).

The first and subsequent governments after Kenya attained independence used the powers vested on them to undertake myriad activities aimed at perverting the law to gain economic and political mileages (Vianni, 2016). This move would later intensify ethnic conflicts in the country (Khamisi, 2018). The government needed political support therefore to guarantee this economic resource played the central role. When there was need to increase political support, public resources which were not only limited to land were used as patronage to gain support and solidify alliances (Klopp, 2016). In simple terms, the government bribed individuals and groups using public resources and in return, they would support the government without conditions (Khamisi, 2018). These acts encouraged tribal alliances where some tribes were favoured more than others. Those favoured received enormous support from the government in terms of social amenities, infrastructural development and plum white-collar jobs in government and private sector (Khamisi, 2018). These experiences initiated a scenario where the feelings of the nation became secondary to those of the tribe.

The impunity of economic favouritism founded by the first government was perfected by the second government to intensities described in the Ndungu report as disastrous (Klopp, 2016). The second government intensified economic favouritism especially at a time when there was a competitive election. Public resources including land were allocated to people as well as ethnic point men that the government intended to form alliances with in the quest to retain leadership (Klopp, 2016). Klopp indicates that when faced with declining patronage resources, the second government intensified its patronage on land whose scrutiny was less feted by the international

community. This was the only resource that the government had at its disposal to aid in the maintenance of power and propagation of plunder of economic resources.

The plunder of public resources by some government officials opened up avenues which all government officials used to grab public resources (Branch, Cheeseman & Garner, 2010). This was done because these officials feared that a change of leadership at the top would end their privileged access to public resources (Klopp, 2016). This justifies the reason why state officials would do anything to ensure that such a regime remains in power. The answer to whether privatisation policy was anchored and implemented with regard to metaphysical accord is certainly negative. The intention with which privatisation was implemented was economic development not political patronage as it later came to be. This means the intention was not true, likewise ethnic considerations in privatisation were not good. The process being untrue and bad could not lead the nation towards the attainment of national unity.

#### **4.4.2 Economisation of ethnicity in Kenya**

The systematic pervasion of the procedures established to protect public resources for the benefit of a few was common but those who benefited more were majorly the tribesmen of the leadership at the top (Khamisi, 2018). Tribal allocation of resources and economic empowerment of specific tribes whipped emotions of Kenyans along tribal lines forcing them to form ethnic outfits in the name of political parties to give them access to resources that were out for grabs by those who wielded political power (Klopp, 2016). Since then, control of public resources for tribal and individual economic development has become the motive for political competition. Politics has taken ethnic dimension because of the benefits that those who wield power enjoy.

The Ndungu report from which Klopp bases his study was handed to the government in 2004 but up to date the report has not been released and published for public scrutiny. This report

identifies illegal acquisition of land in Kenya by specific personalities, companies and families (Klopp, 2016). The report indicates how the Kenyan government has participated in a leadership that has continuously promoted disunity instead of championing unity which is critical for the coexistence of the multi-ethnic groups that form the nation. Equally the Ndungu report recommended a recovery of all resources illegally acquired and prosecution of personalities, companies and families behind the plunder of public land (Klopp, 2016). Nevertheless, no personality, company or family has been prosecuted. Illegal allocation and acquisition of public resources was done by those close to the presidency majority of who were the presidents' tribesmen (Khamisi, 2018). These acts worsened the state of ethnic political thinking in Kenya. It therefore holds that those in power would do everything to retain it and those without would do everything to acquire power. To achieve these objectives, dividing people along tribal lines is the easiest measure to acquire unquestionable support.

Khamisi notes that political actions of the government since independence have had great impacts on the nature of attitude that Kenyans have developed towards national unity. The first president of the nation empowered his tribesmen by ensuring that they dominated both public and private sectors so that they could have an economic edge over the other tribes (Vianni, 2016). His argument primarily was that his tribe was in the front line in the fight for independence thus justified to enjoy the fruits of independence more than any other.

In a country of about 42 tribes at independence, the presidents' tribe was allocated 35% slots in the cabinet. Members of his tribe were given loans by the government to buy businesses that were being sold off by Asians (Khamisi, 2018). In the public sector Khamisi (2018) observes that any lucrative positions were reserved for members of the president's tribe even in circumstances where more qualified people from other tribes were present. This favouritism of

presidents' tribe in positions of economic, political and social influence were characterised by an ideology that whoever is in any position of authority is there to represent the interests of his tribe and propagate the superiority of his tribe over other tribes (Branch, Cheeseman & Gardner, 2010).

Khamisi (2018) writes that in exiting, the first president left behind a peaceful but extremely polarised nation. He makes the following observation:

*“By failing to mould homogeneous state of 42 ethnic groups, Kenyatta allowed tribalism to foster and influence every sector of nationhood. The question: Je, unatoka wapi? (So, where do you come from?) became a cliché and a determining factor on whether one secures admission to a training facility; gets a job; earns promotion; or even, whether one finds a candidate for marriage. Instead of speaking the national language, Kiswahili, or official language, English, Kenyatta unwittingly encouraged people to communicate in their own mother tongue which made social integration difficult to achieve.”*

Tribalism was common in the first regime and was inherited by the second one making it a threat to national unity and stability (Klopp, 2016). Khamisi notes that whereas for the first regime it was about preserving the domination of the president's tribe over others, for the second, it was about upending status quo and elevating the socio-economic interests of the second president's historically marginalised people (Branch & Cheeseman & Gardner, 2010). After the second regime had come to power, radical changes were witnessed starting with the cabinet to all areas of influence in the country (Kanyinga, 2013). The cabinet mutated and eventually allowed in more of the president's tribesmen as members. The president worked hard to ensure that members of his tribe dominated the judiciary and other governmental agencies (Shilaho, 2008). He also ensured that regions comprising members of his tribe received improvement in



infrastructure and social amenities. These members were admitted in institutions of higher learning to receive the primary qualifications required of them to hold lucrative positions in the government (Khamisi, 2018).

A tradition of political power for economic gain having been established, the politics of stiff competitions emerged. It also dawned on politicians that with the prevailing political environment in the country no single community could clinch the presidency without support from other tribes (Ghai & Ghai, 2013). Consequently, this led to formation of tribal alliances where several tribes would form an alliance to clinch power or retain it (Ghai & Ghai, 2013). This situation further polarised the country along tribal lines such that attainment of national unity became a mirage. The third and fourth regimes in Kenya have been characterised by politics of ethnic alliances and hegemony of tribes in power over those considered to be in opposition. The bond that usually binds these alliances is only limited to economic gain and control of the country's economic resources by communities that wield power (Kanyinga, 2013).

Ghai and Ghai (2013) and Kanyinga (2013) expose a situation where ethnic consciousness has been endorsed as the tool for forming a government that in return is supposed to serve as the symbol of national unity and lead to the attainment of national unity in the long run. Such a contradiction can only exist in a situation where metaphysical accord is inexistent in the structure of the nation. Use of ethnic attitudes as bases of government formation endorses ethnicity as a good concept thus reinforcing ethnic attitude formation. In such a case, however much formal education will be structured to influence nationalistic attitude formation cognitively, ethnic attitudes will always ride over nationalistic ones.

The clamour for political power that would automatically guarantee control of public resources has ethnically polarised the nation thereby stretching relations among the tribes to violent

conflicts. The conflicts depict only the overt status of entrenchment of tribal loyalty as opposed to national loyalty. Whether these actions by the government can lead to ethnic polarisation in the country can only be justified by events in the post-colonial period. This study investigates two reports by commissions of inquiry that investigated election related violence in the country. The reports from the commissions of inquiry bring a synthesis between the *a priori* claim of absence of metaphysical accord in education and experiences justifying absence of national unity in Kenya. The reports that were examined in this study are judicial commission of inquiry into tribal clashes in Kenya and the commission of inquiry into the post-election violence of 2007/2008.

#### **4.5 Socio-political activities and their influence on attainment of national unity in Kenya**

Social and political realities in Kenya are the evidence of the extent to which the process of education has influenced the attainment of the aim for national unity. The social and political activities have been marred by several controversies that greatly influence the state of national unity in Kenya. These controversies are an indicator of the extent to which metaphysical accord is absent in the Kenyan political, social, and economic foundations.

##### **4.5.1 Judicial commission of inquiry into tribal clashes in Kenya**

The report popularly known as the Akiwumi Report was commissioned by President Daniel Moi in 1998 to inquire into the tribal clashes witnessed in the country from 1991. This report is vital in this study as it exposes the state of cohesion that exists among the various tribes that participate in the composite unity of the nation Kenya. The commission was assigned two major terms of reference that are vital to the objectives of this study.

The first objective was to investigate the tribal clashes that had occurred in various parts in the country from 1991 with the view of establishing and determining the origin, the probable, the

immediate and underlying cause of such clashes, the actions taken by the police and other law enforcement agencies with respect to any incident of crime arising out of or committed in the course of the said tribal clashes. The commission was also required to establish whether such actions were inadequate or insufficient and the reasons given for such inadequacies, the level of preparedness and the effectiveness of the law enforcement agencies in controlling the said tribal clashes and in preventing the occurrence of such tribal clashes in future (G.o.K, 1999).

On the origin, the probable, the immediate, and the underlying causes of such clashes, the commission un-earthed a myriad of factors that in most cases could be appalling. In a majority of the clashes the immediate cause is attributed to political differences (G.o.K, 1999). In 1991, section 2A of the Kenyan constitution was repealed, a move that reintroduced multi-party democracy in the country (Ghai & Ghai, 2013). Many parties however resorted to evoking tribal support due to conditions which sessional paper No. 10 of 1965 had permitted as explained earlier (Kanyinga, 2013). This means that many people resulted to supporting those parties that were led by people from their ethnic orientations. This led to parties especially the ruling party KANU (Kenya African National Union) using tactics of forceful eviction of people from places where they were considered to be foreigners (G.o.K, 1999). These evictions were violent and led to loss of lives and destruction of properties (G.o.K, 1999).

From the report, all those vices were connived and abated by the state and as such no justice was given to the victims who were left with long-term injuries and losses arising from the violence and evictions. State officers who connived the violence were rewarded with promotions to more lucrative government positions (G.o.K, 1999). Those who failed to heed to what looked like a state plan were punished by being transferred to remote work stations and so were those who endeavoured to conduct investigations into the conflicts objectively (G.o.K, 1999).

The issues of land and economic differences were some underlying factors used to whip people's emotions and incite them into engaging in acts that portrayed tribal animosity (G.o.K, 1999). Historical prejudices that had existed between ethnic groups were also invoked in several occasions to justify the need for violence. The report supports the claim that clashes were political. It noted that before clashes, several ethnic groups had stayed together and whenever there were conflicts, they sourced for decent conflict resolution mechanisms like involving social institutions such as churches and cooperatives that the people had formed to resolve their issues amicably (G.o.K, 1999).

To sum up the argument for political differences and clamour for control and acquisition of power as the immediate cause of the clashes, the report points out that most of the attackers were well trained and coordinated. All the locations of their training camps were known to government agencies who intentionally took no precautions. Areas to be attacked were mapped out and in some cases, warnings sent to those who were perceived to be non-locals to move out. This means that it took time to plan for the violence, assemble resources and facilitate movements of these attackers from one place to the other in the course of executing their heinous acts.

On actions taken by the police and other law enforcement agencies, first, the commission acknowledges the challenges encountered in the period of its inquiry (G.o.K, 1999). Kenya Law Society complained of the reluctance of the commission to call some mentioned personalities for cross-examination. An analysis of the report also shows that the commission limited its investigation to the executors of the clashes but was not willing either deliberately or under pressure from certain quarters to investigate upwards to the planners of the clashes (G.o.K, 2008). For instance, the report points out the role of two agencies namely: the provincial

administration and the special branch (G.o.K, 2008). The provincial administration was a department in the office of the president while the special branch was the intelligent unit of the police and was responsible for collecting information pertaining internal security of the country (G.o.K, 2008).

The report indicates that these two agencies participated to a greater extent in the execution of the violence this means that if these agencies successfully supervised the execution of violence in various parts of the country, then the findings implore that the action taken by the security agencies was that of collaboration with perpetrators of the tribal clashes. These agencies being the agents that the government entrusted with the enforcement of internal security, it certainly implies that the presidency must have been in the know or endorsed the activities of the tribal clashes. This could be possible if the presidency was involved in the planning and/ or was silent because the events played a positive role in ensuring the political survival of the presidency.

The commission majorly looked into the causes of the tribal clashes of 1991/1992 and 1997/1998 in Kenya. In their findings, the assumed motive of the clashes was stated to be land problems that are thought to have originated from the colonialists (G.o.K, 1999). As the report indicates, prior to colonialism land was held communally and only for the purpose of the sustenance of life. Clan rights over land were limited to sustenance and to the transition to subsequent generations (Klopp, 2016). It is notable that sometimes inter-tribal and intra-tribal conflicts were witnessed in various communities; however, European settlement in Kenya led to several communities losing their communal land (G.o.K, 1999). As a way of looking for alternative source of livelihood, some Africans opted to be recruited by the colonial administrators to work as labourers on the European farms (G.o.K, 1999). With time, and taking into consideration the

cultural orientations of Africans pertaining family, the population of Africans in the settler farms increased tremendously forcing some to live on the settler farms as squatters (G.o.K, 1999).

After independence the Sessional Paper No. 10 of 1965 opened up the settler farms for occupation by Africans (Klopp, 2016). The privatisation policy enabled well placed Africans to buy these farms as their own private property. Squatters on the other hand, were settled in settlement schemes which were bought by the government from European owners and transferred to Africans either in high density schemes with smaller plots or lower density schemes with relatively larger plots (G.o.K, 1999). Second, in parts of the White Highlands which had never been opened up, the government resorted to state enterprise through state co-operations like the Agricultural Development Cooperation (ADC) as had been envisioned by the Sessional Paper No. 10 of 1965. Third, individual Africans, some sponsored by family, groups, cooperatives or land buying companies bought large farms with single bloc titles (G.o.K, 1999).

Because of the first and third arrangements, settlements schemes where people from different ethnic backgrounds stayed together were established. These schemes were encouraged and in their initial stages were well supported by the government through the settlement fund trust, a department within the ministry of land and settlement which was created to oversee the resettlement programme in the country (G.o.K, 1999).

The settlement schemes brought together Kenyans of different ethnic orientations and distinct social and economic standings. There was a relative state of tranquility among the people as they learnt to adapt to live together as people of a single nation. They mutually engaged in economic, educational and social activities. Their children largely went to the same schools in their respective areas; they worshiped in the same churches and generally supported each other (G.o.K, 1999). Several cases of intermarriages between people from different tribes were also

witnessed (G.o.K, 1999). Such incidences signify a group that is accepting its fate of having been brought together by circumstances of nationality. Meaning that the duty of the government would have been to guarantee its people security. From the report, it is evident that national politics blinded the government and prevented it from using such an opportunity to create a single nation.

Other than the findings, the commission was also tasked with making recommendations pertaining prosecutions or further criminal investigations against persons who might have committed offences related to such tribal clashes; coming up with means and measures that must be taken to prevent, control or eradicate such clashes in future and to make inquiries or investigate any other matter that is incidental to or connected with the foregoing (G.o.K, 1999). The commission handled the task bravely and managed to come up with recommendations that were thought to emanate from the findings and which would be the vaccine against any future clashes.

The commission began by stating that the tribal loyalty and association witnessed in 1992 and 1997 general elections especially the presidential elections had its roots in pre-independence Kenya. Tribal loyalty was highly promoted and encouraged by the colonial government with an aim of creating divisions among natives and guaranteeing the colonial masters a better ground to rule since the natives would consider each other as enemies and forget about tyranny unleashed by the colonial administration. To avert such tribal loyalties the commission recommended arrest and charges to persons who directly or indirectly whips any tribal sentiments. This was a measure that was envisioned to deter any individual that would intend to seek political support through whipping of tribal emotions of their tribe. The report insisted that incitement and

irresponsible utterances by any person especially those of the political class should be prosecuted swiftly and firmly.

Second, the report indicated that it was not the inadequacy of the security equipment and personnel or unpreparedness that led to the tribal clashes being of the magnitude that was witnessed. On the contrary, the police force and the provincial administration were informed and were aware of the impending tribal clashes and if anything, they participated in the planning of these clashes. The commission published the names of members of provincial administration and the police force who were suspected of having participated in the clashes and evidence to incriminate them was also submitted. This was a measure taken to instill responsibility among government officials in their respective portfolios and to make them more proactive in abating future clashes.

Lastly, the commission recommended that as a move to guarantee justice to those who had been displaced from their homes by the clashes, the government should identify all of them and accord them necessary assistance. This assistance should include resettling them back on their farms and making appropriate security arrangements for their peaceful stay forthwith. This was a measure to guarantee all Kenyans that everyone had a right to stay in any part of the country regardless of their tribe. This was also to ensure that ownership of property by any citizen is respected.

The findings and recommendations of the commission of inquiry implicate the state of having fueled the divisions that were witnessed followed by the deaths arising from the clashes. This was not a blanket accusation made since the commission tabled sufficient evidence to prove that the state connived the violence for political benefits of the then leadership (Klopp, 2016). An argument to corroborate the assertion of the state's complacency in the tribal clashes is the fact that after the report having been published in 1999, it was subsequently kept under the carpet by



the then presidency never to be brought to the public domain till 2002 when the term of the presidency was over and a new regime was coming in (G.o.K, 2008).

The recommendations made by the commission to immunise the country from any future tribal clashes were neither implemented by the then regime nor the regimes that followed thereafter (Klopp, 2016). The personalities mentioned in the report and who were to be investigated with the intent of prosecution were left free and no charges were levelled against them. In any case, these personalities were rewarded as had been indicated earlier. This shows that the formation of the commission to investigate the tribal clashes was a mere public relations exercise meant to hoodwink the public and the international community of the government's commitment to solving the problems of many Kenyans who had been affected directly or indirectly because of the clashes.

The report exposes a state that is under the control of individuals who do not understand the essence of a multi-ethnic nation and how such a nation needs to be driven towards the attainment of national unity. Interestingly, most of the state officers suspected of perpetrating tribal clashes were elites that the people of Kenya had entrusted with the responsibility to ensuring the attainment of national unity in the country. This is evidence enough that education had not actualised the aim for national unity among the recipients.

#### **4.5.2 The commission of inquiry into the post-election violence 2007/2008**

This report popularly known as the Waki report was mandated to carry out an investigation into the facts and circumstances revolving around the violence that occurred in the country before and after the election of 2007. The commission was also tasked to probe the conduct of state security agencies in their handling of the violence and lastly give recommendations concerning the matters investigated.

The Waki report mirrors the findings and recommendations of the Akiwumi report of 1999. The report begins by acknowledging that the recommendations of the Akiwumi report were not implemented which exposed the country to another wave of violence of a magnitude that has never been witnessed in the country before. Findings of the Waki report also reiterate observations by Khamisi (2018) and Klopp (2016) with regard to the people's interpretation of the presidency. The report opines that the common belief about the presidency bringing advantages to the president's ethnic group influences communities to resort to violence to attain or retain power so as to reap the benefits that accompany the same office. In as much as the report records the aforementioned as a belief, events as discussed by Branch, Cheeseman and Garner (2010) and Klopp (2016) indicate that ethnic groups of the presidents in power have received a bigger share of development in the country more than other tribes.

The reports also identified that inequalities and economic marginalisation which were occasionally interpreted in ethnographic terms were at play in the post-election violence that occurred in the country. The observation by Waki report reiterates the observations by Shilaho (2008) and Klopp (2016) of how the government was exercising ethnic favouritism. This favouritism intensified ethnic polarisation. Politicians worsened the polarisation by making utterances that invoked ethnic animosity among people.

Ethnic consideration in police and military as recorded by Khamisi (2018) brought another new dimension in the control of the violence that erupted in 2007/2008. The police and the military had historically been recruited and promoted along ethnic lines to protect the particular government of the day (Klopp, 2016). This increased the likelihood of the police and the military conducting operations on the basis of ethnicity thereby being unable or unwilling to maintain law and order impartially. The breakdown of the police and the military along ethnic lines protracted

the violence as politicians and groups of businessmen allegedly got enough time to mobilise gangs to attack or defend communities due to lack of trust for security forces.

Just like the Akiwumi report, the Waki report finds that the violence was more than juxtaposition of citizen-to-citizen opportunistic assaults. The report indicates that these attacks were systematically organised where attackers were ferried from various places to where they attacked Kenyans basing on their ethnicity and political persuasion. The report equally faults the security agencies for conniving the violence due to disproportional reactions by the agencies depending on where the violence had erupted. The immediate cause of the violence was identified as political differences with other issues like land problem being employed as excuses to execute heinous crimes. From these discussions, it is clear that the status of national unity cannot be mistaken to be solid.

The events discussed expose a nation that does not exist in unity as a transcendental attribute of being and thus tending towards more division. After independence, Kenyan leadership takes through Sessional Paper No. 10, an itinerary of economic and political priority over social integration. The economic system adopted was Western capitalism coated in African socialism literature. This invited competition for factors of production as is the nature of capitalism (Hoppe & Schmitz, 2010). This competition fails to take the course of class conflict as the sessional paper had anticipated rather it manifests in tribal competition.

The government having had insufficient regard for unity among Kenyan tribes since independence invites a situation of competition and not co-operation among the various ethnic groups. Ethnic competition in a multi-ethnic nation will always attract and lead to negative ethnicity. The discussion from Sessional Paper No. 10 of 1965; Khamisi (2018); G.o.k (1999); G.o.K (2008) and Klopp (2016) points to how the Kenyan government which is supposed to lead

the efforts towards attainment of national unity consistently indulges in activities that negate its primary purpose. These activities negatively influence people's opinion and attitudes towards members of different ethnic groups thereby influencing their perceptions of national unity. The Akiwumi report of 1999 and the Waki report of 2008 give the accounts of how the fight for economic and political power pushed nationhood to the edges of disintegration.

#### **4.5.3 Implications of socio-political activities to metaphysical accord in Kenya**

Activities and events which impact on people's attitudes towards nationhood equally impact on education. Any activity conducted by the state informally influences ethnic attitude development depending on how it is interpreted by the citizens. As discussed earlier, informal education is vivid since it is practical in a way that one experiences these actions in real life situation. Political rallies that people attend and the trainings that they undergo to be radicalised ethnically play the role of non-formal education. The information given to people during political and social functions is not censored by the state. As such whatever is communicated to the people is highly subjective and, in most cases, untrue. These untruths focus on elucidating how other ethnic groups are bad and why they should be avoided. Falsity employed to declare other groups invaluable is an indicator of lack of unity. Therefore, informal education through political and social functions is marred with absolute absence of metaphysical accord which means any knowledge and values acquired will not be anchored on truth and goodness.

It is stated in chapter two that the form of unity which exists in Kenya is compound in nature. As explained therein, Kenya is actually a unit, a nation comprising several ethnic groups forming a single unit, Kenya. However, Kenya is potentially divisible, this is because these ethnic groups can choose to diverge rather than converge. The bond that creates or one that is supposed to create, sustain and nurture the compound unity is the government. When the government

intentionally fuels divisions among Kenyans as reported by the Akiwumi and Waki reports, it is just not abdicating its duty but actually annihilating the existence of the nation and nationhood among the people.

Absence of nationhood among the populace creates a multiplicity of several nationhoods which in most cases end up being tribal nations. A government being the bond between several elements that exist in the compound unity that founds a nation is the lead educator and conveyor of national unity. Besides being charged with the duty of formulating and implementing formal education policies, the government is the lead informal educator to whom everyone looks up to with regard to national unity. Acts and omissions of the government should begin and focus towards national unity since any act by the government will always have a lasting impact on people's interpretation of national unity. Such acts will be reflected in people's judgements in times of crisis where their loyalty to the nation is questioned.

Transcendental attributes of being namely unity, truth and goodness can only be existent in a transcendent being that upholds and provides an environment for the existence of such attributes. However, as observed from the reports, the government thrives on deceiving the masses an act which renders it a bad government thus diluting the transcendence of the nation that the very government is supposed to safeguard. In the process of cognoscibility, it is discussed that informal education forms part of education through real life situations. Experiences are stated to have a lasting effect on the recipients because they are real. What is experienced through informal education needs reinforcement through formal education and if the two happen to conflict then the experiences will be the basis for people's interpretation of the concepts in contention.

The informal educator number one in any given nation is the government therefore, commissions and omissions by such a government forms the basis upon which citizens of a country engage in attitude formation. If the government employs tribalism and enhances its perpetuity, it becomes a lesson to every citizen under the control of such a government. Tribalism becomes in scripted in the mind of any individual seeking position of authority to use it as a means of attaining and/ or retaining authority. When this happens, any effort to attain national unity through formal education become meaningless due to the superiority of affective attitudes over cognitive ones.

#### **4.6 Philosophical development of Kenya's socio-political activities**

The leadership of a country is what forms the engine that drives the destiny of such a country (Ghai & Ghai, 2013). Philosophies and ideologies that the country's leadership put in place dictate the course of events in such a country. Thus, national unity in a multi-ethnic country will highly depend upon the philosophies and ideologies that the country's leadership has adopted. K'Olale (1992) argues that the Kenyan case is one that has been devoid of philosophical connotations but only ideological inclinations. He identifies the two ideological inclinations as liberal nationalism and radical nationalism.

##### **4.6.1 Liberal nationalism versus radical nationalism in Kenya**

Philosophical foundations of a country are holistic and encompass all the aspects that anchor and sustain the existence and development of such a country (K'Olale, 1992). Ideological inclinations arise because of the need for progress but they are highly short-lived (K'Olale, 1992). The need for progress in most cases harbours ideological perspectives that are myopic to the holistic development of a country. Kenya as a country has existed in a purview of two ideological polarities entangled in a dialectic struggle.

According to K'Olale (1992), liberal nationalists were those Kenyan philosophers in leadership positions who argued that Kenya would develop when the economy was inclined towards a Western capitalism structure. The radical nationalists believed that development in the country would be sustainable when economic system was tailored towards the Eastern communism which they argued has more common attributes with African communalism as compared to Western capitalism. Of these two groups, the liberal nationalists overwhelmed the radicals because of their positions of authority in government. This led to the drafting of Sessional Paper No. 10 of 1965 which installed capitalism in Kenya (K'Olale, 1992).

Unfortunately, the liberal and radical nationalists were people from various ethnic groups in Kenya thus the struggle between these two groups took a different angle. The leadership of the country which comprised liberal nationalists did not help either as it resorted to utilising ethnic differences to perpetuate its hegemony. As such development that was meant to be national took a different turn with the leadership being selective and preferring their ethnic groups over others in the country. Governance took a turn of exploring ethnic differences heightening ethnic consciousness which manifests as tribalism which in most cases has pushed the country to chaos (Kanyinga, 2013).

Kanyinga (2013) notes that state power was and still is the source of wealth accumulation in the country. Control over state power and economic resources is always the motive of individuals in a capitalistic economy. With progressive tendencies, individuals would employ any strategy to acquire power which is synonymous to wealth accumulation. Thus, state power would be acquired and maintained through mobilisation of numeric support from the existing ethnic groups. Such a strategy resonates well with tribalism as tribal mobilisations become the only political strategy to obtain state power. For any community to seize power, it needs to have a

higher economic power to enable it buy off other tribes the reason for tribe sponsored corruption. Members of any ethnic group would celebrate one of them who is corrupt and defend him/her with their lives (Biegon, 2018).

Admittedly, Kenya failed to have uniform and common national development economically it instead advanced ethnic economic development which spurs competition between communities thereby threatening the quest for attainment of national unity. One will be tempted to ask how matters bordering politics would curtail education from achieving the aim for ‘education for national unity’ in Kenya. This study argues that political activities serve as informal lessons where individuals develop affective attitudes with respect to national unity. When the political activities assert on ethnic consciousness, ethnic attitudes become superior to nationalistic attitudes thus grounding people to incline more to ethnic patriotism.

#### **4.6.2 End of radical nationalism in Kenya**

Liberal nationalism anchored on Western capitalism has been the ideology that the Kenyan leadership propagates. Capitalism opened up competition for factors of production by individuals in their plight to navigate the social class structure. The leadership suppressed any radical thought through detentions or assassinations that targeted the critics of government (Cohen & Atieno, 2004). These detentions targeted radical scholars and philosophers who endeavoured to provide alternative processes that Kenya as a multi-ethnic country needed to adopt (K’Olale, 1992).

Detentions and assassinations of radicals forced them into exile and silenced the radical nationalists (Cohen & Atieno, 2004). This created a stage for liberal nationalists to be the sole contenders in the Kenyan ideological platform thus, social, economic and political liberalism dominated in all development perspectives in the country (Cohen & Atieno, 2004). With this



being the trend, the country was pushed into a competitive angle over resources. It became common knowledge to every Kenyan that economic well-being was the primary reason for existence and every activity undertaken should lead to economic gain. Economic gain being primary to social and political development, sociology and politics become means for economic development at individual and communal level. The metaphysical accord required among the social, political, and economic aims is rendered moribund thus creating a situation of impossibility in attainment of national unity.

With elimination of radical nationalists from the country, focus was put on capitalism as the preferred economic system therefore competition for resources intensified. Elites were entangled in competition for scarce resources. To out manoeuvre each other, they had to exploit the weak points of the country that would give them an easy win. This resulted in adopting a tribal approach to political system. Politics in the country became tribal as competition was accentuated by tribal elites (Kanyinga, 2013).

As witnessed in the Akiwumi and Waki reports, tribal elites in positions of power use their position to influence the allocation and distribution of public resources to their ethnic groups (Kanyinga, 2013). This approach renders public positions conduits for public resources specifically for tribes where the elites come from. With elites irregularly allocating more state resources to their people they gain more liking and admiration which guarantees the tribal elites consistent political support regardless of prevailing circumstances. Tribal solidarity therefore becomes admirable because of its advantages which are accrued by the symbiotic interaction of the tribal elites and the members of their ethnic groups.

It now holds that competition for state resources by elites is the greatest challenge to the compound unity that is prescribed for the Kenyan nation. Fight for scarce resources by these

tribal elites manifest in competition over state power a situation where the tribal elites use their ethnic constituencies to out manoeuvre one another. This indicates that tribalism does not manifest simply because of cultural differences, it is an ideological approach by tribal elites in their competition for state resources in their quest to navigate economic class structure. This intones that an assumption by contemporary education that negative ethnicity is caused by ethnic differences needs to be re-examined.

#### **4.7 Constitution of Kenya 2010**

In the clamour to maximise her political, economic and social progress, Kenya saw the need to adopt a constitutional order that allows citizenry to participate objectively in the desired progress. The clamour led to the promulgation of a new constitution in the year 2010. The constitution serves as the primary object of national unity in the country as it establishes the relationship between the governed and the governors. It also maps out bounds within which every citizen can exercise his/her political, economic and social liberties. Of specific interest to this study is chapter two of the constitution which describes the nature of the Kenyan republic. Therein, pertinent issues that anchor a nation including language, religion, national values and culture are described.

To begin with, in the description of a nation as a being that exists in both immanent and transcendent realms, it was explained that language comes under the immanent realm. For the stability of a nation, the concept of common language is key since the constituents of such a nation would need to communicate. The Kenyan constitution identifies Kiswahili as the national language (G.o.K, 2010). It also states that both Kiswahili and English are Kenya's official languages. This is an indication that Kenya as a nation has a common language that unites all

people regardless of their ethnic backgrounds. Therefore, Kenyans in all parts of the globe will freely interact by virtue of a common language that they share as a people.

Secondly, the Kenyan constitution 2010 is express on the fact that Kenya has no state religion. Just like Kenya is multi-ethnic, it is also multi-religious by virtue of having many religious movements. This religious diversity has never posed a threat to the coexistence of people in the country and by extension national unity. Threats posed by religious radicalisations such as terrorist attacks have been repulsed by all Kenyans and condemned in equal measures. It is thus prudent that the Kenyan constitution 2010 does not favour any religious sect as this controls the challenge of inferiority that might arise as a result of religious favouritism. Religiosity is an element of *Ubuntu*, thus by virtue that most Kenyans if not all are religious, the constitution is well advised to permit religious freedoms.

Thirdly, as stated earlier, values are part and parcel of what founds the transcendent attributes of a nation (Julia 2015). Therefore, the Kenyan constitution 2010 enumerates a set of values that establish the Kenyan nation. Such values and practices as stated in the constitution are to bind state organs, state officers, public officers and all persons (GoK, 2010). Of significance to this study, are principles of patriotism and national unity. Patriotism is the act of being actuated by love of one's country and unselfish devotion to the service of such a country (Oxford Learner's Dictionary, 2010). Love is transcendental and its existence cannot be measured empirically, however, its absence will manifest in acts such as those witnessed in the country as exposed by Akiwumi and Waki reports. For that reason, the Kenyan constitution 2010 requires that citizens love their country and serve it unselfishly. National unity being the subject of this study is explained variously, however it is important to note that the constitution requires that all those

bounded by values and principles of the state serve in the interest of promoting national unity in the country.

Lastly, it is stated in the Kenyan constitution that culture is the foundation of the nation (G.o.K, 2010). The constitution commits the state to promoting all forms of national and cultural expressions through literature, the arts, traditional celebrations, libraries and other cultural heritage. In chapter two of this study, culture has been well explained where it is stated that it forms part of what defines a nation. With languages such as Kiswahili and English being the media of communication among Kenyans, the platform of interaction for Kenyans is set. Conversely, as indicated in the constitution, Kenya has very many cultures due to its ethnic diversity. The constitution does not seek to suppress these cultures but to promote them by devolving the responsibility of documenting cultural heritage of all communities to the county governments.

Even though the Kenya constitution 2010 has been applauded for the political and economic changes it has brought to the people, it does very little with regard to enhancing national unity. Firstly, the constitution gives freedom to all people from various ethnic divides to document all that entails their material and non- material culture. It is vital to commend such a step because many vices ranging from discriminations to murder have been committed in the name of cultural differences (Yieke, 2010). These differences are caused by misunderstanding and misinformation that people get about others cultures that make them develop negative attitude towards people from other ethnic groups. By the constitution pledging to preserve and protect our cultures, it is clear that this is a way of protecting multiplicity which dilutes the strength of a multi-ethnic nation. The question is why is the constitution avoiding efforts towards a common culture?

Simiyu (2006) agrees that Kenya being a multi-ethnic country has difficulty in having a single national culture. This is because there are as many cultures as there are ethnic groups in Kenya. Acknowledging that all human beings dwell in complex cultures that strongly influence their behaviours, Simiyu (2006) identifies five key values that are manifest in the myriad Kenyan cultures. A majority of traditional Kenyan cultures value the institution of marriage, human life, respect for peoples' property, morality, and good leadership. These are the five non-material cultures that are valued by all ethnic groups which have various laws guiding the stated institutions. It therefore holds that it is possible to have a single common national culture in Kenya. However, the effort to establish a national culture should seek to provide harmony in the five stated areas to increase the chances of having one national culture.

Secondly, two official languages that is English and Kiswahili still reinforce multiplicity rather than unity. Is it not possible to have Kiswahili as both the national and official language? There is no other reason as to why English should be considered an official language in Kenya other than that it was the language of Kenya's colonial master. In an environment with diversity of languages, their use should be limited to specific situations and not permitted in official places and functions. Use of different languages has always promoted ethnicity in the country where people use them deliberately to segregate others (Khamisi, 2018). The multiplicity of official languages and various native dialects renders the attainment of national unity through a common language unattainable.

Lastly, the 2010 constitution just like the Sessional Paper No. 10 of 1965 remains non-committal to African ontological perspectives while at the same time claiming to be safeguarding them. Even though Kenya is an African country, the constitution does not acknowledge the existence of African religious systems instead it identifies Africanism with a multiplicity of cultures. Then

it goes ahead to open Kenya to religious neutrality which allows importation of religious beliefs. Because of their diverse nature, these religious beliefs do not contribute to the attainment of national unity. That is the case because religious diversity has resulted to the failure of Kenyans appreciating existence of common African metaphysical perspectives but instead appreciated multiplicity of the stated perspectives thus incapable of appreciating the need for unity.

#### **4.8 Conclusion**

This chapter has reflected on the social, political, and economic activities in Kenya and how they have influenced the metaphysical accord of the nation and subsequent attainment of national unity. The philosophies that influence the course of social, political, and economic activities have also been analysed to determine the extent to which they have contributed to the current status of national unity in Kenya.

The argument made by Biegon (2008) that Kenya is the most ethnically fragmented society in Africa is justified by the experiences of 1992 tribal clashes and the 2007/2008 post-election violence. The Waki and the Akiwumi reports among other commissions of inquiry formed to investigate various social, economic, and political problems in Kenya also attest to the extent of ethnic divisions in Kenya. Surprisingly, the state, that which is essentially required to create conditions for propelling multi-ethnic Kenya to the attainment of national unity falls victim to tribal intrigues thereby rendering pursuit of national unity a mirage.

Consequently, it is right to observe that national unity has not been achieved to noticeable levels. The people of Kenya are yet to appreciate their inhabiting of the common territory called Kenya. They are also yet to appreciate the common historical continuity arising from their pre and post-colonial experiences. Lastly, they are yet to appreciate the common language that unites them as

a nation and still look at it with tribal inclinations. This renders Kenya a tribal nation which therefore significantly indicates failure in education theories and practices in enabling attainment of the aim for 'education for national unity' in Kenya.

Having justified that there is no metaphysical accord in education realm in Kenya, and also successfully demonstrated that the educational theories and practices are not leading to the attainment of national unity, the next chapter assesses the appropriate philosophical approach to attainment of the aim for 'education for national unity' in Kenya. The chapter will also reflect on the best implementation methodology that will arouse desire in Kenyans towards the attainment of national unity.

## CHAPTER FIVE

### SUGGESTED EDUCATIONAL APPROACH TO ATTAINING NATIONAL UNITY IN KENYA

#### 5.0 Introduction

National unity is key to the overall development of the nation Kenya such that all people, be they philosophers, philosophers of education, or even politicians should strive to find the single most action or theory that can be adopted to guarantee its attainment as an aim of education. Having stated in chapter one that education when undergirded by metaphysical accord leads to attainment of national unity as is the case in Malaysia and Tanzania, there must be a possible way for the case of Kenya too. For Malaysia, *Rukun Negara* (national principles) is the anchor for metaphysical accord while in Tanzania it is *Ujamaa* (familiness). In Kenya, *Harambee* failed and *Nyayo* suffered the same fate. Which way will work out for Kenya? This chapter examines how metaphysical accord in education can be attained. It proposes the philosophy of Kenyanism and how it can be implemented through education. Lastly, the model that can guarantee attainment of national unity in Kenya is discussed.

#### 5.1 Rationale for the attainment of metaphysical accord in education in Kenya

Ethnic attitude formation is influenced by the indigenous education systems that still exist in various ethnic groups. Simiyu (2006) reinforces the argument by observing that birth and naming, initiation, marriage, and death ceremonies are an example of existence of African indigenous education in contemporary African societies. In most cases indigenous education has remained informal but the knowledge, skills, and values obtainable therein influence social, political, and economic decision making among people. There are African knowledge systems, values, and skills which are desirable and can provide solutions to contemporary problems like national unity in Kenya. All that is required is the acknowledgement by educational stakeholders that there are challenges like absence of national unity that the contemporary education has failed



to address but which could be sorted out by African indigenous education because of its metaphysical underpinnings. Accord between contemporary and African indigenous education is thus long overdue.

It is thus observable that the pathway to actualisation of metaphysical accord in educational realm and subsequent attainment of national unity through the process of education is by harmonising knowledge, skills, and values in African indigenous education and contemporary formal education. Harmonising means synthesising indigenous Kenyan systems with contemporary ones to come up with one system that is comprehensive. It is vital to reflect on the prerequisites for the desired coherence and how the coherence can be obtained through the process of education.

With the understanding that formal education represents contemporary education which is structured and controlled by the government while informal education represents people's day to day activities that are highly influenced by African indigenous education, there are standards that will underpin coherence between the two forms of education. The first standard is the establishment of a state which is followed by the commitment of the state to treat all the constituent ethnic groups equally. Demonstration of equity by the state will create potential for attainment of national unity.

The state then fashions an education system that will drive the potentiality towards actual attainment of national unity. In doing so, metaphysical perspectives of the people become the key areas where education will gyrate. Education is thus the conduit of focusing people's desires towards attainment of national unity in its potentiality and actuality. Unlike a mono-ethnic nation where unity exists even if in potential, a multi-ethnic nation can experience disunity both in potentiality and actuality. In such a case, endeavouring to bring actual unity without creating a

basis for its potentiality is an effort in futility. Such is the case in a situation where there is no sameness in historical continuity and language therefore geographical proximity alone is insufficient to create potentiality for unity.

To convert the potential for national unity to actuality, metaphysical perspectives of education fashioned by the state must incorporate the common metaphysical perspectives of the people that the education seeks to serve. Coherence between formal and informal education can thus be attained when the formal education is fashioned in a way that it appreciates the cosmological, ontological, theological, and rational perspectives of the people that are visible in their indigenous education systems.

National unity as an aim of education has been elusive when education is limited to the formal perspective. That is the case because the curriculum formulation process has remained a preserve of stakeholders who have received an education that subjugates African approaches to foreign ones. The purpose of education in Kenya has largely remained a process of de-Africanising learners a situation that has created discord between formal and informal education in Kenya. It is a requirement for the process of education to arise from informal perspectives but begin from the formal ones. This means that whatever is taught reflects the aspirations that cohere with the people's metaphysical perspectives.

The process of education should therefore not just be limited to schooling as an end in itself but should be in the fore front in disseminating societal metaphysical perspectives. The learning institutions thus become places where metaphysical perspectives of a society are perpetuated and not where they are changed or corrupted in favour of other foreign metaphysical perspectives. This will ensure that knowledge, values, and skills propagated by education in learning institutions reinforce and are equally reinforced by real life situations. When the aforementioned

is attained then coherence between formal and informal education would have been attained. Such a situation would guarantee metaphysical accord in the educational realm. Absence of metaphysical accord in education creates incongruence in the forms of education resulting in individuals suffering from internal disunity thus incapable of deciphering the need for national unity.

## **5.2 Kenyanism as the requisite philosophy of education in Kenya**

This study proposes Kenyanism as a philosophy that can lead to national unity. Kenyanism is postulated as a philosophy that embraces all things within the nation Kenya. The philosophy is derived from the word “Kenya” designating a nation known as Kenya. Historically, this name was designated to the nation by the colonial powers from the highest land mark of the British Protectorate. The name Kenya has been with us ever since and it has been accepted to be our identity. The name akin to Kenya plus *-ism* has never been coined by any person or group of people to refer to a Kenyan philosophical identity.

The only notable mention of “Kenyanism” happened when Obama was contesting presidential seat in United States of America. Some people used the term Kenyanism to refer to beliefs surrounding Obama, who eventually became the first Kenyan president of USA. Another mention of Kenyanism is found in Wiktionary, an internet reference source like Wikipedia founded in 2002. In that source of reference, Kenyanism is described as characteristic features of Kenya entailing language, culture and beliefs (<https://en.m.wiktionary.org> (nd)).

Kenyanism is the most important philosophy that can lead to political, social and economic progress of Kenya as the nation. In this study Kenyanism is postulated to promote social development, which is a pillar of our Vision 2030 under which education is domiciled. It is a philosophy that embraces the principal of starting from known to unknown or from simple to

complex. Kenyan symbols of national unity like the flag, the coat of arms, national anthem, loyalty pledge, presidency, national currency, and Kiswahili as a national language can have greater impact, resulting in knowledge and understanding that yield cohesiveness in a nation, undergirded by metaphysical accord.

From the understanding that a people's way of life is their philosophy, for the long period of time that the nation Kenya has existed, there is a common way of life among the various ethnic peoples of Kenya that can justify Kenyanism as a philosophy. It is this common way of life that this study refers to as Kenyanism.

Participating in elections periodically is an indication of reverence to democratic ideals, dialogue and consensus building in times of crisis, and religious beliefs is a way of life common to contemporary Kenyans. Inclination to the aforementioned must be having a metaphysical drive which this study suggests as the metaphysical foundation of Kenyanism. Kenyanism is an eclectic philosophy with African metaphysical imports as described by the etymology of the noun 'Kenya,' the colonial demarcation of a geographical region and giving it the noun 'Kenya'. Such imports include welfarism, solidarity, familiness, harmony among other perspectives that can be summarised by the African philosophy of communalism.

Acknowledging that a philosophical perspective can bring metaphysical accord in the education realm that is crucial for attainment of national unity, this chapter looks at Kenyanism by delving in hermeneutics of the given. This focuses on interpretation of what we already have as a nation such as eclecticism of Kenyanism, which pertains to relevant amalgams of metaphysical accords from other philosophies and implementation of the philosophy.

### **5.3 Hermeneutics of the given philosophy**

Hermeneutics refers to theory of interpretation in that whatever is given in written form, art form, verbal form, feelings and emotions can be interpreted (Flew, 1999). Philosophy requires that you first make use of what you have before jumping to a new thing (Oruka, 1997). Interpreting what we already have, that is what is given is an important starting point to situate education in a metaphysical accord that results in national unity. What do we have that can be subjected to hermeneutics in metaphysical accord that can bring national unity in educational realm? What we have cannot be exhausted but a few, which are underpinned by *Ubuntuism*, can be cited as symbols of national unity, the environment and the cultural heritage.

#### **5.3.1 Symbols of national unity in Kenya**

Key to the indigenous system of education are symbols that were imported by the first government to serve as symbols of national unity. Communities in Kenya attach significance to various symbols, colours and various tools such that a colour or a given tool will symbolise a specific community in Kenya. For instance, the Agikuyu are associated with orange colour while the Maasai red. The connotations of such colours or tools are only explicable by the African indigenous education obtainable in every community. It is desirable that the meanings of the communal symbols are subjugated to the national symbols for the sake of national unity. Knowledge, values, and skills that recipients obtain from contemporary education should cohere with what they obtain from contemporary education to guarantee metaphysical accord in education.

Having demonstrated in chapter three how educational practices like sports, games, and common examinations by Kenya National Examination Council (KNEC) can influence attainment of national unity, the study interrogates some political symbols that equally serve the purpose of entrenching national unity in Kenya.

Even though during the fight for independence the freedom fighters almost organised themselves ethnically because of geographical reasons, upon attainment of independence these freedom fighters sought for a way of keeping the Kenyan nation united. Among the key areas were symbols of national unity that conveyed great basis for people's unity. These symbols include but not limited to the national flag, the national anthem, and the coat of arms. These three plus the public seal have been designated by the Kenya Constitution 2010 as the symbols of national unity in Kenya. This study interprets the metaphysical importance of the first three to the attainment of national unity in Kenya. The unity these symbols influence is metaphysical since it is not provable by science.

To begin with, the national flag of Kenya has a black colour on top followed by the red then a green one at the bottom. These colours correspond to the flag of the Kenya African National Union (KANU) the political party that led the fight for independence in Kenya. Upon attaining independence, the white colour, symbolising peace and unity was added at the borders of black and red, and red and green also added to the flag was the shield. The colour black represents the people of Kenya a majority of who are Africans. The colour does not only symbolise the skin colour of the Africans in Kenya but also their social, economic, and political organisations. The red colour stands for the blood shed during the fight for independence, and green for the country's land scape and natural wealth. The shield and two spears symbolise the defense of all things represented by the colours.

Secondly, the Coat of Arms features two lions, a symbol of protection, holding spears and a traditional East African shield which symbolises unity and defense of freedom. On the shield is a rooster holding an axe while moving forward, portraying authority, the will to work, success, and

break of a new dawn. The shield and lions stand on a silhouette of Mount Kenya which signifies that the strength of Kenya as a nation is derived from agricultural productivity.

Lastly, the tune of the Kenyan national anthem is an African song which is heard in the Pokomo community of Kenya. It is a traditional tune sang by mothers to their children. The anthem reflects the idioms of the traditional music of Kenya. It is expected that the lyrics express the deepest convictions and the highest aspirations of the people as a whole. Considering that words can either unite or divide, great caution had to be taken to ensure that the anthem was an indisputable unifying factor in the life of the nation.

The discussed symbols reflect the common features that amalgamate the economic, social, and political tools that the Kenyan people of African descent use. Every ethnic group will easily identify with the symbols as part of their social, political, and economic realities. This reinforces the fact that there is a common way of living that can be associated with all people in Kenya. This further stipulates that Kenyans most likely have similar metaphysical perspectives that if well incorporated in the education process will lead to metaphysical accord in education.

For national unity to be attained, the country must begin from a point where there is metaphysical accord in educational realm. Kenya is a nation whose unity is compound in nature as evidenced by the symbols that endeavour to forge unity among people. The compound nature of the nation Kenya makes it potentially divisible; therefore, there is need for an appropriate solution to enhance progress towards unity that is simple in nature. This kind of unity is advocated for because it is not only more stable but also actually and potentially indivisible. Symbols of national unity in Kenya represent one of the many ways through which actualisation of unity can be attained.

The symbols explained emanate from the Kenyan ethnic groups such that every group identifies itself with all the symbols because of their deep metaphysical connotation. However, because of diversity in indigenous education systems, knowledge about the symbols may elicit different interpretations among the ethnic groups. This explains the reason as to why there needs to be complementarity between African indigenous education systems and contemporary formal education in Kenya. Considering the centrality of education in ethnic attitude formation, the state, political, social, and economic environment of any nation should reflect the theories and practices propagated by the education process.

The symbols of unity in Kenya are required to be fashioned by education process to ensure that they form the basis of nationalistic attitude formation among people and not ethnic attitudes. Contemporary education has not so far succeeded in stamping its authority with regard to the symbols of national unity which play a pivotal role in implanting nationalistic attitudes among members of the country. Kenyanism as a philosophy therefore has to adopt such common symbols as tools of reinforcing unity and neutralising the tendency towards formation of ethnic tendencies among people.

### **5.3.2 Kenyan environment**

Environment in this study is employed to mean the circumstances, objects, or conditions by which one is surrounded (Oxford Learners Dictionary, 2010). The environment in Kenya presents metaphysical perspectives that should be the anchors of Kenyanism. With regard to environment, this section looks at the Kenyan physical environment while the people of Kenya will be discussed under cultural heritage.

Among the most common physical features in Kenya are mountains for instance Mt. Kenya, Mt. Elgon, and several other hills. Lakes, rivers, forests, the ocean among many other features



comprise the physical environment that the people of Kenya can pride of. The stated features are vital in social, political, and economic activities of the Kenyan people such that the livelihoods of the people are wholly dependent on the features. For that reason, these features wield myriad metaphysical significances to the people.

Because of the metaphysical significance, the features were highly protected by the people as some of them served as shrines. For instance, communities in the Mt. Kenya region would worship facing the mountain as it was considered sacred (Mbiti, 1970). Warriors would be trained in the forests and so were initiation ceremonies (Simiyu, 2006). These features still possess the same significance as they did in the pre-colonial period. The significance of the Kenyan environment needs to be accentuated in the process of education to guarantee attainment of metaphysical accord in educational realm in Kenya.

Education process in Kenya needs to ensure that the learners are taught the significance of the physical features to the past, present and future generations. This will ensure that learners develop common attitudes towards the physical environment. It is the common values towards the physical environment that will initiate the desire to be united thus leading to the attainment of national unity.

### **5.3.3 Cultural heritage**

The concept of culture as discussed in chapter two is complex because of two of its aspects namely: material and non-material culture. Because of multi-ethnicity, and using material culture as references, an assumption of cultural differences has continuously been made in Kenya. Every tribe has assumed uniqueness, a concept that has been continuously held. However, without corroborating material and non-material culture it is premature and erroneous to assume cultural differences among the people of Kenya.

Averring that non-material culture is the basis of material culture, this study demonstrates how a group of people can have same non-material culture but different material cultures. There are only two reasons why this is possible. First, is language and second is physical features. People close to a mountain will have materials that are associated with the mountain the same is the case with people close to a lake. Activities like initiation, marriage, child naming among others will be done using words that are different because of linguistic differences but the reasons for the ceremonies remain the same. This study examines the reasons as depicted by cosmological, theological, ontological, and rational realities of the Kenyan people.

Solidarity, harmony, and familiness are some of the common features that drive a majority of the Kenyan people thus proof that there is a philosophical orientation of the people of Kenya. What is the unique cosmology of the nation Kenya? Regardless of multiplicity of ethnic groups, all Kenyans have lived to appreciate the geographical boundaries of the country. There has been no major disputes on the legality of the region claimed by the nation Kenya except for Coastal region which was later proven to have been politico-ethnic (use of ethnicity to achieve political objectives) as mentioned in the Akiwumi report (G.O.K, 1999).

Explaining how Kenya came into existence takes us to the causality principle. The geographical land mass can be explained by various cosmological theories presented by myths and legendary stories of the Kenyan people. The situation is the same when the question of the people of Kenya is raised. Common to all the myths and legendary stories is the aspect of a supernatural power being the First Cause of all ethnic groups and granting them resources for their sustenance. The First Cause is consequently identified as a Supreme Being considering the names given by all communities to the First Cause. A contrary opinion held is that the nation Kenya is a product of intentionality where colonialists intended that the region demarcated forms the nation Kenya and

this remains till today. Therefore, Kenya exists in duality of cosmological explanations with God being the First Cause and the colonialists being the secondary cause.

Despite Kenya being a multi-ethnic nation, all the ethnic groups believe in communalism thus creating a common link that can serve as a basis of enhancing national unity. Truth, goodness, and unity are treated as objective and not subjective. It is the conception of a person among the Kenyan people that defines the ontological foundation of Kenyanism. The conception of a person and time is inclined much to the communal explanations. 'We are, therefore, I am' is the primary conception of a person as described in chapter four.

Communalism is thus the ontological foundation of the people of Kenya. This is elucidated by the interconnectedness of the people in a community. For instance, when a child is born, the naming ceremony brings out a clear picture of the ontological perspective of the people (Simiyu, 2006). The child becomes a mother or father, aunt or uncle, an in-law, a grandfather or grandmother to many people in the community. Likewise, that same child becomes a son or daughter, niece or nephew, an in-law, granddaughter or grandson to many. That depicts that one is all and all is one such that one individual has all social titles for the solidarity of the community. The other ontological aspect is continuity where one is given a name of the living or living dead to guarantee their continuous existence in the community. Such a case is in line with Ubuntu philosophy which stresses more on one being part of a group. Interconnectedness and continuity are ontological perspectives common to all communities in Kenya thus being best placed to found Kenyanism as an educational approach.

When that child grows up, they begin from general by appreciating their position and that of others in the community. Children come to learn the details of how they are related to other people when they have matured meaning that such people will still remain dear to them

regardless of how distant the family relationship is. This approach can enrich Kenyanism by ensuring that education reinforces interconnectedness and continuity as espoused by African communities in Kenya. From many legends and tales by communities in Kenya, a sense of interconnectedness is realised as many tribes identify others as either cousins or siblings. At early stages of learning, learners need to be introduced to the relationships that exist and the connections that most ethnic groups in Kenya have before being introduced to the differences at later stages.

There are communal stories that connect communities in Kenya. For instance, Luhyas are connected to Luos; Luos to Kalenjins; Kalenjins to Maasais, and the connectivity channel is cyclic such that all communities have connections as depicted by legendary stories. Additionally, these tribes have similar clans such that a clan in one tribe explains its origin from another tribe and evidence to justify the claim can be proven empirically. Similarly, in certain instances, the cultural practices and reasons for such practices are similar thereby reinforcing interconnectedness and continuity. The myths and legendary stories that describe the nature of connectivity and continuity of the Kenyan people should be reinforced by the process of education to enable perception of oneness among the people of Kenya through the process of education. This will not only be enhancing attainment of national unity but also ensuring that there is metaphysical accord in educational realm.

Focusing on the identities of people and even the names that establish the nation for instance, the name Kenya and names of the various tribes in Kenya like Luhya and Mijikenda among others bear communal connotations which in most occasions are religious. The theological perspectives of the Kenyan people are thus highly figurative and coded in names, songs, activities, and rites that range from the unborn to ancestors. The greatest of all theological themes is the hierarchical

continuum where every being ranging from the unborn, children to the elderly, living dead to ancestors and God have positions in the society due to the names they bear (Mbiti, 1969). All the aforementioned are linked through interconnectedness such that the hierarchy ranges from the unborn, the living, the living dead, the ancestors, and God who is at top of the hierarchy.

In essence, theological perspectives depict a significant similarity save for the linguistic distinctions. Considering places of worship, mode of worshipping, and rituals that accompany worshipping, one would observe high level of similarity. The similarity is also evident in the eschatology of African people in Kenya as there is no polarity in life after death since all people transcend to the afterlife (Mbiti, 1969). Hierarchy is thus an important aspect of the theological perspectives of the Kenyan people where the relationship between people is hierarchically defined. The interaction between children and adults, the elderly, men and women is governed by a well-established hierarchy. It is that same hierarchy that governs people's moral values justifying the reason the elderly are always treated with high regard in traditional African societies.

Kenyanism as a philosophy of education would thus reinforce the need for hierarchical continuum in ensuring attainment of metaphysical accord in educational realm in Kenya. All hierarchies of being have a role to play in the well-being of all levels of being. Incorporation of Kenyanism in the Kenyan educational process will ensure that learners understand and appreciate the role all levels of being play to guarantee continuity as emphasised in African legendary stories.

In communality, existential experience is accorded priority and traditional wisdom and social institutions are assumed to embody metaphysical and ideological systems that bequeath people's daily activities. Rational experiences of the people of Kenya are thus highly existential such that

human engagements are treated in high regard. The only thing that causes divergence of existential experiences among various ethnic groups is the aspect of resources. Divergence is caused by a difference in endowment of resources which brings a difference in interpretation of social, economic, and political activities. It is such a situation that depicts assumption of differences in people's way of life. The conception that the knowledge that dictates people's way of life is their philosophy creates a multiplicity of rational experiences in Kenyan realities. These varied rational experiences if not harmonised would in most cases lead to widespread ethnic feelings that create negative ethnicity.

The metaphysical perspectives that anchor Kenyanism are thus Supreme Being, interconnectedness and continuity as well as hierarchical continuum, and existential experiences. However, it is vital to note that there are neither boundaries nor border lines between the elucidated metaphysical perspectives hence they work in a continuum. This means that one perspective draws its grounding from the other such that weaknesses in one are compensated by the strengths in others.

Various ethnic groups in pre-colonial and modern-day Kenya have knowledge systems laden with philosophical relevance but have not been formulated by philosophers to fit into philosophical realm of the modern world. These knowledge systems pertaining God, interconnectedness and continuity in addition to hierarchical continuum, and existential experiences manifest as thoughts and acts of any group of people that share a common culture. It will be a prerogative of Kenyanism as a philosophical educational paradigm to assert the place of African metaphysical perspectives in the contemporary education to guarantee achievement of metaphysical accord in educational realm which will lead to attainment of national unity.

Contemporary education has continued to disregard African systems allowing linguistic differences to signify a difference in metaphysical perspectives which is not necessarily the case. African medicine, education, religion, and political systems have not been developed to fit into teachable curriculum which will allow attainment of metaphysical accord in educational realm. Kenyanism, if well implemented in the process of education, will ensure that Kenyan economic, political, and social perspectives as dictated by the metaphysical perspectives of Kenya inform the basis of truth, goodness, and unity propagated by knowledge, values, and skills.

Just as is the case with African philosophy, African value systems have been neglected by contemporary education in Kenya which only reinforces value systems foreign to African metaphysical perspectives. It should be noted that for any meaningful progress to be realised by any given group of people, such people should first of all discover values that establish their basis of humanity. It is only when such a basis has been established that supplementary or foreign values can be incorporated to strengthen the people's value systems. This intimates that one cannot just make foreign philosophies the basis of one's desire to establish a nation. African metaphysical perspectives therefore become the ideal basis for which Kenyanism can be founded. Kenyanism is thus a philosophy that establishes a consensus among many Kenyan value systems as described by communities that live in Kenya.

Kenyanism as a philosophy of education will seek to strengthen intellectual dialogue between various cultural systems of the people of Kenya with an aim of creating grounds for an inclusive consensus that does not alienate any group of people who would otherwise wish to be Kenyans. Dialogue will allow a better understanding of the differences that the people of Kenya are assumed to have with an aim of establishing if such differences are formal or accidental. Formal differences are those that emanate from the metaphysical foundations of people for instance,

differences in cosmological, ontological, theological, and rational claims. Accidental differences on the other hand, are those that arise as a result of people's interpretation of their environment. Accidental differences are attributive in nature.

Kenyanism also draws inspiration from other African philosophies like Ubuntu, Ujamaa, and Consciencism. It is anchored on Ubuntu as an African Philosophy which is characterised by dialogue, consensus building, and religiosity. Any philosophical approach to education in Kenya is expected to reinforce the import of elements of *Ubuntu* in education. In so doing, education will be deemed to be propagating Kenyanism which is the foundation of the Kenyan understanding of metaphysical accord. Truth, goodness, and unity in African realities are attained through the stated elements thus knowledge, values, and skills propagated by education should necessarily begin and tend towards Kenyanism.

The serious economic, political, and social problems affecting Kenya as a nation require home-grown solutions. These solutions are the cherished African knowledge systems, values, and skills which have been transmitted from one generation to the other by the African indigenous education. Kenyanism is a philosophy that upholds the relevance of the cherished African systems that describe the people of Kenya. In upholding the cherished value systems, Kenyanism would not be opaque to contemporary Kenyan realities that have influenced African metaphysical perspectives.

#### **5.4 Eclecticism of Kenyanism**

Eclecticism is an amalgam of very many philosophies to support a course or a theory although it is disputed by some philosophers as Hegel because it lacks originality (Mautner, 2005). It is noted that Kenyanism cannot exist in isolation of some philosophies which are equally important



to its being. Language, religion and different philosophies are considered under eclecticism of Kenyanism.

#### **5. 4.1 Language**

Language is an eclectic phenomenon because there is no language which can operate on its own without relating with others (Owino, 2013). However, where there is multi-ethnicity in most cases it is language that is employed as a tool for categorising ethnic groups. For national unity to be attained in a multi-ethnic nation, it is vital that a common language is used to enhance the desired unity.

All the dimensions that render a set of activities religious or philosophical are realisable by a language. Principally, a language is the method employed by the people to communicate it may comprise speech, writing, or gesture (Oxford Learners' Dictionary, 2010). This means that the nature of reality is only conceivable through linguistic resources. Linguistic devices and resources are therefore vital in the regulation, manipulation, and reconstruction of reality. African philosophy, religion, and Kenyanism can be regulated, manipulated, and reconstructed by a language that stems from and conveys African realities. African realities are observable in economic, social, and political activities undertaken by the African people. Language is thereby metaphysically espoused as it is the tool for understanding a people's ontological nature. Learning a people's language is the first step towards understanding their ontological nature since their language is the formulator of their conceptual system and by extension reality.

Schaub and Iraki (2013) battle with the role language plays in perceiving reality. Perception of reality is important to Kenyanism as education in Kenya must propagate what Kenyans perceive to be true and good to enable them conceive the need for their unity in their multi-ethnic realities. A language thus becomes a system of expressing our perception of reality. Considering

existential experiences as an African metaphysical perspective, the place of a language is central to attaining metaphysical accord in education and also enhancing attainment of national unity.

In the nominalist interpretation of reality as expressed by Schaub and Iraki (2013), a phenomenon acquires identity through the names attached to it by human beings. Therefore, reality is a creation of human beings by their conscious process of categorising processes, things, and states. This then renders language the ontic manifestation of the emic minds of people. Things thus come into existence when they are given a name using a linguistic resource or device. However, the naming of things is done basing on the subjective interest and needs of the naming person thereby rendering the process a way of manipulating reality rather than reality itself (Owino, 2013).

Nominalism is vital to this study as pertains reality because it stipulates that language is a system through which we manipulate reality to arrive at our subjective interests and needs. It also explains why a common language is vital in expressing metaphysical perspectives which need to converge for national unity to be achieved in a multi-ethnic nation. Language is thus ingrained in people's ontological perspectives thereby becoming a fundamental tool in their philosophy. Just like the name Kenya is a nominalist way of describing a geographical region, Kenyanism as a philosophy requires a language that reflects the emic perspectives of the people of Kenya.

According to the Sapir-Whorf hypothesis, linguistic relativism and linguistic determinism are the two assumptions that describe the influence a language has over people's perception of reality (Owino, 2013). Linguistic relativism is grounded by the argument that people's philosophy is shaped by their grammatical structures (Schaub & Iraki, 2013). This approach renders reality subjective to people with different languages it also makes it impossible to have a perfect translation of one language to another. Linguistic determinism on the other hand, looks at the

position of a user of a language and classifies them as passive and not active masters of the language (Schaub & Iraki, 2013).

Whereas in linguistic relativism a person plays an active role in the creation of reality therefore rendering it subjective, in linguistic determinism a person plays a passive role in reality creation thus reality is objective. From nominalism and Sapir-Whorf's assumptions, language influences the way people think and how they project their thoughts. A language thus becomes a vital tool in organizing a people's philosophy. Therefore, African philosophy can best be understood when it is conveyed in an African language. Likewise, if Kenyanism was to be utilised as a tool for attaining national unity then it must be formulated in a language that reflects Kenyan realities both objectively and subjectively.

Language is key in shaping the course of social, political, and economic activities. As Owino (2013) observes, social problems can be ameliorated by use of a language as it is a social asset that should solve social problems. Stability of any given society is guaranteed by dialogue and consensus building as envisaged in Ubuntu philosophy. This is so because there is no evidence of a society that is free of diversity. Depending on how it is treated, diversity can be co-operative or competitive and conflictual. In *Ubuntu* philosophy, it is desirable that the conception of diversity takes a co-operational form rather than conflict or competition. Kenyanism being a philosophy that appreciates the multi-ethnic situation in Kenya can only succeed in installing national unity when diversity is co-operational.

This is so because as espoused in the Platonic tripartite theory of the soul, for there to be unity in a nation, there should be accord among social, political and economic elements. It is co-operation that brings accord among the stated elements. Moreover, for this co-operation in diversity to be real, a language is required for it is the element that necessitates dialogue,

consensus building, and also conveys religious messages. Nevertheless, it is vital to look at humanistic conception of a society that might affect the influence of a language in enhancing co-operation.

According to Schaub and Iraki (2013), there are three conceptions of a society that might influence the role of a language in creating co-operation. Firstly, the individualistic conception grounded by linguistic relativism holds that it is individuals that form a society thereby giving it life. The ontology of individualistic concept leads to the emergence of social properties and existence of social objects. In this case, a language is a utilitarian tool created by individuals for the sake of their interaction. In this conception, reality is subjective. Subjectivity invites varied interests in which case where multiplicity of languages is real will lead to competition and subsequently conflicts. Individualistic conception of a society undergirded by linguistic relativism is not an approach that would enhance dialogue and consensus building. Therefore, it is not admissible in Kenyanism and subsequently not favourable for the entrenchment of metaphysical accord in education. Multiplicity of languages is thus a threat to the attainment of national unity.

Secondly, the holistic conception anchored on linguistic determinism holds that any given society is more than the actual summation of the members that constitute it (Schaub & Iraki, 2013). The society therefore consists of social objects and emergent properties which are independent of its members. In this case, where members of a society are passive users of a language, reality is wholly universal. Universality divests phenomenological contribution to the development of co-operation.

Having conceded that existential experiences are part of African metaphysical perspectives, passivity of users of a language deprives the language its ability to entrench metaphysical accord

in education because people's rational experiences are ignored. However, a transcendental basis of a language deprives it of its utilitarian value. In the case of multiplicity of languages, it becomes difficult to dialogue and create consensus over which language is superior to warrant its adoption as a basis of creating co-operation in a society. Such a case would be detrimental to the attainment of national unity in a multi-ethnic nation. It is therefore imperative that a common language is adopted to serve a medium of propagating Kenyanism.

Lastly, the system concept of a society draws its foundation from both linguistic relativism and determinism (Schaub & Iraki, 2013). It is synthetic such that it is an integration of individualistic and holistic conception of a society. It is synthetic *a priori* such that it upholds emergent societal properties which have empirical justifications. Therefore, systemic conception holds that members of a society are a function of the properties of a society and vice versa. In this concept, members of a society are both passive and active users of a language in the sense that that the language influences their thinking and they affect its development. Systemic conception of a society is ideal in the philosophy of Kenyanism since it upholds the fact that a language influences people's perception of reality while acknowledging that people equally influence the development of the language, they employ to describe their experiences.

Kenyanism just like *Ubuntu* emphasises critical thinking as well as human engagement. Critical thinking reveals the emergent properties of a society while human engagement brings the phenomenological experiences desirable for co-operation in any given society. Systemic conception is thus an egalitarian approach that identifies with individual and societal consciousness. In this conception, the individual is as vital as the society. This egalitarian nature brings harmony between subjective and radical objective conception of a society and gives language a central position in enhancing the harmony.

From the preceding discussion it is demonstrable that language is key in founding and disseminating a people's philosophy. Linguistic relativism holds that it is impossible to have a perfect translation of any given language. Therefore, if African philosophy is to be appropriately conceived, it must be done in a language that has its ontological basis in African realities. This happens as such because language when used appropriately serves as the medium of consciousness for any given society. It is henceforth the ontic of a society's emic.

Having observed that a language is proportional to the philosophy it propagates, it is vital to acknowledge that multilingualism is an emergent feature of a society. Owino (2013) supports this assertion by positing that language is essential in the construction of identities and relations of emerging differences. It is the multiplicity of languages that would introduce fundamental differences among members of a society. In the case of multiplicity of languages, it is imperative to establish the extent to which these languages can cause conflicts.

Owino (2013) posits that societies which are linguistically homogeneous are more developed economically, socially, and politically than the heterogeneous ones. Consequently, monolingualism is a necessary condition for social, political and economic development. Because of divergent philosophical conceptions, multilingualism if not well managed may cause social disintegration and conflicts. This connotes that if linguistic diversity is recklessly manipulated it will create a conducive environment for conflicts and disintegration to flourish. The process of education therefore needs to aid a society to progress towards monolingualism and this can only happen if there is metaphysical accord.

As a precautionary measure, it is desirable for a society envisioning to achieve social, economic, and political advancement to lean towards linguistic homogeneity. This can be attained through adoption of a language that harmonises all the emergent philosophical distinctions occasioned by

linguistic diversity. Language is the only tool that can necessitate dialogue and consensus building in a multi-ethnic community. Thus, two aspects of language must be attained for it to meet the dictates of Kenyanism. Firstly, the language used must be common to all people and it must help them manipulate their daily realities. Secondly, the language must reflect the ideal metaphysical perspectives of the people which have developed as a result of the people endeavouring to manipulate their social, political, and economic realities.

That being the case, language is key to this study because it provides the basis upon which people unite. Unity as a pillar in metaphysical accord is created, sustained, and propagated by a language. Having demonstrated that a language is a device of expressing people's reality, it becomes necessary that Kenyanism is expressed in a language that would express the ideal Kenyan reality. Considering the philosophies of *Ujamaa*, *Ubuntu*, *Nyayo* and *Harambee*, among others, it is observed that such philosophies draw their definitions from African realities.

For the sake of enhancing national unity in a multi-ethnic nation like Kenya which has many tribes and languages it becomes vital that one language becomes a basis of dialogue, consensus building and expressing religious beliefs. Since all these tribes have had almost similar political, social, and economic experiences, their metaphysical perspectives are equally almost similar only that they are expressed in different languages. However, there will always be one language among all that has withstood the test of time and stood out as a tool for economic, social, and political interaction of the people in a multi-ethnic nation. That language should thus be nominated as the ideal tool for propagating a philosophy that seeks to unite people in a multi-ethnic nation.

Africa as a continent in general and Kenya as a country in particular exist in the reality of linguistic diversity. Existence of linguistic diversity would mean a state of widespread subjective

reality without a common philosophy. However, from a holistic conception of society linguistic diversity is an emergent feature occasioned by competition arising from diversity of interests. Linguistic diversity does not therefore connote difference in metaphysical perspectives among members of a society. Nevertheless, it remains a condition for divergence to different metaphysical perspectives in a society. In a case where there is linguistic diversity stemming from a common metaphysical perspective, convergence becomes a potential that requires treatment to tend towards actuality. This brings us to Nkrumah's philosophy of Consciencism. Modern day Africa lives in realities of Christian, Islamic, European, American, and Asian influences. These influences have considerably impacted on African metaphysical perspectives which therefore call for a language that accommodates these modern-day realities in Africa and a source of common identity for all people.

Which is this language laden with African metaphysical perspectives but also accommodates modern day African realities? Mazrui (1995) responds to the concern by stating that in the continent of Africa, Kiswahili has the richest literary historical heritage. Mazrui (1995) further observes that over time progressive development of strong positive nationalistic attitude toward Kiswahili has been witnessed. Such is the case by virtue of Kiswahili serving as a language of national sovereignty, a reminder for the similar origin for the people of African descent and a tool for continental and transnational unity (Mazrui, 1995). Scholars of African descent like Ngugi and Soyinka appreciate Kiswahili as the language of Africa (Ngugi, 1981). The arguments fronted for Kiswahili provide a subjective basis of acknowledging it as the most appropriate language for conceiving and conveying Kenyanism.

From an objective point of view, Schadeberg (2009) observes that Kiswahili is composed of over 65% of words from native African dialects of which a higher percentage is Bantu. Over 65%



composition is a sufficient indicator to argue for African metaphysical perspectives being adequately catered for in Kiswahili. The 65% African composition is a summation of various African languages including Nilotic, Amharic, and Cushitic and a higher Bantu contribution than the one earlier mentioned.

It is quite appealing to also note that the remaining percentage that forms the composition of Kiswahili is a representation of the phenomenological realities in Africa. According to Schadeberg (2009), Arabic, French, English, Hindi, Persian, Portuguese, Malagasy among others are the languages that contribute to utmost 30% of the Kiswahili language. This proves that overtime Kiswahili has come to be accommodative of other philosophical perspectives by assimilating them to African phenomenological realities. Kiswahili therefore, becomes an African language anchored on systemic conception of a society which appreciates merits in both linguistic relativism and determinism while eschewing from their weaknesses.

Both subjective and objective considerations of the most appropriate language to be used for conception and conveying of Kenyanism point to Kiswahili as the most suitable. Moreover, having African metaphysical perspectives and accommodating other perspectives that are novel but influence African realities makes Kiswahili the pertinent linguistic tool. To add to that, the continental and international recognition of the language as the only language with indigenous African roots which has the greatest number of speakers on the African continent makes it ideal. For instance, Kiswahili is one of the two official languages of the East African Community (EAC) and also one of the working languages of the Southern African Development Community (SADC) and the African Union (AU). Kiswahili is accordingly the best tool for conceiving the Kenyan concept of truth, goodness, and unity and how the concept influences knowledge, values,

and skills obtainable in the process of education because it wields metaphysical perspectives of people with African interests at heart.

Kenyanism as a philosophy that seeks to navigate the multi-ethnic situation in Kenya to actualise a state of national consciousness as opposed to ethnic consciousness is thus anchored on African philosophy, African religion, and a common African language. However, the named elements that comprise Kenyanism are ones that are not absolutely conservative of everything African but rather appreciate the positive influences other foreign elements of the same nature have had over the African perspectives. When the stated elements are considered in the process of education, the metaphysical accord desirable of education will be achieved. The only obstacle that will still remain is how Kenyanism as philosophy can overcome ethnic tendencies witnessed among Kenyans.

#### **5.4.2 Religion**

In traditional African society, truth, goodness, and concepts of unity were held religiously by people such that knowledge, values and skills were expressed through a system that would qualify to be modern day religious rites (Mndende, 1994). Likewise, economic, social, and political activities were exercised on a more of religious manner (Mbiti, 1969). The ordinary traditional African way of life was wholly religious as observed by Mbiti (1969). All activities had their accompanying rituals, be it economic, social, and political. Consequently, there were no clear boarder lines between African philosophy and African religion (Mndende, 1994). This means that a clear understanding of African religion is a pathway to the understanding of African philosophy which has to export its metaphysical perspectives to Kenyanism.

Failure to understand and acknowledge African religion has made many people fail to understand African philosophy (Lambert, 2020). This is because more than any other factor the

concept of African religion has been distorted by prejudices inclining towards racism (Mndende, 1994). These prejudices are more pronounced in Kenya and would be the greatest obstacles to the realisation of Kenyanism if not well treated. The racial and religious prejudices were inherited by independent African governments which up to date still emphasise teaching of Christianity, Islam and Hindu as the only authentic religions, in fact as the only truths (Mndende, 1994).

Kenyan children have not been accorded a chance of investigating African religion through the process of education. This action puts recipients of education in a dualistic dilemma where perspectives taught do not match with their existential experiences. Because of linguistic differences, assumption of metaphysical differences is created at ethnic levels by believing that a difference in language signifies formal differences. The same invites ethnic attitudes as people believe that they cannot be equal to people with whom they have linguistic differences. The argument of religion is key in education such that religious education must convey perspectives that agree with people's metaphysical orientations to ensure internal unity that is a requisite for the attainment of national unity.

The act of legitimising Christianity, Islam, and Hindu as the true religions has seen continuous suppression of African indigenous religions at all levels of society especially in schools. The same act has equally suppressed the development of Kenyanism which appreciates traditional African religious systems. Whether knowingly or unknowingly, this act has equally suppressed African philosophy from developing as a unique trend in the body of universal philosophy. Nevertheless, many Africans have never consciously or unconsciously disassociated from African religions despite conversion to majorly Christianity or Islam. Their daily routines are heavily controlled by African religions and when they cannot find answers in their new religions

with regard to social, economic and political issues they resort back to African religions (Lambert, 2020).

Whenever child naming, marriage, initiation and burial ceremonies are being conducted, it is the African religion that is referred to. The bigger question is why is that still the case despite the conversion of Africans to Christianity, Islam, or Hindu? The answer is not far from the fact that the new found religions do not provide definite answers to African problems. Kenyanism would thus be a philosophy that appreciates theological underpinnings of African religions while attempting to bring a consensus with other religions in Kenya through the process of education. The act will guarantee attainment of metaphysical accord in education since metaphysical perspectives propagated by education will be converging with the people's metaphysical perspectives. It is such a move that will lead to attainment of national unity when recipients of education realise that they share same metaphysical perspectives. The slight differences witnessed, which are accidental in nature, merely stem from diverse languages.

In spite of the evidence adduced in support of the existence of African religion and therefore African philosophy, many educational policy formulators still subscribe to reports by Western researchers that beliefs and practices by indigenous African peoples were not religion but superstitions (Mndende, 1994). This belief is accentuated by missionary reports that referred to African religion as heathenism, an uncivilised man's religion (Moya, 1996). The assumption has seen African religion included in the Christian Religious Education syllabus where its demerits are emphasised in Kenya. Case studies of African ways of life have been given in a derogative manner that incites African people against their indigenous ways of life and those of other Africans which makes it difficult to forge unity among people of different ethnic groups. Such

case studies in most cases have never been investigated properly to understand their metaphysical intonations.

To many Kenyans, religion has remained Christianity, Islam or Hindu while anything African has remained magic, sorcery, or witchcraft. Such is the situation even when in reality many Kenyans have their livelihoods influenced greatly by African religion. It is this absence of accord in what education is providing as facts and what is practiced by the people that have created a continuous state of metaphysical discord thus inhibiting development of Kenyanism that is supposed to lead to the attainment of national unity through the process of education.

Brent (2013) gives a definition of religion as a socio-cultural system of practices and designated behaviours, beliefs, worldviews, morals, sanctified places, ethics, texts, or organisations that explain the relationship between humanity and the transcendental, spiritual and supernatural elements. The definition by Brent (2013) brings us to the seven major dimensions that activities must encompass to qualify for the title religion. These dimensions are enumerated by Mndende (1994) as follows: mythological, social, doctrinal, experiential, ritual, ethical, and eschatological. The seven dimensions influence people's organisation of their economic, social, and political activities and have an impact on how members of different ethnic groups will perceive each other.

Having identified hierarchical continuum as the dominant theological perspective among African people, Kenyanism as a philosophy of education would seek to reinforce how the stated perspective is demonstrated in all the dimensions. Considering that these dimensions are at times utilised to demonstrate differences among ethnic groups, education would be a vital tool for demonstrating the convergence of all African religions by virtue of being anchored on same

metaphysical perspectives. The move will lead to realisation of metaphysical accord in educational realm thereby maximising the potential to attain national unity in Kenya.

All the dimensions required for activities to be considered religious are observable in claims of justifications for presence of African religion. Therefore, just as Morreall and Sonn (2013) observe all societies have religions. Religion, being the basis for people's beliefs, influences their concept of truth thus it is key in the enhancement of metaphysical accord. The knowledge learners receive in institutions of learning must correlate with what they observe and learn from other avenues like homes, worship places, villages and the society at large. Failure to include aspects of African religion in education negatively affects the knowledge aspect of education because what is disseminated to recipients does not match what they experience. Likewise, the truths conveyed become unverifiable and unjustifiable because of lack of their phenomenological correspondences in African realities.

When truth cannot be justified because of lack of both rational and practical experiences, the knowledge underpinned by such truths does not arouse desire for goodness in recipients. This in turn warps the value system of the people due to conflicts between knowledge taught and one experienced in real life situations. The conflict creates internal disunity in the recipients of education. When disunity emanates from within the people due to the nature of knowledge, values, and skills acquired and pursuit for national unity are rendered moribund.

African religion like African philosophy is an important ingredient in guaranteeing success of Kenyanism. It is African religion that dictates the value systems of the African people thus at the center of what the African people consider good or bad. Hence the concept of goodness which is a pillar in metaphysical accord is a function of religion. Religiosity, as an element of *Ubuntu* is central in dialogue and consensus building thus a vital component that enriches African

philosophy. African religion is thus important to the development of Kenyanism because it is the basis upon which Kenyans anchor their concept of goodness.

#### **5.4.3 Philosophies in direct support to Kenyanism**

There are many philosophies which can directly support Kenyanism. *Rukun Negara*, *Ujamaa*, *Ubuntu*, and *Consciencism* are examples. This study critiques two philosophies that Kenyanism heavily borrows from. These are the philosophy of *Ujamaa* and *Consciencism*.

African leaders such as Kenneth Kaunda of Zambia, Julius Nyerere of Tanzania and Kwame Nkrumah of Ghana are African philosophers who endeavoured to forge national unity in their nations using nationalistic philosophies (Magoti, 2012). The stated philosophers demonstrate how the African conception of a person percolates into the economic, social, and political activities. This study appreciates consciencism and Ujamaa as two philosophies propagated by African philosophers. Consciencism is attributed to Nkrumah, while Ujamaa is Nyerere's magnum opus.

The African society is founded on the concept of a communal person who should seek to treat other people as an end in itself not as a means to some other desired end (Otunnu, 2014). This portrays the philosophy of Consciencism as an egalitarian philosophy which is based on the monistic thesis of materialism. Monistic thesis of materialism observes that matter is one even in its different manifestations (Nkrumah, 1964). It insists that equality is the virtue of every activity we undertake. Kenyanism as a philosophy thus imports egalitarianism as espoused by Consciencism by arguing that the people of Kenya are all equal and it is the responsibility of every citizen to appreciate the same. Interconnectedness and continuity as metaphysical perspectives of Kenyanism will certainly establish an egalitarian society justifying the convergence of consciencism and Kenyanism.

A community is established by a plurality of people who must treat each other as an end itself thereby establishing a community anchored on egalitarian tendencies politically, socially and economically. Kenyanism will therefore seek to propagate development at individual level without curtailing other people's development. For this to be possible, the process of Consciencism is vital as it is the internalisation of traditional African ways of life, Islamic, Christian and Western realities into contemporary African experiences. This will guarantee equal treatment of every individual in the society regardless of their backgrounds. Just like Consciencism, Kenyanism as a philosophy views neo-colonialism as having the greatest negative-effect on the philosophical development of African philosophy to the desired egalitarian end (Nkrumah, 1964).

This study submits that it is neo-colonialism that has rendered education specifically in Kenya in a continuous state of metaphysical discord. Such is the case because education through subject areas like Religious Education, English (Grammar and Literature), Kiswahili (Lugha na Fasihi), and History and Government have continuously depicted African systems as weak and or ineffective. However, in reality, the African systems control almost all human experiences and are the only rational existential experiences that African people can refer to. Therefore, to guarantee metaphysical accord in education in Africa as a whole and Kenya in particular, African philosophy must be rejuvenated without neo-colonial influences. The African conception of a person where individuals derive their humanness from the community should be reinforced by education. The move will guarantee establishment of metaphysical accord in educational realm which is primary to the attainment of national unity in a multi-ethnic nation like Kenya.

*Ujamaa* (familiness) on the other hand, is explained as a philosophy that propagates African socialism in economic, social, and political activities of the African people (Magoti, 2012).



Nyerere (1968) argues that capitalism is not just an economic model but rather a concept of the mind that has metaphysical perspectives justifying it. As such exploitative tendency that is assumed of capitalism is a mental concept which emanates from defining differences between people and considering others as superior while tagging some as inferior (Nyerere, 1968). Kenyanism just like *Ujamaa* is opposed to metaphysical grounding of capitalism identified as utilitarianism which categorises roles played by people in the society. These roles act as the basis upon which values are founded. Those who play roles assumed to be more important in the society are categorised as more important while those who play roles assumed to be less important are categorised as less important. The former enjoy economic, social, and political privileges not common to all people thus justifying a qualitative difference among people.

It is this categorisation of people that justifies oppression of people by people and the subsequent desire by people to dominate others. When domination is magnified it results in ethnic domination creating ethnic competition and not cooperation. Competition waters down interconnectedness and existential experiences derived from domination. It also encourages ethnic solidarity thus threatening attainment of national unity. Unequal consideration of people in the society is not African and violates communalism. That is why egalitarianism is key in African societies because of the conception of a person as Ubuntu inclined. Therefore, knowledge, values, and skills that would be propagated by education founded by Kenyanism will reinforce the import of egalitarianism.

Key to this study is that African philosophy provides the basis upon which truth as an aspect of knowledge can be obtained in Kenyan realities. African philosophy also describes the ideal cosmological, ontological, theological, and rational perspectives of the people of Kenya thereby being a good foundation for Kenyanism. However, focusing on the metaphysical perspectives

that found Kenyanism it is worth noting that the aspect of interconnectedness and continuity is common such that cosmology enriches ontology and vice versa. The case holds constant to all the four branches of metaphysics in an ideal African situation. The nature of continuum is expressed in a format that is more religious such that every activity undertaken in a typical African setting would have religious connotations and denotations. This intones that Kenyanism as a philosophy of education must regard the concept of religion highly because it is the process through which majority of the African people express their understanding of existence.

### **5.5 Kenyanism as a solution to negative ethnicity in Kenya**

According to this study, negative ethnicity is a mental construction where an individual utilises falsity to deny goodness to others with an aim of preventing possibility of unity with them. This indicates that negative ethnicity is an intentional denouncement of transcendental attributes that characterise human beings. It manifests in a nation characterised by plurality of historical continuity of the people and diversity of languages. Plurality of historical continuity and diversity of languages bring an impression of distinct false metaphysical perspectives which when manipulated mischievously escalates negative ethnicity.

Negative ethnicity is therefore a derivative of the mischievous manipulation of historical and linguistic differences. It is achieved by corrupting metaphysical accord by way of allowing potentiality of subjectivity in transcendental attributes. Truth, goodness, and unity are universal and thereby objective. Beauty, the fourth attribute of being which is mistaken to be subjective has universal validity which also makes it objective. Negative ethnicity, just like racism, does not have metaphysical foundations thus its real causes, forms and effects need to be unearthed.

It is vital that appropriate or relevant causes of negative ethnicity are known for the forms and effects to be well understood. The dearth of philosophical literature pertaining negative ethnicity

signifies a subject area that influences a greater proportion of underdevelopment yet limited studies have been focused on the same. The few scholars that have endeavoured to study negative ethnicity have looked at effects without reflecting on causes and forms. This is contrary to the Aristotelian principle that insists on understanding what a cause is and the number of such causes for efficient investigation of a phenomenon. Unless we understand the ‘why’ of negative ethnicity, we cannot do much in solving it as a social, economic, and political problem.

Having conceded that Kenya as a nation comprises majorly of people of African origin with ‘*we are, therefore, I am*’ as their ontological conception of a person, how comes there is widespread negative ethnicity as evidenced by events highlighted in chapter four? Before the birth of the nation Kenya a majority of the people were organised in social groups that were characterised by similarities in other features including language. Despite having same ontological conception of a person, language differences brought a significant impression of different metaphysical perspectives. These differences in most cases are assumed they are not actual as there is no study that has ever recorded significant differences in the metaphysical perspectives of the African people.

Using assumed differences in metaphysical perspectives of people to justify negative ethnicity deprives it of necessary existence thereby rendering it an accidental occurrence. An accidental occurrence in the *a priori* realm is a predicative occurrence meaning it is a people’s way of explaining reality and not reality in its essence. This means that negative ethnicity does not have a necessary cause and cannot have an effect in the *a priori* realm. As such negative ethnicity does not begin from the mind but is rather brought to the mind by experiences. It thus requires the mind to eliminate it by using appropriate knowledge. Kenyanism is a philosophy that appreciates sameness in the metaphysical perspectives of Kenyans regardless of their ethnic

orientations. The knowledge to influence appreciation of sameness in the metaphysical perspectives of Kenyans has always been lacking leading to widespread ethnic consciousness that graduates to negative ethnicity according to circumstances.

The observations above complicate the principle of causality in which it is asserted that all effects must have causes. This explains why people in Kenya would agree on effects of negative ethnicity but will debate to agree or disagree on forms and causes. This is because negative ethnicity is teleological such that it is the effects of negative ethnicity that justify the forms of ethnicity and not the other way round. Corruption, nepotism, violence, killings and other forms that characterise negative ethnicity can only be attributed to negative ethnicity after an investigation has been done to ascertain if they are immediate effects of negative ethnic feelings. The stated effects of negative ethnic feelings are axiological thus used as a means of expressing negative ethnicity.

The means of expressing one's tendency to negative ethnicity can only be attributed to the desire to dominate others socially, economically, and politically. Philosophies of contemporary Kenyan education emphasise the position held by an individual thus encouraging domination tendencies. The hierarchical continuum as a theological perspective in African metaphysics does not imply domination by beings rather it promotes complementary tendencies. Domination is therefore a foreign metaphysical perspective to the African existential experiences. Education would thus need to be properly grounded such that it eliminates tendencies of domination among learners.

Kenyanism is thus a philosophy that is anti-domination of people by people which in most cases leads to oppression. In schools, universities, hospitals and any institution that is concerned with production of goods and services negative ethnicity will be invited as a tool for seeking domination. The situation is accentuated in Africa by 'we are, therefore, I am' because education

has failed to create an exponential 'we are' but has created loopholes that breed arithmetic 'we are'. Exponential 'we are' signifies a situation where people have a common factor that unites them. Arithmetic 'we are' indicates a case where people belong to the same set but have known differences that distinguish them. That is why Kenya will be introduced as a country of more than 42 tribes and not a nation comprising of Kenyans. It is high time Kenyanism replaces ethnic consciousness among Kenyans.

The final cause of negative ethnicity does stand out to be the desire by individuals to dominate others. This cause expanded along linguistic premises and it runs across all societal levels be it in social, economic, or political activities. For education to solve the menace of negative ethnicity besides attaining metaphysical accord in educational realm, learners need to be taught the effect of how the desire to dominate others invokes negative ethnicity. The various forms of negative ethnicity and their effects on social, economic, and political progress should equally be propagated by the process of education. It is important that egalitarianism as an aspect of Kenyanism is reinforced in the process of education to ensure that all loopholes that permit the arithmetic 'we are' are eliminated so that we end up with one nation whose unity can be attained through metaphysical accord in educational realm.

Kenyanism will thus prevent the development of education that promotes negative ethnicity as a measure to reinforce national consciousness over ethnic consciousness. Negative ethnicity education is the education that makes recipients conscious of various forms, causes, and effects of negative ethnicity. It would be prudent when recipients of education in a multi-ethnic nation are made conscious of these forms, causes, and effects to reinforce them against developing tribal attitudes. This would enable recipients of education to identify negative ethnicity as a problem and threat to the attainment of national unity. Kenyanism also aims at eliminating the

supposed differences in a common historical continuity and language thereby giving the nation the impetus to tend towards the features of a mono-ethnic nation where national unity is equal to metaphysical accord in educational realm.

Therefore, attainment of national unity in a multi-ethnic nation is necessitated by creating conditions that are equivalent to a mono-ethnic situation by use of education theories and practices which is the essence of the philosophy of Kenyanism. To that extent, Kenyanism is a philosophy that argues that ethnic Africans in this case Kenyans have similar metaphysical perspectives. It is therefore upon systems, institutions, and processes to harmonise the metaphysical perspectives to come up with one that will enhance accord among all ethnic groups.

#### **5.6 Implementation of Kenyanism to guarantee attainment of metaphysical accord**

Outward looking reforms have not succeeded in enhancing attainment of national unity in Kenya. It therefore calls for introspection for Kenya to first seek for homemade solutions and only borrow when the homemade solutions are not relevant to the prevailing problems. Consequently, due diligence should be observed to ensure the imported solutions do not oppose the African metaphysical perspectives. For Kenyanism to be effective in influencing actualisation of metaphysical accord in educational realm and subsequent attainment of national unity in Kenya, it has to influence the three levels that inform the process of education. In Kenya, educational policy formulation, implementation, and evaluation are the main levels that education revolves around.

To begin with, education policies affect the theories and practices of education such that knowledge, skills, and values propagated by education will reflect the intention of the education policies. For Kenyanism to be effective, such policies ought to be grounded on metaphysical

perspectives that reinforce Kenyanism. Policies resonating with Kenyanism will lead to educational philosophies that respect and appreciate the need for education to propagate people's original metaphysical perspectives. Moreover, it is important to enrich these metaphysical perspectives with strengths from foreign perspectives in order to compensate for their weaknesses. Education policy formulation process will be a continuum that treats every stakeholder as a worthy contributor to the development of education in Kenya.

Clearly put, the formulators, implementers, and consumers of education will all have a role in influencing theories and practices in education through dialogue and consensus building to ensure African metaphysical perspectives are reinforced. Such an act will seek to ensure that knowledge, skills and values envisaged by all stakeholders are the ones that are transmitted to the learners. It is such a move that will bring metaphysical accord in educational realm and lead the nation towards attainment of national unity.

The second avenue where the implementation of Kenyanism will focus is the educational policy implementation process. Education policies are implemented as either theories or practices. Theories that guide knowledge, skills, and values propagated by education process will have to reflect the metaphysical perspectives that ground Kenyanism. That is, the concept of Supreme Being, interconnectedness and continuity, hierarchical continuum, and existential experiences will be emphasised by education theories. The move will aim at creating internal unity required of individuals to discern national unity. When the metaphysical perspectives propagated by education will reflect people's common metaphysical orientations, a common ground for appreciating sameness would be created. Linguistic differences will thus be understood as merely accidental and not formal which is a good step towards attainment of national unity in Kenya.

The last place where Kenyanism will focus is the evaluation of the policies implemented. Evaluation is a process of determining the extent to which learning has taken place. It may motivate or discourage learning. If evaluation is holistic and focuses on the entire process of learning, then the judgements made about learning process will be true. However, when evaluation focuses on only one aspect of learning for instance acquisition of knowledge, then judgements made about the process of learning will be incomplete. As observed in previous chapters, evaluation process in Kenya is considered more important because it is used to categorise people. The philosophy of Kenyanism would thus focus on existential experiences of the learners to determine if such experiences reflect the envisaged philosophical perspectives.

The critique and analysis of the Kenyan curriculum for basic and tertiary education, the constitution of Kenya 2010, and various reports of commissions of inquiries paint a picture of insufficient metaphysical accord in education both at tertiary and basic levels, and absence of the same metaphysical accord in social milieu thus non-attainment of national unity. The pathway to the attainment of national unity demands therefore that any approach that seeks to guarantee the attainment of the same in Kenya must be well thought out and framed within the realm of African metaphysical perspective that accentuates the reciprocity of the society and people therein. It must also take cognisance of the nature of unity existent in the nation Kenya.

### **5.7 Kenyanism as the basis of metaphysical accord in education in Kenya**

This study in philosophy of education acknowledges that dialogue, consensus building, and religiosity are the three tenets of *Ubuntu* that influence the process of education in Kenya. Such is the case because the content of the curriculum in Kenya is usually arrived at through a process that observes the mentioned tenets. However, the critique of the Kenyan education has demonstrated that dialogue, consensus building, and religiosity present in the development of the



process of education in Kenya has always been underpinned by metaphysical perspectives foreign to the African conception of a person. The dialogue, consensus building, and religiosity that enrich education process should thus reflect the ideal African conception of a person which is obtainable in African metaphysical perspectives as explained in Ubuntu philosophy.

Even though Kenya is a multi-ethnic nation, it can still be observed that there are similarities in the cultures of various communities. The differences in most cases are not formal but rather material because of geographical reasons. Nonetheless, questions of the Supreme Being, the concept of a person, death, and even eschatological issues have almost similar explanations. This indicates that Kenyan metaphysical perspectives are in most cases common in all ethnic groups. Thus, to avoid confusing African children education should focus on reinforcing what is already Kenyan by exposing learners to their indigenous explanations of social, economic, and political concepts. The move is vital in developing critical thinking where learners juxtapose Kenyan thinking to foreign thinking for complementarity.

Kenyanism therefore seeks to ensure that truth, goodness, and unity propagated by knowledge, values, and skills reflect the metaphysical orientation of the Kenyan people. The knowledge, values, and skills will be driven by the cosmological, ontological, theological, and rational perspectives of the Kenyan people. When education propagates the duality of Kenyan cosmology by virtue of the people and land being created by a Supreme-Being, and the nation being colonial creation beliefs of the Kenyan people will be justifiable. When the concept of interconnectedness and continuity will be reinforced by education, unity desirable by the people of Kenya will be attained.

When the concepts of hierarchical continuum and existential experiences are conveyed by education, the values guiding interactions between people will be good. Kenyanism is thus the ideal educational paradigm that will entrench metaphysical accord in the Kenyan education and subsequently lead to the attainment of national unity.

### **5.8 Framing the model for building national unity in a multi-ethnic nation**

A nation being a function of geographical boundary, historical continuity, and a common language is a metaphysical being with both immanent and transcendental attributes. Immanent features are catered for by the distinct geographical boundary claim, people, and other resources obtainable within the geographical boundaries of the nation. Transcendent attributes of a nation manifest in same historical continuity and language.

A nation with people in its geographical boundary who have similar historical continuity and language is a mono-ethnic nation. In a mono-ethnic nation, disunity may still be evidenced because of clannism but the potency for unity is never altered and an appropriate system of education can still actuate desirable unity. In such a nation, national unity is equivalent to metaphysical accord in educational realm (*National Unity*  $\equiv$  *Metaphysical accord in educational realm*). When the knowledge, skills, and values in education reflect the people's metaphysical perspectives, such education yields the transcendental attributes necessary to warrant attainment of national unity in the nation.

A nation comprising people in the same geographical boundaries with different historical continuity and language is referred to as a multi-ethnic nation. In such a nation, the people are construed to be having different metaphysical perspectives. Therefore, knowledge, values, and skills propagated by education might not necessarily convey common truth, goodness, and unity.

In such a nation, national unity is not necessarily equal to metaphysical accord in educational realm as is the case in a mono-ethnic nation.

Does a model for attainment of national unity exist in a multi-ethnic nation? Having conceded that national unity in a multi-ethnic nation is not equal to metaphysical accord in educational realm, a model for national unity in a multi-ethnic nation is therefore important. Considering that ethnicity as a factor is what denies a multi-ethnic nation the attributes of historical continuity and common language, it could therefore be valid to argue that the different metaphysical perspectives among various ethnic groups are the cause of disunity. The appropriate model in such a situation can thus be represented by the logical-mathematical model indicated as *National Unity*  $\cong$  *Education*(*Metaphysical Accord* – *Ethnicity*).

In the equation, education is an independent variable on which national unity wholly depends. When education is multiplied by metaphysical accord (*Education*  $\times$  *Metaphysical accord*), the result is *metaphysical accord in educational realm*. Likewise, when education is multiplied by negative ethnicity (*–ethnicity*) it results in *negative ethnicity education*. Metaphysical accord in educational realm can be obtained by enlightening learners from different ethnicities that make up a nation to appreciate their common metaphysical perspectives. It can also be achieved by adopting a common language that reflects the metaphysical perspectives of all the people.

## **5.9 Conclusion**

In Kenya, the process of harmonising common metaphysical perspectives and disseminating them in a common language will be referred to as Kenyanism. Kenyanism can be achieved through the process of education in its entirety. That means both formal and informal types of education must participate in the process of entrenching Kenyanism to guarantee attainment of

metaphysical accord in education in Kenya. The process of education will also be helpful in aiding propagation of negative ethnicity education to increase consciousness of Kenyans about causes, forms, and effects of negative ethnicity. Key to this chapter is the appreciation that attainment of metaphysical accord in a multi-ethnic nation like Kenya requires an eclectic approach that puts into consideration the realities of multi-ethnicity.

The chapter proposes a philosophy of Kenyanism as the best approach to attaining metaphysical accord in educational realm in Kenya. Kenyanism has been described as a philosophy that asserts that all Africans share same metaphysical perspectives which should be put into consideration in order to attain metaphysical accord in the educational realm. Kenyanism will lead to philosophies of education that are conscious of the contemporary realities in Kenya. The realities range from African philosophy, African religion, African indigenous education, and a common African language.

Having reflected on linguistic relativism and determinism it is evident that language is key in organising people's system of philosophising. The language that reflects African metaphysical perspectives has been argued to be Kiswahili. It is Kiswahili that can perfectly conceive and convey Kenyanism as described in this chapter.

A model for the attainment of national unity in a multi-ethnic nation like Kenya has been given in the form of a described equation  $National\ Unity \cong Education(Metaphysical\ Accord - Ethnicity)$ . This chapter has demonstrated that truth, goodness, and unity within the Kenyan context is obtainable through the interaction of African and foreign metaphysical perspectives that have influenced Africans ways of life. Negative ethnicity has been recorded as the obstacle to the attainment of national unity. Thus, negative ethnicity education is instrumental in bringing

negative reinforcement against conscious ethnic tendencies by the people of Kenya. The next chapter outlines the summary, conclusions, and the recommendations of the study.

## **CHAPTER SIX**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **6.0 Introduction**

The previous chapter assessed the most appropriate approach which is anchored on metaphysical accord and can influence knowledge, values, and skills obtainable in the process of education to lead to the attainment of the aim of education for national unity in Kenya. This chapter therefore seeks to give the summary of the study, conclusions, and recommendations. It also rigs to the fore the question of how African philosophy, African religion, and Kiswahili can be implemented in education in Kenya to guarantee attainment of metaphysical accord in educational realm in Kenya and therefore attainment of national unity in the long run.

#### **6.1 Summary**

This study is organised in six chapters. The first five chapters have pondered on the concept of metaphysical accord, education, and national unity. It is in the first five chapters that the study bases its judgement on whether education process in Kenya is actually leading to the attainment of the aim for ‘education for national unity’.

Chapter one is the introductory chapter. It is here where it is noted that for knowledge, values, and skills propagated by education to lead to the attainment of national unity they must be anchored on metaphysical accord. Metaphysical accord is existence undergirded by truth, goodness, and unity. The puzzle that the study seeks to unravel is if at all there is metaphysical accord in Kenyan educational theories and practices. This informed the objectives of the study which sought to examine the importance of metaphysical accord in Kenyan educational realm. It also sought to find out if the educational realm is leading to the attainment of national unity or not. The study further wanted to find out the best philosophical approach that could lead to the

attainment of the aim for ‘education for national unity’. The study is anchored on *Ubuntu*, an African philosophy that reinforces humanness. Lastly, in chapter one critique, which is a synthetic *a priori* method of rationalising judgements, is discussed. Analysis, which serves as a complementary method to critique, is also discussed.

Chapter two of the study focuses on the concept of metaphysical accord, education realm, and a nation. The chapter also assesses some philosophical views on national unity. Metaphysical accord is conceived as existence of a being anchored on truth, goodness, and unity. These three are referred to as the transcendental attributes of being. The transcendental attributes of being must be drawn from people’s ontological, theological, cosmological, and rational experiences. The education realm is characterised by knowledge, values, and skills which take cognitive, affective, dialogical, and creative dimensions. The chapter also stipulates that a nation has metaphysical foundations thus there is need for accord among economic, social, and political aims. These aims are drawn from the analogy of the human soul which has three elements namely: appetitive, spirited, and rational. Just like there is need for a balance in a human soul, so is the case in a nation.

Chapter two lastly critiques some philosophical views on the subject matter of national unity by scholars in Kenya. The study first employs metaphysical principles to critique these philosophical studies. The studies were found to be analytic about the issue of national unity therefore tended to give subjective recommendations which are insufficient in guaranteeing attainment of national unity in Kenya.

Chapter three sought to justify if at all educational theories and practices in Kenya are sufficiently grounded metaphysically to enable them propel the country towards attainment of national unity. It is acknowledged in the chapter that it is the purpose of education to influence

development of nationalistic attitudes by the recipients of the very education. However, in a multi-ethnic nation like Kenya, the problem of ethnic attitudes tends to be the major challenge. Scrutiny of the Kenyan philosophies of education shows that perennialism, progressivism, pragmatism, and humanism are some of the prevalent philosophies in Kenyan educational theories and practices. These theories are not only found to be bare of African metaphysical perspectives, but also epistemological and axiological perspectives. This observation justifies the fact that the philosophies of contemporary Kenyan education are not sufficiently grounded by metaphysical accord.

By focusing on educational theories in Kenya, chapter three notes that the Kenyan philosophies of education have influenced the structure and content of the curriculum which has skewed quite a great deal from African metaphysical perspectives. The specific content areas divert the learners' attention from any African metaphysical, epistemological, and axiological perspectives while giving more attention to Western perspectives.

Chapter four focuses on the social milieu to justify if at all education is influencing the actual attainment of the aim of education for national unity in Kenya. It is identified that in a multi-ethnic nation like Kenya, ethnicity is an emergent issue that may pose a challenge to the attainment of national unity if not well treated. The chapter explains that during the colonial and post-colonial eras, ethnicity has been employed as a tool of economic and political competition leading to widespread ethnic consciousness as compared to national consciousness in Kenya.

Philosophical ideologies utilised by the state to influence economic, social, and political activities are also bare of African metaphysical perspectives as they tend to disseminate Western metaphysical perspectives. Economic aims tend to be given more priority by the state than social and political ones. Arguably, social and political aims are derivatives of economic aims a



situation which deprives the nation the metaphysical accord required for the smooth coexistence of the three aims. Consequently, competition rather than co-operation which is a requisite for the attainment of national unity is created. In the chapter, it is observed that there is no national unity in Kenya as indicated in reports that were compiled after a series of tribal clashes witnessed during the electioneering periods. This leads to a conclusion that educational theories and practices in Kenya are not anchored on metaphysical accord thus not leading to attainment of the aim for 'education for national unity.'

Chapter five sought to justify if there exists a philosophical approach that will incorporate metaphysical accord in education realm in Kenya in order to attain national unity. Having observed that the absence of metaphysical accord in educational realm leads to non-attainment of the aim for 'national unity' in Kenya, chapter five gives an in-depth discussion of Kenyanism. This study argues that this philosophy is the best since it is the one in which metaphysical accord that is crucial in the educational realm in Kenya is grounded. In the chapter, it is stated that ontological, theological, cosmological, and rational experiences of the people of Kenya are the ideal representation of the people's conception of truth, goodness, and unity. The African conception of the stated attributes is obtainable in African philosophy, African religion, and African language which lay the foundation for Kenyanism as the philosophical conception responsible of actualising metaphysical accord in educational realm. These aspects are reflected in philosophies of African indigenous education.

Chapter five further proposes a logical-mathematical model that can aid the process of education thus leading to the attainment of the aim for 'education for national unity' in a multi-ethnic nation. In the model, national unity is equivalent to education multiplied by metaphysical accord

less negative ethnicity. Chapter six is the final chapter of this study and it therefore gives the summary, conclusions, and recommendations of the study.

## **6.2 Conclusion**

Truth, goodness, and unity are the transcendental attributes that undergird metaphysical accord. Metaphysical accord is a requirement in the balancing of a human being's rational, spirited, and appetitive elements. When the elements are balanced, individuals give equal priority to their social, political, and economic aims. This further translates to oneness in people's social, political, and economic activities. It is oneness in the stated activities that serve as proof for existence of national unity in any multi-ethnic nation. That particular oneness has been demonstrated to be lacking in Kenya's social, political, and economic activities as evidenced by politicisation of ethnicity by elites from various Kenyan ethnic communities that constitute the nation Kenya.

National unity has been elusive majorly because of how ethnic multiplicity has been handled in Kenya. Education therefore becomes a vital tool for rejuvenating the efforts towards the attainment of national unity. Moreover, this education must propagate the people's ontological, theological, cosmological, and rational perspectives and realities in order to establish the desirable basis for knowledge, values, and skills disseminated by the process of education. Knowledge, values, and skills obtainable in the contemporary Kenyan education have been demonstrated to be anchored on perennial, existential, pragmatic, and humanistic philosophies of education. These philosophies to a larger extent have laid the foundation for the theoretical and practical basis of education in Kenya. A critique of the theories and practices of education unearth a situation of education that does not propagate the Kenyan people's ontological, cosmological, theological and rational experiences.

The situation renders education a tool for social, economic, and political class navigation and not a conduit for truth, goodness, and unity. When education serves the purposes of economic, social, and political class navigation in a multi-ethnic nation, competition, which takes an ethnic dimension, arises and this is detrimental to national unity. Education theories and practices in Kenya are therefore deemed to be lacking metaphysical accord as demonstrated by the history of tribalism in Kenya. As such they cannot lead to the attainment of national unity. For metaphysical accord to be attained in education, belief in God as the creator of all things, interconnectedness and continuity, hierarchical continuum, and existential experiences which are the African metaphysical perspectives must be emphasised.

Ethnic nations in Kenya have sustained their unity since the precolonial era up to date because of the indigenous African education that propagates metaphysical perspectives of the people. This therefore means that there exists a single philosophical approach that can propel Kenya towards the attainment of the aim for 'national unity'. Such a philosophy must reflect the common metaphysical perspectives of the people that constitute the nation.

It has been demonstrated that African philosophies such as *Ubuntu*, *Ujamaa*, *Harambee* among others all point to the African conception of a person. Thus, ontological conception of any education must adopt the African ontology of a person. Such is the criteria that will bring metaphysical accord in education realm. Kenya being a sub-Saharan Africa country comprises majorly of African ethnic groups with metaphysical similarities which when built upon would form the basis of national unity. It is therefore rightly observed that the approach towards attainment of national unity in Kenya is the elevation of Kenyanism while at the same time enriching it with current Kenyan realities. African knowledge, skills, and values should dominate

education theories and practices because they accurately reflect the Kenyan people's conception of truth, goodness, and unity.

### **6.3 Recommendations**

The study has five recommendations which include propagation of the philosophy of Kenyanism which is the main contribution of this study. Other recommendations include the following: branding education as the best pathway to the attainment of national unity; the role of universities in the attainment of metaphysical accord; the role of formal and informal education in the attainment of metaphysical accord in educational realm, and curriculum interventions to the attainment of metaphysical accord.

#### **6.3.1 Kenyanism**

This study recommends Kenyanism as philosophy of education that would propel Kenya towards the attainment of the aim for 'education for national unity' in Kenya. As described in chapter five, Kenyanism is a philosophy that propagates cosmological, ontological, theological, and rational perspectives of the people of Kenya.

#### **6.3.2 Branding education as the best pathway to the attainment of national unity in Kenya**

This study recommends various educational approaches that would contribute to the attainment of the aim for 'education for national unity in Kenya'. To begin with, nation building efforts would have no impact unless there a vision to unite the people of any given nation towards a common goal. The goal could probably be war against poverty, disease, or ignorance as was the case in Kenya during independence. Likewise, the war could be against tribalism, nepotism, terrorism, corruption, impunity among others. It is a common goal among people which necessitates the impetus desirable to unite the people. Therefore, it is easy to unite people to fight challenges that are common to them. Negative ethnicity is a challenge in Kenya that all people

are supposed to beware of so that combined efforts towards its eradication are employed. Education as such needs to be in a position of aiding recipients to realise that negative ethnicity is a problem hindering the development of the Kenyan nation. The recipients also need to understand the causes and effects of negative ethnicity.

Negative ethnicity should be identified as a negative theme that the education process in Kenya is tasked to eliminate. Understanding common challenges would guarantee the people's oneness in the development of their economic, social, and political activities since their vision would have been framed from a common understanding of their problems.

Secondly, African philosophy and religion remain the two distinct areas that need to be incorporated in the contemporary education to attain the desired state of metaphysical accord. As such, with increased number of universities in Kenya, many of which have been delocalised, concerned departments or schools within universities should collaborate with other educational stakeholders to conduct ethnographic studies within all the tribes that comprise the nation Kenya. These ethnographic studies will bring forth philosophies which will form the basis for developing African philosophy and religion to enrich the philosophy of Kenyanism. This will provide the basis for ideal unity, truth, and goodness which should be propagated by education.

Thirdly, metaphysical accord in educational realm can only lead to the attainment of national unity if the content of the curriculum reflects the desired metaphysical accord. This means that the basic education curriculum in Kenya should undergo reviews that seek to reflect the desired metaphysical accord. There are three areas in the curriculum that this study recommends changes to. These are History and Government, Religious Education, and Languages.

History and 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* 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. National unity is an aim in basic education therefore any knowledge transmitted should envisage enhancing attainment of national unity. Any knowledge areas that need interpretation for in-depth comprehension should be preserved for university or tertiary education when learners have matured and have developed critical skills of independent thinking.

Just like Christian, Islamic, and Hindu education are taught in the Kenyan curriculum, so should African studies as will be recommended by the ethnographic studies that will be conducted among all the ethnic groups in Kenya. This subject area will provide a detailed account of African philosophy and religion to help deconstruct ethnic stereotypes. The subject area will provide knowledge and values that convey African metaphysical perspectives and therefore bring the desired metaphysical accord in educational realm.

Apart from making Kiswahili the language of instruction in primary schools, to cater for unity as a transcendental attribute, African religion as a subject area needs to be organised and disseminated in an African language which is Kiswahili as discussed earlier. This act would complete the triad of metaphysical accord with truth, goodness, and unity having been fashioned to reflect the ideal contemporary Kenyan perspectives. This is the subject area that the model for attaining national unity in a multi-ethnic nation is applicable. Forms, causes, and effects of negative ethnicity would be taught and learnt in this subject area to ensure that the masses are conscious of its threat to the existence of desired national unity in Kenya. Authors of Kiswahili

and English literature books should also be encouraged to write more on the themes of negative ethnicity, national unity, and African solutions to African problems to increase awareness on the same.

Fourthly, for a long period of time, education in Kenya and educational research has struggled to prove any African approach to social, economic, and political problems as insufficient or inadequate. The studies have always exulted foreign approaches to solving African problems without reflecting on the question of ‘why’ not African approaches to the problems. Employing foreign approaches to solve African problems have led to African knowledge systems being suppressed, value systems obliterated, and skills pronounced redundant. Because of this approach, educational policy formulation since independence has been a preserve of a few scholars, politicians, and foreigners who are assumed to be well versed with African problems not only from the household to national level, but also from the basic philosophical construction of an African person.

This action has seen a strictly top-down policy formulation process in education in Kenya. The top-down policy formulation process is solely responsible for the introduction of philosophies of education that convey ontological perspectives that are divergent from ideal African ontological perspectives. The top-down approach has also necessitated a copy paste system of policy formulation which assumes that success of a policy in one group of people will be so in all groups.

This study therefore recommends that policy formulation process should be consultative while being bounded by interests of the people. The policies should take an *Ubuntu* approach where dialogue and consensus building take precedence. All stakeholders should be allowed latitude to contribute, analyse and critique policies for their effectiveness to be realised. Above all, policies

should be tested to find out if at all they cohere with African metaphysical perspectives so as to ensure that a situation of metaphysical discord is not created.

Fifthly, the synonymy assumed between education and schooling should be deconstructed to allow for an all-inclusive definition of education that treats formal, informal, and non-formal forms of education as serious influencers in the development of people's knowledge, skills, and values.

Lastly, the social milieu has been demonstrated as the arena where the process of education leading to the attainment of the aim of education for national unity can be measured. The study has also demonstrated that the social milieu influences more the extent to which theories and practices in education become effective in the attainment of national unity. Thus, the social milieu serves the role of informal and non-formal educator. It has also been discussed that the state is the lead informal and non-formal educator through its commissions and omissions. Activities of the state with regard to social, political, and economic aspects influence the effectiveness of educational realm towards attainment of national unity. The state should thus adopt policies that appreciate the import of Kenyanism in social, political, and economic activities.

Likewise, state functions such as court proceedings and rulings not forgetting parliament proceedings should be conducted in Kiswahili for the Kenyan people to understand and participate in formulation and critique of social, economic, and political policies. This study therefore recommends that parliament should be petitioned to hold its proceedings in a language that is African and common to all people of Kenya. This would enhance people's participation in the dialogue of nation building as dictated by *Ubuntu* philosophy. As part of the measures put in



place to eradicate negative ethnicity, the state should also consider the use of non-official languages in public institutions and functions an offence that is punishable.

#### **6.4 Suggestion for further study**

Further research is necessary since any research work cannot be an end in itself but a means to the desirable end. Intellectual work is not separated from other academic studies since they are elements in a continuum where one element reinforces the existence of others. This study therefore acknowledges the necessity for further research in curriculum, African indigenous systems, African philosophy and African philosophy of education, and African religions.

##### **6.4 1 African indigenous systems**

The African indigenous systems are a rich source of value systems that can provide insight into the framework of actualising national unity and guaranteeing progress. These systems need to be studied in detail by scholars and documented accounts that will be of help to the contemporary Kenyan society kept for future references. The constitution of Kenya 2010 commits to protect African indigenous systems, it is therefore the prerogative of the state to mobilise efforts for studying and documenting these traditional systems to tap the rich insights therein.

##### **6.4.2 African philosophy and African philosophy of education**

African philosophy was thrust to life by 20<sup>th</sup> century African scholars but has however been given a cold berth by contemporary African scholars. Since the days of the late Kenyan philosopher Henry Odera Oruka, less has been done to propel the course of African philosophy especially in Kenya. Likewise, African philosophy of education has not been treated with the seriousness it deserves given its influence in the contemporary education. This calls for more research to be conducted in the discipline of African philosophy with an aim of coming up with the ideal African metaphysical, epistemological, axiological, and logical perspectives that

influence the day-to-day activities of the African people and their thought patterns. African philosophies of education should equally be studied to investigate their effectiveness in the attainment of the aims of education from indigenous perspectives. This should be done with the aim of finding out how the insights therein can be of importance to the contemporary education in Kenya.

#### **6.4.3 African religious education**

This study recommends further research to be conducted in African religious systems to understand their theological underpinnings in detail. With religiosity being a tenet of *Ubuntu* and the proposed philosophy of Kenyanism, religion becomes a central theme that must be studied as it is the pathway to understanding people's conception of goodness.

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